

**Divine healing, mind and
faith cure, the science of
health and happiness, divine
science, applied to moral,
mental health and physical
harmony**

Richmond



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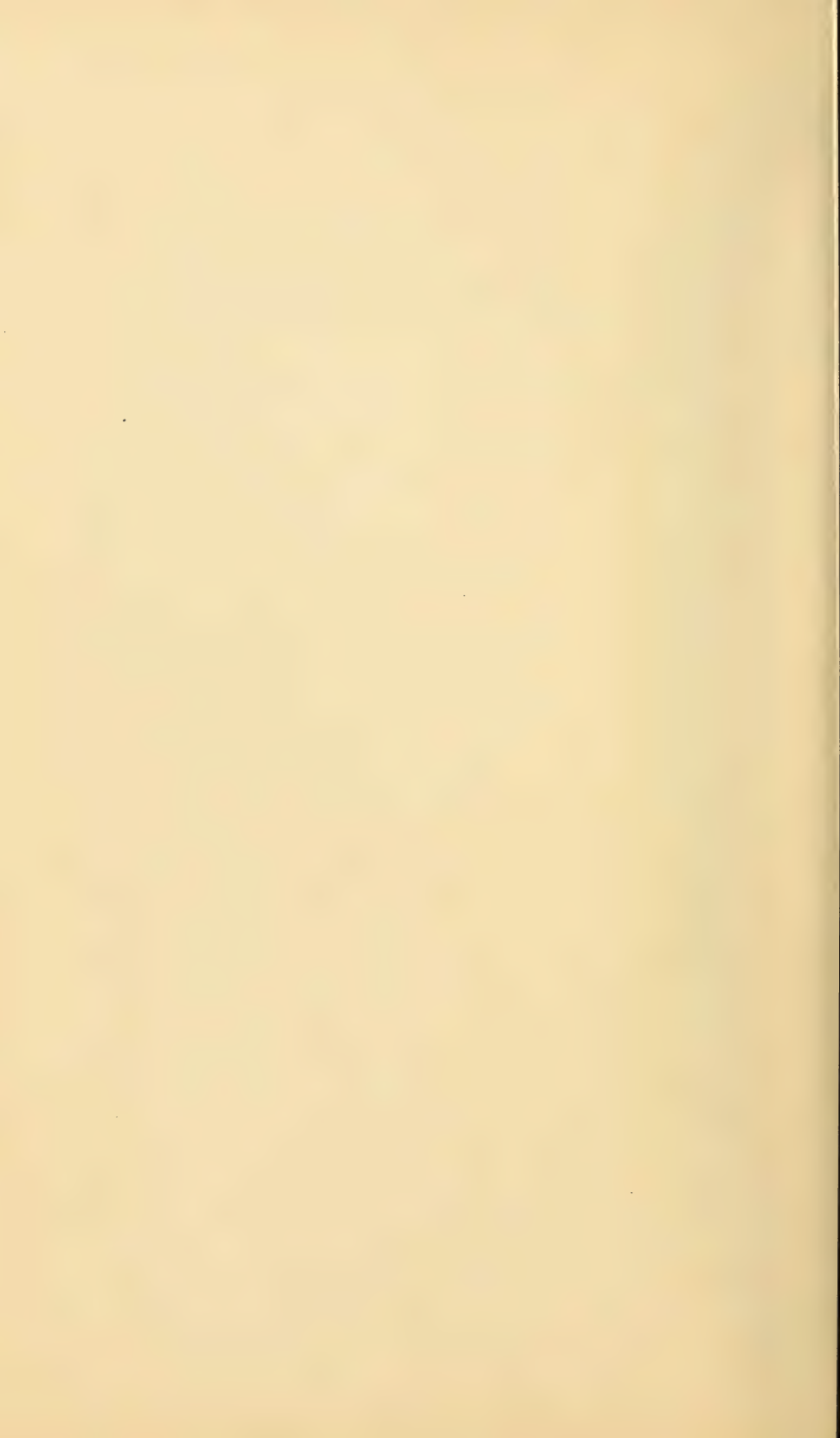
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PART I.

Treats of Health without Drugs
Divine Healing,
Mind and Faith Cure,
all by the
Power of God Almighty.



DIVINE HEALING.

OUR REDEMPTION RIGHT.

Many of God's dear people suffering under the bondage of disease, when they hear the gospel of healing, are troubled with doubt as to their right to claim it. It was for all in the first century, and doubtless for *some* now, but have I a right to claim it? There is much involved in this question. Thousands today are held in bondage who might be free, leaping and shouting and praising God for deliverance from all manner of sickness and disease, and the cause of Christ exalted above a mere form of godliness, were the question of our redemption right settled.

The church of God has been trailing in the dust of humiliation and weakness, while the unbelieving world stands off with scoffs and jeers, largely, because of the unbelief in the right of every child of God to be healed.

Many an earnest seeker has been perplexed and almost driven to despair, when just within reach, yet kept hid from sight through unbelief, is the blood-bought inheritance of abundant life and health. It is but a trick of the Devil to thus keep God's people in bondage. The most sorrowful fact of all is that the majority of the sectarian clergy is used to propogate this infernal lie of Satan, and hinder many from making their escape from the yoke of bondage. At this present critical epoch in the history of spiritual advancement there is no greater deception imposed upon us than the denial of the right to divine healing and health. If we have not the right to this, what blessing in the atonement can we claim? "With his stripes we are healed" dare not be substracted from the fundamental principles of redemption. God pity an apostatized ministry that passes lightly over this, and more deplorable still, that disbelieves it. This unbelief and superstition belong to the dark ages, which have boldly disputed every redemption truth, as God has by the Holy Spirit turned the light of heaven upon His Holy Word.

At one time, for a long period, the Devil would have it that salvation by faith was an impossibility, but when his deceptions were exposed in this respect, he was compelled to retreat by the mighty thunderbolts of truth thrown into his ranks. God gave the experience of justification by faith to those who came to Him, and they were not afraid to tell it to the world at the cost of their lives. The truth became established, and now it is largely admitted that it is the right of those who repent and believe to receive forgiveness of sins. Yet in the face of all this there is a denial of this redemption right in every individual case, until the seeker begins to believe against the deceptions of the enemy, and appropriate the blessed promises of God to all who come to Him for pardon. This blessed truth is based upon the redemption principle, "He was wounded for our transgressions." This is indeed glorious, and eternity will not be too long in which to praise God for this wonderful fact. But is it any more a fact than that "with his stripes we are healed"?

When the paralytic was let down through the roof of the house where our blessed Redeemer stood, He, seeing their faith, granted the poor sufferer the forgiveness of his sins. This of course was a surprise to the people, but Jesus had a purpose in this, which was, that they might know that he had the power on earth to forgive sins. He asks the question, "Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed, and walk?" Truly no one could question his ability to do both. The recorded facts establish this beyond a doubt, but does not the same blessed example prove to us that He is just as willing as he is able to do both? It was just as much the right of the sufferer to have one as the other. It was not a question of worthiness on his part, neither is it upon ours, but it is all according to God's mercy.

It certainly must be clear to the mind of every reader who believes the record that God gave of His Son, that all who came to Jesus had the right to believe for healing. None were disappointed. "As many as touched him were healed." It may yet be said that this does not make it clear; that though sufficient has been said to show that it was the will of God, and the right of His people to claim healing in the primitive time, yet we are in different days now, and God's will in this respect has been changed. Suppose such an illogical argument were admitted. If God's will

has been changed with respect to healing, then who can tell us that there is anything left in the plan of redemption?

But we shall not give place to such foolish imagination. God has given us an expression of His will toward mankind through Jesus Christ, who promised to be with His disciples as they went into all the earth, unto the end of the world. All nations were to hear the gospel, and as long as it is yet to go forth God will honor His word and confirm it with His healing power upon all who by faith come to Him for healing. Those who went forth in primitive times preached the full gospel, and all who heard and believed received a full experience. This was by no means limited to the twelve apostles. It is recorded that healing and miracles followed the ministry of Paul, Stephen, and Philip. How could the people hear the gospel without it being preached in those days? It was necessary then that "all things whatsoever I have commanded you" should be boldly taught. The people heard it, and all who were disposed to believe, were saved and healed. "Faith cometh by hearing the word of God."—Rom. 10:17.

The impotent man at Lystra must have been listening to the doctrine of Christ the Healer, when Paul perceived that he had faith to be healed. The marvelous result that followed shows beyond doubt that he believed, and was healed. In fact it is utterly impossible to preach the gospel of Christ without preaching divine healing, and as it is the distinctly expressed will of God that Christ should be preached to all the world, and nothing could please Him but the preaching of His perfect redemption, why should we be satisfied in this twentieth century with but a part of the gospel? Whatever Christ was to the world in the days of His earthly ministry, He continued to be in the Holy Spirit in the days of the apostles, and those that followed. The Spirit was His executive to carry on the redemption work as long as this dispensation shall last, which will be until the coming of Christ. Wherever the Holy Spirit dwells and can do the will of God, which only can be done in those who believe the gospel, we have the right to claim the gospel blessings.

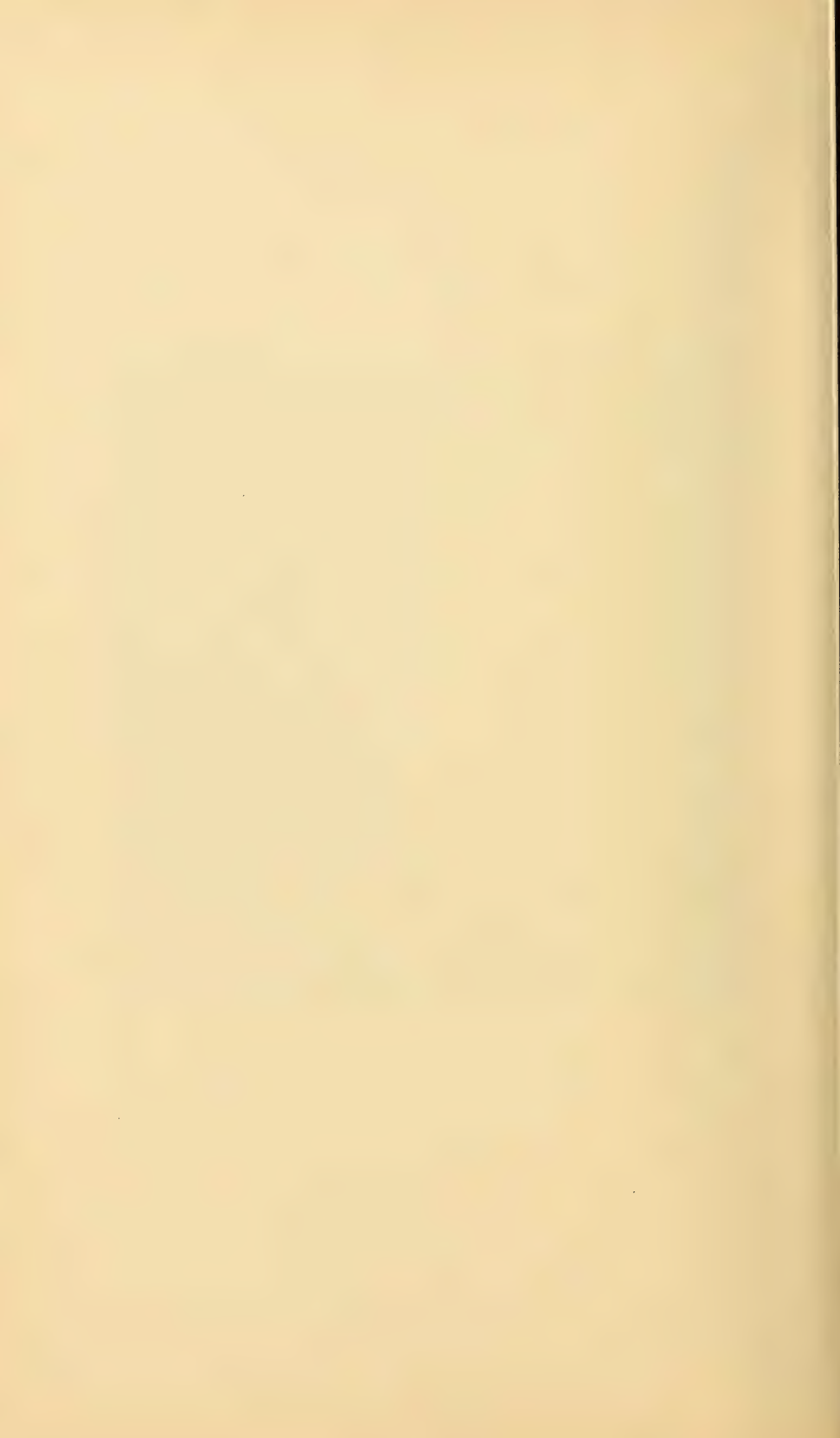
Among the gifts of the Spirit which God has put in the church are the gifts of healing (1 Cor. 12:9), which with every other means of grace are designed for the comfort and profit of the church, and also to give authority and power to the gospel of Christ. Not a sentence in the sacred record can be given to show

that these gifts have ever been taken out of the church, neither that Christ the Healer should not be preached. Just as truly as salvation from sin is our blood-bought inheritance, so is healing. Let us therefore, in the face of all doubts and disputations of the Devil, meet the conditions of faith and claim our redemption right. "Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases."—Ps. 103:2, 3.



A PATIENT CONSULTING DR. S. A. RICHMOND.

Paul says, "There is one God and one Mediator between God and men--the man Christ Jesus."



DIVINE HEALING.

The divine healer is the mediator between Christ and the afflicted. Therefore God does, through man, in the name of Jesus Christ, heal the sick. In the first place, God healed the sick through Jesus Christ. Now he heals the sick through man, in the name of Jesus Christ. Then man has inherent power to heal through and in the name of Jesus Christ. If you wish to lay your hands on the sick you will heal them, with the spoken word, as Jesus healed by the laying on of hands with the prayer which must always accompany it. It is one of the greatest gifts that Christ bestowed upon man. It destroys pain almost instantly. It is a panacea for every disease known to man where it is applied by the spirit of God Almighty. It is God's work. It is God's method according to the gift of Jesus Christ of the laying on of hands. The divine healer reads the mind of the afflicted and diagnoses his case, and telegraphs his case to Christ, through silent prayer. Christ pleads his case before the throne of God. Christ read the minds of the afflicted and had no trouble in healing their diseases.

The divine healer must cast all evils out of himself and live a pure and Christ-like life before he can be endowed with this great gift of spiritual power from heaven to heal the sick. He must approach his patients with divine love. If he has not this power invested in himself, he cannot heal the sick. The afflicted must have faith. If they come doubting, as doubting Thomas did, they must not expect God to heal them.

We are healing the afflicted as commanded by Christ, and we know that we are on the right road because we heal the sick. We know that God gives us the power and he answers our prayers. We know that we are right because the Bible tells us that the disciples went forth preaching this doctrine, and the truth was vindicated by their works. This is how we know that we are right. Our works show that we are right. Are you going down with this great body of humanity, going over the precipice called death, bowing down to sickness, to sin, and to sorrow, or are you going to turn your face toward the sunlight of God's truth and walk up the stairs of intelligence until you know the truth, as Jesus says, which makes you free? If you select the proper road, God's hand reaches out to lead you and take you along the pathway,

filling every step with joy, with peace, with contentment, blesses you in health, harmony and plenty. God's blessings are here awaiting you. In the last command that Jesus gave to His disciples on the day of His ascension was: "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved, but he that believeth not, shall be damned, and these signs shall follow them that believe." Listen, reader, and study Christ's own word—"and these signs shall follow them that believe." "In my name shall they cast out devils." "They shall speak with new tongues." "They shall take up serpents, and if they drink any deadly thing, it shall not hurt them." "They shall lay hands on the sick and they shall recover." This blessing was made perpetual, and gave to every man and woman power to heal the sick. Listen to Christ's own words—"And these signs shall follow them that believe."

Brother, sister, do you believe that Jesus Christ is the Son of God? If so, be baptized, and you will have the power bestowed upon you by Christ to heal the sick. These are Jesus Christ's own words. Now, when we doubt, we become fearful, and what is the result? We are simply denying what Jesus Christ told us. It is an indictment against God, saying that God has lied to us through His Son.

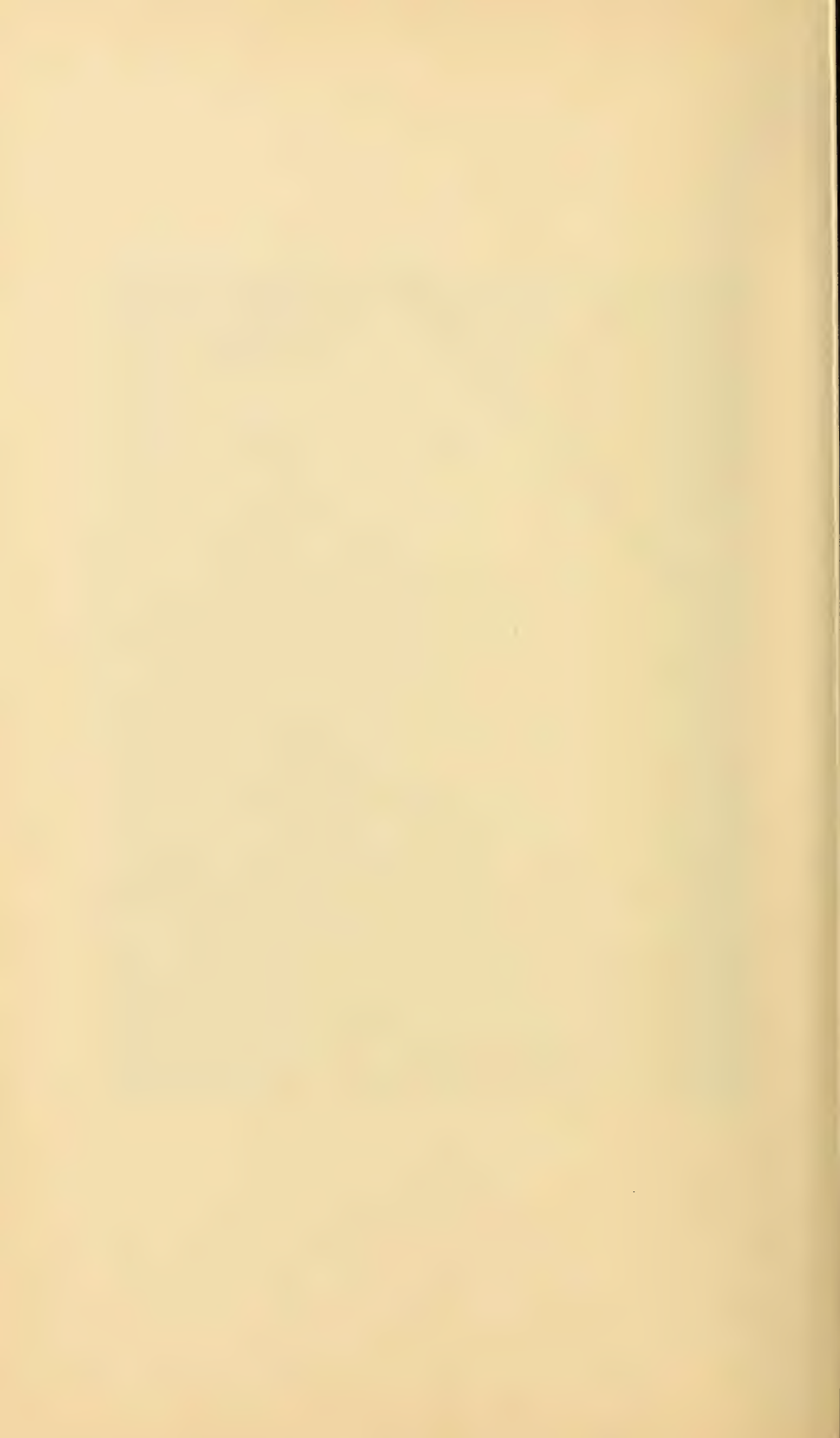
Now, the record shows this, that in the first place, God healed the sick through Jesus Christ. We are told in the sixteenth chapter of Mark, when the order went forth to heal the sick, that "in my name," Jesus says, you shall do so and so; and wherever the apostles went to heal any person that we have any record of, they healed him in the name of Jesus Christ. He has set the way. He gives us the path in which to follow, and we are to do as He did and do it in His name. Therefore God does, through man, in the name of Jesus Christ, heal the sick. Mark you that God did, through Jesus Christ, heal the sick. God is the healer. We have the same power that Jesus Christ had, because Christ said so, but we have to do our healing through and in the name of Jesus Christ.

The healing gift he lends to them
Who use it in His name,
The power that filled his garments' hem
Is evermore the same.
The healing of his seamless dress
Is by our beds of pain,
We touch Him in life's throng and press,
And we are whole again.

WHITTIER.



DR. S. A. RICHMOND IN THE ACT OF TREATING A PATIENT.



IN THE ACT OF TREATING A PATIENT.

Dr. S. A. Richmond in the act of treating a patient according to the teachings of our Lord and Savior, Jesus Christ, and by St. James, His brother. Christ practiced the laying on of hands, Mark VII:31-37; Mark VIII:22-26, and many other cases could be enumerated. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick. Saint James, IV:13-15.

HOW LONG DOES IT TAKE TO EFFECT A CURE?

This is a question frequently asked. The length of time required depends upon the patient. If he comes for treatment with a heart like stone, full of hatred, malice, envy, jealousy, and eyes full of the lust of the flesh, I cannot promise a speedy cure. He must be born again and come as a little child and humble himself to God, as the father of the lunatic did when he said with tears, "Lord, I believe, help thou mine unbelief." And Jesus rebuked the foul spirit, saying unto him: "Thou deaf and dumb spirit, I charge thee come out of him and enter no more into him." His disciples asked Him privately why they could not cast him out, and the Lord said unto them, "this kind can come forth by nothing, but by prayer and fasting." The disciples tried to heal this case, but failed for lack of spiritual power. The divine healer must go up to the mount of transfiguration to receive power up there. Then he is prepared to go below in the valley to heal the sick. He cannot impart to others what he does not possess himself. If the afflicted will have faith and come with pure hearts, they can get a cure almost instantly, but if they come unprepared to receive the blessing, it will take longer to cure them. They must be fed on this gospel milk until they become spiritually minded, then they will be fed on the gospel meat of this divine healing and mind cure. It may take a week to effect a cure, and it may take several weeks or even months before they can get this gospel of divine healing thoroughly inbred into them. They must give up sin and quit sinning and give up all for Jesus.

STRONG IN FAITH.

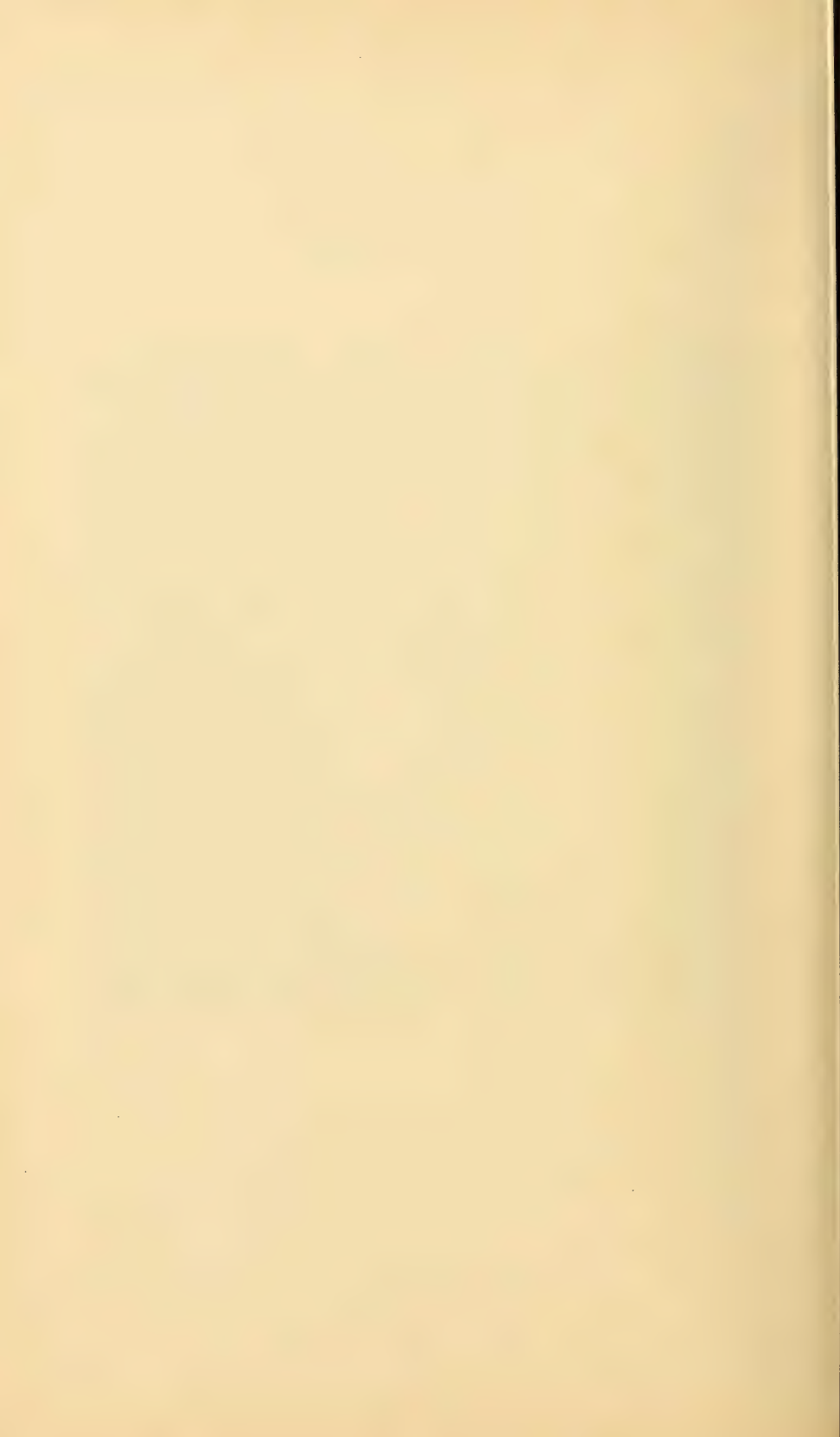
(Romans, IV:20.)

If we want blessings from God, nothing can fetch them down but faith. Prayer cannot draw down answers from God's throne, except they be the earnest prayers of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let that angel be withdrawn, we can neither send up prayer nor receive the answer. Faith is the telegraphic wire which links earth and Heaven; on which God's messengers of love fly so fast that before we call He answers, and while we are yet speaking he hears us. But if that telegraphic wire of faith be snapped, how can we receive the promise? If I am sick, I can obtain immediate help for my trouble by faith in God's power to heal. Faith clothes me with the power of God. Faith engages on my side the omnipotence of Jehovah. Faith insures every attribute of God in my defense. It helps me defy the hosts of hell. It makes me march triumphant over the necks of my enemies; but without faith how can I receive anything of the Lord?

Those who brought their friends to Jesus do we think for a moment had no faith? No, they had all faith in His ability and power, or why would they have come? Do you think that those who were carried had no faith? Surely they had faith, or would they have consented to the process? Do we suppose the centurion and his servant had no faith when he came to Jesus? Ah, he knew what Jesus was willing and able to do, for he said: "I am not worthy for you, the Son of God, to come under my roof. Just speak the word and my servant shall be healed," and it was done. They came in assurance. They came in a humble and worshipful attitude, not in doubts, fears and unbelief. They gave Jesus a chance to do His will. We seldom do. They were full of faith and obedience and adoration. We come full of doubts and fears and unbelief. We live far away from God until perhaps some calamity overtakes us. Then we run quickly to God. Will He then hear? He may hear, but He may see fit first to administer a lesson. Can we expect the blessings of our Father's house when we occupy it so little? It is He that dwelleth there, and those who keep His commandments and do those things that are pleasing in His sight, that are to receive what they ask for.



A NUT TO CRACK.



A NUT TO CRACK.

A nut for ministers of the gospel to crack.

The very last words Jesus said to His disciples, the day of His ascension, were: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned, and these signs shall follow them that believe." Brothers, here is the nut that I want you to crack. Read this carefully, slowly and prayerfully: "And these signs shall follow them that believe. In my name shall they cast out devils. They shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover." Brother, can you deny Jesus' own words? Mind you, signs were not to follow the preacher, but the command was to go and preach this gospel and these signs should follow those that believe your preaching. Among other things, they should lay their hands on the sick and they should recover. That gift from Christ was made perpetual, and those who believe can heal the sick the same today as the believers did nineteen hundred years ago.

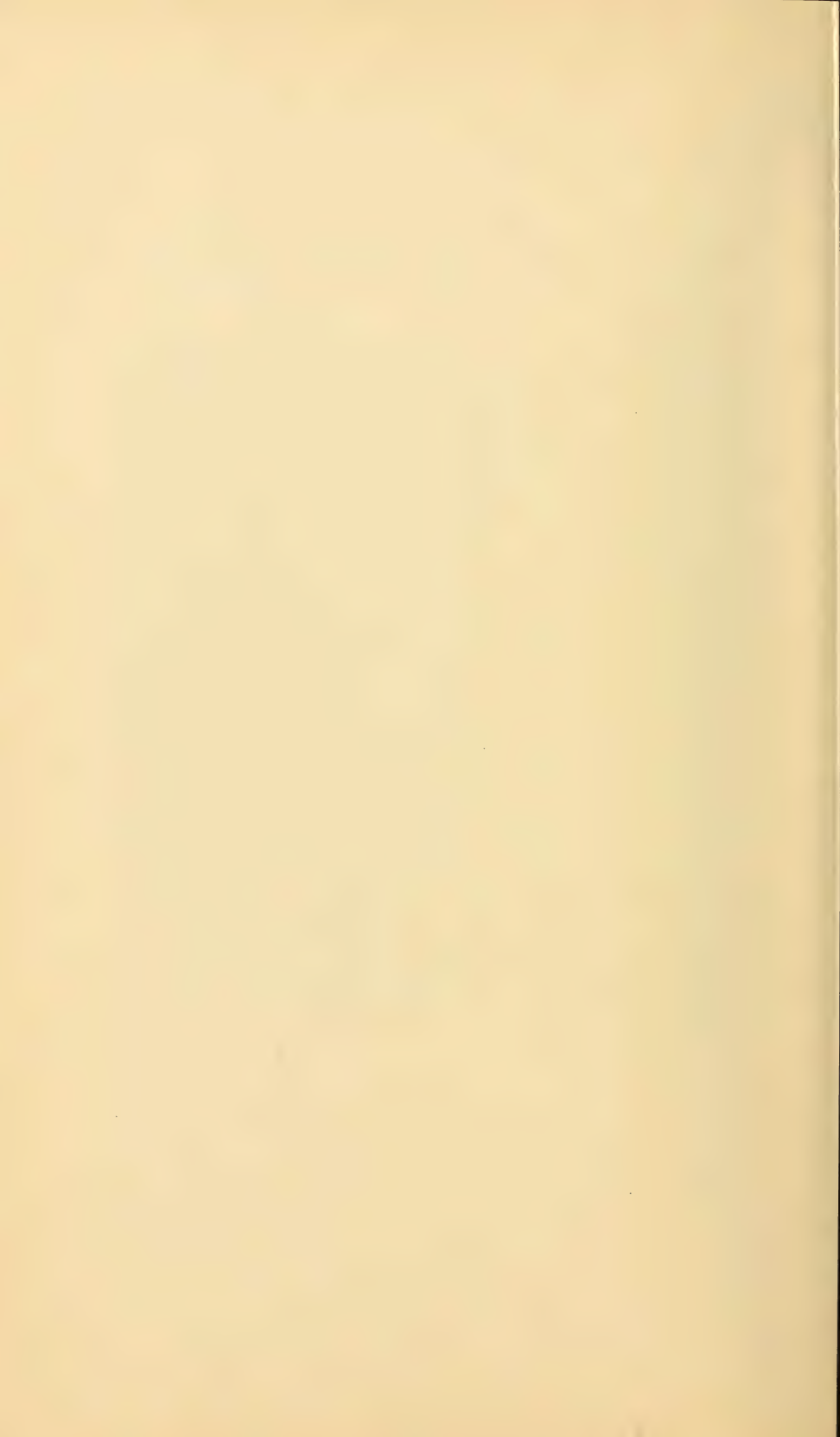
We have our Savior's example. We are told that He "is the Way, the Truth and the Life"; He went over Palestine and Judea, preaching the gospel and healing the sick. What He did He said we should do, and we are doing. His command to His disciples was to go into all the world and preach this gospel that He had been teaching them, and these signs should follow those who believed. Mind you, the signs were not to follow the preacher, but the command was to go and teach this gospel and preach it, and "these signs shall follow those who believe" your preaching. What were these signs? Among other things, they should drink deadly poison and it should not hurt them; they should handle reptiles and nothing could harm them; they should lay their hands on the sick and they should recover. In the Bible this is the only definition given of a believer, how a believer should be known. He who believes, has and must have that power. The signs must follow. They had the power then, and according to the immutable and unchangeable laws of God Almighty there never was a change; those who believed then had the signs following, and those who believe today have the same signs and can heal the sick.

Jesus went apart to hold high fellowship with the Father, and we must enter into the same divine companionship if we would bless our fellow men. No wonder that the apostles were clothed with power when they came down fresh from the mountain where Jesus was. This morning we must endeavor to ascend the mount of communion, that there we may be ordained to the life-work for which we are set apart. Let us not see the face of man today till we have seen Jesus. Time spent with Him is laid out at blessed interest. We, too, shall cast out devils and work wonders if we go down into the world girded with that divine energy which Christ alone can give. It is of no use going to the Lord's battle till we are armed with heavenly weapons. We *must* see Jesus: this is essential. At the mercy seat we will linger till He shall manifest Himself unto us as He doth not unto the world, and until we can truthfully say, "We were with Him in the Holy Mount."

Jesus' promise was made perpetual for all time to come, and means you, me and everybody that believes and is baptized. You should heal the sick, and every man and woman should heal the sick that believes as Jesus intends that we should believe and is baptized. Brother, do you believe or do you doubt Jesus' word? If you doubt it, you make Jesus out a liar. There are a great many people who cannot heal the sick, but every person who believes as Jesus Christ intends he shall believe can heal the sick. And if you cannot heal the sick you have not the full belief that set you free. Ministers of the gospel, God's holy anointed, are the last persons on earth who should employ a physician, other than Christ Jesus. When they were anointed to preach the gospel, they were made shepherds to look after Christ's sheep. They were given power to heal sin and save souls. The same power that heals sin will heal the sick, only they have to use and apply this power in a different way. Jesus said, "He that believeth on Me, the works that I do he shall do also." Whenever you believe as Christ intends you should, then there is no power on earth to prevent you from healing the sick. Nothing can be found in the word of God where these conditions were to be altered in the ministration of these blessings throughout the Holy Spirit dispensation. It is the blessed privilege of every true and humble minister of the gospel of Christ to possess this same power, yea, more, no one should dare undertake to preach the gospel without the endowment of this power. The command to the disciples is equally binding upon every disciple of Jesus today, whether a professed minister or not.



WE ARE IN THE SAME BOAT.



SHALL I DISCHARGE MY DOCTOR?

Shall I discharge my doctor? is a question frequently asked. My answer is, no. If you have any faith in him you cannot afford to discharge him and make a life-long enemy. If God Almighty cannot heal the sick in spite of the physicians, then He is not omnipotent in power. The physicians of Esculapius and myself are all in the same boat—they are powerless and are in the hands of God. If God does not give their medicines their medical virtues and healing properties, they make no cures; on the other hand, if the patient comes to me filled full of unbelief, and God does not hear my prayers, I make no cures. So, you see, we are all depending upon God for power, through Christ. Christ has charge of the keys of the celestial kingdom that unlock and reveal unto men the hidden mysteries. I treat the afflicted in accordance with the divine rules laid down and practiced by Jesus Christ. It is all done through love. That was Christ's method. In that way I accomplish the desired results and will not block the wheels of this precious truth by needless antagonism. I never ask my patients whether they are taking medicines, or how many physicians they have treating them. It makes no difference to me how many doctors they have. God through Christ does the healing. I care not whether the afflicted is healed through drugs or by the divine power. I shall do my duty and do all I can for my patient. If I fail to cure him, I will do him no harm; but, if he gets in the hands of an unskilled and unprincipled medical doctor, and he does not cure him he is liable to do him injury. My advice to the afflicted is, when they employ a medical man, to employ a good one and to avoid the one whose hide is soaked with rum. Such a man should not practice medicine even on dumb brutes, much less the human family.

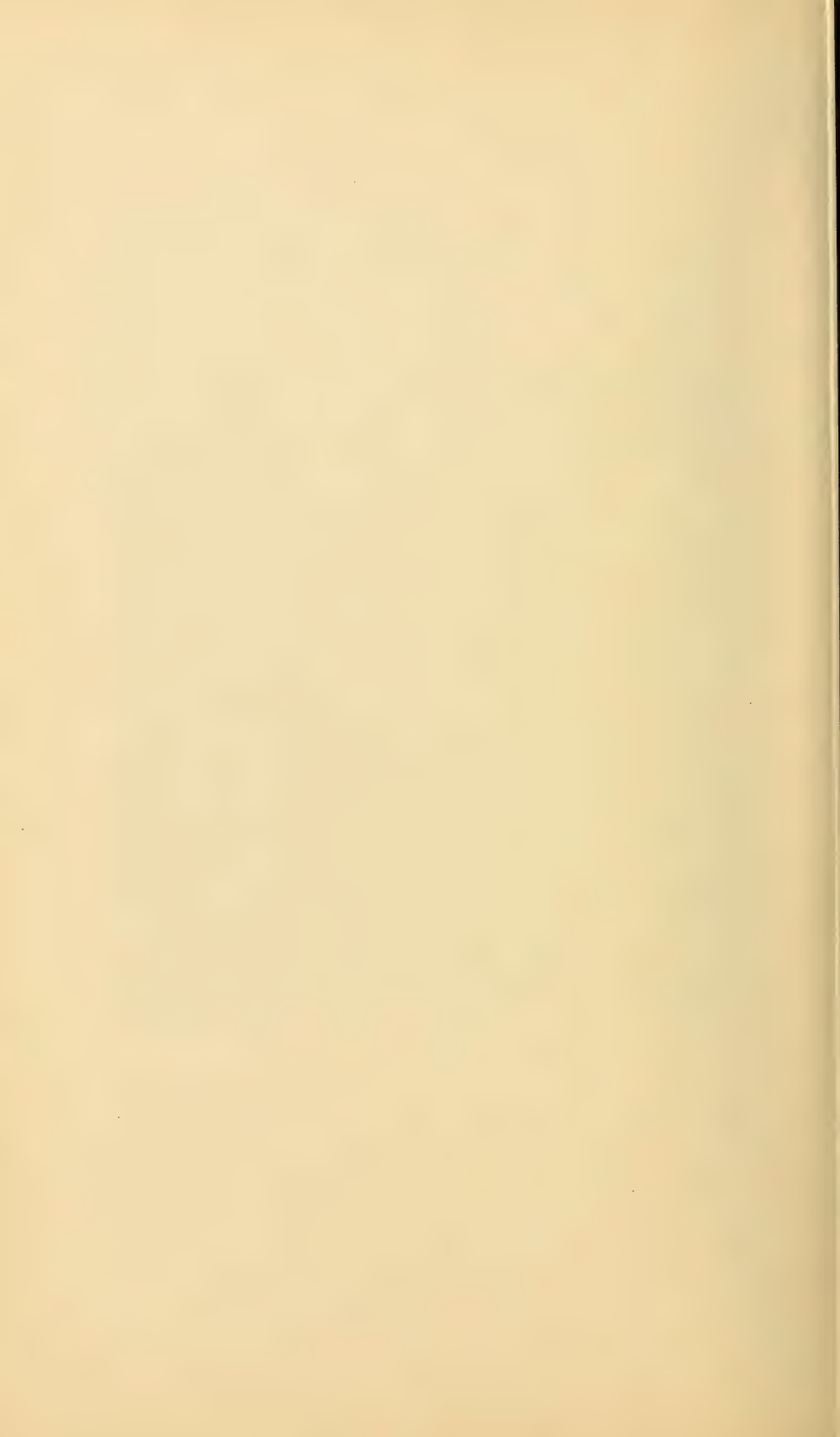
Jesus tells us to be wise as serpents and as harmless as doves. Here is a world which, since the days of Jesus Christ, has been depending upon *materia medica* alone for its healing, for we have no record of any miraculous healing, so-called, since about three centuries after Christ's death. To come to the people now as a divine healer, after all of these ages, and say, you must discharge your doctor, before I will take the case, is a preposterous and an unchristian spirit. If the presence of a physician in the sick-room serves as a balm in Gilead to the sorrowing soul, who can ration-

ally object but a heathen. The power of a divine healer is purely spiritual—a gift direct from the All-Wise Divinity. They, of course, can have no confidence in medicine, which even the higher class of medical men declare to be absolutely empirical, simply experimental and not definite in its results. Really and unprejudicedly, the practice of *materia medica* is merely a system of guess work from beginning to end—a sort of hit or miss in its results. I was a disciple of Esculapius and his pill bag for many years. When the hand of God Almighty was behind my medicines, I made cures and when it was not, I made failures the same as all other doctors.

What is God? What is Truth? What is Life? Love, mind, health, spirit, intelligence, strength, soul, good, right, they are all one and the same thing. They are all real, because they are all infinite and eternal. We now recur to the question, What is God? We are told, first, that God is spirit. We find that the spiritual tree is judged by its fruits. The fruits of the spirit are love, peace, joy, long suffering, gentleness, goodness, faith, meekness, temperance. There is no hate among these fruits. There is nothing but good. There, good is the fruit of the spirit. We are told that when He shall come again we shall be like Him, for we shall see Him as He is. We are told, God's spirit maketh life, for God is the Life. What is life? Did you ever notice, did you ever think what life is? When God made man, He breathed into his nostrils. What? The breath of life. There never was one child created any different from another since the original creation. All have this breath of life, which is the breath of God. Life, therefore, is what? Life is the breath of God—life is God. Therefore know that God is omnipresent love and that God's love surrounds you; that you live in it—that it covers you as the waters cover the fishes in the sea. Now, can evil come near you? can it touch you? can you be sick? can you be poor? can you be sorrowful? can you be in trouble of any kind or character when God Almighty's love engulfs you and you live in it, and love covers you as the waters cover the fishes in the sea? God's love is unlimited power, omnipotence. God is good, all good, and you live in love and you live in God, and you live in all good as well. Therefore, good surrounds you upon the right hand and upon the left, and it is only he or she who fails to realize this truth, who doubts the word of God Almighty, that can suffer.



ESCULAPIUS AND THE PILL BAG.



ESCULAPIUS AND THE PILL BAG.

For many years I was a disciple of Esculapius, and carried his pill bag and treated and prescribed drugs to thousands of sick people. I made failures the same as all other doctors, and I made some wonderful cures, and have been lauded to the skies by the press and pulpit. I never made a cure in my life, nor did the medical faculty or any living man, but that the hand of God Almighty was the prevailing character in each and every case. God gave the patient faith to believe that the medicine would cure him, and God gave the medicines their medicinal virtues and healing qualities, and the cure was performed by God and not by man. There is nothing impossible with God. If He can heal the sick with drugs, He can just as easily heal them without drugs. I became disgusted with drugs and dropped them, and put my trust in God Almighty through Jesus Christ, the great Healer and founder of divine healing that cures every known disease.

My honest opinion is that doctors do more harm than good. There is a medical book written, entitled "Every Man His Own Doctor." The author ought to write one more book and entitle it, "Every Man His Own Undertaker." The doctor is welcomed in every mansion. Children shout when they see his gig coming, and old men, recognizing his step, look up and say, "Doctor, is that you?" He stands between their families and the grave, fighting disease. No one receives as many hearty thanks as the doctor. Under God and by God's divine hand, he makes the blind see, the deaf hear, the lame walk. The path of such is strewn with the benedictions of those whom they have befriended. But we never hear any shouts of thanks from the thousands whose lives were wrecked by their poisonous drugs, as the result of their medical mistakes and malpractice. How many thousands of children are now suffering from the results of the ruined constitutions of their parents as a trophy and an heirloom, or a legacy, bestowed upon them by the medical profession. How many thousands of conscientious parents suffer all the torments of the damned as the result of poisonous drugs, medical mistakes and malpractice by incompetent doctors. Look around you on every side and see the thousands of sickly, half imbecile, dwarf children, about half made up. From whence do these all spring? Certainly not from nature. Ah

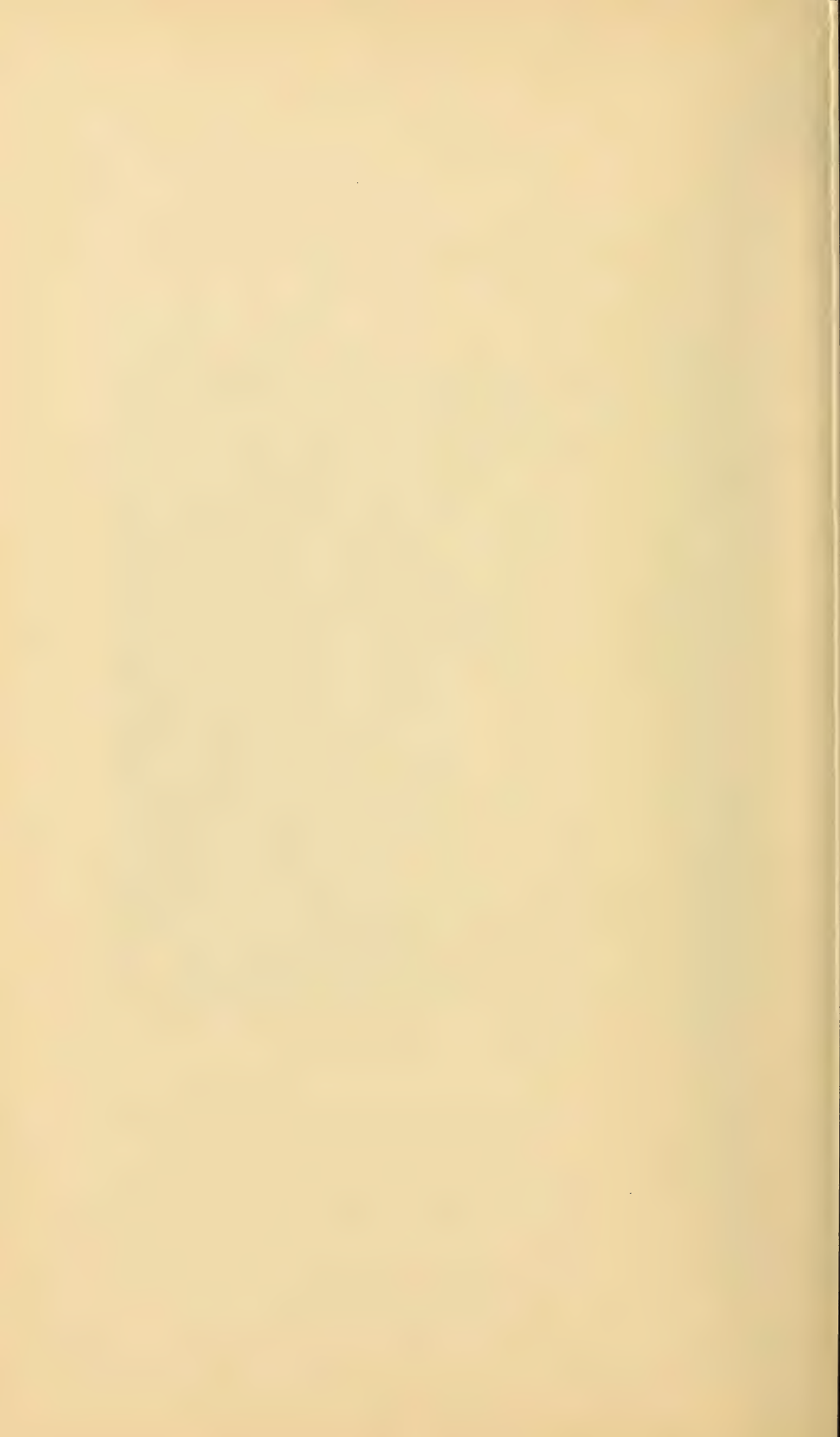
no! Look back to the days of our forefathers, through the dim vista of ages, and see to what an age human life was prolonged. That was nature before Esculapius and his pill bag arrived. There may be some physicians who have objections to this article. If they do, investigate and you will find that they are infidels, scribes and Pharisees, and would crucify Jesus Christ as quickly and as readily as they did nineteen hundred years ago. I am not making a fight or warfare on doctors, but am championing the cause of Christianity and God's power through Christ to heal the sick. I have seen physicians completely under the influence of rum prescribe medicines for the sick; when they were so drunk that they could not walk erect and their tongues were paralyzed, so that no one could understand what they said. No wonder doctors lose so many patients, and still they are protected under the cloak of the medical profession. You may take any leading doctor's prescriptions and they are not worth the paper they are written on without the power of God Almighty. The hand of God gave the medical virtues and healing properties to the drugs they prescribed. There is not a conscientious Christian medical practitioner in the world but what will acknowledge this to be the fact.

Dr. James B. Bell, of Boston, an eminent physician and believer in divine healing, in writing about the blind faith of people in the use of patent medicines, says, "But, to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, sedatives, stimulants, tonics, quinine, antipyrine, and hundreds of others are injuring brains and nerves, stomachs and livers, bringing on heart failure and doing far more harm than good. Dr. Oliver Wendell Holmes, whose fame is known from ocean to ocean as a medical man, said that, 'if all the drugs were cast into the sea, it would be better for humanity, but worse for the fishes.' " Dr. Bell said, "I believe that if the advice of Dr. Holmes were followed, and physicians would confine themselves to giving good advice and mechanical and surgical aid when needed, those afflicted would be better off." That is Dr. S. A. Richmond's theory, and he applies all the mechanical and surgical aids in connection with his divine healing, and that is the secret of his great success in healing the sick.

I am fulfilling Christ's commands: "Go out into the world and lay your hands upon the sick and heal them." Christ made many miraculous cures by laying His hands upon the diseased spot. Divine healing uses the hands to correct these obstructions and then the Spirit of God does the rest.



HEALING OF SIMON'S WIFE'S MOTHER.



HEALING OF SIMON'S WIFE'S MOTHER.

(MARK 1:29-31.)

"And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with Jesus and John."

"But Simon's wife's mother lay sick with a fever."

"And He came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them."

Very interesting is this little peep into the house of the apostolic fisherman. Peter's house was probably a poor fisherman's hut, but the Lord of Glory entered it, lodged in it, and wrought a miracle in it. Should this book be read this morning in some very humble cottage, let this fact encourage the inmates to seek the company of King Jesus. God is oftener in little huts than in rich palaces. Jesus is looking round your room now, and is waiting to be gracious to you. Into Simon's house sickness had entered, fever in a deadly form had prostrated his mother-in-law; and as soon as Jesus came they told Him of the sad affliction, and He hastened to the patient's bed. Have you any sickness in the house this morning? You will find Jesus by far the best physician; go to Him at once, and tell Him all about the matter. The tender heart of Jesus waits to hear our griefs; let us pour them into His patient ear.

HEALING OF A GREAT FEVER.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And He touched her hand, and the fever left her: and she arose and ministered unto them."—Matt. 8:14, 15. This same narrative given in the gospels of Mark and Luke, teaches us that this woman was prostrate with a great fever. Jesus rebuked it, took her hand, and lifted her up. She was immediately healed of the fever and received divine strength and at once arose and ministered to them. In this expression of mercy we see the power and will of Christ to heal fevers. He could not be a perfect Healer if He could not heal

fevers. "Himself bare our sicknesses," includes all diseases which He healed in His earthly ministry, and every invention of modern name that Satan has fastened on suffering humanity. Christ was more than a match for the works of the Devil then, and the centuries that have passed have not diminished his saving and healing power. The gospel dispensation has not ended yet, therefore we have the privilege of the same provisions of redemption now as were enjoyed through faith in Christ at the beginning of this glorious age.

Theological theory and tradition speak to the contrary, but how can we whose ears and hearts are open to the gospel only, receive the sayings of men who have but the form of the gospel, and deny the power thereof? We bow in humble reverence to the name of Christ today, who is the Exalted One on the right hand of the Majesty on high, and proves to His people who believe in Him as Healer, that He is just as ready to rebuke devils and heal fevers as He was when He entered the sick-room and stood by the bedside of the mother-in-law of Peter. His compassionate heart is just the same today. He waits to be invited to the bedside of every sufferer. Multitudes can testify today of cases of healing from fever where the loving hand of Christ by the power of the Holy Spirit has been laid upon them and the burning fever was stayed.

"I am the Lord that healeth thee" is as deeply significant to God today as it was in the days of Israel; and if it were no less so to His church, there would be a mighty advance of spiritual power and vindication of the word of God, in the midst of this crooked and perverse world. Indeed there is no greater scriptural manner by which the church can glorify God and shine forth with the brilliancy of apostolic times than by honoring and worshipping Christ our Healer.

Why not, brethren, pray as did the apostles, and then act accordingly? "Grant unto Thy servants, that with all boldness they may speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done in the name of thy holy child Jesus." This is an apostolic prayer. Let us pray it. Believe it. Receive it. Live it. Then will we shut the mouths of the gainsaying world and compel men to confess the truthfulness of the word of God. Why did the people flock to Jesus in some places in great throngs? He was not attractive in his manner, or appearance, or words. He did not restrain the

unpleasant theme of His earthly ministry, *repent*. His words cut men to their hearts, until even his enemies were compelled to confess: "Never man spake like this man." Why then did they gather around Him so from all quarters where they heard of Him? Was it not because He stretched forth His hand to heal? Ah, this was the secret. How then shall men be attracted to Him today? The multiplied counterfeits of Satan are designed to hold the world in unbelief, and keep men from coming to Christ. But is not the unbelieving, weak, and formal church, as she trails the banner of full salvation in the dust, and her light shines forth only in flickering rays, thus making the word of God of none effect, doing more to keep the world in unbelief than the Devil himself can possibly do otherwise?

JESUS REBUKED THE FEVER

but there was something back of this that was the cause of the trouble. The fever was only the effect, and had no power of its own to remain or depart. In his rebuke Jesus spoke directly to a living power which could put on or take off the fever. This was a spirit of infirmity. The fever was but the burning hand of the evil spirit which Jesus rebuked. At His word it had to let loose its destructive grasp, which would soon have ended the earthly life of this woman. If the reader needs light upon this subject, it will be found in abundance in the word of God. It is the business of Satan to bind with diseases.

It is the business of Christ to heal those who are bound. In Luke 13:11 we read of a woman who had a spirit of infirmity eighteen years. Jesus testifies after healing her that Satan had bound her, and proves by the miracle, that He came to undo the works of Satan. This truth may seem repulsive to some of God's children who cannot understand how a true Christian can be thus bound by the Devil. Being bound or oppressed by the Devil does not necessarily imply that the individual is living in sin. It is true that sin is the door through which the Devil enters and takes possession in every possible manner in which he can. This subject will be dealt with more definitely in another chapter, but for the present it may satisfy the mind of the reader to say that devil-oppression and devil-possession are scripturally in many respects very much alike. All sickness is in a greater or less degree devil-

oppression, which term includes being "bound of the Devil." We do not think it possible that any responsible person can become *possessed* of the Devil without the commission of sin, either directly or indirectly. In case of devil-possessed children in their innocence the cause lies in the parents who have sinned, perhaps before the child was born. In such cases nothing but true repentance on the part of the parents will ever bring deliverance to the child. Devil-oppression exists in many cases upon God's children through a simple lack of faith. Sin may be the direct cause in most cases; yet to say that every child of God who is sick has committed sin, would be making an unwarranted statement.

The expression in Jas. 5:15, "And if he have committed sins, they shall be forgiven him," signifies that we may be sick without having committed sin. An unintentional mistake in judgment as to the proper use of our bodies, or a lack of faith in an unavoidable exposure to disease, or other usual means through which sickness comes, may give the advantage to the Devil, who is ever on the alert to destroy. He is "seeking whom he may devour," physically, as well as spiritually and morally. There is but one means of safety, a prescription that never fails, "*Whom resist steadfast in the faith.*"

The testimony of Peter in Acts 10:38 proves that sickness is the oppression of the Devil. Jesus "went about doing good and healing all that were oppressed of the Devil." Either Satan himself or his spirits are the direct agencies of sickness. This is of course only by the permission of God, the same as temptation in other respects. Sickness should be considered and resisted the same as temptation. God tempts no one (Jas. 1:13) and we can as boldly and scripturally say that God does not make any one sick. Jesus did not come to work against God in His earthly life and ministry in healing the sick; but He did work against the Devil, and conquered him in every respect.

By faith in Jesus today every diabolical disease from the pit of destruction may be destroyed. Hallelujah! Let us bow in reverence to Christ, the mighty Deliverer. This scriptural truth should fill every heart with a holy vehemence against disease, with a determination that by the grace of God there shall be no silence until perfect healing is received. Let every sufferer move out upon the plane of our redemption right, and marvelous will be the results to the glory of our God. May the cries and prayers of faith be heard in every direction from those who are bound and

oppressed by Satan. Let the earnestness of the blind man be manifested—"Thou Son of David, have mercy on us."

While we are humbly grateful to God for our own deliverance from diseases, we are intensely in earnest as intercessors for others, and those who seem to make no progress in faith for themselves, must take courage and lay hold upon God as never before. He will deliver if you but keep believing. It may be appropriate and timely to offer a suggestion here to those seeking healing, especially those who may have sought for some time without any manifest evidence of answered prayer. A deeper earnestness is advisable to all, such as has characterized the prayers of Daniel, Hezekiah, and many of the patriarchs and prophets; but in such depths of earnestness, let every one bear in mind the instructions of the apostle to the Philippians—"In everything by prayer and supplication with thanksgiving let your requests be made known unto God."—Phil. 4:6.

In the deepest intensity of prayer and supplication when the soul is lost to all the world and absorbed in the one desire, there are instances where God sees proper for the time being to withhold the answer. This seems like death to the seeker, who may perhaps have to go his way with an unanswered prayer. A heavy gloom may begin to settle down upon him and great discouragement follow, until like Abraham a great "horror of darkness" may encompass his soul. What to do he knows not. More prayer but adds to his misery. Here is the difficulty. He should not cease the prayer and supplications, but he should in the midst of his deep intensity mix much *thanksgiving* into his supplications.

There are thousands of blessings in this great salvation which we already possess which should cause much thanksgiving. We must never become so much interested in anything else as to forget to thank God for what we already possess. This sweetens our earnestness and gives wings to our faith, which carries our prayer into the ears of God and brings the answer back. Let every request be made known to God by prayer and supplication *with thanksgiving*. Try it, dear sufferer, and see how your heart will brighten as you earnestly pray for your healing. It puts a heavenly relish into our prayers, and helps us to rejoice in the most discouraging trials. The answer will come when faith has been developed, and you will find there has not been one prayer nor tear too many. The blessed Christ is waiting to do his part. Believe him.

HEALING THE MULTITUDE.

"When the even was come they brought unto Him many that were possessed with devils: and He cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."—Matt. 8:16, 17.

Jesus had previously been through different parts of Galilee, where He had healed all manner of sicknesses and diseases. His fame had gone out to surrounding places so that the people from Jerusalem, Decapolis, and elsewhere sought for and followed Him.

He went up into the mountain and was followed there by disciples who sat at His feet and heard His wonderful words of life, the sermon on the mount. He descended to Capernaum and on the Sabbath day went into the synagogue and taught the people. It was directly from this synagogue that He went into Peter's house and healed his mother-in-law. The people knew He was there in the house and began to gather around Him. Their strict regard for the Sabbath kept them from bringing their sick until the sun was setting, which was the close of the Jewish day. To bear any burdens on the Sabbath would, of course, be in violation of their law. But as soon as the closing moment of the day had arrived they began to bring their sick and helpless from all parts of the city, until all the city was gathered together at the door. What an interesting time for all, but especially the poor captives (who were under the cruel hand of the Devil: some were possessed, and others oppressed by him), as Jesus took them one by one and cast out the evil spirits with His word, and laid his hands on the sick and healed them all. There must have been great joy in that city that evening.

JESUS HEALED THEM ALL.

Had He healed with respect to persons, there might have been no hopes for some, but there is no record of one case ever being turned away by our compassionate Redeemer, and we do have repeated testimony that He healed all who came to Him. "And

Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people."—Matt. 9:35. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. . . . And when they were gone over they came to the land of Gennesaret, and when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased; and besought Him that they might only touch the hem of His garment, and as many as touched were made perfectly whole."—Matt 14:14, 34-36.

The conditions were simple. They came to Him. Every sinner must do this to obtain pardon. Every believer must do this to obtain cleansing. The gift of God is offered freely to all, but none can receive without a perfect compliance with the divine conditions, which may be summed up in two words—OBEDIENCE and FAITH. It is frequently stated that Jesus healed the people unconditionally, but such was not the case. The individual instances mentioned, either definitely state, or clearly imply the faith of the individual, or some intercessor, or both. God is not to be limited within the bounds of human comprehension in the operations of His free grace toward man, and yet we can clearly perceive the scriptural grounds which we are instructed to take if we would come to Him for these blessings.

Wherever and whenever the sick and suffering came to Jesus He healed them. This was the delight of His loving heart to minister this heavenly deliverance unto all. Nothing could have afforded Him greater joy than to see them coming from all directions with their sorrowful hearts and sick bodies, and pressing their way through the throng to either touch Him or have His loving hand reach out and touch them. It must have been painful to His heart when in any place like in His own city He could do no mighty work because of the unbelief of the people. If He could do no mighty work among the people then because of their unbelief, He is for the same reason hindered from doing so today. Oh, that the church of God might awaken to this solemn fact. Our feeble experiences through unbelief, are so often made the standard of what God is able and willing to do. We should rather humbly bow before Him and His holy word, confessing our unbelief, and then with a death-grip lay hold upon the promises until they are fulfilled in us. He healed all that were

sick, when they came to Him in faith. He is still the same loving, compassionate Christ with more power than he had at that time, for He has since then met and made powerless him that had the power of death, and has been exalted "far above all principality and power and might and dominion and every name that is named, not only in this world, but in that which is to come."

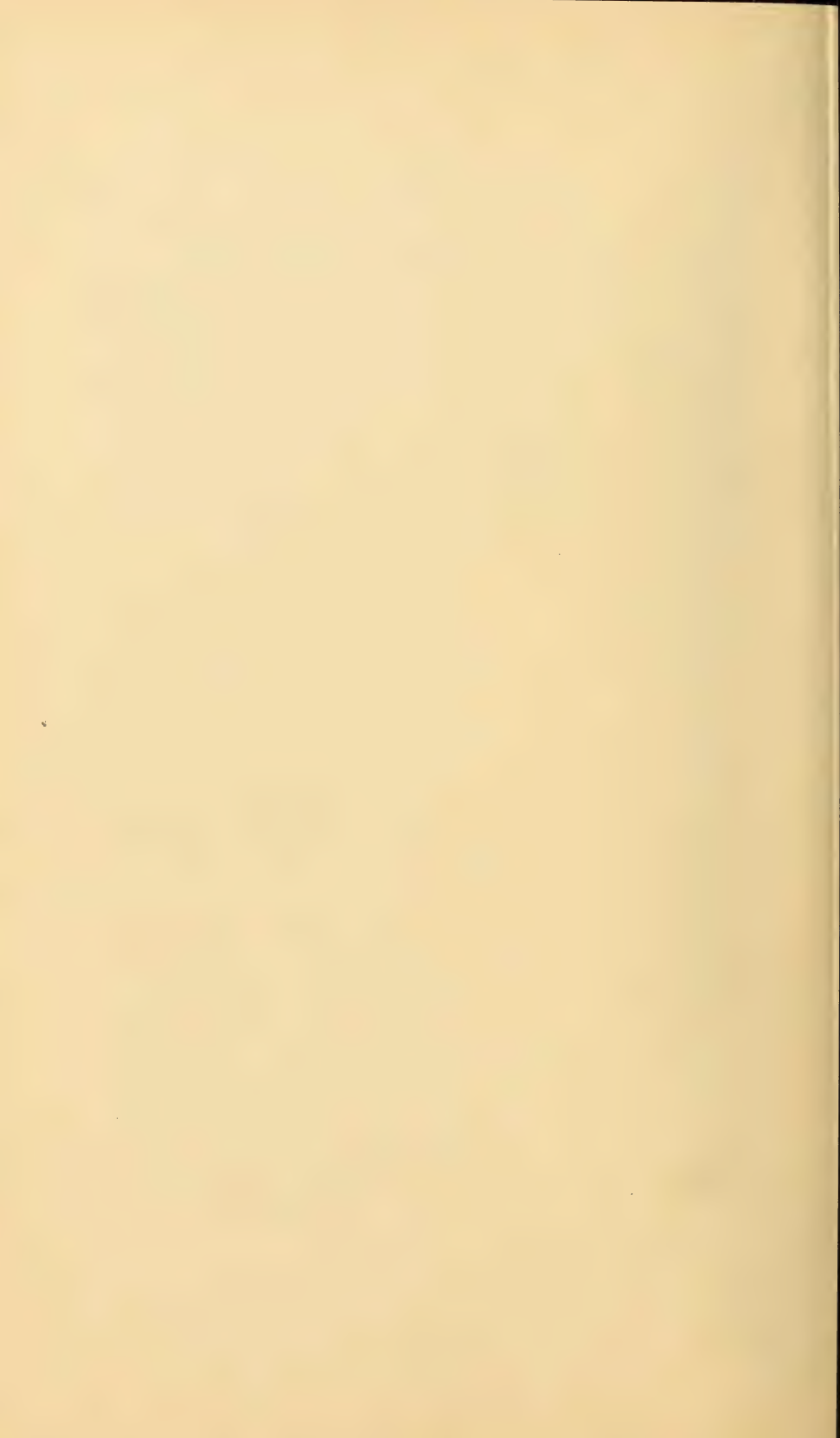
One great error taught among the people of God today, is that He is not willing to heal all who come to Him. No one can exercise perfect faith in any promise unless first assured that the promise is for him. He must have some scriptural ground for his faith to rest upon to be able to claim a definite attainable blessing. Unless we have this warrant for our faith, it would be much better not to ask at all than to ask God for something contrary to His will. The question of His will must first be settled. There is no means of doing this outside of His word. His word is His will. Jesus Christ is that spoken word. Every deed and word of Jesus was the expression of that divine will. It has not been revoked and will not be, until the close of this gospel dispensation. There is no blessing of grace more plainly promised than the blessing of healing.

Why not then step out on His word and receive it? If, when every known condition is met, the answer has not yet come, let us not begin to say the answer is not for me. A delay is not a denial. There are some things we may pray for that are not in harmony with God's will, and therefore the answer must be refused by our dear Father, whose mind and wisdom is infinitely greater than ours, and an answer would not be for the best. In every such case it is our perfect right to learn *why* our petition is not granted.

Every seeker for any blessing that is not plainly promised of God, should always be ready at any time to withdraw the petition. No such proviso need be made when asking for salvation or healing, but there are some things asked for at times, by nearly every child of God, that need this limit. Moses asked to enter Canaan. God could not grant the petition, but definitely and satisfactorily gave Moses the reason why. Jesus in Gethsemane asked that the cup of suffering be removed. The father could not grant His petition, but satisfied the heart of our Savior, and sent an angel to minister unto Him. He unmistakably knew why His petition was not granted. Paul sought God thrice to have the thorn in his flesh removed. God did not remove it, but did tell him why. (Let

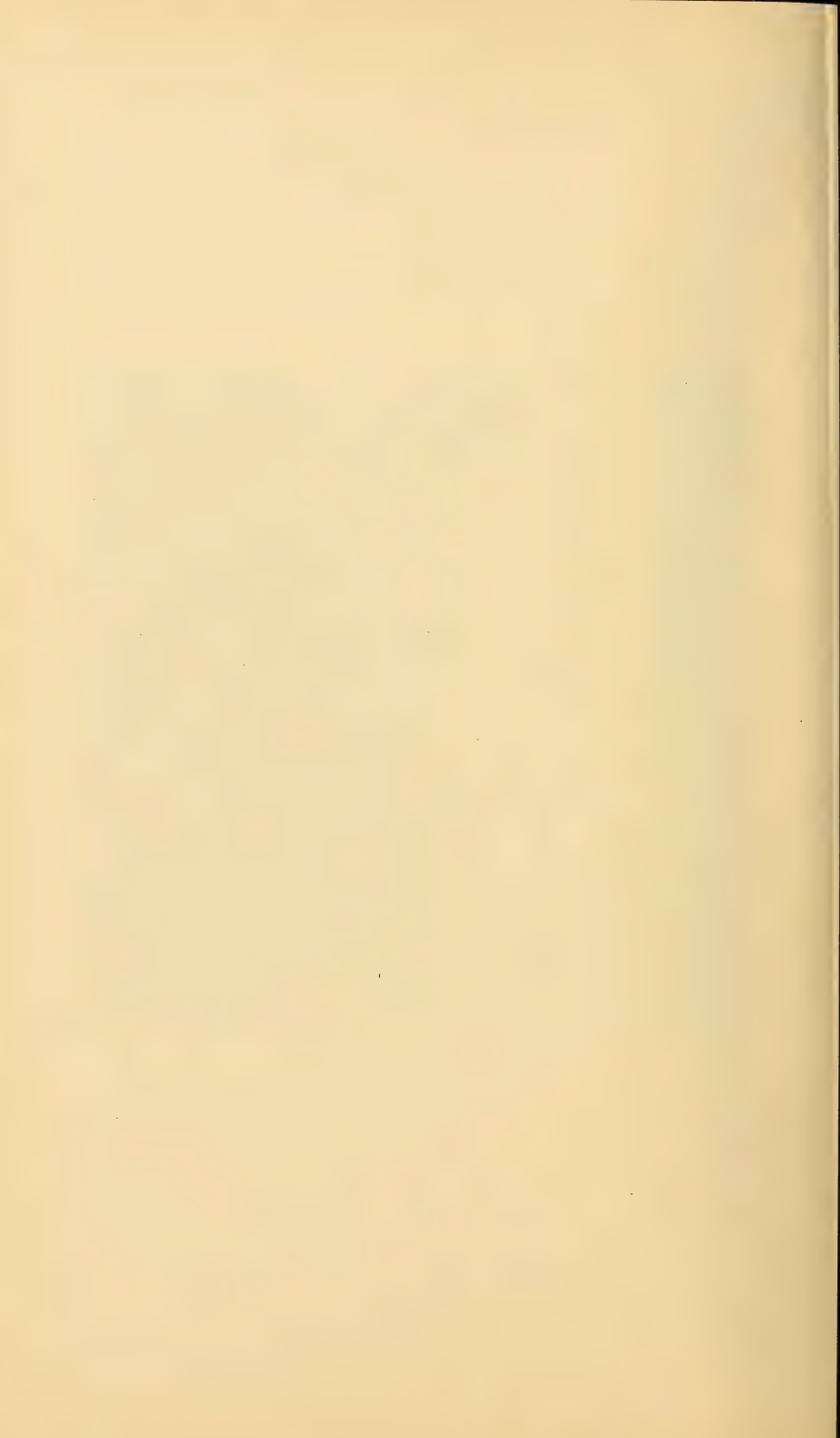
us not say that this thorn was some sickness or disease, because this cannot be scripturally proved.) Nothing else than the answered prayer or the reason why should satisfy us. It is much easier to submit to an unanswered prayer sometimes than it is to submit ourselves to God for the necessary preparation and searching by His Spirit, before He can entrust us with the answer.

Dear sufferer, search the scriptures and be convinced that it is the will of God to save, cleanse and heal you, and then acquaint yourself with the necessary conditions; meet them in dead earnestness, submitting yourself without reserve to Him for every necessary preparation to receive the blessing, and you shall have the desire of your heart. He is just as ready and willing to heal all who come to Him now as He ever has been in the past.





THE MAGIC TOUCH.



THE MAGIC OF TOUCH.

(LUKE 8:46.)

And Jesus said, "Somebody hath touched Me, for I preceive that virtue is gone out of me."

From Capernaum, in Galilee, Jesus has crossed the sea of Tiberius to Gadara for the purposes of rest and recuperation. But after a notable miracle, the healing of two furious demoniacs and the destruction of the herd of swine, he is driven out of the country because the people had too much stock in hogs to take any in Christ.

Again in Capernaum, he is scarcely landed from the fishing boat when another demand is made upon His power and sympathy. One of the local dignitaries, Jairus, a ruler of the synagogue, is in sorrow; his only daughter is at the point of death, maybe now even dead. Will He come and heal her? Yes, He will come. Never was there an appeal of expectant suffering disregarded by the Savior.

Though consenting to go and starting at once, He does not go very fast and lets the multitude hinder His footsteps in a most unaccountable way, especially when it is remembered that in the last throes of death the sweet child is gasping.

The reason is soon apparent, for on His way to the performance of His seventh miracle, there is an occurrence which makes it the eighth of His ministry when He gets there.

Ah, the Master's footsteps are slow on the way to the rich ruler's abode, that an impoverished stricken woman may be able to overtake Him. She who for twelve years had been wasting with an incurable disease. Her little patrimony with all her earnings had been spent upon her disease and she had suffered many things of many physicians, only to impoverish her purse and aggravate her diseased condition.

But, after all her disappointments and impoverishments of her time, when she heard of the return of Jesus, ceremonially unclean as she was by reason of her infirmity, she determined to brave everything and go to Him; for she said within herself, "If I may but touch His clothes I shall be made whole." Longing for health and inspired by this faith, she wended her way through the multitude, now swayed this way and that, but ever gaining

upon the tardy motion of the waiting Savior. True, a ruler's daughter was dead and the mourners wailing, but her restoration must wait upon the faith of this daughter of sorrow. She touched Him with unfaltering faith. Immediately when the material connection was made that her faith had claimed she was healed and knew it for herself. And shall she speed away with her recovered strength and never give glory to Him who hath healed her with testimony. No, the Master is too tender of His shrinking ones to let them treat Him so, and He Himself institutes the inquiry as to who hath touched Him. How strange the query. Thronged by the multitude there were touches and touches. Scores had touched Him and received nothing, and He had felt nothing, but there had been one simple, single touch from a soul in need with a hand of intelligent faith to which healing virtue had responded. Ah, there is magic in the touch of the right kind.

What a moment for the trembling penitent when Jesus turned and said, "Daughter, be of good comfort." Ah, the tenderness of His nature is shown in the very term which he employs. Be of good comfort. Her Healer is her Comforter. There are those who relieve needs, but leave one colder for the contact.

She only touched the hem of His garment
As to His side she stole,
Amid the crowd that gathered round Him,
And straightway she was whole.

She came in fear and trembling before Him;
She knew her Lord had come.
She felt that from Him virtue had healed her,
The mighty deed was done.

He turned with "daughter, be of good comfort,
Thy faith hath made thee whole,"
And peace that passeth all understanding,
With gladness filled her soul.

We have but to think of the myriads who have been delivered from all sorts of diseases through the power and virtue of His touch, and we shall joyfully put ourselves in His hands. We trust Him, and sin dies; we love Him, and grace lives; we wait for Him, and grace is strengthened; we see Him as He is, and grace is perfected forever.

It is the privilege of every child of God in Christ to possess every redemption blessing, but every such blessing is measured out to us according to our faith. In simpler words, Jesus Christ is to us just what we take Him for. He is able to do exceeding abundantly above all that we ask or think, irrespective of our desires, but in His redemption plan He does not do this. He only does, in and for us "according to the power that worketh in us," which power is the power of faith. Every blessing is in itself far beyond our comprehension or power of expression, even after we have it in our possession. It is much more than we ask for, but it cannot be obtained without the asking, and the asking must be a definite act of faith. Faith is the golden key that God puts into the hand of every obedient person who comes to him. With it the royal storehouse of heavenly treasures may be unlocked, and we may help ourselves to all we can make use of for our highest good and His glory.

As we grow in grace and in the knowledge of Christ, we shall by the revelation of the Holy Spirit know how to obtain the sacred treasures within the inner court, the second veil. The capacity to obtain and retain will increase in proportion with the divinely directed use of this golden key, which will surely give access to all of Christ "in whom are hid all the treasures of wisdom and knowledge."

"A certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all she had, and was nothing bettered, but rather grew worse, when she heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in himself that virtue had gone out of Him, turned about in the press, and said, Who touched my clothes? And His disciples said unto him, Thou seest the multitude thronging thee, and sayest Thou, Who touched Me? And He looked round about to see her who had done this thing. But the woman fearing and trembling, knowing what was done for her, came and fell down before Him, and told Him all the truth. And He said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague."—Mark 5:25-34.

For twelve long years this poor sufferer had hoped for help from earthly physicians. She had not ceased with trying one

physician, but had employed many, who had not only exhausted their medical skill but perhaps had used surgery, for "she had suffered many things of many physicians," but gradually her life forces were ebbing away, and her financial resources were proportionately decreasing, until all her living was gone, and but a small supply of life remained. She was left utterly helpless and hopeless, and probably had heard but little of Jesus and God's way of healing, up to this time, but she had a heart to believe. Her faith was beyond the intellectual; it was in her heart. She heard of Jesus as many others had. The curious throng that was gathered around Him had all heard of Him, and were very anxious to see Him do some miracle—some perhaps simply through idle curiosity, who had evil hearts of unbelief; and others to learn more about Him and be convinced that He had power to heal. But this woman believed that He was both able and willing. She had neither a curiosity to be gratified nor a mere desire for experiment, as so many have today. She was not a rebellious sinner, but had a heart obedient toward God, who when she had heard of Jesus believed in Him.

How did she happen to have such faith? She did not *happen* to have it. She had it because she had an obedient and willing heart. Jesus told the chief priests and elders (Matt. 21:32.) how they could have believed on John, but they would not *repent* that they might *believe*. This woman had met the conditions for faith. She was on believing ground, and therefore had faith to be healed. Jesus did not heal her, nor any one else, unconditionally. There may be instances in which we may unconsciously have met the conditions of faith, but these must, nevertheless, be met. There may be instances in which others may have a great measure of faith for us, and for the time secure the blessing of healing for us, but sooner or later, where we are individually responsible, we must have faith for ourselves.

This woman had persistent faith, the only kind that ever accomplishes anything, or receives blessings from God; the only kind that God can honor.

SHE ACTED HER FAITH.

There was no feeling healed, or feeling to see if she was healed in this part of her experience. Her actions were actions of faith.

Very strange, no doubt, to the unbelieving spectators! Perhaps as strange as the actions of the blind man, who cried out to the Son of David for mercy as He passed by. An act of faith is always a strange act of unbelievers, and usually misunderstood by our brethren, but faith is blind to all but its object, and with unswerving purpose keeps its course like the ship with her mighty engines plowing her way through the billows, wind, and tide. Unheeding the ridicule or opinions of men, faith moves out with reckless indifference to its surroundings. The act of faith must necessarily separate and single us out from those who cannot act in harmony with us. Others cannot see our object, and are almost certain to see the opposite—everything that is a hindrance to faith. In the material and sense world everything is by sight, but in the faith world we “walk not by sight,” but like Noah, Abraham, Moses, and all those whose names have been singled out as God’s faithful children, we must endure as seeing Him who is invisible until every act shall be rewarded by Him who hath promised.

The woman in her struggles did not fail, although she meant to touch Him perhaps differently from what she succeeded. She aimed to touch at least his clothes, but she accomplished her object quite imperfectly and touched but the hem of His garment, which was reached by her last desperate stretch. But it was an act of faith, and she was not disappointed in the result of that act, even though the execution on her part was not altogether perfect. Her most discouraging moment was just before the touch, but her faith was equal to the trial. Her physical feeling must have been intensely discouraging in such a struggle, but faith, not feeling, was the prompting motive of her effort, and now when faith had reached its object, the blessing came. The healing virtue from the body of Jesus was felt. He turned about to see who it was who had touched Him with this touch of faith.

“SOMEBODY HATH TOUCHED ME,”

He said, as the disciples tried to explain to Him that there were many thronging Him and touching Him all around; but these touches were only the ordinary contact with the people. They did not attract His attention, nor obtain any virtue from Him, but here was a touch of faith which thrilled His very soul and body. Faith produced the feeling in the body of the woman; for

“SHE FELT IN HER BODY THAT SHE WAS HEALED,”

but not until she had first accomplished the act of faith. Had she said she would not believe until she felt healed, she would never have received it, and had she believed she had it before putting forth the act of faith, she would never have received it. Faith can hold the blessing in the promise and rejoice in the prospect of its fulfillment, but the fulfillment will never be realized until the *act of faith* is applied to the promise.

Jesus looked upon her with approval and said, “Daughter, be of good comfort, thy faith hath made thee whole; go in peace, and be whole of thy plague.” What comfort and peace must have filled her heart as she realized that her body was healed of its affliction, and the smile of heaven was upon her. She was healed, and now Jesus said to her, “Be whole,” which is equivalent to saying, “Keep healed.” She had the obtaining faith, and now, through her confession and obedience, she had the promise of retaining faith. Some have lost their healing through a lack of complying with these conditions. Jesus would have us confess Him before men. He would have us tell the world how great things the Lord hath done for us, and had compassion on us. Mark 5:19.

GOD'S COVENANT WITH ISRAEL.

Many of us are inclined to pass lightly by the days of the patriarchs and prophets in the study of divine healing, and thus fail to obtain the proper knowledge of its true foundation. The seed of the woman was to bruise the head of the serpent, and thus the blessings of redemption were to come upon the fallen race of Adam. The curse of sin and all its deathly power had now entered into the world, and the spiritual, physical, and moral nature of man had fallen under its baneful sway. This lamentable condition at once called for a provision of mercy from God. The remedy was promised, not only at the time of the fall, but when Abraham was called to go out, and become an example of faith to the world, we again see the promise of the seed, through whom all the families of the earth should be blessed. Because of the faith of Abraham, the favor of God at once rested upon him, and the fore-shadowings of redemption were clearly seen. He had the blessed

privilege of communion with God in prayer, through which many favors were obtained, not only for himself but for others.

Among these blessings we find divine healing. Abimelech was in need of help in this respect. "Abraham prayed unto God, and God healed Abimelech." But this instance, although by no means an unimportant one, will, under the present consideration, only serve as an introduction to this subject of divine healing in the covenant of God with Israel. The children of Abraham, according to the word of God, spent four hundred years in Egyptian slavery. Although this was an experience of great sorrow to them, and their years of suffering under the hand of a merciless tyrant, under the burdens of incessant toil and extreme hardship, were anything but conducive to health; we might rightly judge that their circumstances as a whole were such as to produce the exact opposite. They no doubt often fell, and many died under this inhuman treatment, but we have no history to show us that any of them died under the power of Egyptian disease. Generations of them passed away, according to the decree of God, "Unto dust shalt thou return," but the divine hand of protection was upon them. Physical health was a legacy of the Abrahamic descendants, and God in his mercy bestowed upon them this blessing through these dark years of bondage. There is one instance in their Egyptian history that we will notice here, which might be considered by some as an exception.

It was said of the patriarch Jacob, that Joseph heard that he was sick, but from what has already been shown of the favor of health, and what will be proved further on with reference to this matter, as well as the meaning of the Hebrew word from which the word *sick* is translated, we can truthfully affirm that this was nothing but the ordinary weakness of old age. It is also said of Jacob, that when he was dying he worshiped, leaning upon the top of his staff. Many other instances in connection with his death indicate what has been stated. The testimony of the midwives to King Pharaoh, concerning the Hebrew women in childbirth, adds much to prove the fact of special physical blessings upon them. They were "lively and not as the Egyptian women."

The Psalmist in his recapitulation of the dealings of God with His people, says (Ps. 105:37), "He brought them forth also with silver and gold: and there was not one feeble person among their tribes." When we consider the immense number of two and one-half millions of men, women and children in this company, and

not a feeble infant, nor aged one among them, we can but feel hushed in wonder and admiration, and ascribe this astounding fact to the purpose and design of Jehovah to teach us His will and power to heal and protect from disease those who are His.

Why should it not be so? How could it be otherwise in the heart of our glorious Maker, whose inheritance is His people? But there need be no questioning here; we will pass on in the history of this people, to their remarkable deliverance through the Red Sea, into the wilderness of Shur to the waters of Marah. Here again we see a divine provision for their health. The bitter waters were made sweet, and now we have reached what has long before been manifested toward them, unconditionally perhaps in a measure, but now enacted into a statute and ordinance upon definite conditions, followed by the blessed covenant of the promise of healing.

"If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians for I am the Lord that healeth thee."—Ex. 15:26. Here we see the conditions of implicit obedience, without which none need expect God to keep His promise. This makes every one responsible. Obedience to God means health to Israel.

We have no scriptural evidence that this covenant with any of its conditions has ever been revoked, but on the other hand, there is much to prove its perpetuity. In their Egyptian life they had been servants of men, and God did not require of them the strict obedience that He enjoins upon them now. From this time they are to serve none but God. This is strongly emphasized in a reassurance of this blessing of health. Ex. 23:20, 25. "And ye shall serve the Lord your God." No idol of Egypt or Canaan could have a share in their worship, and none of the inhabitants of the land had any right to their service. Obedience and service to God was their whole duty. The promise further reads, "And He shall bless thy bread and thy water; and I will take sickness away from the midst of thee." Consider well the magnitude of this double promise—food and health. As the water of Marah was blessed, so He promises to continue the same. The supply of their temporal needs was a responsibility that God had taken upon Himself. The promise was enough. Their part was to serve God. His part was to support and protect them.

He did not promise to bless everything they might desire to eat and drink. He did not bless the flesh they lusted after in the wilderness, although because of their continual murmurings He sent it to them. So it is in the gospel dispensation; there are many who profess to love God, whose appetites are depraved. They crave for food and drink such things as God will not bless. The instructions to Noah concerning things clean and unclean were not to be ignored by Israel. No one could expect God to bless anything outside these limits, neither can we consistently expect Him to bless anything to us for food that is unclean or unhealthful. While we are not under the restrictions of the law in this matter, yet we have no license to indulge any depraved or abnormal appetite. Let all apply to the cleansing blood of Christ for the removal of all such appetites, and then only eat and drink such things as are nourishing and wholesome. This is well worth the thoughtful and prayerful consideration of all. We are not restricted to any special diet, perhaps, but if we want God's blessings upon our food, and also want Him to take sickness away from the midst of us, we must carefully follow the directions of His counsel.

We have the promise (1 Tim. 4:5) that our food will be sanctified by the word of God and prayer. This is sufficient authority upon the subject, as to what should be received. Some very unwisely affirm that we have the right to eat whatsoever is set before us, quoting 1 Cor. 10:27, but if this reference and its context are carefully considered, it will be seen that the apostle refers to food offered to idols, and that to us an idol is nothing in the world. Under certain circumstances we are free to eat food which has been offered to idols, but it is also clearly stated (verse 28) that under other circumstances we are forbidden to eat such food. There is nothing in God's word to sanction an indiscriminate eating of every kind of food that is prepared. The word of God and prayer, as well as good judgment, should be our guide as to what we eat and drink.

The promise of God is still sure to His people, "I will bless thy bread and thy water," but this cannot be perverted into an extreme interpretation that would cover the scope of all the injurious, abominable, and disease-breeding stuff that enters into the diet of our modern and depraved epicureans. God will not heal such sinners. They may expect, not only all of the diseases of Egypt, but every other malady of the latest invention of Satan, to come upon them

until they are consumed. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10:31. Following carefully this blessed instruction, we may claim today the same as when God made it, the promise: "I will take sickness away from the midst of thee." Israel was carefully warned of the results of disobedience. It was necessary that they should have repeated assurances of the consequences, both of obedience and disobedience.

Following on into Deut. 7:15, we have the promise again, "And the Lord will take away from thee all sicknesses." In Deut. 28:58,61 we find another awful warning: "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed."—Ver. 61. In the marginal reference to this verse we find an expression throwing some light upon the source of these diseases, which adds to many scriptural proofs that they all *ascend* from the pit of destruction. It is only by the permission of God that they come upon man; in the majority of cases (if not all) as a punishment for disobedience. If there are any exceptions to this rule in this gospel dispensation, we shall be glad to let such be fully persuaded in their own minds as to the cause of their affliction.

At the dedication of the temple in the prayer of Solomon (2 Chron. 6:28-31) we see a provision for sickness, which is according to the health covenant. The life and death of Moses is a beautiful example of the divine blessings of this covenant. In this case we have the extraordinary experience of protection from the decline of old age. Crowded with the many responsibilities of his important position, the leader of that great host through forty years of wilderness life, no ordinary person could have survived; but when God was through with Moses in this mortal sphere, he was still in the vigor of perfect health. It could not be imagined that he died of disease, for we read that he "was an hundred and twenty years old when he died; his eye was not dim, nor his natural force abated."—Deut. 34:7.

We have another striking example of the same blessing in the testimony of faithful old Caleb. He had a heart to believe God. At Kadesh Barnea the whole camp of Israel rose up in rebellion and withstood Caleb and Joshua, and through unbelief forfeited their right to enter Canaan, but Caleb wholly followed the Lord, and he was assured by divine promise that he should possess the land where previously his feet had trodden as a spy. He also

passed through the forty years of wilderness journey, but the blessing of the health covenant was upon him. Forty-five years later when Canaan had been reached, and a number of the enemies driven out, a stalwart, vigorous old man speaks to Joshua, and reminds him of the promise that God had made through Moses concerning himself, "And now," says Caleb, "behold, the Lord hath kept me alive, as He said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day four score 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."—Josh. 14:10, 11.

This faithful servant was true to God, and therefore obtained the promise. Doubtless through long years of hardships, as he beheld on his right hand and on his left, his brethren fall from the ranks because of disobedience, he had many an occasion to test the promise: "I am the Lord that healeth thee," but here he stands now, a living monument of the truth of that covenant. Thank God, it has not been changed, though more than three thousand years have passed and many generations have come and gone, who have proved the faithfulness of Jehovah Rophi.

We see another occasion of this wonderful promise held up before the people, in Isa. 58:8. They had forsaken the Lord and through many outward demonstrations of penance for their sins were making their attempts to get back to God. The prophet points them to the commandments and ordinances of God and says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Nothing could take the place of true obedience, which is the God-appointed means of obtaining His favor.

David had experiences of sickness and healing. In Psalm 6:2 he prays, "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed." Again, we hear him rejoice in answered prayer. "I will extol thee, O Lord, for thou has lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me."—Ps 30:1, 2. And again (Ps. 103:2, 3), "Bless the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases." He also testifies of the blessings of healing upon the people. "He sent His word, and healed them, and delivered them from their destructions."—Ps. 107:20.

During the reign of King Hezekiah, after the people had been in an idolatrous condition for a long period under preceding rulers, they repented and came back to God. The king prayed for them, and "the Lord harkened to Hezekiah, and healed the people."—2 Chron. 30 :20.

Hezekiah's personal experience also bears testimony of the glorious provision of God's healing favor. Although the word of God had gone forth that he should die and not live, the suffering ruler turned his face to the wall and with great weeping presented his case to the Healer of his people. He could not come with any personal merit, but he had a clear conscience, and to the best of his ability had walked before God with a perfect heart, and had done that which was right. He had fulfilled all the conditions of the health covenant, and had a perfect right now to expect God to be his healer. This might be called a test case. Here was a faithful servant of God who was sick unto death. His condition was indeed a perplexing one. As he felt himself sinking lower and lower, and the icy hand of death grasping tightly upon him, claiming him for his victim, he must have had serious thoughts as to the meaning of the words of the covenant which God had made to Israel, "I am the Lord that healeth thee." And now the sad announcement of his immediate death is made by the messenger of God.

Oh, what thoughts of anxiety must have passed through his mind. Can it be possible? He who had granted so many signal evidences of His tender care, and healed all in the past who lived in obedience to His word; will He now in this sad hour of extreme need forsake one who has done all that was required of him? No. That word, which is much more sure than the foundations of the heavens, must be fulfilled. As the king pours out his heart to Him whose eyes are over the righteous and whose ears are open to their prayers, the message comes to him from the prophet, "I have heard thy prayer, I have seen thy tears: behold, I will heal thee; . . . and I will add unto thy days fifteen years." Although severely tested, he received more perhaps than he had asked. Praise God, this is according to His mercy. The covenant He made with His people cannot be broken. The examples of this are sufficient.

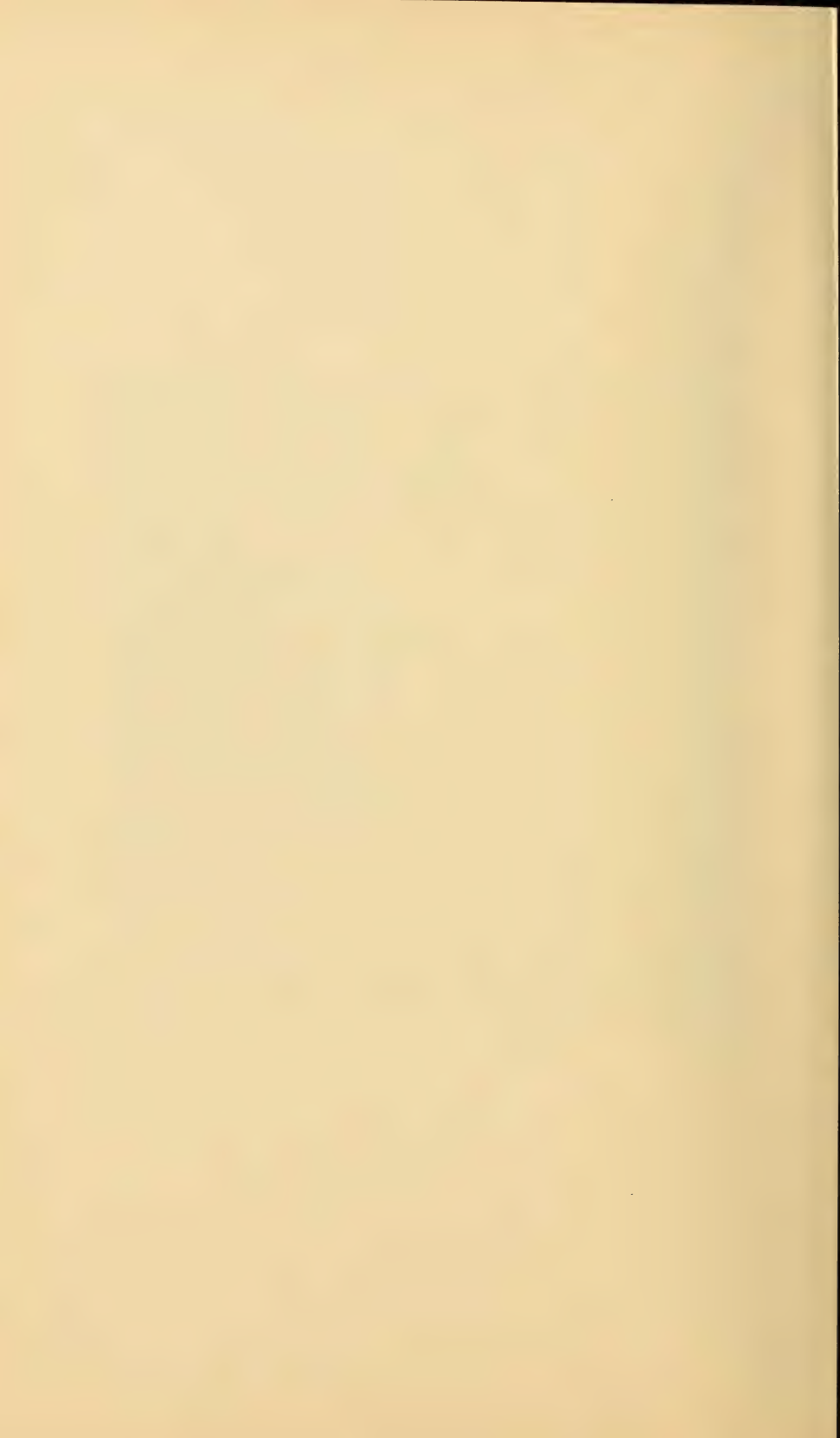
We will not occupy the space here for more than a passing notice of Job in his long trial of sickness, his wonderful deliverance from this captivity, upon praying for his friends, and his triumphant death, being old and full of days.

Thus we clearly perceive by all that God hath wrought upon His people during this period of history that healing was His purpose and good-will from the beginning. No thoughtful mind upon this subject could for a moment admit that God is any the less concerned in the health of His obedient people in this dispensation of more perfect and glorious spiritual blessings. While healing produces its effects directly upon the physical man, it is strictly a spiritual blessing, and is never received without precious spiritual manifestations. Therefore, if we had no other evidence of the will of God toward His people than that of the days before Christ, we have sufficient and in every sickness could securely repose upon the promise of God to Israel, "I am the Lord that healeth thee;" for "if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—Gal. 3:29.





"THOU PREPAREST A TABLE BEFORE ME "



THOU PREPAREST A TABLE BEFORE ME IN THE
PRESENCE OF MINE ENEMIES.

(PSA. 23:5.)

Reader, God has set a table before you and asks you to help yourself. Do you do it? If you have lost a part of your inheritance, stretch forth your hand and help yourself. The table is loaded down with the very best things that heaven can afford. You will find on that table the very things that you have lost. Have you lost Christ? If so, stretch forth your hand and help yourself.

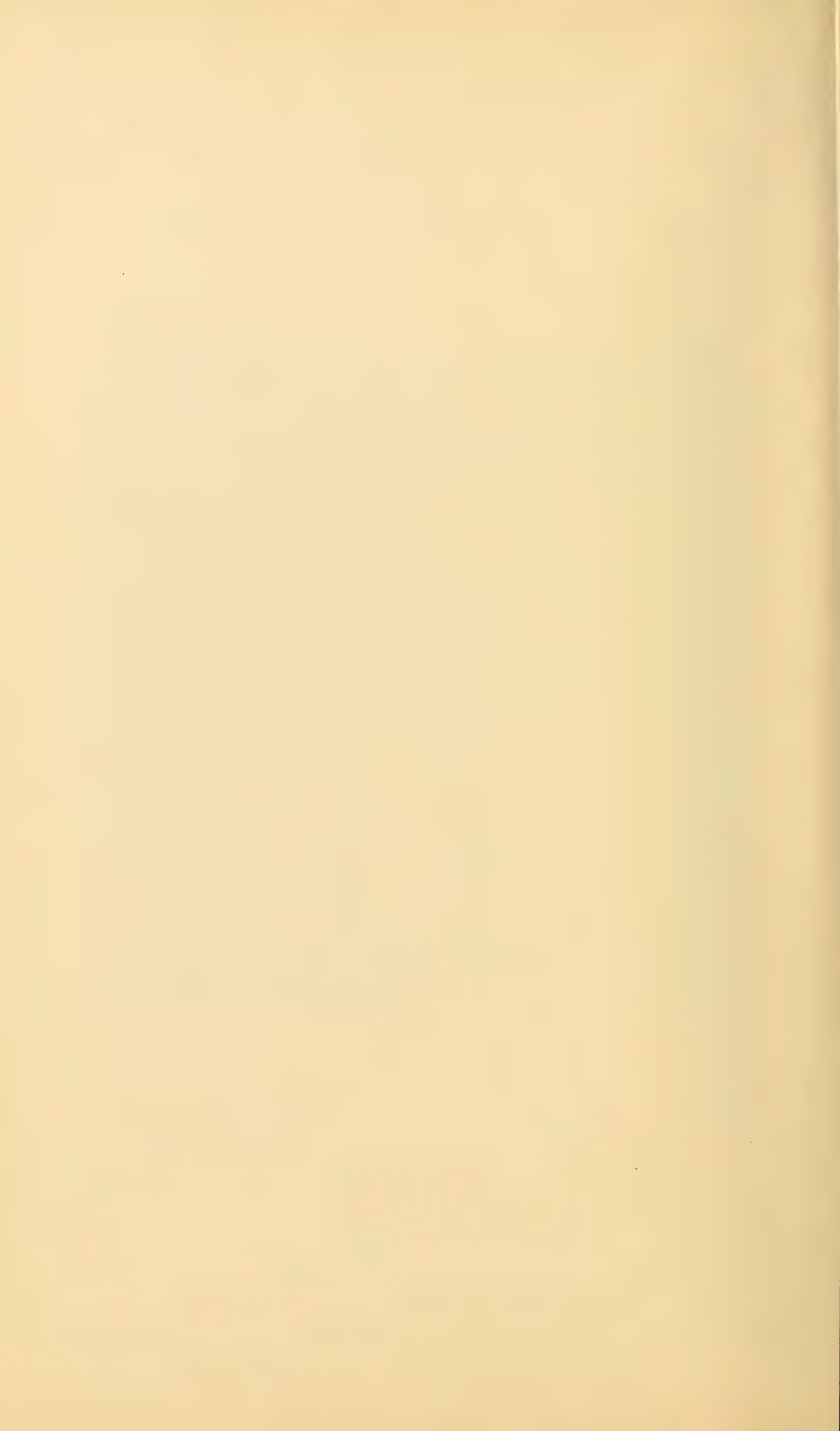
Tell me where you lost the company of Christ, and I will tell you the most likely place to find Him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find Him. Did you lose Christ by sin? You will find Christ in no other way but by the giving up of the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the scriptures? You must find Christ in the scriptures. It is a true proverb, "Look for a thing where you dropped it; it is there." So look for Christ where you lost Him, for He has not gone away.

If you have lost Christ, stretch forth your hand and help yourself. You will find Christ in the midst of the table surrounded by all the graces and blessings that God can bestow on His children. You inherited from your creation health, beauty, strength, life, truth, God, love, mind, spirit, soul, intelligence, good, right. Have you lost any of your inheritance? If so, stretch forth your hand and help yourself. You inherited a sound mind; a good memory; a good stomach; good digestion; a good, pure heart; good kidneys; good bladder; good eyes; good ears; good, pure undefiled mouth; a good, healthy body. Have you lost any of this inheritance? If so, stretch forth your hand and help yourself. The table is loaded down with all these things you have lost. Have you lost family prayer? Have you lost grace and the thanks you used to offer God before partaking of the food that He has so bountifully supplied you? Have you lost that spiritual power that you once had that enabled you to visit the sick and to minister to the wants of the widows and orphans, and not forget that poor widow upon the hill, that is sick nigh unto death, with a lot of

little children almost naked, starving and freezing, no fuel to warm them and not a morsel of food in the house? Do as you used to do. Go to the grocery store and order a lot of provisions sent up, also a load of coal; and shortly after that follow with your Bible and read God's word to that dying woman, and then kneel down and offer up a prayer to God in her behalf, and you will make the very courts of heaven ring. If you have lost any of these gifts of God, stretch forth your hand and help yourself. When you pray to God in any way, know that you will receive the results not only in the affirmation but in the demands as well. Then realize this: when you want anything you do not ask God to give it. Why, you already had it given to you by your charter rights. When you were created and given power, God gave you all these things and they all belong to you. God said, "Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth." God did then and there give man dominion over everything, and by his charter rights he has inherited everything he needs. When he loses any of his inheritance, all he has to do is to stretch forth his hand and help himself. The idea that is held out, that this one or that one is more favored by God than some others, is false. If some persons have more power with God than others, it is because they have feasted more from God's table. Brother, stretch forth your hand and help yourself. Don't be afraid; there is plenty for all. We are all God's children, created in His image and in His likeness, endowed with all power and all dominion, and we all have it. If you have lost any of your inheritance, stretch forth your hand and help yourself. Every child of God should be diligent in seeking out and claiming his inheritance. Let us not be slack to go over and possess the land. There are great walls to be thrown down and fenced cities to be taken, and great giants to be destroyed, but our God will thrust out the enemy before us and give us full possession of the land. The inhabitants are too strong for us, but not for our God. He is the Lord, our healer. Dear sufferer, take courage; be strong, fear not. Strengthen thine heart, the land of salvation and healing is yours. Go in and possess it in Jesus' name and all of your diseases will flee before you, as you put Jesus up against them. Behold thy Healer.



THE TREE OF LIFE.



THE TREE OF LIFE.

(REV. 22:2.)

“And the leaves were for the healing of the nations.”

There is but one cure for the nations—the leaves of the tree. There grows no healing herb but the one plant of renown. There is one Sacred Fountain. To wash therein is health. There is but one. It was opened on Calvary. There is one Great Physician, who lays His hands on men and they are restored. There is no balm in Gilead. There is no physician there. The balm is at the cross. The Physician is at the right hand of God. Jesus is pictured here as a blessed tree whose leaves heal the nations. It is said of the blessed in the first Psalm: “His leaf also shall not wither.” God takes care of the little things—the trifles of believers. And here of our Lord, it is said, the leaves are for the healing of the nations. That is to say even His common things. His lower boons of grace are full of virtue. Many know but very little about Jesus Christ, but if they believe on Him, that little heals them. How very few of us know much of our Lord. Some only know that He came into the world to save sinners. I wish that they knew more, so that they could feed upon the fruits of the Tree of Life, but even to know that is salvation to them, for the leaves heal the nations. The touch of His hand opened deaf ears. The spittle of His lips enlightened blind eyes. The look of His eye softened hard hearts. The humblest and most timid faith in Jesus Christ will save. If you have but a mustard seed of faith you are saved. She who in the press touched but the hem of the Savior’s garment found the virtue flowed out of Him and came to her. Pluck a leaf of this tree by thy poor trembling faith, and if thou dost not take more than that, yet shall it make thee whole. There is not a word that ever fell from those dear lips of Jesus but what bears healing in it for some one or other of the thousand ills that have befallen our humanity. It is a sweet thing to get even a broken text from His mouth. A word of His, being His, and recognized as His, and coming home to the heart as His, brings healing to head and heart. A leaf of the Tree of Life is a medicine fitted to raise the dead. Do you not know its power by a joyful experience? Blessed be God! some of us know it right well, and can bear glad witness to its matchless power. Then, too, this medicine heals all

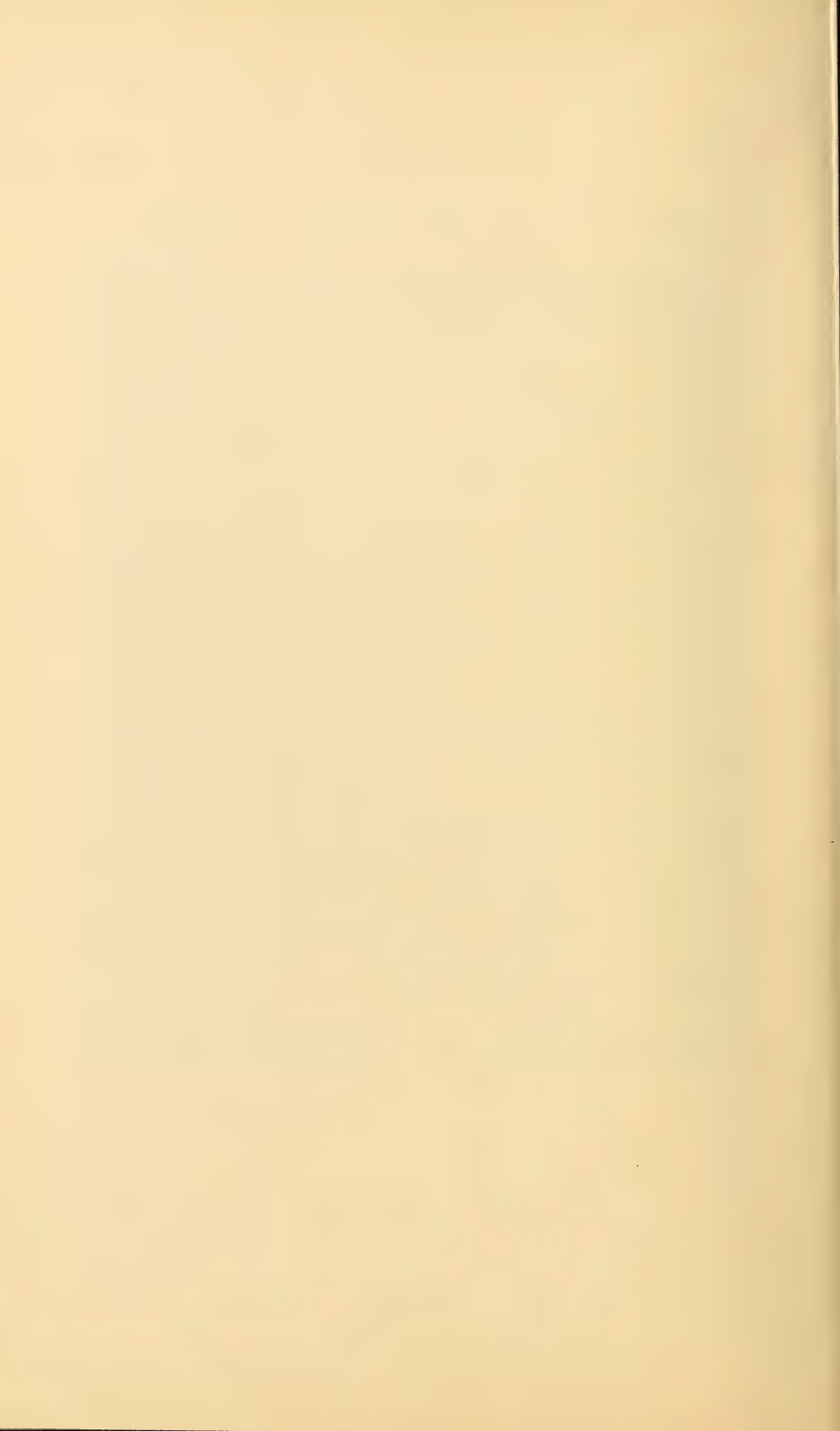
sorts of diseases. The leaves of the tree were for the healing of the nations. It does not say of this or that malady, but by its silence it teaches us that the medicine is universal in its curative power. Take this medicine, then, dear friends, to any man, whoever he may be, and let it be applied by the spirit of God, and it will heal him of whatsoever disease he has, because the gospel strikes at the root of all diseases. Truly it exercises power over all the different branches of the tree of life, but it does so by laying the ax at the root, for it deals with sin, the sin of unbelief, the sin of not loving God. And dealing with this it removes thereby the various forms in which spiritual disease develops itself in human life. No medicine can ever heal all maladies unless it eradicates the root of the evil and creates a fountain of health. It goes to the root of the matter, operates upon the heart and purifies the issues of life. Human precepts and methods of morality lop the boughs, but leave the trunk of the deadly tree untouched. But this hits the top, roots and tears away the evil growth from beneath the soil. For this course it is able to remove all diseases. This medicine heals disease because it searches into the innermost nature. Some medicines are only for the skin, others will only touch a few organs, and those not vital, but the leaves of the gospel tree, when taken as a medicine, penetrate the veins and search the heart. Their searching operations divide between the joint and the marrow, and discern the thoughts and intents of the heart. A wondrous medicine this. It searches the soul through and through, and never ceases its operations till it has purged the entire manhood of every relic of sin and made it completely clean. Lord, give us these leaves! Lord, give us these leaves continually. These leaves prevent the recurrence of disease by enabling the man henceforth to find good in all that comes to him. A person's diseases, if healed, may by the food which he shall afterwards receive bring on the disease again. Place a man under certain conditions which cause him an illness. You may heal him, but if you had him back to those conditions he would soon be ailing again. And here in such a world as this, even if Christ healed us to-day, we should be sick to death to-morrow if the medicine had not some wondrous continuance of power, and so it is, for all things that come to us after conversion are changed because we are changed. All things work together for good to them that love God, to them that are the called according to his purpose. Have we earthly joy? We no longer have it, but it points us to God, the Giver. Have we

earthly sorrow? We dare not despair because of it, for we know who has ordained it. Why should a child of God complain who knows that there is love in every chastening stroke of his Father's rod? What we once called good is now really good to us, for the leaves of the tree of life are an infallible antidote. This wondrous medicine abides in the system as a source of health. The waters that I give him shall be in him a well of water springing up into everlasting life. Other medicine taken into the system acts in its own matter and there is an end to it, but this abides. These healing leaves charge the life-blood, affect the spirits, and make the nature other than it was before. Yonder in heaven those faces which look so bright and comely, fresher than new-born babes, owe their freshness to these healing leaves, and so until the glory life begins, the abiding power of the healing leaves keeps the soul of the believer in perpetual health, and will keep him so world without end. This gospel heals nations wherever the nations may be, and readily heals them of the direct miseries and the blackest crimes. It is the sure cure for poverty, by making men wise and economical. It is the sure cure for poverty, teaching men to love their fellows and respect the rights of all. It is the cure for drunkenness, weaning the drunkard from his filthy appetite, saving him from the spell which binds him. This same remedy will likewise heal and restore the opium fiend and the slave to the tobacco habit. This gospel is the only preventive for war. We shall need no blood-red soldiery when once the warriors of the cross have won the day. This is the cure for those foul evils which are the curse of our social economics, which human laws too often increase instead of remove. This shall purge us from every form of knavery, rebellion and discontent, and this only. God grant that its healing influences may drop upon the nations thick as leaves in the jungles of Africa, till that golden age shall dawn in which the world shall be the abode of moral health. These words to close with: Are you sick this morning? Take these leaves freely. Are you very sick? The stronger is the reason why you should take them. You are sinful. Past guilt troubles you. Take the leaves again and again. Worse than that. Temptations to evil afflict you. Then feed on the purging leaves as long as you live and they will prove an antidote. You need not think that you will exhaust the merit or power of Christ, for if the fruit is described as coming twelve times in the year, how abundant must the leaves be. There is enough in Christ for every

sin-sick sinner. If the sinner do but come to Jesus he shall find no stint in Jesus' healing power. Though the sick soul be full of leprosy the Savior is full of grace. Put forth thy finger, sister, and touch the hem of Jesus' garment. Now lift thine eye, sinner, look to Christ on the cross. Though He seem far away from thee, there is life in a glance. However dim the eye or distant the view, come to this tree. Its very leaves will heal thee. Last of all, Are you healed? Well, then, scatter these leaves. Are you saved? Speak of Jesus Christ to everybody, for the heart that is fitted for communion is a hungering and thirsting heart. Let us learn from Mary Magdalene how to obtain fellowship with the Lord Jesus. When she went to His sepulchre she sought Him with very great boldness. The disciples fled from the sepulchre, for they trembled and were amazed, but Mary, it is said, stood at the sepulchre. If you would have Christ with you, seek Him boldly. Let nothing hold you back. Press on where others flee. She sought Christ faithfully. She stood at the sepulchre. Some find it hard to stand by a living Savior, but she stood by a dead one. Let us seek Christ after this mode, cleaving to the very least thing that has to do with Him, remaining faithful though all others should forsake Him. Note further, she sought Jesus earnestly. She stood weeping. Those tears dropping were as spells that led the Savior captive, and made Him come forth and show Himself to her. If you desire Jesus' presence, weep for it. If you cannot be happy unless He come and say to you, Thou art my beloved, you will soon hear His voice. Lastly, she sought the Savior only. What cared she for angels. She turned herself back from them. Her search was only for the Lord. If Christ be your one and only love, if your heart has cast out all rivals, you will not long lack the comfort of His presence. I want always to imitate Simon's action, when he took the Redeemer altogether into his arms and said, "Lord, now lettest Thou Thy servant depart in peace." There was a long distance between Simon with the Son of the Highest in his arms and the woman who touched the hem of the Master's garment, yet both have gone to heaven. And there is a good way between the Christian who can embrace a whole Christ and a poor, timid one who can only tremblingly hope in Him. If you cannot tell others all about Christ and give them the fruit of the tree, go and give them the leaves.



THE DUMB MAN POSSESSED OF A DEVIL HEALED AT CAPERNAUM.



THE DUMB MAN POSSESSED OF A DEVIL HEALED
AT CAPERNAUM.

(MATTHEW 9:32-33.)

"As they went out, behold, they brought to Him a dumb man possessed with a devil.

"And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel."

Jesus' hand can cool the heat of my burning brow, and stay the tumult of my palpitating heart. That glorious right hand which moulded the world can new-create my mind; the unwearied hand which bears the earth's huge pillars up can sustain my spirit; the loving hand which encloses all the saints can cherish me; and the mighty hand which breaketh in pieces the enemy can subdue my sins. Why should I not feel that hand touching me this evening? Come, sinner, address thy God with the potent plea, that Jesus' hands were pierced for thy redemption, and thou shalt surely feel that same hand upon thee which once touched Daniel and set him upon his knees that he might see visions of God.

Our various experiences are meant by our heavenly Father to furnish fresh standpoints from which we may view the loveliness of Jesus; how amiable are our trials, when they carry us aloft where we may gain clearer views of Jesus than ordinary life can afford us! We have seen Him from the top of Amana, from the top of Shenir and Hermon, and He has shone upon us as the sun in His strength; but we have seen Him also "from the lions' dens from the mountains of the leopards," and He has lost none of His loveliness. From the languishing of a sick bed, from the borders of the grave, have we turned our eyes to our soul's Spouse, and He has never been otherwise than "all fair." Many of His saints have looked upon Him from the gloom of dungeons, and from the red flames of the stake, yet have they never uttered an ill word of Him, but have died extolling His surpassing charms. Oh, noble and pleasant employment to be forever gazing at our sweet Lord Jesus! Is it not unspeakably delightful to view the Savior in all His offices, and to perceive Him matchless in each?—to shift the kaleidoscope, as it were, and to find fresh

combinations of peerless graces? In the manger and in eternity, on the cross and on His throne, in the garden and in His kingdom, among thieves or in the midst of cherubim, He is everywhere "altogether lovely." Examine carefully every little act of His life, and every trait of His character, and He is as lovely in the minute as in the majestic. Judge Him as you will, you cannot censure; weigh Him as you please, and He will not be found wanting. Eternity shall not discover the shadow of a spot in our Beloved, but, rather, as ages revolve, His hidden glories shall shine forth with yet more inconceivable splendor, and His unutterable loveliness shall more and more ravish all celestial minds.

THE HEALING OF TEN LEPERS.

(LUKE 17:11-14.)

"And it came to pass, as He went to Jerusalem, that He passed through the midst of Samaria and Galilee.

"And as He entered into a certain village, there met Him ten men that were lepers, which stood afar off:

"And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

"And when He saw *them*, He said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

"And fell upon *his* face, at His feet, giving Him thanks: and he was a Samaritan.

"And Jesus answering, said, Were there not ten cleansed? but where *are* the nine?

"There are not found that returned to give glory to God, save this stranger.

"And He said unto him, Arise, go thy way: thy faith hath made thee whole."

Dear reader, this book was mainly intended for the edification of believers; but if you are yet unsaved, our heart yearns for you; and we would say a word which may be blessed to you. Open your Bible, and read the story of the lepers, and mark their position, which was much the same as yours. If you remain where you are you must perish; if you go to Jesus you can but die. "Nothing venture, nothing win," is the old proverb, and in

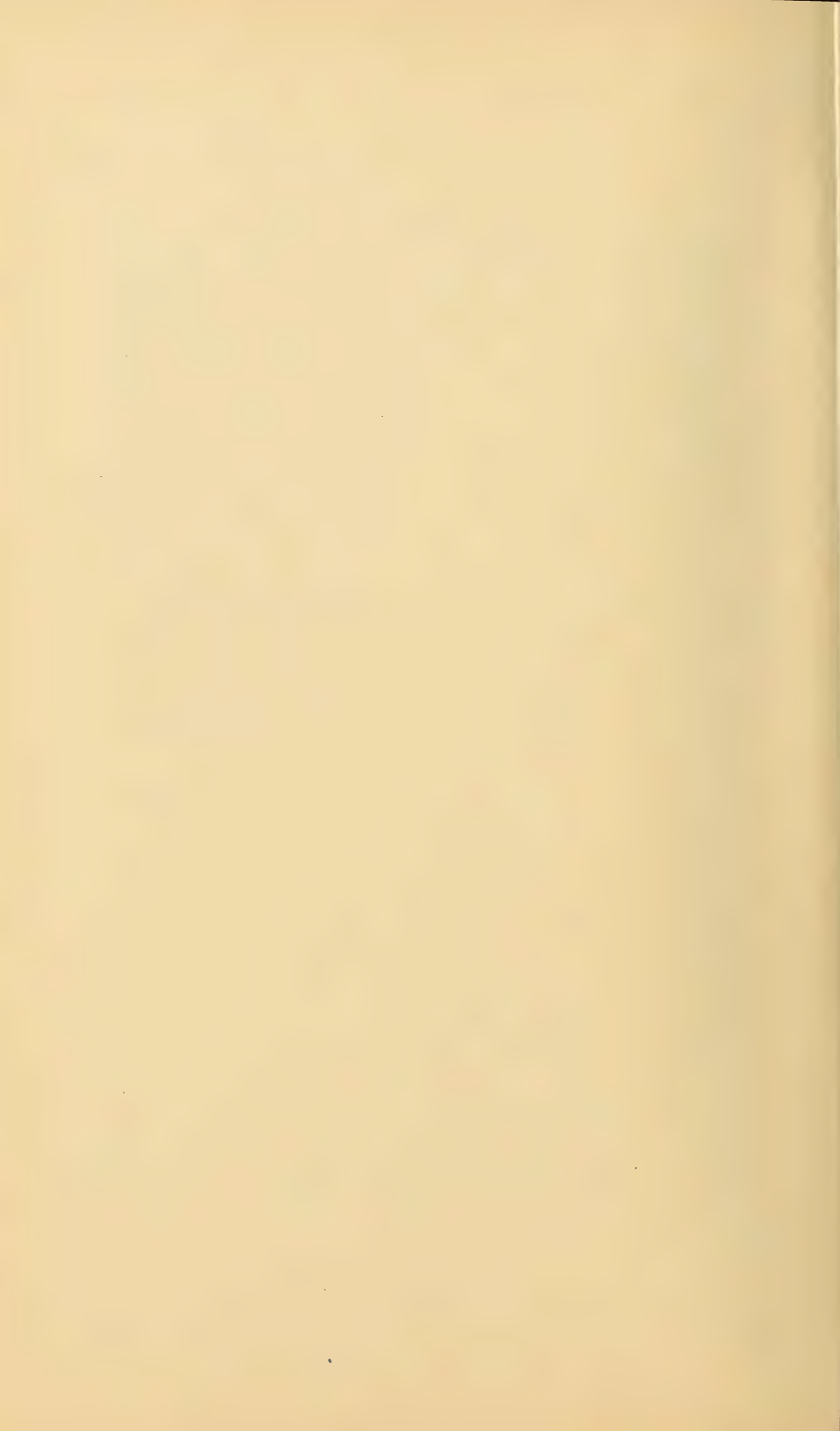
your case the venture is no great one. If you sit still in sullen despair, no one can pity you when your ruin comes; but if you die with mercy sought, if such a thing were possible, you would be the object of universal sympathy. None escape who refuse to look to Jesus; but you know that, at any rate, some are saved who believe in Him, for certain of your own acquaintances have received mercy: then why not you? The Ninevites said, "Who can tell?" Act upon the same hope, and try the Lord's mercy. To perish is so awful, that if there were but a straw to catch at, the instinct of self-preservation should lead you to stretch out your hand. We have thus been talking to you on your own unbelieving ground; we would now assure you, as from the Lord, that if you seek Him He will be found of you. Jesus casts out none who come unto Him. You shall not perish if you trust Him; on the contrary, you shall find treasure far richer than the poor lepers gathered in Syria's deserted camp. May the Holy Spirit embolden you to go at once, and you shall not believe in vain. When you are saved yourself, publish the good news to others. Hold not your peace; tell the King's household first, and unite with them in fellowship; let the porter of the city, the minister, be informed of your discovery, and then proclaim the good news in every place. The Lord save thee ere the sun goes down this day.

THE LEPER.

Jesus, if still Thou art today,
As yesterday, the same—
Present to heal—in me display
The virtue of Thy name.

Now, Lord, to whom for help I call,
Thy miracles repeat;
With pitying eyes behold me fall
A leper at thy feet.

Loathsome, and vile, and self-abhorr'd,
I sink beneath my sin;
But, if Thou wilt, a gracious word
Of Thine can make me clean.





HEALING OF THE BLIND.



THE HEALING OF TWO BLIND MEN AT JERICHO.

(MATT. 20:29-34.)

"And as they departed from Jericho, a great multitude followed Him.

"And behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* Son of David.

"And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* Son of David.

"And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

"They say unto Him, Lord, that our eyes may be opened.

"So Jesus had compassion *on them*, and touched their eyes: and immediately their eyes received sight, and they followed Him."

What a comfort to know that we have a great Physician who is both able and willing to heal us! Let us think of Him a while to-night. His cures are very *speedy*—there is life in a look at him; His cures are *radical*—He strikes at the center of the disease; and hence his cures are *sure* and certain. He never fails, and *the disease never returns*. There is no relapse where Christ heals; no fear that His patients should be merely patched up for a season; He makes new men of them; a new heart also does He give them, and a right spirit does He put within them. He is well skilled in *all* diseases. Physicians generally have some *specialite*. Although they may know a little about almost all our pains and ills, there is usually one disease which they have studied above all others; but Jesus Christ is thoroughly acquainted with the whole of human nature. He is as much at home with one sinner as with another, and never yet did he meet with an out of the way case that was difficult to Him. He has had extraordinary complications of strange diseases to deal with, but He has known exactly with one glance of His eye how to treat the patient. He is the only universal doctor; and the medicine He gives is the only true catholicon, healing in every instance. Whatever our spiritual malady may be, we should apply at once to this Divine Physician. There is no brokenness of heart which Jesus cannot bind up. "His blood cleanseth from all

sin." We have but to think of the myriads who have been delivered from all sorts of diseases through the power and virtue of His touch, and we shall joyfully put ourselves in His hands.

THE BLIND RECEIVE THEIR SIGHT.

"And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us. And when He was come into the house, the blind men came unto him, and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith, be it unto you. And their eyes were opened."—Matt. 9:27-30.

Let us look into this interesting narrative for help as we come to Jesus for healing. Do you not think, dear blind brother or sister, that if you had been with these two men as they called upon the Son of David for help, you would have lifted your voice with them, and could have believed that He was able to do this for you as well as for them? Certainly you would, and you have just as good a right to your sight as they had. Let me ask you a question. Do you think you have as much faith as they had? If you have not, you may have. If we notice how much they had, we can see if we are upon the same plane with them. Their faith can be measured by their answer to Jesus. He asked them: "Believe ye that I am able to do this?" Their answer was the indication of the measure of their faith: "Yea, Lord." Now there was nothing very extraordinary about this, was there? You believe the same, without the shadow of a doubt. Who would dare to say that Jesus is not able to open the eyes of the blind? Some poor doubting professors might make such an assertion, but such should not dare call themselves Christians.

But you believe *He is able now*, as when He was here on earth among men. Thank God, this is not hard for any of us to believe; but there is something more to do than this. These blind men believed also that He was *willing*. Here is where many of us fail to measure up to them. We are constantly crying to Him, "If it be Thy will." These men did not do this. Suppose they should have cried, "Thou Son of David, if it be thy

will, have mercy on us." It might have been possible at that time, when the gospel was not fully understood by the people, that Jesus would have said in plain words, *It is My will*, and healed them anyway; but they did not ask in such a doubting manner. The news of His great compassion toward sinful and suffering mortals, had been published abroad. This could be none other than Him of whom the prophets did foretell. He was to take our infirmities and to bear our sicknesses. Yes, He was to be the son of David. He was to do the very work that is now being done. The eyes of the blind were to be opened (Isa. 35:5; Luke 4:18), and now these poor men who had long been groping in darkness, felt that their moment of deliverance had come. The promised and long-looked-for Redeemer is here. When they called upon the Son of David, they did so in a living faith. He must be willing, for this is one of the prophetic characteristics of the Messiah. Yes, they believed He was willing, fully as much as that He was able, and why should not we? This very incident alone should be a sufficient evidence to us of His willingness, even if there should be none other to be found in His sacred ministry. This one was enough to fulfill the prophecies concerning the opening of the eyes of the blind. How could they be more literally fulfilled?

We must also believe the prophets, for they testify of the Christ. God spoke to our fathers by the prophets (Heb. 1:1, 2), but now speaks to us by His Son. If the words of the prophets were sufficient foundations for the faith of these blind men, how much more should the words, life, and ministry of Jesus be a foundation for our faith! All these prove equally His power and willingness to open the eyes of the blind and to heal all diseases. To doubt His will is really doubting His word, for His word is His will. This may not seem clear without careful reflection. Jesus was the word made flesh. Jno. 1:14. Every word and deed of His life was the spoken word of God; irrevocable through this gospel dispensation. Jesus, therefore, was and is the expressed will of God to us. What He ever did do in forgiving sins, and healing diseases, He is able and willing to do now. It would be well for every one who may not yet have settled this matter satisfactorily, to wait upon God in prayerful study of His word, until His *will* is thoroughly manifested and faith can rest upon the living promises. It is marvelous that God has been able to heal any one in this age of doubt.

Let us no more permit the *if* to come between us and Jesus when asking for healing, or anything else so plainly expressed in the plan of redemption, but with the simple faith of these blind men, who knew the will of this compassionate Deliverer, call upon Him for help. It is the divine law of faith to ask, seek, and knock; to receive, find, and gain admittance. And *if* will hinder the perfect work of faith, just as a break in the wire will hinder the flow of the current of electricity. We must become perfectly assured of what the will of God is, then accept it once for all.

Frequently, one says, "I have been praying for years for my sight, or healing, and have not obtained it." Dear seeker, let me ask you to turn again in prayerful study to this incident of the healing of these blind men. Their faith was definite. They were now in His presence and had the confidence that their petition was recognized, but this was not all; they were not yet satisfied. Nothing but their sight could ever cause them to go their way in peace. We might say they should have been content to be in His presence. This was truly a glorious privilege, but it was not enough. They were believing for more. Had they not been, they might well have considered themselves highly favored to be in the same house with Jesus and to hear His gracious words.

A heart of faith never forgets to be thankful for blessings already received, but it is also thankful for those that are yet unseen, which it holds in the promise; for what is faith but the "evidence of things not seen." It can rejoice in these things obtained, but it does not rest content here. It stands securely and unshaken upon the promise with rejoicing, but from this vantage ground it reaches beyond, and lays hold upon the Promiser and obtains the fulfillment of the promise. These men had the faith for their sight, which brought them into the presence of Jesus, where the object of their faith must now be obtained.

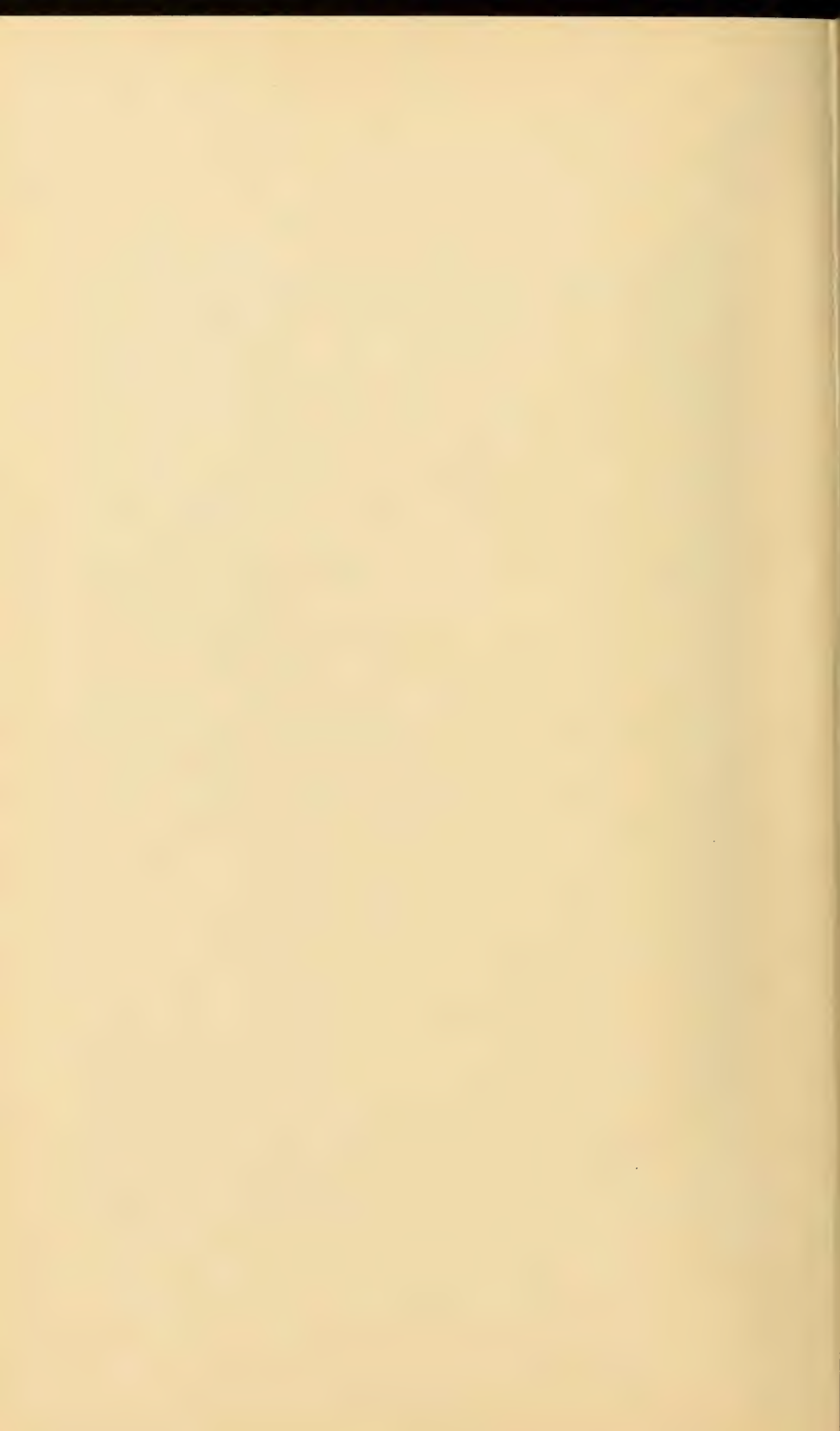
Had Jesus manifested any indifference to their request at this point of this incident, there doubtless would have been a continuation of their cries, and even more; since they were now in His presence, there would have been an experience similar to the one of Jacob at Peniel, had their request been delayed. Jesus knew this, and it was impossible for Him to do anything else than what He did. Many of God's afflicted fail in this respect. They are saved and enjoying much spiritual life; they may be baptized with the Holy Spirit, living continually in the very presence of

Jesus ; but they do not appropriate the promise for healing. They do not definitely claim a definite experience, even though assured that He is able, willing, and present to heal. They too often are constrained to believe that they could not contain more, or could not glorify God with their healing, or should be satisfied with their lot if it be His will. Others become bewildered if their faith shall not at once obtain the visible result, and they faint by the way. They fall from a state of active faith, into a passive one in which they dismiss the subject from their minds, and live along in some future hope. They even lose their enjoyment in reading the promises for healing, and have no interest in hearing the doctrine taught. No wonder they are not healed.

The definite faith of these blind men brought the definite touch of healing from the loving hand of Jesus.

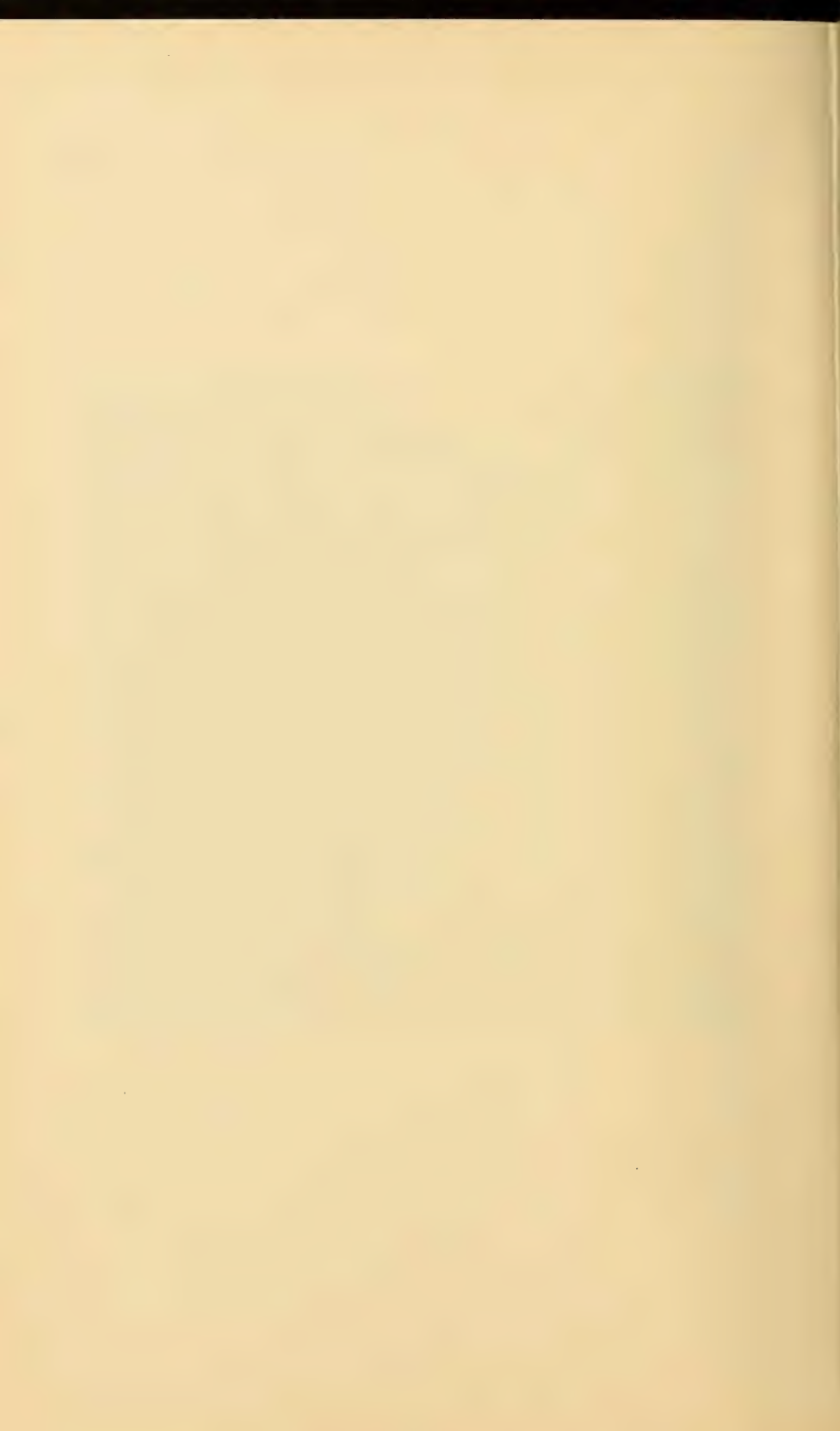
“THEN TOUCHED HE THEIR EYES,

saying, According to your faith, be it unto you.” You see how their faith measured his power to do for them, and their eyes were opened. All this was only according to their faith. It saw in Him the Son of David, it caused them to cry out for mercy, to follow Him even into the house, believed He was able and willing, received His touch, and their sight.





IN THE VILLAGES THE SICK WERE BROUGHT UNTO HIM.



IN THE VILLAGES THE SICK WERE BROUGHT UNTO
HIM.

(MARK 6:55-56.)

“And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was.

“And whithersoever He entered, into villages, or cities, or country, they laid the sick in the streets, and besought Him that they might touch, if it were but the border of His garment; and as many as touched Him, were made whole.”

God not only heals the sick, but He heals everything. If you will only take Him into your confidence and walk with Him, He will take you by the hand and walk with you up the steps to eternal happiness, eternal peace, and not only destroy inharmony of health, but inharmony of every conceivable character. He will fill you with love and strew your pathway with flowers; He will give you sunshine to walk in; He will bless you and bless you; He will go with you in the daytime and in the night, and nothing can come near you, around you or about you, but God Almighty's love, if you will only come to Jesus Christ and acknowledge these things.

“He healeth all our diseases.” He who made man can restore man; He who was at first the creator of our nature can now recreate it. What a transcendent comfort it is that in the person of Jesus “dwelleth all the fullness of the Godhead bodily”! Reader, whatever thy disease may be, this great Physician can heal thee. If He be God, there can be no limit to His power. Come, then, with the blind eye of darkened understanding, come with the limping foot of wasted energy, come with the maimed hand of weak faith, the fever of an angry temper, or the ague of shivering despondency, come just as thou art, for He who is God can certainly restore thee of thy plague. None shall restrain the healing virtue which proceeds from Jesus our Lord. Legions of devils have been made to own the power of the beloved Physician, and never once has He been baffled. All His patients have been cured in the past, and shall be in the future, and thou shalt be one among them, my friend, if thou wilt but rest thyself in Him this night.

HEALTH WITHOUT DRUGS, DIVINE HEALING.

Divine healing, mind and faith cure, is a gift granted by God. God heals diseases through many different agencies.

God heals diseases through faith. If we want a blessing from God, nothing can fetch it down but faith. Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angel messenger between the soul and the Lord Jesus in glory. Without faith how can we receive anything of the Lord.

Faith is essential, but not all the requisites. Works must be annexed to faith to use *God's* combination cure.

Some divine healers rely entirely on the invisible agencies invoked by prayer and fail to apply *works*. That's why they fail to cure. If you have a dislocated limb dangling in the air, a misplaced spinal column, a twisted vertebra, an impinged nerve and blood vessel obstructed by a misplaced bone shutting off its circulation, you might pray a thousand years and not remove it, and your patient suffer all the while.

Christ said, "Works and faith" must go together ; now that's

DIVINE HEALING.

You must remove the cause if it is physical, the prayer and God will do the rest.

When a man has a broken leg, don't falsify, deceive and tell the victim God and prayer alone will straighten it, and make him a cripple all his life, but apply your hands (which is meant by Christ as works), and add your faith and you will set that broken, ill-shaped, distorted leg, and God will knit it up, and the party will have a good-shaped limb again, and bless God for it.

THAT'S WHAT DIVINE HEALING DOES.

Divine healing recognizes kneading—manipulating and massaging in their place; osteopathy in dislocation and all the various forms of diseases; hydropathy (that is, water) in its place; prayer

and faith in their places; good foods, fresh air, pure water and blessed sunshine in their places. *Divine healing* is the administering (properly) of all means of cure. *Its one great* object is to cure the afflicted. It advocates the recognition of God's spirit in all healing arts, because God puts the healing virtue wherever it exists.

DIVINE HEALING, MIND AND FAITH CURE.

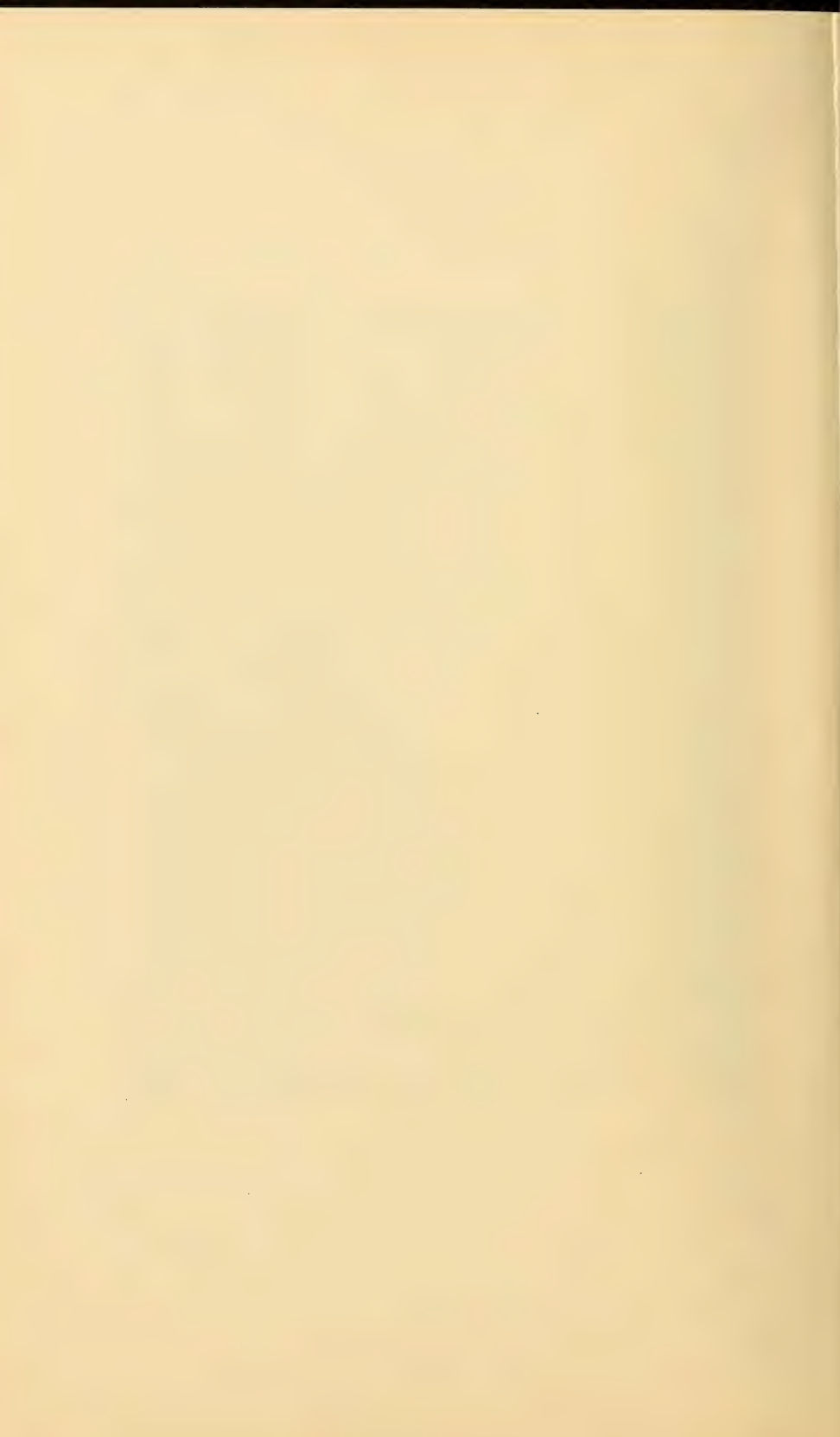
Divine healing should be free. This is a question frequently asked: Is it right for Christian healers to charge for their services? People often refer to the fact that Jesus never charged anything for healing; that the gift of God was free. Jesus tells us that the laborer is worthy of his hire. Jesus never charged, yet it is true He had the purse, that is to say, that His chosen disciples were to look after His finances and one of them carried the purse. When Jesus was asked for money to pay His taxes to Caesar, He did not have any money, but told His disciple to go and cast a net into the sea, and out of the mouth of the first fish he caught to take a piece of money with which to pay for Jesus and himself. I agree with them that no healer should charge for this gift of God, but he has a perfect right to charge for his time. They might just as well say that all professors and teachers in our colleges and religious institutions should give their services free, and that all ministers of the gospel should work for nothing. They could not preach the gospel of our Lord Jesus Christ if it was not a gift of God. They heal sin and I heal disease. We have to pay them for their time or they could not live and support their families. Why not be willing to pay me. I cannot live on air alone, as that is about all I get that is free. If I heal the sick and put them in shape to earn money, it is no more than right that they should pay me for my time. To those who apply to me for home treatment, I will furnish special advice and information how to proceed with the treatment, with full directions suitable to each case, as their disease or diseases may require, but the patient must send me a complete history of his case. This he must send at the same time he remits the money. Give all the symptoms and how long the patient has been afflicted, also give name of disease. Let it be distinctly understood that the foregoing is in the form of advice given each individual case after a diagnosis of the case in

question. I charge for my time only, my expended energy in this advice, as it is the result of years of hard toil and research at a big expense. Divine healers are human beings like all other human being, therefore need the same sustenance. I have office rents to pay, employees to pay, and many other expenditures, and consequently I must charge for my time so as to have an income to enable me to carry on my business of healing the sick and reclaiming the sinner. I charge for home treatment ten dollars per month, in advance. If the afflicted will follow my directions strictly to the letter they will receive in return one hundred fold in benefits. We prefer that patients come direct to our Institute to take personal treatment. The treatment will have a more speedy effect, and a cure can be secured more quickly, especially with the unbelievers; we can soon heal their unbelief. Distance, lack of means or strength to travel, need keep no one from securing relief as you can be treated at your own home, but it may take longer to effect a cure. I will not promise to cure everybody, for that is more than Christ did Himself, or at least we have no record of Christ healing any of the scribes and Pharisees, owing to their unbelief. Christ's apostles did not cure everybody they treated, owing to their unbelief. I do not want to misrepresent or hold out false inducements to get any one to send to me for treatment, and for that reason I will not solicit any one to apply to me for treatment. If they do, they do so by their own free will.



THE LAME MAN AT THE BEAUTIFUL GATE.

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THE LAME MAN AT THE BEAUTIFUL GATE.

(ACTS 3:1-16.)

In consideration of the acts of the apostles, we have the scriptural right to say that the second commission brings them into our present dispensation, and what was true and practical through faith in the name of Jesus in the days of Peter and John, is just as much so to-day. Jesus is absent in body, but He has given His name, and the Holy Spirit to abide forever, as the perpetual legacy of the church, through whose power it is the design of God that His people should be able to overcome every power of the enemy. All who can go forth in the very name and nature of Jesus (which means to be in perfect union with Him, in every interest in life, and in love, so that His name will be everything *to us*, and therefore obtain everything *for us*) may expect Him to fulfill His promise: "Lo, I am with you alway, even unto the end of the world."

This is the secret of this miracle of healing. Peter and John had been taught by the personal instruction of Jesus, and by the indwelling Holy Spirit, the value and power of the name of Jesus. By faith they could bring this power to bear upon every obstacle in their way. Nothing could stand before them. They were acting as the humble representatives of Jesus of Nazareth, and could be intrusted with the power of His name. Peter was not slow to make this plain to the people as they were amazed and perplexed at this supernatural manifestation among them. The God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified His Son Jesus. "And His name through faith in His name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all."—Ver. 16. When asked by the high priest, by what power or by what name they had done this wonderful deed, Peter again disavows any power of their own, saying, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole."—Acts 4:10.

They had no silver nor gold to give this poor man, as he lay begging at the gate of the temple, but they had something of

much greater value than silver or gold—the power, blessing, and glory of the name of Jesus. It has not only healing virtue, but there is none other name under heaven given among men whereby we must be saved. Praise God, this name has not lost its virtue during the centuries which have passed since the day of this blessed miracle of healing.

The first words addressed to this man after Peter and John fastened their eyes upon him were, “Look on us.” The man at once responded, expecting to receive something of them. Then Peter said: “Silver and gold I have none; but such as I have give I thee.” What was it that he had? It was the power of the name of Jesus.

His purse was empty. Like the true ministers and followers of Christ to-day, they had, no doubt, met so many poor and needy, that they had opportunity to distribute all their cash long before this, therefore they had no silver and gold which might have been a blessing to this man, but they were ready to impart unto him something else, which proved to be richer to him than all the world, and that which all the gold of Ophir could not buy. “In the name of Jesus Christ of Nazareth, rise up and walk.” As these words were spoken, there must have been a mighty exercise of faith in this blessed name. By divine inspiration Peter saw the necessity of works with faith. And he took him by the right hand and *lifted him up*, and immediately the power of that mighty name snapped in sunder the awful fetters of bondage that had held this poor cripple down all his life, and his feet and ankle bones received strength. All glory to Jesus and His holy name! Oh, that every one who has become a victim to the oppressor might receive the same precious benefit from this same heavenly source.

THE EFFECT UPON THE PEOPLE.

They were greatly amazed, and were filled with wonder, at what happened unto this man. The news was rapidly spread and they came running together into Solomon's porch. Peter took advantage of this occasion after explaining the miracle, and preached a searching sermon to them upon repentance, and the resurrection of Christ. The priests, the captain of the temple, and the Sadducees could not endure this, and arrested Peter and

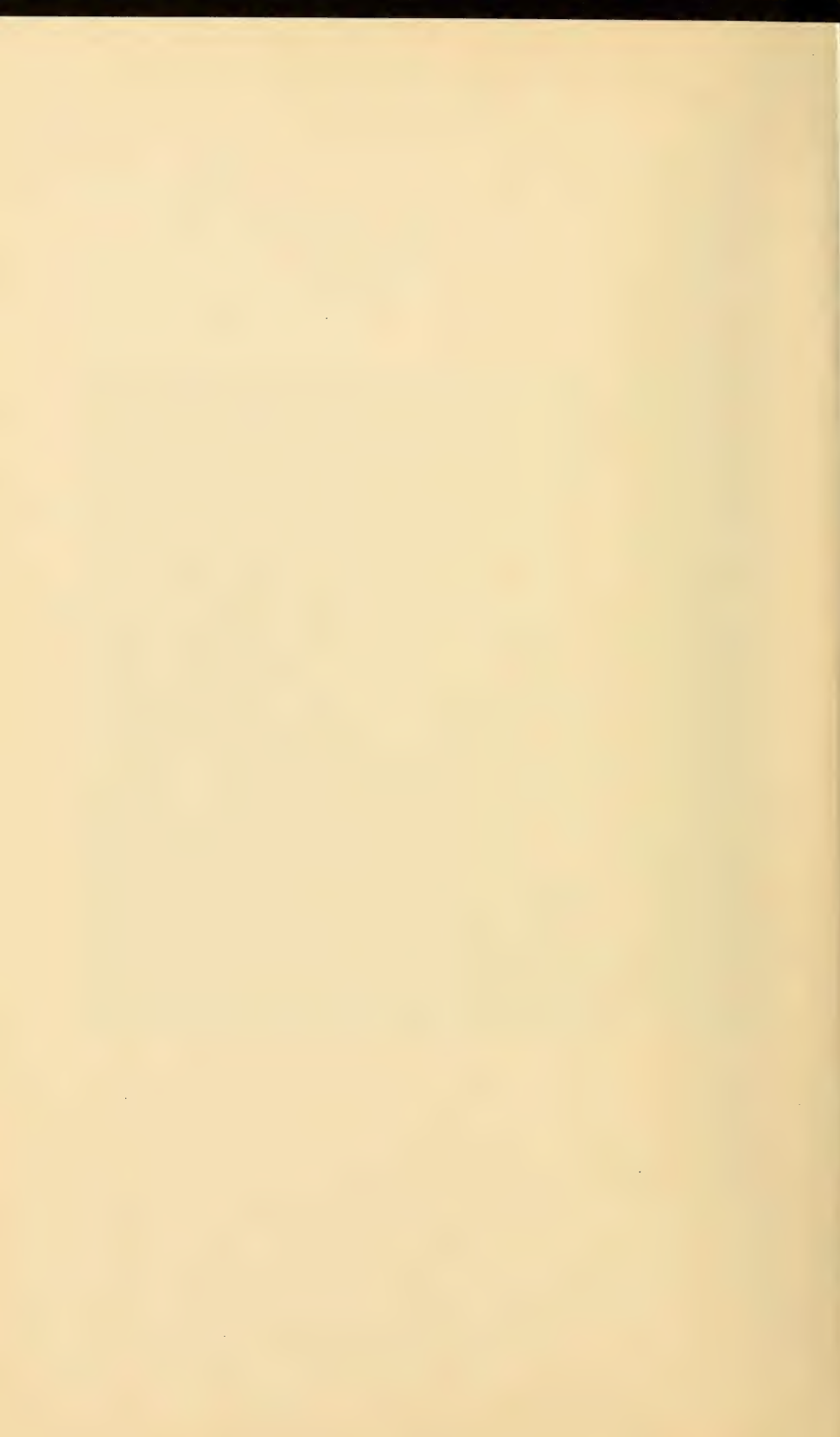
John. But what a glorious effect upon the people through this one sermon! Acts 4:4 tells us, "Howbeit, many of them which heard the word, believed; and the number of men was about five thousand." We follow on into the next day, when the apostles were brought to trial, and find the healed man standing boldly with them before their persecutors (verses 10, 14); and in verse 21 we are told that all the people glorified God for that which was done.

This miracle in its soul-saving results is the fulfillment of the promise of Jesus concerning the "greater works" that should be done in His name, by those who believe on Him, after His ascension to the right hand of God. This truly is one of the greater works. Nowhere in the ministry of Christ do we see at one time such an ingathering of souls as this. Praise God! the resurrection commission is still in force, and Jesus is ready, in every case, to work with the faithful preaching of His word and confirm it with signs following.





ATTENDING JESUS' COLLEGE.



ATTENDING JESUS' COLLEGE.

Dr. S. A. Richmond attended Jesus' College. Jesus was his tutor and preceptor. By inspiration he was taken up on the mount of transfiguration to get power like the disciples of old; had to come down again, and at the foot of the mountain he began to heal all manner of diseases. Reader, if you want power, you must ascend the mount of communion. Let us not see the face of man today till we have seen Jesus. We, too, shall cast out devils and work wonders if we go down into the world girded with that divine energy which Christ alone can give. It is of no use going to the Lord's battle till we are armed with heavenly weapons. We must see Jesus. This is essential.

Jesus beats all the doctors diagnosing disease. He never makes mistakes as other doctors do, and furthermore, he never makes any mistakes in prescribing the proper remedies to cure these diseases. His medicine is the elixir of life—an infallible specific for every disease known to man where it is used and applied strictly according to his directions. His cures are speedy. There is life in a look at Him. Our Lord Jesus differs from all other teachers. He teaches at His college heart instructions. Other colleges reach the ear, but He instructs the heart. They deal with the outward letter, but he imparts an inward taste for the truth by which we perceive its savor and spirit. The most unlearned of men become ripe scholars in the school of grace when the Lord Jesus, by His holy spirit, unfolds the mystery of the kingdom to them and grants the divine anointing by which they are enabled to behold the invisible. Had it not been for the love of Jesus, we should have remained to this moment in utter ignorance, for without His gracious opening of our understanding, we could no more have attained to spiritual knowledge than an infant can climb the pyramids, or an ostrich fly up to the stars. Jesus' college is the only one in which God's truth can be really learned. Other schools may teach us what is to be believed, but Christ alone can show us how to believe it. Let us sit at the feet of Jesus and by earnest prayer call in His blessed aid that our dull wits may grow brighter, and our feeble understandings may receive heavenly things.

The last command that Jesus gave to his disciples was to go forth and preach the gospel to every nation and heal the sick. He

bade the seventy disciples as well as the twelve to heal the sick, where they were kindly received. They shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover. Now, the record shows this: that, in the first place, God healed the sick through Jesus Christ; now, He heals the sick through man in the name of Jesus Christ. If you wish to heal the sick, lay your hands on them and speak the word, through prayer in the name of Jesus Christ, and they will be healed. We are told in the 16th chapter, 18th verse of Saint Mark, Jesus commanded His disciples to lay their hands on the sick in His name and they should recover. That same power was made perpetual to all of Christ's followers or disciples. When the afflicted make up their mind that they will try this divine healing by the rules and regulations as set forth by Dr. S. A. Richmond in his wonderful book on divine healing, they are almost certain and sure to meet with opposition by the Devil, through mortal mind, his agent, to discourage them all he can, when they kneel down and offer up prayer to God for light and faith and healing from all their unbelief. Satan will hinder you, when he sees that you are earnest in prayer. He will check your opportunity and weaken your faith in order that, if possible, he may make you miss the blessing that you are seeking for. Nor is Satan less vigilant in obstructing all Christian effort. There never was a revival of religion without a revival of his opposition. Brothers, sisters, do not get alarmed because Satan hinders you, for it is proof that you are on the Lord's side. Persevere and be more firm than ever in order to conquer and win the battle. Christ is near you with outstretched arms to welcome you into the fold. God, through Christ, will give you strength and power to win the victory and triumph over your adversary. Jesus was tempted as we are, by the very same devil. It is a sharp fight which you are waging, but Jesus has stood foot to foot with the same enemy. Let us be of good cheer. Christ has borne the load before us, and the blood-stained footsteps of the King of Glory may be seen along the road which we traverse at this hour. There is something sweeter yet. Jesus was tempted, but Jesus never sinned. Blessed be any wind that blows us into the port of our Savior's love. Happy wounds which make us seek the beloved physician. Ye tempted ones, come to your tempted Savior, for He can be touched with a feeling of your infirmities and will succor every tried and tempted one.



THE GOOD SAMARITAN.



THE GOOD SAMARITAN.

(LUKE 10:30-34.)

"And Jesus answering, said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

"And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his beast, and brought him to an inn, and took care of him."

The good Samaritan did not say, "Here is the wine, and here is the oil for you;" he actually poured in the oil and the wine. So Jesus not only gives you the sweet wine of the promise, but holds the golden chalice to your lips, and pours the life-blood into your mouth. The poor, sick, way-worn pilgrim is not merely strengthened to walk, but he is borne on eagles' wings. Glorious gospel! which provides everything for the helpless, which draws nigh to us when we cannot reach after it—brings us grace before we seek for grace! Here is as much glory in the giving as in the gift. Happy people who have the Holy Ghost to bring Jesus to them.

Whoever the traveler may be, he has but to knock at the door of St. Cross Hospital, and there is the dole of bread for him. Jesus Christ so loveth sinners that He has built a St. Cross Hospital, so that whenever a sinner is hungry, he has but to knock and have his wants supplied. Nay; He has done better; He has attached to this Hospital of the Cross a bath, and whenever a soul is black and filthy, it has but to go there and be washed. The fountain is always full, always efficacious. No sinner ever went into it and found that it could not wash away his stains. Sins which were scarlet and crimson have all disappeared, and the sinner has become whiter than snow. As if this were not enough, there is attached to this Hospital of the Cross a wardrobe, and a

sinner, making application simply as a sinner, may be clothed from head to foot; and if he wishes to be a soldier, he may not merely have a garment for ordinary wear, but armor which shall cover him from the sole of his foot to the crown of his head. If he asks for a sword, he shall have that given to him, and a shield too. Nothing that is good for him shall be denied him. He shall have spending money so long as he lives; and he shall have an eternal heritage of glorious treasure when he enters into the joy of his Lord. If all these things are to be had by merely knocking at mercy's door, O, my friends, knock hard this morning, and ask large things of thy generous Lord.

ABSENT TREATMENT.

The science of divine healing can heal the sick who are absent from their healers, as well as those present, since space is no obstacle to mind. This has been fully demonstrated by both God and Christ, also by St. Paul.

God sent His word and healed them.—Psalm 107:20.

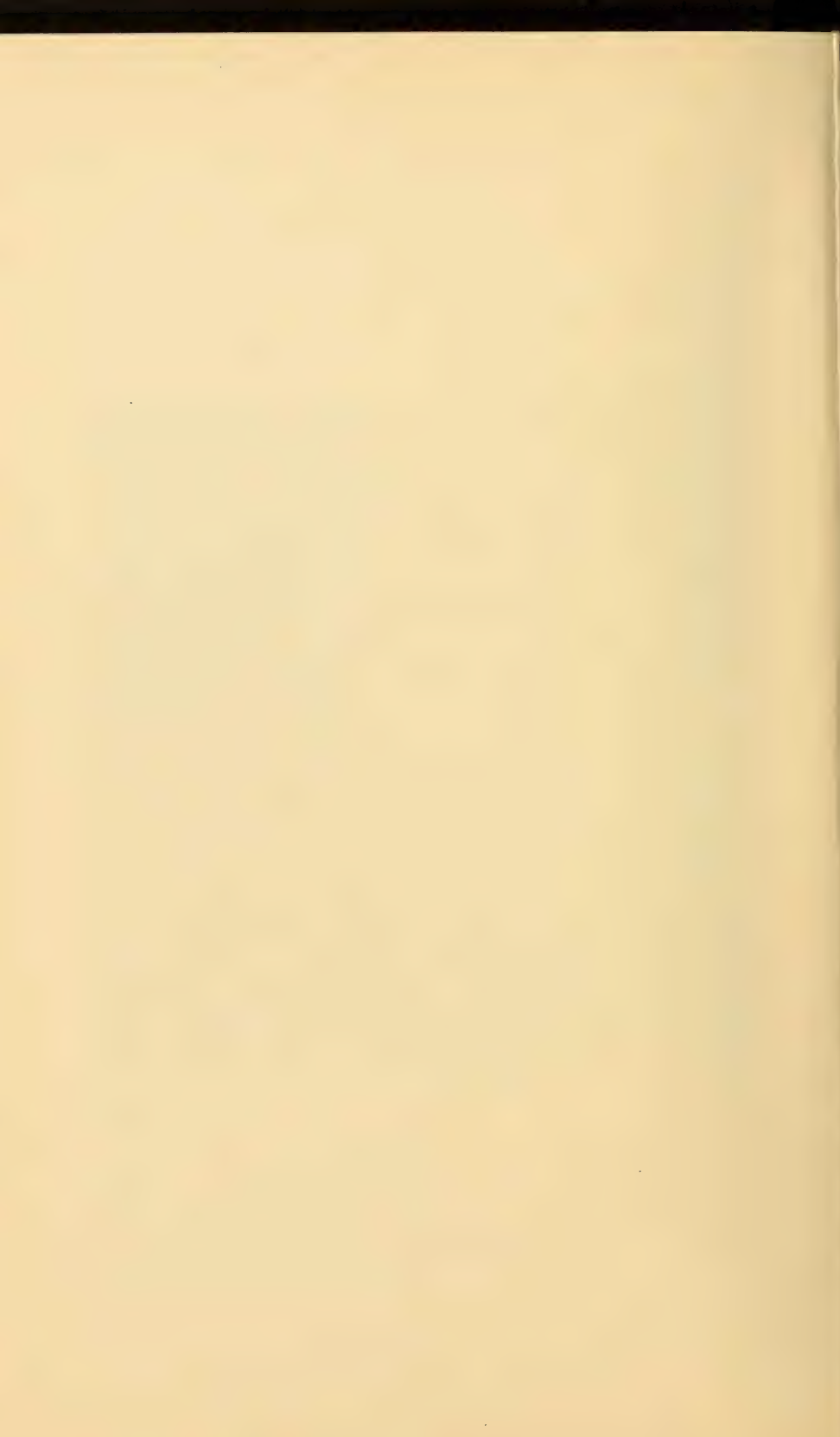
In Genesis, 20th chapter, 17th verse, we read that Abimelech, the friend of Abraham, was taken sick and nigh unto death, and Abraham prayed unto God and God healed Abimelech.

Jesus could heal at a distance and without seeing the object of His miraculous cure, as He did the nobleman's son—John 4:46-53; and the centurion's servant—Luke 7:1-10. He could heal with a word, without a touch, as He did the ten lepers—Luke 17:11-19; and the two blind men near Jericho—Matthew 20:29-34. He could heal without a word or a conscious touch on His part, as in the case of the woman having an issue of blood—Matthew 9:20-22. He could heal with a touch and a word, as in the case of Peter's wife's mother—Matthew 8:14-16; and the woman with the spirit of infirmity eighteen years—Luke 13:11-13. God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them.—Acts 19:11-12.

All of these miracles were done by absent treatment. The reader can see at once that there is no such thing as absence. Why? Because God is omnipresent. Dr. S. A. Richmond treats his patients by the rules and regulations adopted by Jesus and Saint Paul. He blesses handkerchiefs and sends to his patients, together with his other treatments.



THE PALSIED MAN LET DOWN THROUGH THE ROOF.



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(MARK 2:1-5.)

"And again He entered into Capernaum after *some* days; and it was noised that He was in the house.

"And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door; and He preached the word unto them.

"And they come unto Him, bringing one sick of the palsy, which was borne of four.

"And when they could not come nigh unto Him for the press, they uncovered the roof where He was: and when they had broken *it* up, they let down the bed whereon the sick of the palsy lay.

"When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee."

Faith *is full of inventions*. The house was full, a crowd blocked up the door, but faith found a way of getting at the Lord and placing the palsied man before Him. If we cannot get sinners where Jesus is by ordinary methods, we must use extraordinary ones. It seems, according to Luke 5:19, that a tiling had to be removed, which would make dust and cause a measure of danger to those below; but where the case is very urgent, we must not mind running some risks and shocking some proprieties. Jesus was there to heal, and therefore fall what might, faith ventured all so that her poor paralyzed charge might have his sins forgiven. O that we had more daring faith among us! Cannot we, dear reader, seek it this morning for ourselves and for our fellow-workers, and will we not try today to perform some gallant act for the love of souls and the glory of the Lord?

The world is constantly inventing; genius serves all the purposes of human desire; cannot faith invent, too, and reach by some new means the outcasts who lie perishing around us? It was the presence of Jesus which excited victorious courage in the four bearers of the palsied man: is not the Lord among us now? Have we seen His face for ourselves this morning? Have we felt His healing power in our own souls? If so, then through door, through window, or through roof, let us, breaking through all impediments, labor to bring poor souls to Jesus. All means are good

and decorous when faith and love are truly set on winning souls. If hunger for bread can break through stone walls, surely hunger for souls is not to be hindered in its efforts. O Lord, make us quick to suggest methods of reaching Thy poor sin-sick ones, and bold to carry them out at all hazards.

HEALING OF THE CANAANITE'S DAUGHTER.

(MARK 7:25-29.)

"For a *certain* woman, whose young daughter had an unclean spirit, heard of Him, and came and fell at His feet.

"The woman was a Greek, a Syrophenician by nation; and she besought Him that He would cast forth the devil out of her daughter.

"But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it unto the dogs.

"And she answered and said unto Him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

"And He said unto her, For this saying go thy way; the devil is gone out of thy daughter."

This woman gained comfort in her misery by thinking GREAT THOUGHTS OF CHRIST. The Master had talked about the children's bread: "Now," argued she, "since Thou art the Master of the table of grace, I know that Thou art a generous housekeeper, and there is sure to be abundance of bread on Thy table; there will be such an abundance for the children that there will be crumbs to throw on the floor for the dogs, and the children will fare none the worse because the dogs are fed." She thought Him one who kept so good a table that all she needed would only be a crumb in comparison; yet remember, what she wanted was to have the devil cast out of her daughter. It was a very great thing to her, but she had such a high esteem of Christ, that she said, "It is nothing to Him, it is but a crumb for Christ to give."

When the Syrophenician woman came to Jesus for the healing of her daughter, Jesus told her that it was not meet to take the children's bread and cast it to dogs. Matt. 15:26. Here we see that healing was provided for God's children—was actually their bread. Now we know naturally that bread is considered the staff of life,

and if Jesus called healing the children's bread we would infer that it must be something very necessary in order to maintain life—both natural and spiritual.

We see by Christ's life when here, that healing was a great part of His ministry; "for He went about all the cities and villages, teaching the gospel in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." And when He sent out His disciples He commissioned them with the same power, but He told them to go only among the children, or the house of Israel; as much as to say: Carry this bread to the children; for I have bought it for them with my own blood. How grieved He must be today when His own children will not accept of this precious food, which He purchased and for which He paid such a great price! I am sure He is moved today with just as much compassion as He was when here when He saw His children under the galling yoke of disease. He knows the remedy is at hand and that we have the knowledge of it; for we have it in His written word. Matt. 8:16 says: "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses."

It was prophesied before He came that healing was to be a part of His work, and when the Israel of God came to Him for their bread He was compelled to give it to them. Why? Because God's word had gone out that He would send a deliverer; and now He was come, and the children naturally came in for their inheritance and Jesus had to give it to them. Not only so, but He *loved* to give it to them; for had He not paid dearly enough for it? Ah! all the way He had to keep from giving was to hide Himself where they could not find Him for a while. This was His work given to Him by His own Father, and Jesus Himself testified even by prophecy years before He came, that He delighted to do the Father's will. Could He refrain from it when the opportunity came? No, no.

Then, too, giving is one of the natural laws of God. Could He refuse His own children when they came in such great need and distress? No; it would be impossible for God to do the like. It is give, *give*, GIVE, with God. Will you receive? Children of God, let us wake up to our privileges. When these things are provided

for the children, and even the dogs can get crumbs, why are we so far away from Father's graciously provided table, which is loaded with all needed benefits? My children know that their father always has bread in the house—that is what he works for, in order to always have a supply on hand. They feel perfectly free to take of it. They just feel that all that belongs to father, belongs to them. They say, "This is *ours*," That is *ours*." Why? Because it belongs to father, and they are partakers with father. They sit down to father's table and partake of all that father has provided. They are not slow to do it, either. They take no thought for it; for they think that is father's part to do. Really they do not think much if anything about it until they want it. Then they come and get what they need.

When the blind man was healed (Jno. 9:31) he in answering the revilers' questions said: "Now we know that God heareth not sinners; but if any man be a *worshiper of God, and doeth His will*, him He heareth." Here again we see it is for God's children, or those who worship Him and do His will. Those who do not do His will cannot expect to share the children's portion. If they come to Him in a humble attitude and give God His place and they take their place, then He will hear them by making them His children; for He adopts children into His family and they become full heirs. Praise God! We see that when the one came, even taking the dogs' place, she came *worshipping Him*; and how could He refuse, even though He was not ready yet to reach out His blessings to others than the then chosen of God? But we see she came in God's way, and Jesus knew it, and He was compelled to give it to her. *Compelled* seems like a strong term, but when any one comes in God's way, He is obliged to grant the petition, because of His word, which must be fulfilled. It has gone out, and "He magnifies His word above His name"; and so when we come on His word, He will grant our requests.

Abraham believed God and it was counted to him for righteousness. He simply believed that when God made a promise He would fulfill it. Today we are too wise of our own selves to believe God. We want to see and understand how He does it, and not simply like a child just believe He will do for us what we need. *Faith is believing God*, and if we are walking in perfect obedience we *will* believe God.

Many say that they did not have or need faith when Jesus was here, that His faith was sufficient. Look at the leper who met

Jesus when He came down from the mountain—he *worshiped Him*, saying, “If Thou wilt, Thou canst make me clean.” First, he worshiped God, and again, he knew of Jesus’ power and God’s will, or he would not have come in such confidence. Jesus simply said, “I will, be thou clean.” It was done. That was Jesus’ work, and the leper knew it. They knew what the promise was. Were they not for centuries looking for this same Savior and Healer? And did they not have the knowledge of what He would do when He came? And do you think they would be slow in testing His ability and power? If my father said he would send his agent, and I should receive of his fortune, would I be slow to receive it when I saw father’s agent? No, I think not.

FAITH.

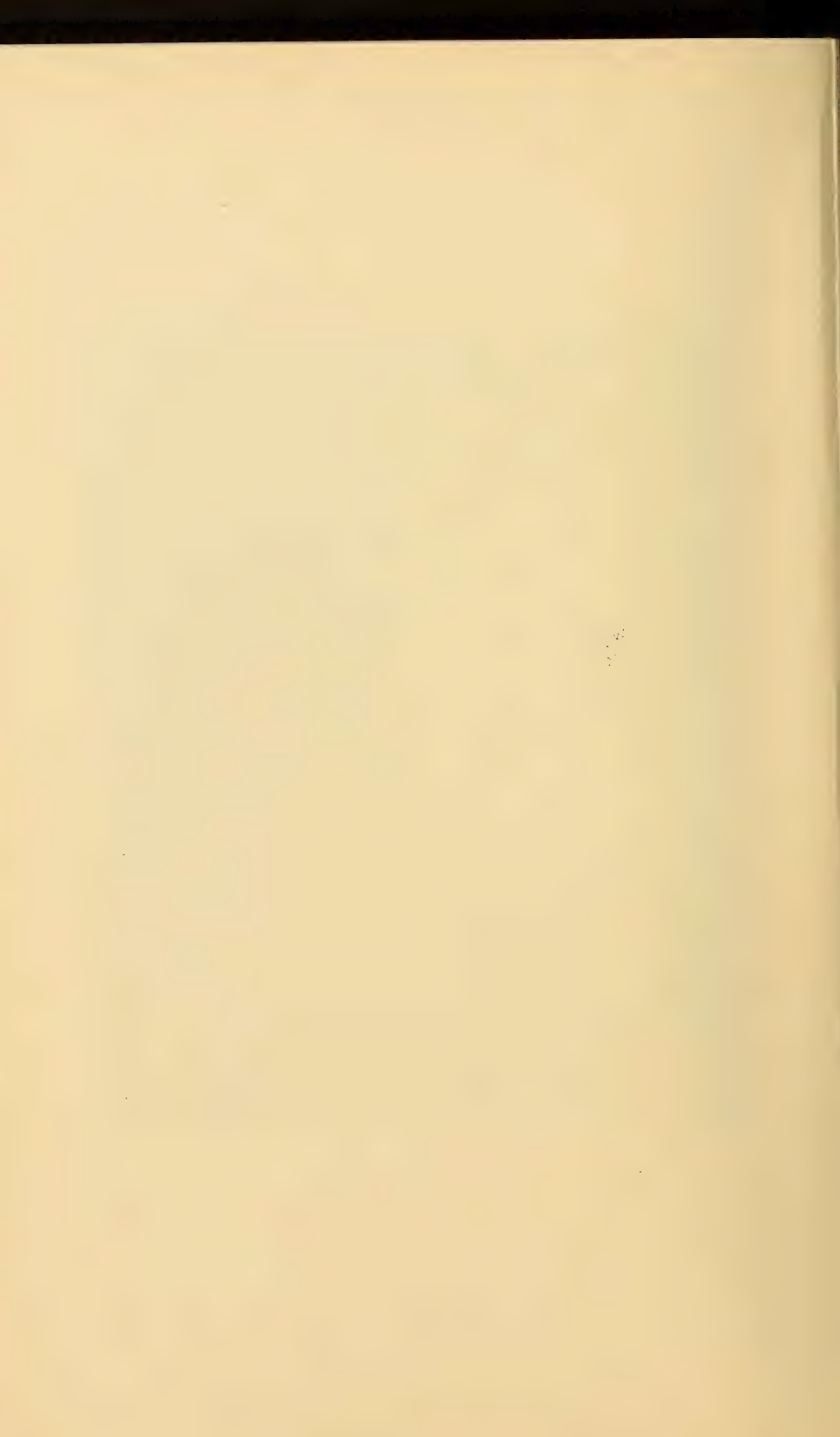
Those who brought their friends to Jesus—do we think for a moment that they had no faith? No, they had all faith in His ability and power, or why would they have come? Do you think those who were carried had no faith? Surely they had faith, or would they have consented to the process? Do we suppose the centurion and his servant had no faith when he came to Jesus? Ah, he knew what Jesus was willing and able to do; for he said, “I am not worthy for you (the Son of God) to come under my roof . . . Just speak the word, and my servant shall be healed.” And it was done. They came in assurance. They came in a humble and worshipful attitude—not in doubts, fears, and unbelief. They gave Jesus a chance to do His will. We seldom do. They were full of faith and obedience and adoration. We come full of doubts and fears and unbelief. We live far away from God until perhaps some calamity overtakes us, then we run quick to God. Will He then hear? He may hear, but He may see fit first to administer a lesson. Can we expect the blessings of Father’s house when we occupy it so little? It is he that *dwelleth* there, that has the promise of protection and deliverance; and those who keep His commandments, and do those things that are pleasing in His sight, that are to receive what they ask for. 1 Jno. 3:22.

Dear brother and sister in the kingdom, it is our portion; will we have it? “Surely He hath borne our griefs, and carried our sorrows. For He was wounded for our transgression, He was bruised for our iniquities. The chastisement of our peace was on

Him, and with His stripes we are healed." And when He came and finished the work He had to do He could testify, "It is finished." So His bodily presence is gone, but He sent His Spirit, and pledged His own presence in the Spirit, when He says, "Lo, I am with you alway, even unto the end of the world." Again, "And these signs shall follow *them that believe*: in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark 16:17-20. So we see the work was to be perpetuated. When it ceased through Him, His children were to continue the work. He commissioned them with the same authority and power. The work was not to stop, for He was to be with them even to the end, working in them such things as were pleasing in the Father's sight: for He is the same yesterday, and today, and forever.



THE DEMONIAC BOY AT THE FOOT OF MT. TABOR.



THE DEMONIAK BOY AT THE FOOT OF MT. TABOR.

(MARK 9:14-24.)

"And one of the multitude answered and said, Master, I have brought unto Thee my son, which hath a dumb spirit;

"And wheresoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not.

"He answereth him, and sayeth, O faithless generation, how long shall I be with you?

"Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

"And straightway the father of the child cried out, and said with tears, Lord, I believe; help Thou mine unbelief.

"When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

"And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

"But Jesus took him by the hand, and lifted him up; and he arose.

"And when He was come into the house, His disciples asked Him privately, Why could not we cast him out?

"And He said unto them, This kind can come forth by nothing, but by prayer and fasting."

This obstinate case was a mystery to the disciples. They asked Jesus, "Why could not we cast him out?" Jesus said it was because of their unbelief, and that this kind could come forth by nothing but prayer and fasting. Space does not permit much to be said here about fasting, but there is much to be gained in its scriptural and prayerful practice. It may be unwisely practiced, however, at times, which will be harmful rather than helpful, but where it is observed in the order of the Holy Spirit, which is always with much prayer, it is a means of great blessing. Prayer is the one hand that takes hold of the invisible things. Fasting is the other hand that lets go of the visible.

This is another instance where one was possessed with a devil who was deaf and dumb. The description given by the father of the child is expressive of Satanic work. It "teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and oftentimes it hath cast him into the fire, and into the waters, to destroy him." When this helpless child was brought to Jesus, the evil spirit immediately demonstrated his destructive power, as if to utterly destroy him before he should be cast out. He has successfully withstood the power and faith of the disciples, and now in a bold, daring effort of defiance to the power of Jesus, seeks to take a firmer grasp than ever upon this suffering mortal. The anxious father, half believing and half doubting, entreats Jesus for help. All the faith he had, had doubtless been staggered by the failure of the disciples to help him in his great need. Jesus was both able and willing to grant the desired help, but the barriers of doubt must first be taken away. The one little word, *if*, in this case as in so many instances of our own experiences, was enough to obstruct the blessing that Jesus was so ready to give, but He quickly instructed the father of the all-importance of believing.

Notice the conversation between the father and Jesus. The father said: "If thou canst do anything." There certainly was not much faith expressed in this language. Jesus knew the heart of the perplexed man, and helped him to change his prayer by the time he had ended his sentence, "have compassion on us and help us." Jesus said: "If thou canst believe, all things are possible to him that believeth." The father at once saw his position, and cried out with tears, "Lord, I believe, help thou mine unbelief." This is a wonderful conversation. The words of Jesus to the father and the words of the father to Jesus, teach us the very principles of faith. The extreme necessity of the father had prepared him for the desperate grasp with which he laid hold upon the words of Jesus, which told him the possibility of faith. Had he but said, "Lord, I believe," he could not have reached the promise; and had he but said, "Help thou mine unbelief," he would have only confessed his lack of faith, and could not have reached the promise. He had very clearly expressed his unbelief in saying, "If Thou canst do anything." It took a confession on his part to dislodge it from his heart, and it also took more than this, it took a desperate effort of his will to put his unbelief out of the way. Not that he had the power in himself to put it away, but to yield himself fully to Jesus and use his will against his unbelief,

asking Jesus to help him in the struggle. He did not have sufficient faith, and he was conscious of his lack, but with tears he made use of what he had, laying hold of the words of Jesus with a desperate grasp.

Despairingly the poor disappointed father turned away from the disciples to their Master. His son was in the worst possible condition, and all means had failed; but the miserable child was soon delivered from the evil one when the parent, in faith, obeyed the Lord Jesus' word, "Bring him unto Me." Children are a precious gift from God, but much anxiety comes with them. They may be a great joy or a great bitterness to their parents; they may be filled with the Spirit of God, or possessed with the spirit of evil. In all cases, the Word of God gives us one receipt for the curing of all their ills, "Bring him unto Me." O for more agonizing prayer on their behalf, while they are yet babes. Sin is there, let our prayers begin to attack it. Our cries for our offspring should precede those cries which betoken their actual advent into a world of sin. In the days of their youth we shall see sad tokens of that dumb and deaf spirit which will neither pray aright nor hear the voice of God in the soul; but Jesus still commands, "Bring them unto Me." When they are grown up they may wallow in sin and foam with enmity against God; then, when our hearts are breaking, we should remember the great Physician's words, "Bring them unto Me." Never must we cease to pray until they cease to breathe. No case is hopeless while Jesus lives.

The Lord sometimes suffers His people to be driven into a corner that they may experimentally know how necessary He is to them. Ungodly children, when they show us our own powerlessness against the depravity of their hearts, drive us to flee to the Strong for strength; and this is a great blessing to us. Whatever our morning's need may be, let it, like a strong current, bear us to the ocean of divine love. Jesus can soon remove our sorrow. He delights to comfort us. Let us hasten to Him while He waits to meet us.

LORD, I AM NOT WORTHY.

(MATTHEW 8:5-8, 13.)

"And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

"And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

"And Jesus saith unto him, I will come and heal him.

"The centurion answered and said, Lord, I am not worthy that Thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

"And Jesus said unto the centurion, Go thy way, and as thou hast believed, *so* be it unto thee. And his servant was healed in the selfsame hour."

How many are Thy thoughts of love!

Thy mercies, Lord, how great!

We have not words, nor hours enough

Their numbers to repeat.

When I'm afflicted, poor and low,

And light and peace depart,

My God beholds my heavy woe,

And bears me on His heart.

This was the first miracle of healing in Galilee. The fame of Jesus had already spread abroad because of His miracles at Jerusalem. Many believed in His name and were ready to testify to all men of His wonderful deeds of love and compassion. This nobleman heard of Him, and when He came out of Judea into Galilee, he went unto Jesus and besought him that he would come down to Capernaum and heal his son, for he was at the point of death.

The child was dying with fever; the father would naturally have reached the end of hope from any earthly source, and knew of no other help until he heard of Jesus. Like the centurion who came to Jesus for the healing of his servant, this man believed that he had power over diseases, and when put to the test believed His spoken word. How much faith the child had, or if he was

capable of believing at all or not, we are not informed, but there is abundant evidence of the faith of the parent.

This instance teaches us the power of intercessory faith. The father came to Jesus with as deep earnestness as though he were the sick one. He sought help, and believed for his dying child. His faith answered for the child, and brought the blessing. The question is frequently asked, How far will the faith of some one else answer for an individual seeking healing? The answer may be given as follows: If the individual is living up to the full conditions of obedience and faith so far as he is responsible, and because of the nature of the sickness or the peculiar circumstances of the case, or for any other reason beyond his power to control, he cannot press through the difficulties and obtain the blessing, then the faith of an intercessor will add to the power of his own faith, and overcome the obstacle in his way.

The father was intensely in earnest in his appeal for help. This is a true characteristic of faith. It is determined and fixed in its purpose. Every energy must be united in the one aim. Our will must will to obtain the answer. "What wilt thou?" asked Jesus of the blind man at Jericho, as he cried out the more a great deal for mercy, when the people tried to silence him. "Be it unto thee as thou wilt," he said to the mother of the demon-possessed daughter, as she persistently clung to him for deliverance. So we must *will* to have what God has provided for us in Christ. We must assure our hearts that what we need is God's will for us, then we must set ourselves to have it; not with a will independent of His will, but in harmony with it. This nobleman was in perfect harmony with God's will, when he asked for the healing of his child. There was no doubt in his mind about this. His whole theme was: "Come down, ere my child die." Would that every seeker were past all doubts about God's will to heal, and could just as determinedly concentrate every desire into the one cry—there would be many more present-day miracles of God's healing power.

He was disappointed in the way Jesus answered his petition. He had to be thus disappointed; for he had previously fixed in his own mind how it was to be done. In this respect God always disappoints us. He will answer our prayers in His own way, which is always better for us than our way. This is beautifully taught us in the incident of Acts 12, when the church was praying day and night for the deliverance of Peter from the hand of Herod.

Their answer came with a great astonishment, not because of the answer, but because of the manner in which it came. Because the answer to our prayer does not come in our own time and way, we should never permit our faith to fail, but on the other hand we should intensify our earnestness and diligence in seeking to know the reason for the delay, which may seem for the time like a denial. Jesus helped this man to get his faith beyond signs and visible manifestations. With many people at that time it was as it is now, "Seeing is believing;" but such believing is but weak and unsatisfactory in its results, and unless quickly outgrown will leave the individual in a helpless condition. In the better understanding of faith, *believing* is *seeing*. "Faith is the substance of things hoped for, the evidence of things not seen." He was ready to exercise real faith in our blessed Healer, even though disappointed in having him come down to Capernaum with him to lay His hands upon the sick child. He had no outward manifestations to lean upon now, but oh! he had what was infinitely better, the spoken word of Jesus.

"GO THY WAY; THY SON LIVETH."

"And the man believed the word that Jesus had spoken unto him, and went his way." How plainly we see the *act of faith* in this man. He *went his way*. He might have done this in an ordinary manner, and found his son at home as sick as ever, but there was something unusual in his trip down home this time. In his own heart there was a sweet peace and assurance that all was well with his child, for he believed the words which Jesus had spoken, "Thy son liveth." Could we believe as much if we heard the words of Jesus spoken to us under similar circumstances? It seems reasonable that every one who believes in Jesus could believe everything he should say, especially when assured that His words were personally addressed to him. No seeker should ever stop seeking until some one of the promises becomes as personal to him as the word of Jesus was to the anxious father.

This is an example of intercessory faith. How much the servant himself believed we are not informed, but it is evident according to the plan of redemption that if the servant was responsible to exercise faith and obedience to God, his faith was one of the requisites of his healing. In case of an infant child or

any adult whose affliction is of such a nature as to render them irresponsible, then the faith of an intercessor would answer and be acceptable with God. This centurion was a Gentile, and had little opportunity to be instructed in the way of faith, and yet he possessed a faith that eclipsed any one of those in Israel, insomuch that Jesus marveled.

How true this is in humanity today! In many cases those who have the least light and opportunity have the most faith. This man, however, was a God-fearing man. Luke's narrative of this event tells us that he had built a synagogue for the Jews, and loved their nation. In some respects he was like the centurion, Cornelius. He possessed the characteristics of faith; for

HE WAS A VERY HUMBLE MAN.

In the estimation of others he was worthy of the favor he had asked of Jesus, but in his own estimation he was not worthy to have Him come under his roof. As a Roman officer he had every advantage of rank and authority to become proud and self-conceited, but how beautifully his true humility is shown in his words, "I am not worthy." How blessed it is when we can feel this same sense of humility and unworthiness. It is here where we receive the blessings from the hand of God. On the other hand there are instances where the enemy takes advantage of some seeking heart where this unworthiness is so deeply realized, but, thank God, we are not offered these blessings of life and health upon any consideration of our own worthiness. It is all through the merits of Christ. The more unworthy we feel, the more we exalt the worthiness of Him, and the more He loves to bestow upon us His priceless blessings. The secret of the great faith in this man lies in his humility and sense of unworthiness. It was manifested in the recognition of Christ's absolute power over all the forces that exist, and also the power of His word.

A word from Jesus was all he asked for—"Say in a word, and my servant shall be healed." His position as an officer enabled him to know the power of a word by one in command. One word from his own lips demanded implicit obedience from the soldiers and servants under him. One word from his superiors was of great importance to him. The word of the Roman emperor was supreme all over that vast domain, and could not be ignored by any

one; therefore this centurion was well disciplined in the power of a word by those who are in authority. Now he recognizes Jesus as the Christ whose word is the word of God and cannot be withstood. Distance could not affect it when once it had gone forth. It must be obeyed. He was waiting for that word to be spoken with the utmost confidence that his servant would be healed.

This was a marvel to Jesus. Here was a man who being a Gentile, was putting to shame those who professed to be the children of faithful Abraham. Some of them were persecuting Him and many disbelieved Him who should have been obedient to the preaching of John, and been prepared to receive Jesus as the Son of God. They were the children of the kingdom, and the heirs of the promise, but through unbelief they were forfeiting their blessings, and those whom they despised were entering in. How true this is in these days! The professing Christian world is turning a deaf ear to the precious truths of full redemption, and through unbelief making the word of God of no effect, while the heathen and non-professing sinners are coming in through repentance and faith, to the light of salvation and healing.

The answer Jesus gave to this man was full of meaning to every seeking soul. His faith was perfect and shines as a bright star in the gospel heavens. We all must marvel as did Jesus. But, dear brother, did you ever think that it is our privilege to exercise the same faith in the same Christ? Indeed, we ought to have greater faith. This centurion had to wait for the word to be spoken, but to us it is spoken already. Jesus said to the centurion, "Go thy way; and

AS THOU HAST BELIEVED

so be it done unto thee." This was the answer of this great faith. How did he believe? This is important. We have considered his testimony of *how* he believed, and *what* he believed, and see that he had the utmost confidence in the *power* and *will* of Jesus to heal. He believed He was the Christ the Son of God and had come into the world for this express purpose—to deliver humanity from bondage. He believed it with all his heart, and was ready to render strict obedience to His mandate as he was to Cæsar on the throne at Rome. Praise God for this perfect faith. This is what honors Christ and enlists all the hosts of heaven, if

necessary, to bring down a blessing in answer to prayer. Do we not have the same faith in this Jesus? His answer to the man was simple. It is just so to us. It is the identical answer to us, "As thou hast believed." We never need expect another answer to be given us than this. We have no promise that God will ever speak one word more to us than has been spoken through His Son. It had to be spoken to the centurion before he could go his way, but to us it is already spoken, and is the glorious answer to every prayer for every need.

With this precious Jesus God has promised to give us all things, but it will be given only as we have believed. Our sins, our sorrows, and our sicknesses were all spoken away on Calvary. We must *believe it*. We must come to Jesus with all our ills, and lay them at His feet and humbly worship Him the omnipotent Savior and Healer. Do you not hear those same words, dear sufferer, as by faith you behold Him? He has spoken them and they are sounding in the heavens and earth. Listen prayerfully as you lie at His feet. Wait on Him! Be still, and hear His voice, "Go thy way; and as thou hast believed, so be it unto thee."





THE SACRED FOUNTAIN.



THE SACRED FOUNTAIN.

The sacred fountain that was opened upon Calvary, to wash therein is health.

"Give me to drink that living water."—John 4:10, 14, 15.

Jesus says, "Take freely." He wants no payment or preparation. He seeks no recommendation from our various emotions. If you have no good feelings, if you be but willing, you are invited; therefore, come! You have no belief and no repentance—come to Him, and He will give them to you. Come just as you are, and take "freely," without money and without price. He gives Himself to needy ones. The drinking fountains at the corners of our streets are valuable institutions; and we can hardly imagine any one so foolish as to feel for his purse when he stands before one of them, and cry, "I cannot drink because I have no money in my pocket." However poor the man is, there is the fountain, and just as he is he may drink of it. Thirsty passengers, as they go by, whether they are dressed in fustian or in broadcloth, do not look for any warrant for drinking; its being there is their warrant for taking its water freely. The liberality of some good friends has put the refreshing crystal there, and we take it, and ask no questions. Perhaps the only persons who need go thirsty through the street where there is a drinking fountain are the fine ladies and gentlemen who are in their carriages. They are very thirsty, but cannot think of being so vulgar as to get out to drink. It would demean them, they think, to drink at a common drinking fountain: so they ride by with parched lips. Oh, how many there are who are rich in their own good works, and cannot therefore come to Christ! "I will not be saved," they say, "in the same way as the harlot or the swearer." What! go to heaven in the same way as a chimneysweep! Is there no pathway to glory but the path which led the thief there? I will not be saved that way." Such proud boasters must remain without the living water; but, "WHOSOEVER WILL, LET HIM TAKE THE WATER OF LIFE FREELY."

He who is a believer in Jesus finds enough in his Lord to satisfy him now, and to content him forever more. The believer is not the man whose days are weary for want of comfort, and whose nights are long from absence of heart-cheering thought, for he finds in religion such a spring of joy, such a fountain of consolation

that he is content and happy. Put him in a dungeon, and he will find good company; place him in a barren wilderness, he will eat the bread of heaven; drive him away from friendship, he will meet the "Friend that sticketh closer than a brother." Blast all his gourds, and he will find shadow beneath the Rock of Ages; sap the foundation of his earthly hopes, but his heart will still be fixed, trusting in the Lord. The heart is as insatiable as the grave till Jesus enters it, and then it is a cup full to overflowing. There is such a fulness in Christ that He alone is the believer's all. The true saint is so completely satisfied with the all-sufficiency of Jesus, that he thirsts no more, except it be for deeper draughts of the living fountain. In that sweet manner, believer, shalt thou thirst: it shall not be the thirst of pain, but of loving desire; thou wilt find it a sweet thing to be panting after a fuller enjoyment of Jesus' love. One in days of yore said, "I have been sinking my bucket down into the well full often, but now my thirst after Jesus has become so insatiable, that I long to put the well itself to my lips, and drink right on." Is this the feeling of thine heart now, believer? Dost thou feel that all thy desires are satisfied in Jesus, and that thou hast no want now but to know more of Him, and to have closer fellowship with Him? Then come continually to the fountain, and take of the water of life freely. Jesus will never think you take too much, but will ever welcome you, saying, "Drink, yea, drink abundantly, O beloved."

The sinner must come to *Jesus*, not to works, ordinances or doctrines, but to a personal Redeemer, who His own self bore our sins in His own body on the tree. The bleeding, dying, rising Savior is the only star of hope to a sinner. O for grace to come now and drink, ere the sun sets upon the year's last day!

No waiting or preparation is so much as hinted at. Drinking represents a reception for which no fitness is required. A fool, a thief, a harlot can drink; and so sinfulness of character is no bar to the invitation to believe in Jesus. We want no golden cup, no bejeweled chalice, in which to convey the water to the thirsty, the mouth of poverty is welcome to stoop down and quaff the flowing flood. Blistered, leprous, filthy lips may touch the stream of divine love; they cannot pollute it, but shall themselves be purified. Jesus is the fount of hope. Dear reader, hear the dear Redeemer's loving voice as He cries to each of us, "IF ANY MAN THIRST, LET HIM COME UNTO ME AND DRINK."

'Tis when we taste Thy love
 Our joys divinely grow
 Unspeakable, like those above,
 And heaven begins below.

As the reservoir empties itself into the pipes, so hath Christ emptied out His grace for His people. "Of His fullness have all we received, and grace for grace." He seems only to have, in order to dispense to us. He stands like the fountain, always flowing, but only running in order to supply the empty pitchers and the thirsty lips which draw nigh unto it. Like a tree, He bears sweet fruit, not to hang on boughs, but to be gathered by those who need. Grace, whether its work be to pardon, to cleanse, to preserve, to strengthen, to enlighten, to quicken, or to restore, is ever to be had from Him freely and without price; nor is there one form of the work of grace which He has not bestowed upon His people. As the blood of the body, though flowing from the heart, belongs equally to every member, so the influences of grace are the inheritance of every saint united to the Lamb; and herein there is a sweet communion between Christ and His church, inasmuch as they both receive the same grace. Christ is the head upon which the oil is first poured; but the same oil runs to the very skirts of the garments, so that the meanest saint has an unction of the same costly moisture as that which fell upon the head. This is true communion when the sap of grace flows from the stem to the branch, and when it is perceived that the stem itself is sustained by the very nourishment which feeds the branch. As we day by day receive grace from Jesus, and more constantly recognize it as coming from Him, we shall behold Him in communion with us, and enjoy the felicity of communion with Him. Let us make daily use of our riches, and ever repair to Him as our own Lord in covenant, taking from Him the supply of all we need with as much boldness as men take money from their own purse.

Call'd from above, I rise,
 And wash away my sin;
 The stream to which my spirit flies,
 Can make the foulest clean.

It runs divinely clear,
 A fountain deep and wide:
 'Twas open'd by the soldier's spear,
 In my Redeemer's side.





JESUS WENT ABOUT ALL THE CITIES, HEALING THE SICK.



JESUS WENT ABOUT ALL THE CITIES, HEALING THE SICK.

(MATT. 9:35.)

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.”

Few words, but yet an exquisite miniature of the Lord Jesus Christ. There are not many touches, but they are the strokes of a master's pencil. Of the Savior, and only of the Savior, is it true in the fullest, broadest, and most unqualified sense. “He went about doing good.” From this description it is evident that He did good *personally*. The evangelists constantly tell us that He touched the leper with His own finger, that He anointed the eyes of the blind, and that in cases where He was asked to speak the word only at a distance, He did not usually comply, but went Himself to the sick bed, and there personally wrought the cure. A lesson to us, if we would do good, to do it ourselves. Give alms with your own hand; a kind look, or word, will enhance the value of the gift. Speak to a friend about his soul; your loving appeal will have more influence than a whole library of tracts. Our Lord's mode of doing good sets forth His *incessant activity*! He did not only the good which came close to hand, but He “went about” on His errands of mercy. Throughout the whole land of Judea there was scarcely a village or a hamlet which was not gladdened by the sight of Him.

In every pang that rends the heart,
The Man of Sorrows had a part;
He sympathizes with our grief,
And to the sufferer sends relief.

With boldness, therefore, at the throne,
Let us make all our sorrows known;
And ask the aid of heavenly power
To help us in the evil hour.

THE MAN BORN BLIND.

(JNO. 9.)

Here Jesus teaches us that there may be cases of sickness or infirmity upon certain individuals, regardless of any transgression on their part as a direct cause. Neither this man nor his parents were the cause of this blindness. The common guilt of man is the door through which sickness has entered from the beginning, and like death itself, it will assert its power whenever permitted to do so. This blindness from birth was by divine permission. It was not the work of God, but was thus permitted of God, that His works should be made manifest. The gospel teaches us plainly that Jesus came to destroy the works of the Devil. In so doing he was working the works of God.

In this marvelous miracle Jesus required a very humiliating act of obedience of the man. To submit to the anointing of the repulsive clay, made of spittle, and then to go to the pool of Siloam and wash it out of his eyes, were both strong expressions, on the part of the man, of deep earnestness. Like Naaman the leper, he went through the humiliating process and came forth rejoicing. The poor man had but a limited knowledge of Jesus, but his acts proved that he obeyed in faith; for his testimony was, "He is a Prophet;" and as soon as he met Jesus and saw Him, he believed He was the Son of God, and worshipped Him.

Many of our modern believers who are weak in faith and pleading for remedies, seem to find much consolation in this case of the application of clay spittle and the water of Siloam. A few questions may be suggestive of a careful reflection. If the clay had any curative power, why was the man commanded so immediately to go and wash? Why do we never hear of such cures to-day by the use of clay? Why did not Jesus instruct His disciples to anoint with clay? Why do not the advocates of material remedies use clay in a similar manner?

There are many theories upon this subject, but in our conclusions we should seek to keep within scriptural bounds, believing that every act of Jesus was prompted by the mind of God in him, being designed to inspire faith and obedience on the part of its subject, and demonstrating His power to heal. All remedy the-

ories have a weakening effect upon faith. The more we can comprehend in Christ the Divine Healer, the less all material remedies will appear; and when faith reaches the plane where "Christ is all and in all," there will be neither room nor need for anything else.

CHRIST RESTORETH TO BARTIMAEUS HIS SIGHT.

(LUKE 18:42, 43.)

"And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

"And immediately he received his sight, and followed Him, glorifying God: and all the people, when they saw it, gave praise unto God."

When the blind suppliant in the way,
By friendly hands to Jesus led,
Prayed to behold the light of day,
"Receive thy sight," the Savior said.

At once he saw the pleasant rays
That lit the glorious firmament;
And, with firm step and words of praise,
He followed where the Master went.

Look down in pity, Lord, we pray,
On eyes oppressed by moral night,
And touch the darkened lids, and say
The gracious words, "Receive thy sight."

Then, in clear daylight, shall we see
Where walked the sinless Son of God;
And, aided by new strength from Thee,
Press onward in the path He trod.

WILLIAM C. BRYANT.

This man, though he was but a wayside beggar, possessed a living faith which obtained a blessing that the wealth of a kingdom could not obtain. Like the two men already mentioned, he began to cry out for mercy, as soon as he heard that Jesus was passing. He seemed to be unable to follow Him, or to get near

Him in the great throng of people. All he could do was to cry out. This he did in dead earnest. He must make Jesus hear. The people near charged him to keep still, but he gave no heed to his surroundings or to public opinion. His very soul was all absorbed in the one object, his sight, and he was not to be silenced by what men might think or say of him. Instead of holding his peace, he cried out the more a great deal. "*Thou son of David, have mercy on me.*"

His cries were not in vain; neither are ours. Jesus never turned away one seeking and obedient and earnest soul who came to Him in simple faith; and He *never will*. The ears of the Lord are open to their prayers. 1 Pet. 3:12. Dear sufferer, do not be discouraged if you should seem to fail with an ordinary effort to get the attention of our blessed Healer. Examine your heart and see that all is in God's order, then like this beggar repeat your cry until you know He hears. "Jesus stood still, and commanded him to be called. And they called the blind man, saying unto him, Be of good comfort, rise, He calleth thee." Ah, the cry was heard, the call reached his ear. Behold the change: it is Jesus calling now.

Here again we see the manner of *personal contact*. This man did not seem to be able, as the other two blind ones were, to come at once into the presence of Jesus. The throng was an insurmountable obstacle to this helpless man, but when he has reached the proper point of earnestness, doing his required part, Jesus comes to the rescue and bids the very obstacle assist the seeker, by calling him into His presence. This will be just as true in your case as in his. What you need is the living faith in this Healer, which if you put into practice like Bartimaeus did, with the same determined persistence, Jesus will command the very obstacles in your way to assist you into His presence. They will stand aside and you shall have free access to Him. There is no real obstacle that can stand before faith. The towering mountain which obstructs the way must move from its foundation and make way for the seeking soul as it moves onward in its progress to victory. The struggle may seem a long one, the cries and prayers many, but there is certain victory; for "nothing is impossible to him that believeth." The "be of good comfort" will be heard, the glorious presence of Jesus and His healing power will be the reward of every faithful soul. As this man came into His presence, Jesus asked him.

WHAT WILT THOU THAT I SHOULD DO UNTO
THEE?

Is it not simply wonderful that this man was asked such a question? He who had been crying with such earnestness for mercy, now has the honored privilege of being called into the presence of Jesus and being asked: "What wilt thou?" This same blessed privilege is likewise extended to every one who comes to Him as this man did. He did not come to Jesus with doubt or uncertainty about His will. This was settled long before he came into the presence of Jesus. He did not come asking, What wilt Thou give me? but Jesus asks him, What wilt thou have? The Syrophenician woman was granted this same privilege after she had humbly taken her place at Jesus' feet. When faith has brought us into this condition of true obedience, we may have what we will. The man's will was that he might receive his sight. It was granted him as freely as the sunshine is poured out upon the earth. He had come up to the conditions perfectly, and was thereby enabled to drink in the blessings of life. He was now commanded to carry away his blessing and show it to the world. "Go thy way; THY FAITH HATH MADE THEE WHOLE."

THE BLIND MAN WASHED IN THE POOL OF SILOAM.

"When He had thus spoken, He spat on the ground, and made clay of the spittle, and He anointed the eyes of the blind man with the clay,

"And said unto him, Go, wash in the pool of Siloam, (which is by interpretation Sent.) He went his way therefore, and washed, and came seeing."

THE MAN AT BETHESDA.

In this event the blind man had friends to bring him into the presence of Jesus. He had not the obstacles in his way as Bartimaeus had, and evidently had not so much faith. His friends besought Jesus to touch him. The first that Jesus did was to take

him by the hand and lead him off out of the town, away from his friends, into his presence alone, teaching him and us that we must become forgetful of friends and every surrounding if we would have our faith effectually claim the blessing. This man had become so dependent upon human help that his faith in Jesus apparently was quite imperfect, and consequently received but an imperfect result from the first touch of his healing hand. He looked up and said he saw men as trees walking.

There are cases of such healing in these days. Because of an imperfect faith, there are corresponding imperfect results, and in some cases no visible results at all. Many seekers never get into the presence of Jesus. They do not seek until they find. Others come into His presence, but when He begins to lead them away from everything else, they rebel and do not receive the blessing. In many other ways there are serious reasons for the seeming failures which skeptics are so ready to point out. The great remedy for all this is *a perfect faith*. If the healing is not received in the first application, let us get nearer to Him; or if the result is but partial, let us get nearer to Him, and apply for a *second touch*. Jesus is just as willing to give it to us as to the blind man. Faith will bring it, and we shall go our way rejoicing.

DIVINE HEALING IN PROPHECY.

Prophecy. "Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:4-6.

Prophecy fulfilled. "Jesus answered and said unto them, Go and show John again those things which ye do hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in Me."—Matt. 11:4-6.

Prophecy. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was

bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.”—Isa. 53:4, 5.

Prophecy fulfilled. “When the even was come they brought unto Him many that were possessed with devils: and He cast out the spirits with His Word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”—Matt. 8:16, 17.

Prophecy. “To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.”—Isa. 42:7.

“The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Isa. 61:1.

Prophecy fulfilled. “The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. . . . And he began to say unto them, This day is this scripture fulfilled in your ears.”—Luke 4:18, 21.

Prophecy. “But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.”—Mal. 4:2.

“Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified; or let them hear, and say, It is truth.”—Isa. 43:8, 9.

Prophecy fulfilled. “The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”—Matt. 4:16.

“To give light to them that sit in darkness, and in the shadow of death, to guide our feet in the way of peace.”—Luke 1:79.

“And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet and He healed them: insomuch that the

multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel."—Matt. 15:30, 31.

To the mind of every one who loves the truth, the preceding scriptures of prophecy and their fulfillment are so plain as to need no explanation. Indeed it is with regret that the thought is entertained for a moment, that it is necessary to make any remarks upon what has been written by holy inspiration, and afterwards so minutely fulfilled. Every infidel who has ever read these prophecies and then read the life of Jesus of Nazareth, must in his heart acknowledge a beautiful fulfillment. Every Christian on earth should bow in reverence before God for this wonderful truth, and give thanks to Him for the office work of the Holy Spirit, who moved upon the hearts of men in the centuries before Pentecost, and spoke through them of the life and sufferings of Christ, and the glory that should follow, and who now shines into our hearts and makes us understand that this Jesus is He of whom "Moses in the law and the prophets did write." Ah, more than this, He enables us to see that to us who have reached the end of the age, and upon whom the ends of the world have come, it is granted that we may apply in faith to this living word and receive healing, and testify to the world that He is Jesus Christ, the same yesterday, and today, and forever. Yet there are many, and it must be said that the number are largely in the majority, professing to be believers in Christ, who through the doctrines and commandments of men, are blind to these precious truths, and the blind leaders of the blind are holding these masses in this gross darkness.

God pity them and grant repentance, that they may come to the light. Let us thank God as our Master did, that he has "hid these things from the wise and prudent, and revealed them unto babes," and let us all pray that we may remain simple enough to take God at His word.

As we turn to Isaiah, the "Gospel Prophet," we see him on yonder mountain of inspiration, looking through the telescope of faith down the centuries to the gospel dispensation. Behold, a marvelous sight breaks upon his vision, and he cries out, "O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, . . . Behold, the Lord God will come with strong hand, and His arm shall rule for Him. . . . He giveth power to the faint;

and to them that have no might He increaseth strength."—Isa. 40:9, 10, 29. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:5, 6.

He sees many other beautiful sights, but we can only take notice of a few of his wonderful words. "*Then* the eyes of the blind shall be opened." When? THEN, he answers. "*Then* shall the lame man leap as an hart." It was not known at that time that the eyes of the blind had been opened. This was to take place in the gospel age, which is the *then* of which the prophet speaks. The blind man who was healed at Siloam testifies, saying, "Since the world began was it not heard that any man opened the eyes of one that was born blind." Blind eyes may have been opened previous to the life and ministry of Christ, but there is no mention made of it, and it is plainly stated that miracles of this nature, and those mentioned in the text under consideration, were to characterize the gospel age. All who looked for the Messiah, also looked for these signs to accompany him. How wonderful, then, that when He did come so many would not believe Him, in the face of the very works that were prophesied should be manifested. The trouble was they did not believe Moses and the prophets; "For," said Jesus, "had ye believed Moses, ye would have believed Me, for he wrote of Me."

When John the Baptist heard of the works of Jesus, and sent two of his disciples to ask if he was the One that should come, the answer was, "Go and show John again the things that ye do and hear and see. The blind receive their sight, and the lame walk: the lepers are cleansed, and the deaf hear," etc. This was sufficient evidence to the inquiring disciples of John that He was the Christ. Jesus did not answer them directly, but simply referred them to the works that He did. Who but the Christ could do those things? Therefore, they could easily believe in Him. He did the works that no other man did, and all whose hearts were not blinded by sin believed, for He fulfilled the prophecy which testified of Him.

Again the prophet speaks of his vision of this glorious redemption, saying, "Surely He hath borne our griefs, and carried our sorrows."—Isa. 53:4. What wonderful tidings. Is it possible that every grief and sorrow of our life has been borne by Him? *Surely*, says the answer. But this seems too wonderful to be true. "Surely He hath borne them," comes the voice of inspira-

tion. But we are not worthy, we all like sheep have gone astray. We have fallen among many sorrows. Yea, they compass us about like clouds, and we are pressed down and languishing beneath their burdens. "Surely he hath borne them," says God. Well, that is wonderful, but there are so many of us who have griefs and sorrows. He might be able to relieve a few of us, but how about the griefs and sorrows of the whole world? "Surely He hath borne them!" Well, then we will just obey God and receive it. We will believe what He hath done, and ever live in grateful acceptance of His infinite mercy.

It will be profitable here to notice a few points in the translation of this text. That the common version fails to bring out the true meaning and mind of the Spirit, is admitted by all who have given due attention to it. It is also very conclusively proved by the reference to this text in Matt. 8:17, where it is plainly given us in connection with the work of the healing of all manner of sicknesses and diseases, "that it might be fulfilled which was spoken by Esaias the prophet, saying, *"Himself took our infirmities, and bare our sicknesses."* This is the true meaning of the text, as will be seen. We can praise God for this divine interpretation of this verse. It so unmistakably tells us that the word "griefs" should be translated *sicknesses*, and "sorrows" should be translated *infirmities*. Truly it is wonderful. There is no shadow of perversion in this. It is true as heaven. The enemies of present-day divine healing fight this position with great persistency; for to admit it, means to admit healing into the atonement, which, of course, opens the gateway and sends the stream of primitive healing down the centuries to our present time, in the same current with salvation. This the Devil will not admit until he must. Let us rejoice and be thankful that he *must*.

It has been strongly argued that God does not heal, since the days of the apostles. But when miracles and testimonies of God's people today overthrow this argument and force the Devil from this position, then another infamous deception is advanced; namely, that healing is not for all of God's children, that there are only a few special favorites in His family upon whom He sees proper to bestow this blessing, and that healing is not in the atonement. It is also argued that the statement "Himself took our infirmities and bare our sicknesses" was spoken of as in the past tense, and could have no reference to the atonement, which was then yet in the future, and that the works of healing in the ministry of

Christ were all done before the atonement on Calvary was made. From such a standpoint there would indeed be but little to be hoped for in prophecy. When the prophet beheld this wonderful sight there were many centuries between him and Christ, but that he saw the atonement on Calvary, there can be no reasonable question. Isa. 53:5 helps to make this clear. "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." Who will dare to utter one word against this voice of inspiration? Ah, rather let daylight blush to own the sun, or evening, a star, than man fail to recognize in this wonderful scripture, the redemption of the cross.

Dear reader, take your Bible once more and turn to this precious prophecy. Oh, what does the prophet see? Do you not catch the holy inspiration of glory as it beams from his face and you hear his wonderful words? The world is wrapped in darkness. Sin, disease, and death are dashing their angry billows of destruction upon the ruined race, but with piercing rays of heavenly light, like from a mighty lighthouse flashing over the dark water, he sees the cross, the blessed cross. He turns back with uplifted voice which with heavenly clearness rings out, and is distinctly heard through every decade of history, back to Adam at the fall, and then looks forward to the end of time, when the last son or daughter of the race of Adam shall be born. We hear that voice ringing through the ages, and with outstretched hand pointing to the cross, saying, "Surely Himself took our infirmities and bare our sicknesses." Our iniquities are all laid upon Him. The stroke of justice which we should have received hath fallen upon Him. Beloved sufferer, let us rejoice and be glad. Let us bow down and worship Him who was nailed to the cross of Calvary, and let us also cry aloud the tidings of redemption, that none may fail to receive the blessed invitation to come and be free.

It has been taught by many that redemption from sin is prophesied in this text and it applies to all, down to the end of time, but not so with healing. We would ask but one question here: Who has a right to subtract healing from this text? Beware, lest some one be found guilty of *taking from* the prophecy of this book. We might as safely subtract salvation from this atonement scripture as to subtract healing from it. If both were to be weighed in the balance of testimony in the personal

ministry of Christ, healing would have the advantage; but it is not our object to thus take advantage, but rather that the light of divine inspiration might be thrown upon the doctrine of healing, which has so long been darkened by the mists and clouds of unbelief. Instead of a biased faith, let us reverently come to the cross, and accept the full redemption purchased there for us.

With respect to the thought advanced concerning the personal ministry of Christ not being the atonement on the cross, and the text, "Himself took our infirmities and bare our sicknesses," consequently not applicable to the atonement, we will simply say that it took the whole life and period of His earthly ministry to fulfil His mission of love, mercy, and sacrifice to our fallen race, the earlier part of which was but the beginning, and was to continue until He by the grace of God "tasted death for every man," and thereby fulfilled what Moses in the law and the prophets wrote concerning Him. Hear His own testimony after He rose from the dead: "Thus it is written, and thus it behooved Christ to suffer."—Luke 24:46.

We cannot refrain from adding the testimony of some of the ablest Hebrew scholars and translators concerning Isa. 53:4. One of the best gives the following translation: "*Surely our sicknesses hath He taken upon Him, and our sorrows He hath carried them.*" Albert Barnes says the word translated *griefs* in Isaiah and *infirmities* in Matthew, means properly in the Hebrew and the Greek, *diseases of the body*. Archbishop Magee assigns the same meaning to these words. In Robert Young's translation of this verse we read, "*Surely our sicknesses He hath borne, and our pains He hath carried them.*" Isaac Leeser translates: "*But only our diseases did He bear Himself, and our pains He carried.*" Other valuable testimony might be added, but certainly it is not needed by any who have a willing and ready mind for the truth of this text.

While rejoicing in the tidings of this glorious redemption through the words of the prophet, again we hear him sounding forth in holy exclamation these words: "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."—Isa. 42:7.

Again he beholds the blessed Redeemer in His ministry and compassion, and says, "The Spirit of the Lord is upon me: because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty

to the captives, and the opening of the prison to them that are bound."—Isa. 61:1.

Were there ever any words spoken from heaven that more beautifully portray the life and character of Christ? The most skeptical ought to be convinced of the divinity of prophecy in these few verses. Time and space might be occupied in testimony to prove that this signifies the saving and healing ministry of Christ, but let us go to Him direct, and receive His personal testimony of Himself. As He returned from His temptation in the wilderness He entered in the power of the Spirit into His native town. On the Sabbath day he entered into the synagogue, and by permission of the minister opened the book of the prophet Isaiah to the very words we have just quoted, and read them to the people. He closed the book and said, "This day is this scripture fulfilled in your ears."—Luke 4:18, 21.

The reader will see by a careful perusal of connecting statements, that Jesus was fulfilling this prophecy by His mighty works of healing. While He could do but little in His own country because of their unbelief, He speaks to them of the mighty works He had wrought in Capernaum, and tells them why they are not enjoying the same unspeakable blessings. They would not believe the words of the prophet which He had read in their hearing.

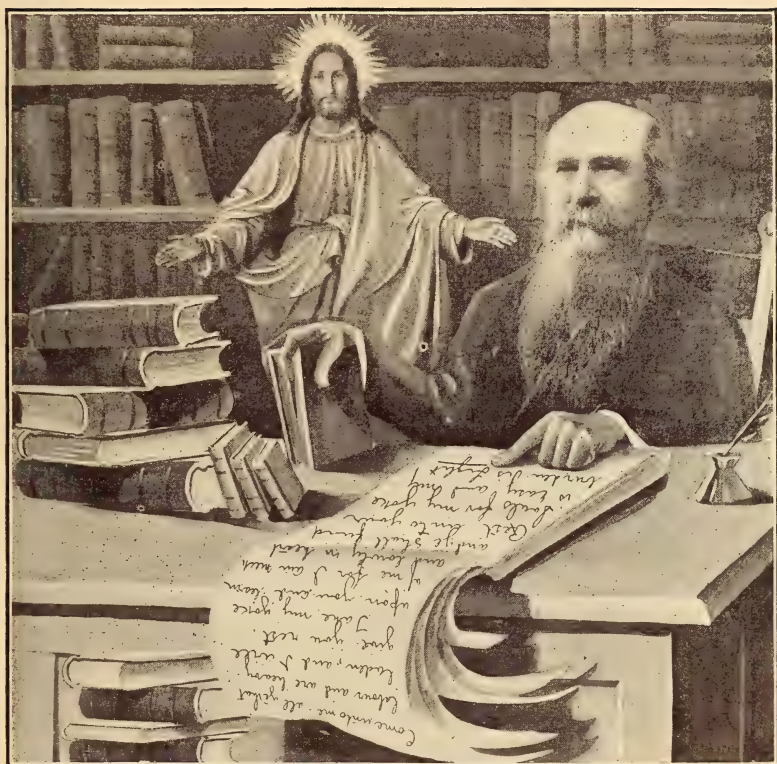
Why did the widow of Sarepta, and Naaman the Syrian, receive such blessings? Because they believed the words of the prophets. This was the secret, but the people who professed to be the children of Abraham and the prophets, would not believe, and rose up and thrust the Son of God out of their city and tried to take his life. What blessings they missed, and what divine displeasure they incurred, but not more so than many of the professed children of Abraham are doing today. Oh, let us believe the prophets and enjoy the glorious provisions of mercy through faith in Christ.

The Holy Spirit does not speak these prophetic truths through Isaiah alone. Just before the close of the Old Testament inspiration, we hear the voice of healing again sounding forth to the suffering world. Let us listen and catch every syllable of these words of cheer, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."—Mal. 4:2. This glorious Sun began to shine in fulfillment of these inspiring words when Jesus began to preach repentance in Galilee. The people

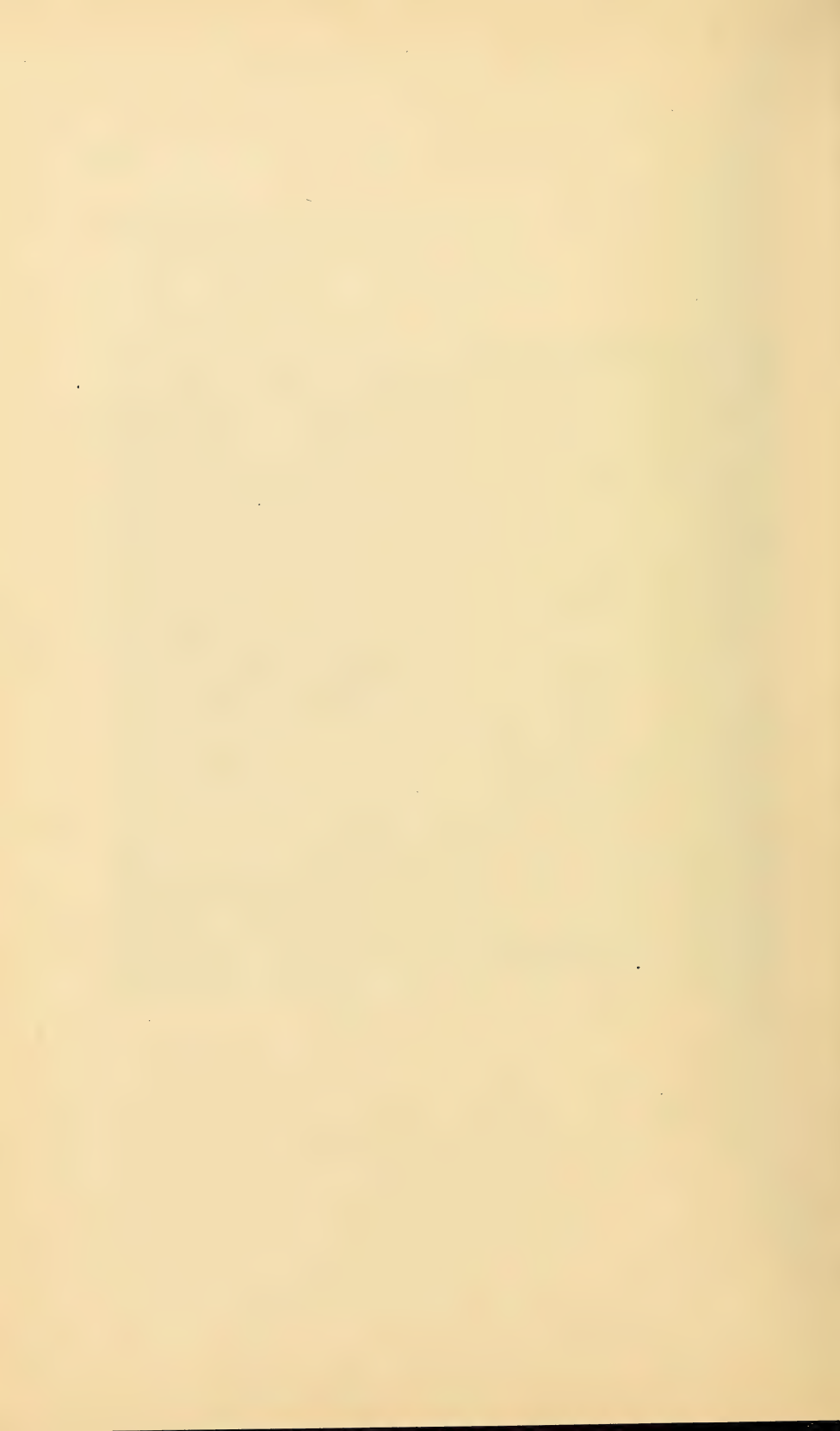
were sitting in darkness, and in the region and shadow of death, but light sprang up upon those who feared the name of Jehovah. The sunrise lighted up the heavens with His glorious brightness of healing. The gloom of oppression was dispelled from the sad hearts of all who came to him. His fame went abroad throughout the land. The Holy Spirit whispered to every God-fearing sufferer the words of the prophet, "Arise and shine; for thy light is come and the glory of the Lord is risen upon thee." He testifies of Himself, "I am the light of the world." He gave this "light of life" to all who would receive it; His wings of healing stretched out to "whosoever will." How brightly this glorious light shone during his earthly personal ministry! The cross only added brilliancy to it. His ascension to the right hand of the Majesty in the heavens intensified it still more by the Pentecostal glory which followed, until the whole earth was illuminated by His heavenly brightness. His "saving health" was heralded forth and all who obeyed his voice were healed and grew up in divine strength as "calves of the stall."

This Sun of righteousness still shines in the heavens. His primitive glory has not diminished. All who fear His name find His healing wings overspreading them and dispelling every sickness and sorrow. The dark ages of superstition and unbelief issuing from the bottomless pit, have clouded the sky and darkened the sun for many hundred years, but the piercing rays of the Sun of righteousness have penetrated the darkness as He sinks into the western horizon of this gospel day. The clouds are scattered, and behold the glorious light is shining upon the suffering world as in the morning. We need not wonder that the light was not clear in the past centuries, but now, there is no one without excuse. Prophetic inspiration tells us of this blessed period of light which has followed the gloom of the dark ages. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14:7. Thank God, the Sun of righteousness with healing in His wings is shining upon his people.

The keen vision of prophecy has beheld all this. The Lord of hosts hath spoken it, that Christ the Savior of men shall be the Healer of his people. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto Him forever and ever.



DR. RICHMOND WRITING HIS BOOK.



DIVINE HEALING.

The picture represents Dr. S. A. Richmond in the act of writing, through inspiration, his wonderful book on divine healing, entitled "An Illustrated Pictorial History of the Life of Our Lord and Savior, Jesus Christ, the Author and Founder of Divine Healing"; also, giving a Biblical history of Christ's life, together with his miracles and healing powers, and giving a full and complete illustrated account of all the cures and miracles He performed while here on earth. This book is illustrated with many beautiful pictures, showing Christ going about on His errands of mercy and doing good, and distributing the leaves of the tree of life. These leaves are for the healing of the nations. This is the first and only book of the kind ever written. It is the key to the scriptures, and unlocks the portals containing the secrets of divine healing and reveals them unto man. It is, indeed, a book of revelations from start to finish. It is a doctor in every home and should be in the hand of every man, woman and child in the land. It teaches them how they can heal all of their diseases. You must not think or even dream that you can grasp these gospel truths by a simple perusal of its contents. It is a book like the Bible—it must be read and re-read and studied before you can understand its spiritual works. Then you will be able to grasp the spiritual facts, which you have never yet obtained, which makes it the best, the most useful and valuable book for man ever written outside of the Bible. It contains Christ's own words. It saves and reclaims the infidel and sinner, and its teaching, when applied by the spirit of God Almighty, will heal every known disease. It teaches what man ought to know, and it teaches him how to believe it. You wonder why there are so many infidels in the world to-day, those who do not believe the Bible. They claim that it contradicts itself. The Bible is all right, but the infidel is all wrong. He reads it literally and interprets its meaning through this material and mortal man, the devil's agent, the old deceiver and liar, and the father of his lies. God is not a material being. He is a spirit. In the first chapter of Genesis, verses 26 and 27, we read that God created man in his own image. Man being a spirit should read the Bible, God's word, spiritually and not materially. The scribes and Pharisees read Christ's words and works literally and, of course, could not understand.

Saul of Tarsus was the ringleader that stoned Stephen to death. He made havoc of the church, and entered every home of Christ's followers and dragged them to prison. The Lord sent a thunderbolt of spiritual lightning through Saul and struck him blind, and he was three days stone blind. The Lord sent Ananias unto Saul to heal him, and immediately there fell from his eyes, as it had been scales, and he received his sight and could read spiritually instead of materially, as he had been doing. Of course he could not understand, and he did not propose to let any one else understand. Christ's followers read His words spiritually, and of course understood. When the scales dropped off Saul's eyes he could see spiritually. He became the best worker that Christ ever had and did more for God, Christ and Christianity than any other living man, outside of Christ. To the sick, to the bedridden and forlorn, I say, take cheer and read this book spiritually and not materially, and it will heal you of every ill. Your diseases will gradually disappear and it will seem like a dream to you, and you will wake up out of your Rip Van Winkle sleep into a new being, and you will wonder how it was done. By its timely use, this book will save thousands of lives annually, and millions in money where the book is read carefully, slowly and spiritually, and where its teachings are followed strictly to the letter and used and applied strictly and according to the spirit of God Almighty. It will heal every known disease, which places the value of this book beyond price. Many a millionaire who is sick nigh unto death would give millions for a remedy that would save his life. This remedy is within the reach of all, both rich and poor. This medicine is free to all. The poor street beggar can take it and be healed.

Dr. S. A. Richmond's celebrated book on divine healing contains the formula how to use, take and apply this medicine, which makes this book very valuable and even beyond price. This book is handsomely bound and contains over 500 pages, and is an ornament to any library. Price \$5.00. I insist that every patient that I treat must secure a copy of this book and read it, as the facts contained therein constitute the major part of my treatment. These facts they can only secure by reading the book. Send me \$15.00 —\$10.00 to pay for one month's treatment and \$5.00 to pay for the book. In treating the sick, I follow the rules and methods of treatment adopted by Jesus and Saint Paul. In giving absent treatment, I bless handkerchiefs and send to my patients, together with my other treatments. When remitting money to me, always send

either in a post office money order, registered letter, or bank draft. Send no *private checks*. Also give your name in full, together with your post office, county and state address.

GOD ANSWERS PRAYERS.

God answers all prayers by reason of fixed law. One law is that if you ask, seek and knock, placing yourself in line where the blessing is to be received when you pray, you will receive it. You can pray till doomsday, and your prayer will not have any effect unless you are in line where you should be when praying. You must come to God with a pure heart, free from malice, envy, hatred, lust, jealousy and vindictiveness. Come with love and a pure heart and your prayer will be heard.

Prayer is always the preface to blessing. It goes before the blessing *as the blessing's shadow*. When the sunlight of God's mercies rises upon our necessities, it casts the shadow of prayer far down upon the plain. Or, to use another illustration, when God piles up a hill of mercies, He Himself shines behind them, and He casts on our spirits the shadow of prayer, so that we may rest certain, if we are much in prayer, our pleadings are the shadows of mercy. Prayer is thus connected with the blessing *to show us the value of it*. If we had the blessings without asking for them, we should think them common things; but prayer makes our mercies more precious than diamonds. The things we ask for are precious, but we do not realize their preciousness until we have sought for them earnestly.

“Prayer makes the darkened cloud withdraw;
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love;
Brings every blessing from above.”

Mark the grand characteristic of true prayer—“*In the Holy Ghost.*” The seed of acceptable devotion must come from heaven's storehouse. Only the prayer which comes from God can go to God. We must shoot the Lord's arrows back to Him. That desire which He writes upon our heart will move His heart and bring down a blessing, but the desires of the flesh have no power with Him.

Praying in the Holy Ghost is praying in *fervency*. Cold prayers ask the Lord not to hear them. Those who do not plead with fervency, plead not at all. As well speak of luke-warm fire as luke-warm prayer—it is essential that it be red-hot. It is praying *perseveringly*. The true suppliant gathers force as he proceeds, and grows more fervent when God delays to answer. The longer the gate is closed, the more vehemently does he use the knocker, and the longer the angel lingers, the more resolved is he that he will never let him go without the blessing. Beautiful in God's sight is tearful, agonizing, unconquerable importunity. It means praying *humbly*, for the Holy Spirit never puffs us up with pride. It is His office to convince of sin, and so to bow us down in contrition and brokenness of spirit. We shall never sing *Gloria in excelsis* except we pray to God *De profundis*: out of the depths must we cry, or we shall never behold glory in the highest. It is loving prayer. Prayer should be perfumed with love, saturated with love—love to our fellow saints, and love to Christ. Moreover, it must be a prayer full of *faith*. A man prevails only as he believes. The Holy Spirit is the author of faith, and strengthens it so that we pray believing God's promise. Oh that this blessed combination of excellent graces, priceless, and sweet as the spices of the merchant, might be fragrant within us because the Holy Ghost is in our hearts! Most blessed Comforter, exert Thy mighty power within us, helping our infirmities in prayer.

THE SYROPHENICIAN WOMAN'S DAUGHTER.

(MATT. 15:21.)

This case is one of intercessory faith, although doubtless there was much need of individual repentance and faith on the part of the parents. The sad condition of being devil-possessed was very likely due to some sin of the parents, and, unless repented of, there would be no deliverance. This woman came asking for mercy. Although a Gentile, she implored the Son of David to consider her sorrow and grant deliverance from this grievance of her daughter. Jesus had never refused a case when asked for help. This mother perhaps had heard of this and was the more confident that He

would not turn her away. But in this case, although she cried unto Him, He answered her not a word. What an unusual attitude this was for our compassionate Redeemer! It could not be because she was a Gentile that He should thus treat her, for He had previous to this time shown mercy to the Gentile centurion and his servant.

His disciples being surprised at this, requested Him to send her away—"for she crieth after us." Her intense earnestness most certainly had not failed to attract His attention. His answer to the disciples was no encouragement to the woman. "I am not sent but unto the lost sheep of the house of Israel," but she was not to be sent away on this ground. He had helped others outside of the children of Abraham, and she would not be turned away. Instead of crying after Him any longer, or going away in despair, she now came to Him in the attitude of worship. Her faith was not to be shaken. At His feet she looks up to Him with pleading tones, saying, "Lord, help me." This time Jesus could not refuse giving an answer, but it would seem from an ordinary standpoint of reasoning, that this answer was more discouraging than ever. But not so to her faith, it only increased it when He said: "It is not meet to take the children's bread and cast it to dogs." Who would not feel completely disheartened at such an answer from Jesus? It seems He never spoke like this before. But her faith found a blessed opportunity here, although she had no right to expect any of the children's bread. She was no child of Abraham, she knew this and hardly knew how to ask for help. But now in these words of Jesus she has found all she wishes for. Is not the little dog permitted to pick up the crumbs that fall from the table, and in this manner after all get some of the children's bread? She had already taken her place at His feet, and asked no greater favor than that shown to the master's little dog, only the crumbs. She answered Jesus and said, "Truth, Lord; yet the dogs eat the crumbs which fall from the master's table." This was all she asked, and she had now done all that Jesus required. Her faith proved to be perfect.

What an object lesson this was to the disciples. Is it not also to us? This poor Gentile is suddenly honored with much more than she had asked for. Instead of one little crumb of the children's bread, she comes into the possession of a whole loaf. Jesus looks upon her in astonishment, and says, "O woman, great is thy faith: be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

THE DAMSEL AT PHILIPPI.

(ACTS 16:16.)

Jesus commissioned His disciples to go forth preaching the gospel, and gave them power over all devils and diseases. This power was possessed both before and after Pentecost. Just before His ascension He had promised that among the signs that should follow them that believe, they should cast out devils in His name. The apostle Paul had this power in his ministry at Philippi.

The evil spirit in this damsel was ready to confess God, and the apostles as the servants of God, but no testimony of the Devil is acceptable with God. Jesus suffered not the devils to speak nor confess that He was Christ. As this spirit continued many days to cry out after the apostles, Paul commanded it in the name of Jesus Christ to come out of this damsel. At his word it obeyed. The soothsaying spirit was gone.

HEALING THE PARALYTIC.

This miracle of healing was wrought by our Savior in His own town where He had been brought up. He met with much unbelief in that place.

When He entered the synagogue on the Sabbath and opened the book of Isaiah and read some of the prophecy concerning Himself, and that "this day is this scripture fulfilled in your ears," they would not believe Him, and began at once to reason among themselves that they knew Jesus, and that He was the son of Joseph the carpenter, and would not accept His testimony that He was the one who came to heal the sick, to open the eyes of the blind, and to bind up the broken-hearted. He had done these things at Capernaum that had been prophesied of Him, because there the people believed in Him; but at Nazareth they would not believe on him, and He knew they wanted to see Him perform some of His miracles before accepting His interpretation of prophecy. But Jesus told them that if they would not believe the words of the prophet concerning Him, they would not see any of His works.

The widow of Sarepta had a heart to believe what the prophet said to her when he spoke to her of the miraculous manner God would provide for her until the end of the famine. Because she believed the word of the Lord, she received the benefit of God's blessings.

Naaman the leper, though greatly mortified, and at first offended by the word of the Lord through the prophet, who told him of God's remedy for his leprosy, after much persuasion, repented and obeyed, and was blessed with the fulfillment of the words of the prophet. Jesus applied this to the people of Nazareth, and clearly inferred that if they would but be as believing and obedient as the widow, or Naaman, concerning what the prophets said of Him, they would also receive the fulfillment of the same, and just such blessings as the people of Capernaum received; but they would not, and were offended at Him and attempted to take His life. He left them and returned to Capernaum, but upon the occasion of healing this paralytic, Jesus had returned to Nazareth and began to preach to the people. Some had opened their hearts to God, and were listening eagerly to the words of life. They began to gather in a throng to hear Him. At this time this palsied man was carried on a bed by four of his friends to be healed of his disease. The crowd was so great that it was impossible for them to get the sick man to Jesus in any ordinary manner. They were so intensely in earnest that they could not wait until the crowd had dispersed. They must get this man to Jesus. They carried him upon the roof of the house, and breaking it open, let the man down at Jesus' feet. JESUS, SEEING THEIR FAITH, said to the man sick with the palsy, "Son, be of good cheer; thy sins be forgiven thee."

Let us therefore take courage and simply believe for our healing, if we have not already obtained it, and not think that because we have heretofore failed to properly grasp the promises, they are not for us. We have the same right to be healed that the palsied man had, and if every seeker will but wait upon God, and partake of the promises, it shall be done. One great disadvantage of the present day is that we have been wrongly taught. We are ever ready to believe that God will save all who will come to Him, but our teachings are so different about healing. We must come therefore upon the same plane of faith for healing, and expect it to be done as if we were seeking pardon. Jesus teaches us in this lesson that He is just as willing and able to heal as He is to pardon, for He asks the question:

“WHETHER IS EASIER,

to say, Thy sins be forgiven thee; or to say, Arise, and walk?” No one doubts His power to do both, and no one should doubt His willingness.

There is a theory advocated by some of the enemies of the truth, that Jesus healed this sick man only to prove to the people that He had power to forgive sins, and thus established His divinity; but no such meaning can scripturally be deducted from this act of our Savior. The old threadbare doctrine of our modern theologians, that Jesus healed the people in the days of His and the apostles' ministry, to establish His divinity, finds no support here. His healing power very likely served its purpose to help confirm in the minds of those who already believed in Him, the fact that He was indeed the Christ, but He had a much higher object in view in healing than this. It was His great compassion toward suffering humanity, and the fulfillment of prophecy in His redemption work, which reaches the body as well as the soul. (Read Matt. 8:17; 14:14; 20:34; Mark 1:41; 9:22; Luke 7:13.)

If divine healing was for the sole purpose of establishing the divinity of Christ in the first century, then it is a present-day necessity for the same purpose, and should not have ceased with the first century. Our modern D. D.s affirm that miracles of healing ceased then, for healing was only to prove the divinity of Christ. If this is true, is not healing as necessary to prove His divinity now as it was then? If healing is but an historical fact, then the divinity of Christ is also but historical. If He healed in the first century to prove that He had power on earth to forgive sins, then healing is just as necessary in the twentieth century to prove that He still has power on earth to forgive sins.

This places the D. D.s in an unpleasant position. Their doctrine affords them no place of refuge for self-justification. They would be wiser to acknowledge their unbelief and repent. The gospel declares that Jesus Christ is the same yesterday and today and forever. History proves it to be true, through the centuries, and thank God, there are thousands of God's people among the kindreds, tongues, and nations of earth who are glad to testify to the fact that Jesus is the Christ and the Healer of His people now. His compassionate heart yearns in mercy toward suffering humanity, and is ever ready to bless and heal.

We boldly declare that Jesus never employed divine healing simply as a credential of His divinity. There was a certain degree of faith required upon the part of every responsible person who was healed by Him. The majority, if not all, the people who received Him at all, were such as had believed the preaching of John, who testified to the near coming of the Christ. They had obedient hearts like this paralytic, and came hungering for the blessings which they believed He was able and willing to bestow. If healing and miracles were his credentials, He would have produced them at Nazareth at the time the people refused His testimony and cast Him out of their city. He could do no mighty work there because of their unbelief, except that he healed a few sick ones; and these few were certainly those who believed in Him, of whom the subject of our lesson was one. It is not the design of God to gratify the curiosity of an unbelieving world, that they should thus be compelled to believe, and there is nothing in the word of God to justify such a doctrine. When the dear Man of sorrows was suffering our infirmities and bearing our sicknesses on the cross, those very people who had seen some of His wonderful works wrought upon those who believed, but had themselves rejected Him, said to Him as He was now groaning in death, "If thou be the Son of God, come down from the cross." Even the chief of priests, scribes, and elders said they would believe in Him if He would come down from the cross. The trouble with them was they were disobedient to God. They did not believe Moses nor John, and therefore would not have believed in Jesus, even though he would have come down from the cross.

No, dear sufferer, He healed because He had a heart full of mercy and compassion, and now since He has been exalted to the right hand of God, He is still our living High Priest, touched with the feeling of our infirmities, and has, by His redemption, spoken away our diseases, we must believe it, and come boldly unto the throne of grace and obtain the desired blessing.





YOUNG MAN, I SAY UNTO THEE, ARISE.



YOUNG MAN, I SAY UNTO THEE, ARISE.

(LUKE 7:11-15.)

"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people.

"Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

"And when the Lord saw her, He had compassion on her, and said unto her, Weep not.

"And He came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

"And he that was dead sat up, and began to speak. And He delivered him to his mother."

THE DUMB MAN.

(LUKE 11:14.)

In this case this man had an evil spirit that held his power of speech under control. This affliction may exist without the individual being possessed. It may be a case where the person is bound or oppressed by the Devil, but in this case we see this man was possessed with a dumb Devil, but when the Devil was cast out the dumb spake. In Matt. 12:22 we have an instance where one was possessed, who was both blind and dumb. As soon as the devil was cast out the man spake and saw. Who could scripturally deny that Satan is the author of disease and affliction?

WOMAN WHO HAD AN INFIRMITY EIGHTEEN YEARS.

(LUKE 13:10-13.)

"And He was teaching in one of the synagogues on the Sabbath

"And behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

"And when Jesus saw her, He called *her to Him*, and said unto her, Woman, thou art loosed from thine infirmity.

"And He laid *His hands* on her: and immediately she was made straight, and glorified God."

This was a case of helpless deformity. The poor woman was "bowed together and could in no wise lift up herself." What a sad sight! How the loving heart of Jesus must have been touched with compassion as He beheld the sufferer. He again shows His deep interest here in our bodies. How can we dare doubt His willingness to heal? This blessed expression of His love should inspire a deeper faith in the heart of every sufferer.

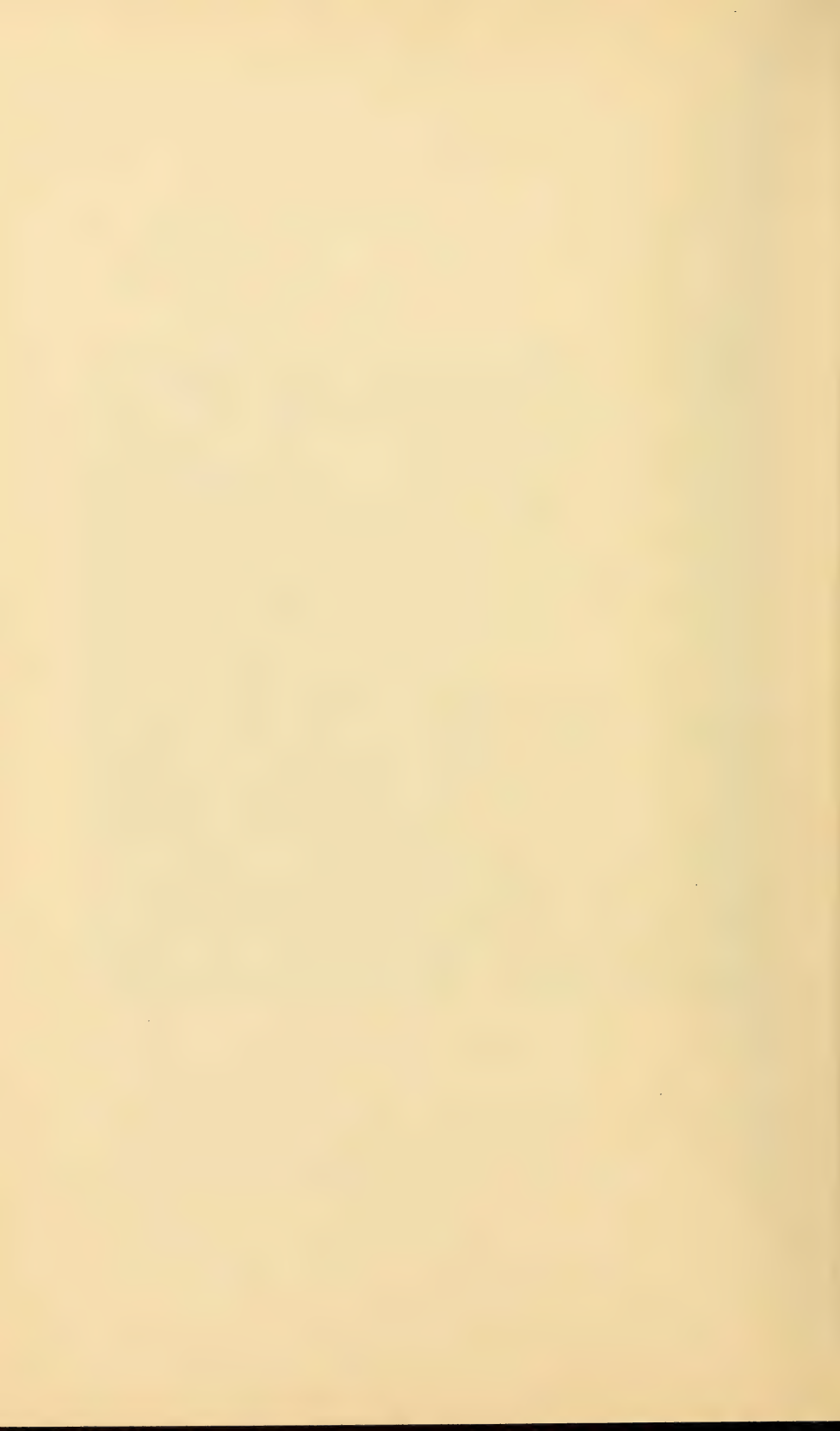
This interesting case throws much light on the origin of disease. There is much speculation upon this subject among a certain class of would-be teachers, who are not willing to let Jesus speak and decide the question as to the author of diseases. The New Testament speaks with decided clearness in this respect. The case of the affliction of Job agrees thereto. There are a few references, which, if placed in a disconnected position, might lead the mind to the conclusion that God is the author of disease. But such deduction cannot harmonize with the gospel.

God permits Satan to bind with disease, which may perhaps serve as a chastisement in certain instances; but if every one who may be under such chastising, would seek diligently to know the cause of and remedy for it, then in faith meet the conditions for healing, the disease would vanish. God is glorified in sickness only in the same respect that He is glorified in any of the works of the Devil—*by destroying it*. Jesus has come to work the works of God (Jno. 9:4), and to destroy the works of the Devil. 1 Jno. 3:8; Acts 10:38. His work in His earthly ministry was going "about doing good and healing all that were oppressed of the Devil." He did not undo the works of God, but *did* undo the works of the Devil, by working the works of God. He said, "I must work the works of Him that sent me." Let us not be so inconsistent as to believe that disease is the work of God. Jesus did not come to work against God, but He came the Prince of Life to overthrow the law of sin, disease and death, and establish the law of the Spirit of Life.

Jesus called her to Him. We see here the need of personal contact with Him. We must come within touch of Jesus if we would have His healing life flow into our life. The woman expressed her faith in coming to Him. He said unto her, "Woman,



WAS DISEASED 8 AND 30 YEARS.



thou art loosed from thine infirmity." What gracious words! They were personally addressed to one who had been held with an iron grasp for eighteen long years. What dark and hopeless seasons must have hung over her, as from year to year she groaned under this oppression. In the language of one who has recently been healed, "I was trying to reconcile myself to a life of weakness and suffering." So this woman perhaps had tried to become reconciled to her condition, and, like many to-day, thought it was God's will for her to continue in this awful bondage for life. Thank God, the day of her deliverance came. The Deliverer stands by her side and speaks away the spirit of infirmity and all its work. He smites the fetters and says to the captive, "Go free."

The call comes from Him; she obeys and comes. He speaks the word of healing; she believes. He lays His hands upon her; she receives, and immediately she was made straight.

This miracle of healing was wrought in the synagogue on the Sabbath. The ruler was at once filled with indignation, and began to plead the sanctity of the fourth commandment in the law, but Jesus proved to him that He had acted in perfect harmony with the spirit of the law, and only did an act of mercy and love to this woman.

"She glorified God." This was a natural result of the work of God in her body. With the healing touch comes the glory of God in the entire being, and the blessed result always brings glory to God. Would we see God greatly glorified in these days of unbelief? Let us get in touch with Jesus for our healing. This not only causes the healed to glorify God, but as in this instance the people rejoice; not those who are filled with prejudice, but all those whose hearts are open to God.

JESUS ON THE SABBATH DAY CURETH HIM THAT WAS DISEASED EIGHT AND THIRTY YEARS.

"After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled

the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed and walk. And immediately the man was made whole, and took up his bed, and walked; and on the same day was the Sabbath."—John 5:1-9.

The scene of this miracle was Bethesda, a pool, according to the evangelist, adjoining the sheep market, or near to the sheep gate; the place through which, I suppose the cattle consumed by the inhabitants of Jerusalem would be driven; and the pool where, perhaps, the sheep intended for sale to the offerers in the temple were washed. So common was sickness in the days of the Savior, that the infirmities of men intruded upon the place which had been allotted to cattle, and the place where sheep had been washed, became the spot where sick folk congregated in great multitudes, longing for a cure. We do not hear that any one remonstrated at the intrusion, or that public opinion was shocked. The needs of man must override all considerations of taste. The hospital must have the preference over the sheep market. This day there is by the sheep market a pool, and impotent folk are here in exceeding great multitudes.

We might never have heard of Bethesda, if an august visitor had not condescended to honor it with His presence—Jesus, the Son of God, walked in the five porches by the pool. It was the place where we might expect to meet Him, for where should the Physician be found if not in the place where the sick are gathered? Here was work for Jesus' healing hand and restoring word. It was but natural that the Son of Man, who "came to seek and to save that which was lost, should make His way to the lazaret-house by the side of the pool. That gracious visit is Bethesda's glory. This has lifted up the name of this pool out of the common rank of the springs and waters of the earth.

1. In order to observe the patient, I shall ask you to go with me to the pool with the five porches, around which the sick are lying. Walk tenderly amongst the groups of lame and blind! Nay, do not close your eyes. It will do you good to see the sor-

rowful sight to mark what sin has done, and to what sorrows our father Adam has made us heirs.

Why are they all here? They are here because sometimes the waters bubble up with a healing virtue. Whether visibly stirred by an angel or not it is not necessary for us here to discuss; but it was generally believed that an angel descended and touched the water—this rumor attracted the sick from all quarters. As soon as the stir was seen in the waters, the whole mass probably leaped into the pool—those who could not leap themselves were pushed in by their attendants. Alas! how small the result! Many were disappointed; only one was rewarded for the leap; whosoever *first* stepped in was healed, but only the first. For the poor and meager chance of winning this cure the sick folk lingered in Bethesda's arches year after year. The impotent man in the narrative had most likely spent the better part of his thirty-eight years in waiting at this famous pool, buoyed up by the slender hope that he might one day be the first of the throng. On the Sabbath mentioned, the angel had not come to him, but something better had come, for Jesus Christ, the angel's Master, was there.

Note concerning this man, that *he was fully aware of his sickness*. He did not dispute the failure of his health: he was an impotent man; he felt it and he owned it.

The impotent man thus desiring to be healed, *waited by the pool*, expecting some sign and wonder. He hoped that an angel would suddenly burst open the golden gates and touch the waters which were now calm and stagnant, and that then he might be healed. This, too, my dear readers, is the thought of many of those who feel their sins and who desire salvation. They accept that unscriptural and dangerous advice given to them by a certain class of ministers; they wait at the pool of Bethesda; they persevere in the formal use of means and ordinances, and continue in unbelief, expecting some great thing. They abide in a continued refusal to obey the gospel, and yet expect that on a sudden they will experience some strange emotions, singular feelings, or remarkable impressions; they hope to see a vision, or hear a supernatural voice, or be alarmed with deliriums of horror. Now, dear readers, we shall not deny that a few persons have been saved by very singular interpositions of God's hand, in a manner altogether out of the ordinary modes of divine procedure. When the Lord bids you believe in Jesus, what right have you to demand signs and wonders instead? Jesus Himself is the greatest

of all wonders. My dear readers, for you to wait for remarkable experiences is as futile as was the waiting of the multitude who lingered at Bethesda waiting for the long-expected angel, when He who could heal them stood already in their midst, neglected and despised by them. What a piteous spectacle, to see them gazing into the clouds when the Physician who could heal them was present, and they offered Him no petitions, and sought no mercy at His hands.

In dealing with the method of waiting to see or feel some great thing, we remark, that *it is not the way which God has bidden his servants preach*. I challenge the whole world to find any gospel of God in which an unconverted man is told to abide in unbelief. Where is the sinner told to wait upon God in the use of ordinances, that so he may be saved? The gospel of our salvation is this—"Believe in the Lord Jesus Christ, and thou shalt be saved." When our Lord gave this commission to his disciples, he said, "Go ye into all the world, and preach the gospel to every creature." And what was that gospel? Tell them to wait in their unbelief in the use of means and ordinances till they see some great thing? Tell them to be diligent in prayer, and read the word of God, until they feel better? Not an atom of it. Thus saith the Lord, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This was the gospel, and the only gospel which Jesus Christ ever bade His ministers preach, and they who say, wait for feelings! wait for impressions! wait for wonders! they preach another gospel which is not another; but there be some that trouble you. The lifting up of Christ on the cross is the saving work of the gospel ministry, and in the cross of Jesus lies the hope of men. "Look unto me and be ye saved, all the ends of the earth," is God's gospel. "Wait at the pool" is man's gospel, and has destroyed its thousands.

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him." He has not said, "Wait," but He has said, "Seek ye the Lord while He may be found, call ye upon Him while He is near." "To-day if ye will hear His voice, harden not your hearts." I find Jesus saying nothing to sinners about waiting, but very much about coming. "Come unto Me, all ye that labor and are heavy laden and I will give you rest." "If any man thirst, let him come unto me and drink." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Why is this way so very popular? It is because *it administers laudanum to the conscience*. When the minister preaches with power, and the hearer's heart is touched, the Devil says, "Wait for a more convenient season." Thus the arch enemy pours this deadly drug into the soul, and the sinner instead of trusting in Jesus on the spot, or on bended knee with tearful eye, crying for mercy, flatters himself because he is "in the use of the means": which use of means is well enough as far as it goes, but which is bad as bad can be when it comes into the place of Christ crucified. A child ought to hear its parent's command, but what if the child puts hearing into the place of obeying? God forbid that I should glory in your listening to the gospel, if you are hearers only—my glory is in the cross; and unless you look to the cross, it were better for you that you had never been born.

There lies our poor friend, still waiting at the water's edge. I do not blame *him* for waiting, for Jesus had not been there before, and it was right for him to seize even the most slender chance of a cure; but it was sad that Jesus should have been so slighted: there He went, threading His way among the blind, and the halt, and the lame, and looking benignly upon them all, but none looking up to him. Now in other places, as soon as Jesus made His appearance, they brought the sick in their beds and laid them at His feet, and as He went along He healed them all, scattering mercies with both His hands. A blindness had come over these people at the pool; there they were, and there was Christ, who could heal them, but not a single one of them sought him. Their eyes were fixed on the water, expecting it to be troubled; they were so taken up with their own chosen way that the true way was neglected. No mercies were distributed, for none were sought.

THE MAN AT BETHESDA.

Jesus was always ready to take notice of every sufferer. He came to seek and save that which was lost, and his deep interest in the sick, equally testifies that our infirmities and sicknesses were an important part of his redemption interests.

He never failed to manifest his care for the physical as well as the spiritual man. To Him the one is equally as precious as the other. Both have cost His precious life, and without the redemption of both, our salvation is incomplete. How much of the

redemption of the body there is contained in our present salvation can easily be determined by the work of healing in the ministry of Jesus and the apostles. Whatever is yet to be accomplished when Jesus comes, when this mortal shall put on immortality, is yet in the future. Then the power of physical death shall be utterly destroyed, but until then, and on this side of the Lord's coming, it is our blessed privilege to possess all that Jesus brought when He established the law of the spirit of life. In this divine law we can unhesitatingly affirm with scriptural authority that God placed as high an estimate upon the physical as upon the spiritual part of our being. Even though the one returns to dust, that very dust of His sleeping saints is precious in His sight, and shall be brought forth incorruptible.

The word of God abounds with light upon this subject, and seeing that not an atom of our being is left out of the redemption plan, let us seek more fully to glorify God in our spirit and body which are God's by coming into full possession of our present inheritance.

WILT THOU BE MADE WHOLE?

Here is one of the most hopeless and helpless cases mentioned in the ministry of Christ. This man was hopeless. 1. He was an incurable. 2. He had no one to carry him into the pool. 3. He was depending upon a very questionable, if not an entirely superstitious means of cure. 4. He had his prospect of healing and all his faith entirely in the future. So according to all earthly prospects this was one of the most discouraging and helpless cases. This perhaps is why Jesus came to him unsolicited. His sympathy was drawn out to him in an unusual manner. What an example of tender care for the welfare of the body—this poor mortal with an infirmity of thirty-eight years' standing, being addressed by the Son of God in this manner! It teaches us that the more helpless we are the more deeply concerned is He for us.

There is no other case where Jesus came and almost asked for the privilege to heal. Surely He is touched with the feeling of our infirmities, and no one to-day has reason to get discouraged; for there is no one any more hopeless than this man was at Bethesda. When Jesus asked him this question he was yet wholly absorbed in the thought of help through the pool, but Jesus quickly turned his mind from all this into quite another direction. How

practical this is in the case of every one to-day who is leaning upon the help of man or human remedies! The first thing necessary is to get done with everything else which must, and will sooner or later, prove as unsatisfactory as did Bethesda to this poor sufferer. God wants an opportunity to do His own work in His own way in everyone of his suffering children, but we must let Him have a chance. We must let go of our foolish beliefs and superstitions, doubts and fears, and launch out upon the everlasting promises which alone can bring us the desires of our hearts. All the stagnant pools of medical or scientific device will never satisfy. Millions of sufferers have perished while lying helpless upon these porches waiting for some imaginary angel to touch and impart healing virtue to these waters. O afflicted child of God, turn away from all these things, and lift up thine eyes unto the hills from whence cometh thy help. Behold the throne of grace out of which proceedeth a pure river of water of life, clear as crystal, pure as heaven, abundant and perennial with healing virtue and blessing for our spiritual and physical being.

No matter how helpless or hopeless you are, there is help in Him who is mighty to deliver. He comes to you by His Holy Spirit just now tenderly asking *you*,

“Wilt thou be made whole? Wilt thou be made whole?

Oh, come, weary sufferer, Oh, come, sin-sick soul.

See the life stream is flowing, see the cleansing waves roll;

Step into the current and thou shalt be whole.”

Others may step down before you and receive life, but the stream continues to flow. All who have gone in before you cannot exhaust its power. It flows on and on as it has ever done through the centuries, “bearing balm for the wounded, healing all who apply.” Step in, dear child of God, it is only a step of faith; you can take it if you but make the effort. If you do not succeed in the first effort, keep looking to God for strength to believe, feed upon his promises until the strength comes. You shall not be disappointed. Step in and be made whole.

Jesus teaches us in this case of the impotent man that He alone has the power to heal, saying unto him, “Rise, take up thy bed and walk;” and also teaches us that notwithstanding the law of Moses, He had the right to command a man to carry his bed on

the Sabbath. The power of His word was at once felt in this man's body, and immediately he was made whole, and obeyed the command of Jesus.

Another important lesson in this for us, is that Jesus instructed him how to keep this divine health. "*Sin no more*, lest a worse thing come unto thee." It is evident that his infirmities had come upon him through his own sins. Now, if he would retain this blessing of health, he must live in strict obedience to God. This is of great importance to all. Many are not healed, through lack of obedience, and many who once received the healing have lost it through the same cause, and thereby expose themselves to greater sorrows. Let every seeker cease from sin, and every one who has found Jesus as Savior and Healer, hear His gracious words of warning: "Sin no more."

JESUS HEALING THE LAME AND THE BLIND ON THE MOUNTAIN.

(MATTHEW 15:30-31.)

"And great multitudes came unto Him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

"Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see, and they glorified the God of Israel."

The child is cheered as he sings, "This my father knows"; and shall not we be comforted as we discern that our dear Friend and tender-souled husband knows all about us?

1. *He is the Physician*, and if He knows all, there is no need that the patient should know. Hush, thou silly, fluttering heart, prying, peeping and suspecting! What thou knowest not now thou shalt know hereafter; and meanwhile, Jesus, the beloved Physician, knows thy soul in adversities. Why need the patient analyze all the medicine, or estimate all the symptoms? This is the physician's work, not mine; it is my business to trust, and his to prescribe. If he shall write his prescription in uncouth characters which I cannot read, I will not be uneasy on that account, but rely upon his unfailing skill to make all plain in the result, however mysterious in the working.

2. *He is the Master*, and His knowledge is to serve us instead of our own; we are to obey, not to judge: "The servant knoweth not what his lord doeth." Shall the architect explain his plans to every hodman on the works? If he knows his own intent, is it not enough? The vessel on the wheel cannot guess to what pattern it shall be conformed, but if the potter understands his art, what matters the ignorance of the clay? My Lord must not be cross-questioned any more by one so ignorant as I am.

3. *He is the Head*. All understanding centers there. What judgment has the arm? What comprehension has the foot? All the power to know lies in the head. Why should the member have a brain of its own when the head fulfils for it every intellectual office? Here, then, must the believer rest his comfort in sickness, not that he himself can see the end, but that Jesus knows all. Sweet Lord, be Thou forever eye and soul, and head for us, and let us be content to know only what Thou choosest to reveal.

TOUCHED ONLY THE HEM OF HIS GARMENT AND WERE HEALED.

"And when they were gone over, they came into the land of Gennesaret.

"And when the men of that place had knowledge of Him, they sent out into all that country round about, and brought unto Him all that were diseased;

"And besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole."

Few words, but yet an exquisite miniature of the Lord Jesus Christ. There are not many touches, but they are the strokes of a master's pencil. Of the Savior, and only of the Savior, is it true in the fullest, broadest and most unqualified sense. "He went about doing good." From this description it is evident that He did good *personally*. The evangelists constantly tell us that He touched the leper with His own finger, that He anointed the eyes of the blind, and that in cases where He was asked to speak the word only at a distance, He did not usually comply, but went Himself to the sick bed, and there personally wrought the cure. A lesson to us, if we would do good, to do it ourselves. Give alms with your own hand; a kind look or word will enhance the value

of the gift. Speak to a friend about his soul; your loving appeal will have more influence than a whole library of tracts. Our Lord's mode of doing good sets forth His *incessant activity*! He did not only the good which came close to hand, but He "went about" on His errands of mercy. Throughout the whole land of Judea there was scarcely a village or a hamlet which was not gladdened by the sight of Him. How this reproves the creeping, loitering manner in which many professors serve the Lord! Let us gird up the loins of our mind, and be not weary in well doing. Does not the text imply that Jesus Christ *went out of His way to do good*? "He went *about* doing good." He was never deterred by danger or difficulty. He sought out the objects of His gracious intentions. So must we. If old plans will not answer, we must try new ones, for fresh experiments sometimes achieve more than regular methods. Christ's *perseverance*, and the *unity* of His purpose, are also hinted at, and the practical application of the subject may be summed up in the words, "He hath left us an example that we should follow in His steps."

HE APPEARED FIRST TO MARY MAGDALENE, OUT OF WHOM HE HAD CAST SEVEN DEVILS.

(MARK 16:9.)

Mary of Magdala was *the victim of a fearful evil*. She was possessed by not one devil only, but seven. These dreadful inmates caused much pain and pollution to the poor frame in which they had found a lodging. Hers was a hopeless, horrible case. She could not help herself, neither could any human succor avail. But Jesus passed that way, and unsought, and probably even resisted by the poor demoniac, He uttered the word of power, and Mary of Magdala became a *trophy of the healing power of Jesus*. All the seven demons left her, left her never to return, forcibly ejected by the Lord of all. What a blessed deliverance! What a happy change! From delirium to delight, from despair to peace, from hell to heaven! Straightway she became a *constant follower of Jesus*, catching His every word, following His devious steps, sharing His toilsome life: and withal she became *His generous helper*, first among that band of healed and grateful women who ministered unto Him of their substance. When Jesus was lifted

up in crucifixion, Mary remained *the sharer of His shame*: we find her first beholding from afar, and then drawing near to the foot of the cross. She could not die on the cross with Jesus, but she stood as near it as she could, and when His blessed body was taken down, she watched to see how and where it was laid. She was *the faithful and watchful believer*, last at the sepulchre where Jesus slept, first at the grave whence He arose. Her holy fidelity made her a *favoured beholder of her beloved Rabboni*, who deigned to call her by name, and to make her *His messenger of good news* to the trembling disciples and Peter. Thus grace found her a maniac and made her a minister, cast out devils and gave her to behold angels, delivered her from Satan and united her forever to the Lord Jesus. May I also be such a miracle of grace!

THE HEALING OF THE LEPER.

(MARK 1:40-45.)

"And there came a leper to Him, beseeching Him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

"And Jesus, moved with compassion, put forth *His* hand, and touched him, and saith unto him, I will; be thou clean.

"And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed."

Primeval darkness heard the Almighty fiat, "Light be," and straightway light was; and the word of the Lord Jesus is equal in majesty to that ancient word of power. Redemption, like Creation, has its word of might. Jesus speaks and it is done. Leprosy yielded to no human remedies, but it fled at once at the Lord's "I will." The disease exhibited no hopeful signs or tokens of recovery; nature contributed nothing to its own healing; but the unaided word effected the entire work on the spot and forever. The sinner is in a plight more miserable than the leper; let him imitate his example, and go to Jesus, "beseeching Him, and kneeling down to Him." Let him exercise what little faith he has, even though it should go no further than, "Lord, if Thou wilt, Thou canst make me clean"; and there need be no doubt as to the result of the application. Jesus heals all who come, and casts out none. It is worthy of devout notice that Jesus touched the leper.

This unclean person had broken through the regulations of the ceremonial law, and pressed into the house ; but Jesus, so far from chiding him, broke through the law Himself in order to meet him. He made an interchange with the leper, for while He cleansed him, He contracted by that touch a Levitical defilement. Even so Jesus Christ was made sin for us, although in Himself He knew no sin, that we might be made the righteousness of God in Him. O that poor sinners would go to Jesus, believing in the power of His blessed substitutionary work, and they would soon learn the power of His gracious touch. That hand which multiplied the loaves, which saved sinking Peter, which upholds afflicted saints, which crowns believers, that same hand will touch every seeking sinner, and in a moment make him clean. The love of Jesus is the source of salvation. He loves, He looks, He touches us, WE LIVE.

THE HEALING POWER OF CHRIST.

Though eighteen hundred years are past
Since Christ did in the flesh appear,
His tender mercies ever last,
And still His healing power is here.

Would He the body health restore,
And not regard the sin-sick soul?
The sin-sick soul He loves much more,
And surely He will make it whole.

All my disease, my every sin,
To Thee, O Jesus, I confess.
In pardon, Lord, my cure begin,
And perfect it in holiness.

That token of Thine utmost good,
Now, Savior, now, on me bestow ;
And purge my conscience with Thy blood,
And wash my nature white as snow.



ALL THE CITY WAS GATHERED TOGETHER.

ALL THE CITY WAS GATHERED TOGETHER.

(MARK 1:32-34.)

"And at even, when the sun did set, they brought unto Him all that were diseased, and them that were possessed with devils.

"And all the city was gathered together at the door.

"And He healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew Him."

What a mass of hideous sickness must have thrust itself under the eye of Jesus! Yet we read not that He was disgusted, but patiently waited on every case. What a singular variety of evils must have met at His feet! What sickening ulcers and putrefying sores! Yet He was ready for every new shape of the monster evil, and was victor over it in every form. Let the arrow fly from what quarter it might, He quenched its fiery power. The heat of fever, or the cold of dropsy; the lethargy of palsy, or the rage of madness; the filth of leprosy, or the darkness of ophthalmia, all knew the power of His word, and fled at His command.

JESUS TEACHING IN THE SYNAGOGUES.

(MATT. 4:21-25.)

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

"And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."

In every corner of the field, He was triumphant over evil, and received the homage of delivered captives. He came, He saw, He conquered everywhere. It is even so this morning. Whatever my own case may be, the beloved Physician can heal me; and whatever may be the state of others whom I may remember at

this moment in prayer, I may hope in Jesus that He will be able to heal them of their sins. My child, my friend, my dearest one, I can have hope for each, for all, when I remember the healing power of my Lord; and on my own account, however severe my struggle with sins and infirmities, I may yet be of good cheer. He who on earth walked the hospitals still dispenses His grace, and works wonders among the sons of man: let me go to Him at once in right earnest. Let me praise Him, this morning, as I remember *how* He wrought His spiritual cures, which bring Him most renown. It was by taking upon Himself our sicknesses. "By His stripes we are healed." The Church on earth is full of souls healed by our beloved Physician; and the inhabitants of heaven itself confess that "He healed them all." Come, then, and publish abroad the virtue of His grace, and let it be "to the Lord for a name, for an everlasting sign which shall not be cut off."

HUMBLE THYSELF.

God will deny no blessing to a thoroughly humbled spirit. "Blessed are the poor in spirit: for theirs is the kingdom of heaven," with all its riches and treasures. The whole exchequer of God shall be made over by deed of gift to the soul which is humble enough to be able to receive it without growing proud because of it. God blesses us all up to the full measure and extremity of what it is safe for Him to do. If you do not get a blessing, it is because it is not safe for you to have one. If our heavenly Father were to let your unhumbled spirit win a victory in His holy war, you would pilfer the crown for yourself, and meeting with a fresh enemy you would fall a victim; so that you are kept low for your own safety. When a man is sincerely humble, and never ventures to touch so much as a grain of the praise, there is scarcely any limit to what God will do for him. Humility makes us ready to be blessed by the God of all grace, and fits us to deal efficiently with our fellow-men. True humility is a flower which will adorn any garden. This is a sauce with which you may season every dish of life, and you will find an improvement in every case. Whether it be prayer or praise, whether it be work or suffering, the genuine salt of humility cannot be used in excess.



JESUS HEALETH GREAT MULTITUDES.

JESUS HEALETH GREAT MULTITUDES OF DISEASED AND SICK PEOPLE.

(MATT. 4:23-25.)

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

“And His fame went throughout all Syria: and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them.

“And there followed Him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.”

THE HEALING OF THE LAME IN THE TEMPLE.

(MATT. 21:14.)

“And the blind and the lame came to Him in the temple; and He healed them.”

The Lord's people are *dear for another's sake*. Such is the love which the Father bears to His Only Begotten, that for His sake He raises His lowly brethren from poverty and banishment to courtly companionship, noble rank and royal provision. Their *deformity shall not rob them of their privileges*. Lameness is no bar to sonship; the cripple is as much the heir as if he could run like Asahel. Our right does not limp, though our might may. A king's table is a noble hiding-place for lame legs, and at the gospel feast we learn to glory in infirmities, because the power of Christ resteth upon us. Yet grievous *disability may mar the persons of the best-loved saints*. Here is one feasted by David, and yet so lame in both his feet that he could not go up with the king when he fled from the city, and was therefore maligned and injured by his servant Ziba. Saints whose faith is weak, and whose knowledge is slender, are great losers; they are exposed

to many enemies, and cannot follow the King whithersoever He goeth. This *disease frequently arises from falls*. Bad nursing in their spiritual infancy often causes converts to fall into a despondency from which they never recover, and sin in other cases brings broken bones. Lord, help the lame to leap like a hart, and satisfy all Thy people with the bread of Thy table!

O God, to Whom, in flesh reveal'd,
The helpless all for succor came :
The sick to be relieved and heal'd,
And found salvation in Thy name :—

Thou seest me helpless and distress'd,
Feeble, and faint, and blind, and poor ;
Weary, I come to Thee for rest ;
And, sick of sin, implore a cure.

My sin's incurable disease,
Thou, Jesus, Thou alone canst heal ;
Inspire me with Thy power and peace,
And pardon on my conscience seal.

PETER HEALETH ENEAS OF THE PALSY.

(ACTS 9:32-34.)

"And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

"And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

"And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately."

. In the first place, then, it was very clear that *the man was truly sick*. Had he not been *really sick*, the incident before us would have been all a piece of imposture—a feint and a pretense from beginning to end: but he was hopelessly infirm. He had been anxiously watched by his friends for eight years, and was so completely palsied that during all those years he had not left his bed, which had grown hard as a stone beneath him. Now, as there is no room for a great cure unless there is a great sickness, so there is no room for God's great grace unless there is great sin. Jesus Christ did not come into the world to save sham sinners, but real sinners; neither did he descend from heaven to seek those who are not diseased with sin, for the whole have no need for a physician, but He has come to seek those who are deeply diseased, and to give them real healing. This man's sickness was no imaginary ill, for he could not move; his hands and feet were quite paralyzed. If in any limb there was a measure of motion, it was only a tremulous quiver, which rather indicated growing weakness than remaining force. He was bereaved of all strength. Are you such by nature, my friend, in a spiritual sense? Certainly you are so; but have you found it out? Has the Spirit of God made you feel that you can do nothing aright apart from Him, and that you are altogether ruined and palsied unless Jesus Christ can save you? If so, do not despair because you feel how terribly your soul is smitten; but, on the contrary, say to yourself, "Here is room for mercy in me. If ever a soul wanted healing, I do. Here is space for divine power to operate in me, for if ever a soul was weak and palsied, I am just that soul." Be thou cheered with the hope that God will make of thine infirmity a platform upon which He will display His power.

This man had been paralyzed *eight years*. The length of its endurance is a terrible element in a disease. Perhaps yours is

no eight years' malady, but twenty-eight, or thirty-eight, or forty-eight, or seventy-eight, perhaps, eighty-eight years you have been in bondage under it. Well, blessed be God, the number of years in which we have lived in sin cannot prevent the mercy of God in Christ Jesus from making us whole. You have a very long bill to discharge, while another friend has but a short one, and owes comparatively little; but it is just as easy for the creditor to write "*paid*" at the bottom of the large bill as the smaller one. And now that our Lord Jesus Christ has made full atonement it is as easy for God to pardon the iniquities of eighty years as the sins of the child of eight. Be not despairing, then. Jesus Christ can make such as thou art whole, even though thy heart and thine understanding have been long paralyzed with sin.

This man's disease was one which was then reckoned to be, and probably is now, *entirely incurable*. Who can restore a palsied man? Eneas could not restore himself, and no merely human physician had skill to do anything for him. Dear reader, has the Spirit of God made you feel that your soul's wound is incurable? Is your heart sick? Is your understanding darkened? Do you feel your whole nature to have become paralyzed with sin, and there is no physician? Ah, I know there is none among men, for there is no balm in Gilead, there is no physician there. There is no soul physician except in Calvary; no balm but in the Savior's wounds.

"If with thy heart thou wilt believe in the Lord Jesus Christ, and with thy mouth make confession of him, thou shalt be saved." There is naught to be done; there is naught to be felt; there is naught to be brought. No preparation is wanted. Come just as you are, and trust Christ to save you out and out this night, and you shall be saved. God's honor and Christ's word are pledged to it.

This is the last thing. *When Eneas was healed he acted in conformity therewith.* "Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed." He did so. He arose directly and made his bed.

Now, if any of you say to-night, "I have believed in Jesus," remember you are bound to prove it. How prove it? Why, if you have believed in Jesus, you are made whole, and you are to go home and show people how whole you are. This man was palsied, and had been lying there prostrate eight years, and could never make his bed, but he proved he was healed by making his bed for himself. Perhaps here is a man who when he has en-

tered his house has generally opened the door with an oath. If there is such a person here, and Christ saves you—he will wash your mouth out for you. You will have done with profane language forever. Your wife will be surprised when you go home to hear how differently you talk. Perhaps you have been used to mix with rough companions in your work, and you have talked as they have done; if Jesus Christ has made you whole, there is an end to all filthy speaking. Now you will talk graciously, sweetly, cleanly, profitably. In years gone by you were angry and passionate; if Jesus Christ has made you whole, you will be as tender as a lamb. You will find the old lion lifting his head and giving an occasional roar and a shake of his mane, but then he will be claimed by the restraints of grace, while the meek and gentle lamb of the new nature will feed in pastures wide and green. Ah, if the Lord has saved you, the drunkard's ale-bench will have no more of you, for you will want better company than the seats of scoffers can afford you. If the Lord saves you, you will want to do something for Him, to show your grateful love. I know this very night you will long to tell your children, and tell your friends, that Jesus Christ has made you whole. John Bunyan says that when he was made whole he wanted to tell the crows on the ploughed land about it. I do not wonder that he did. Tell anybody, tell everybody, "Jesus Christ has saved me." It is a sensation the like of which no man can imagine, if he has not felt it, to be made a new creature right away, in a moment. That surprises all who see it, and as people like to tell news—strange news—so does a new-born man long to go and tell others, "I have been born again; I have found the Savior."

Now, mark you will have to prove that this is so by an honest, upright, consistent, holy life,—not, however, by being merely sternly honest. If Christ has saved you, He will save you from being selfish. You will love your fellow men; you will desire to do them good. You will endeavor to help the poor; you will try to instruct the ignorant. He who truly becomes a Christian becomes in that very same day a practical philanthropist. No man is a true Christian who is un-Christlike—who can live for himself alone, to hoard money to make himself great. The true Christian lives for others; in a word, he lives for Christ. If Christ has healed you, gentle compassion will saturate your soul from this time forth and forever. O Master, thou who didst heal men's bodies in the days of thy flesh, heal men's hearts to-night, we pray thee.

Still this word more. Somebody says, "Oh, I wish I had Christ!" Soul, why not have Him at once? "Oh, but I am not fit." You never will be fit; you cannot be fit, except in the sense in which you are fit even now. What is fitness for washing? Why, being dirty. What is fitness for alms? Why, being in distress. What is fitness for a doctor? Why, being ill. This is all the fitness that a man wants for trusting in Christ to save him. Christ's mercy is to be had for nothing, bribe or purchase is out of the question. I have heard of a woman whose child was in a fever and needed grapes; and there was a prince who lived near, in whose hothouse there were some of the rarest grapes that had ever been grown. She scraped together the little money she could earn, and went to the gardener and offered to buy a bunch of the royal fruit. Of course he repulsed her, and said they were not to be sold. Did she imagine that the prince grew grapes to sell like a market gardener? And he sent her on her way, much grieved. She came again; she came several times, for a mother's importunity is great; but no offer of hers would be accepted. At last the princess heard of it and wished to see the woman; and when she came the princess said, "The prince does not sell the fruit of his garden;" but, snipping off a bunch of grapes and dropping them into a little bag, she said, "He is always ready to give it away to the poor." Now, here is the rich cluster of gospel salvation for the true vine. My Lord will not sell it, but He is always ready to give it away to all who humbly ask for it; and if you want it come and take it, and take it now by believing in Jesus.

HAVE FAITH.

It is the will of God that each of His people reach a plane of faith where victory can be claimed in the face of the most severe trial. The faith that knows *no give up, give down, give in, nor give out.*

DO NOT FAINT.

The word *faint* in Luke 18:1 is taken from the Greek *ekkakeo* and signifies *to turn out badly*, to cave in. Jesus teaches us the lesson here that to faint means to be defeated. *We must pray, and not faint.* During the fainting spells, the Devil has his own way.

A soldier in battle, just in the fiercest part of the engagement, when every step and action weighs heavily against the foe, knows that there is no time to go into a fainting spell. If he does, he is sure to be defeated if not killed outright. To faint under such circumstances means to lie limp at the feet of the enemy, to be put to death, or to be dragged into prison. Nothing is so fatal to the victory of a child of God as fainting. The hardest struggle always precedes victory. The most trying time to our faith is just before the victory comes. This is the very point where we are the most liable to faint. We must *pray and not faint*.

AN INCREASE OF FAITH.

will be preceded by a decrease of unbelief. The filling of the Spirit, by an emptying of self. An ascent to the plane of apostolic faith and power, by a descent into apostolic humility.

THE STRONGEST ARGUMENT.

All the arguments of men to prove God's word to be true may be defeated, but when the church puts the promises to the test and the answer comes by *fire*, the unbeliever will fall upon his face and confess that "the Lord He is the God."

BOUNDLESS LIFE.

The gift of God is eternal life through Jesus Christ our Lord. Life for spirit, soul, and body, as illimitable as the pure air out upon the mountain. We can open our lungs and breathe to the full without the slightest fear that the air will be exhausted. The little fish in the depths of the great Pacific can drink and drink, and there is not the least possibility that it will ever exhaust the mighty deep. So the child of God can freely breathe in the boundless grace and life of God. He can freely drink of the water of life, until he becomes filled with God. Whosoever will may do the same, and yet the supply remains undiminished.

OBEDIENCE.

In the health covenant with Israel we see the conditions for health were very simple. If thou wilt *diligently harken*. If thou

wilt *do*. If thou wilt *give ear*. If thou wilt *keep*. God could not be expected to heal if these conditions were not met. The new covenant has not repealed these conditions. *Obedience* is the key to the blessings.

TEN QUESTIONS.

Why do we not have a single instance in the Word of God of some one of His people being engaged in Israel as a physician?

Why is it that we read nothing good of physicians anywhere in the history of God's people?

Why do we not read of one case of healing by physicians—just one, somewhere in the Word of God?

Why does Job speak of “physicians of no value”?

Why do we have it so definitely stated in sacred history concerning King Asa, that he “sought not to the Lord, but to the physicians”?

Why did not God appoint and provide physicians among His people in the days of Israel, when He made the health covenant with them?

Why is the account so plainly given in the New Testament concerning the woman who “suffered many things of many physicians, and was nothing bettered, but rather grew worse”?

Why did not Jesus select some of these physicians for His medical staff, when He “went about doing good and healing all that were oppressed of the Devil”?

Why did not the apostle James instruct the church, “Is any sick among you? let him send for a physician”?

Why is it that during the first two and one-half centuries of the church there was no other than divine healing known in the church? *The answer*—“I am the Lord that healeth thee;” and, “Himself took our infirmities, and bare our sicknesses.”—Matt. 8:17.

FAITH.

Faith is believing God. Doubt is believing the Devil. “Faith is the substance of things hoped for, the evidence of things not seen.” “Without faith it is impossible to please God.” But do not say you have no faith. If you know you are God's child, you know it

is because you have obeyed Him and believed. You did not feel you were saved until you first obeyed and believed. We must receive the witness of the word, before we may expect to receive the witness of the Spirit. We must believe before we feel. Feeling is but the result of believing. It is the visible effect of the power of the invisible reality—faith. If we want God to put faith into us, we must put faith into His word. Some promises of men are too good to be true, but this is not the case with the promises of God.

Jesus said to the centurion, "Go thy way, and as thou hast believed, so be it done unto thee." Could not we have believed, had we been there? This man had an extraordinary faith for that day, but it was no more than every one might have had. It is no more than we may have. How much did he have? Here is the answer—"Speak the word only," and it shall be done. Have not we as much? If we could see Jesus face to face today, could we not say, "Speak the word only, and my disease shall be healed"? Dear sufferer, there is a nearness to Jesus in the power of the Holy Spirit, where we can speak with Him face to face. There is a secret dwelling-place within the second veil, where only He is seen and heard. Here and here only can we hear Him say to us in the depth of our inmost soul, "As thou hast believed, so be it done unto thee." Seek this nearness in Him. Here His very presence dispels every power of disease, infirmity, and sorrow.

CONVERSION AND HEALING.

Conversion. "Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you.

Healing. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing."—Isa. 35:3-6.

Conversion. "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him.

Healing. "Surely, He hath borne our griefs and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. With His stripes we are healed."—Isa. 53:4, 5.

Conversion. "Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness.

Healing. "By whose stripes ye were healed."—1 Pet. 2:24. "And behold they brought a man sick of the palsy, lying on a bed.

Conversion. "And Jesus, seeing their faith, said to the sick of the palsy, Son, be of good cheer: thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of Man hath power on earth to forgive sins (then saith He to the sick of the palsy),

Healing. "Arise, take up thy bed, and go unto thine house. And he arose and departed to his house."—Matt. 9:2-7.

"For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be *converted*, and I should *heal* them."—Matt. 13:15.

"And He sent them to preach the kingdom of God and to heal the sick. And they departed, and went through the towns, preaching the gospel, and healing everywhere."—Luke 9:2-6.

Conversion and healing are here presented to us upon an equal basis in the redemption plan, and we are enabled to see that God was not forgetful of the physical needs of the fallen race when He anointed Jesus of Nazareth to preach deliverance to the captives and to set at liberty them that are bruised. There are three important scriptural truths made plain in these texts.

1. Healing is in the redemption plan. 2. It stands in this plan upon an equal basis with conversion. 3. God is as able and willing to heal as He is to save.

Human logic argues to the contrary, but this does not change the word of God. As truly as the prophet saw, by the inspiration of the Holy Spirit, that the life and ministry of Jesus and the apostles and the whole gospel dispensation, should be marked by the grace of God to save from sin, so he saw this same grace of healing. It is a most glorious and soul-cheering prophecy indeed. It inspires hope and comfort to every soul who is weary and heavy laden with sin.

God has promised to come with a recompense. What is this recompense? It is salvation to every one who seeks God. "He will come and save you." He will come with vengeance against your sins, but with a recompense of salvation to every seeking soul, even to him who has a fearful heart. "Be strong, fear not," says the voice of inspiration. Every doubt and fear may be cast aside, and the guilty soul may come with confidence and assurance in the promises. God will save. But can we not hear that voice in the same breath proclaiming the glorious gospel of healing? And can we not see in the fulfillment of this prophecy, when the gospel day began to shine, that the blind eyes were opened, the deaf ears were unstopped, the lame leaped, and the tongues of the dumb were made to speak? These prophecies are predictions of the glorious redemption of the gospel, and they are fulfilled to the very letter in this gospel day.

"Surely He hath borne our griefs and carried our sorrows," which in its fulfillment is translated, "Himself took our infirmities and bare our sicknesses." This is so plain to every honest and willing mind, as to need no comment. He himself has brought this deliverance, which He has so dearly purchased by taking all our sins and sicknesses upon Himself; for by His vicarious sufferings on the cross He paid the redemption price, and was enabled to offer to this sin and disease cursed world this perfect redemption liberty. This, He had the power to bestow upon all who believed on Him, even before the work of His atonement was consummated upon the cross. His whole life was the divine expression of redemption, but it all centered in the cross. In view of this fact He granted salvation and healing to all who came to Him, previous to the cross; and through the apostles and all believers since then, the same blessings have been realized—not to those who believe not, but to those who believe. The words and deeds of Christ are the divine interpretation of the redemption plan. No one, therefore, from this standpoint can fail to see that healing is a redemption blessing and an important part in the redemption plan.

The life and ministry of Christ also prove beyond doubt that divine healing stands on an equal with conversion in this great plan. No case can be cited in the records of His life where He ever turned a suffering mortal away. The blessed "I will" was the universal response either in word or deed to every request. His interest in the body was everywhere manifest with equal

tenderness with that in the soul. How could it be otherwise? The body is a necessary part of our being, and has most certainly partaken of the deadly effects of the fall—sickness and physical death—which must necessarily be removed through redemption.

The question may be asked, How much of the effect of the fall is to be removed by redemption? The scriptural answer is: *All of it.* But how much of it is to be removed in this life? The answer is given in the quoted text: "Himself took our infirmities and bare our sicknesses." This we believe is the scriptural limit to divine healing to be possessed in this life. The boundary to the gift of miracles and faith may reach much further into the illimitable, but the life and ministry of Christ in His dealings with sickness and disease is certainly a correct demonstration of this text quoted above. He manifested His power over death by raising a few from the dead, and completely conquered mortality for Himself by putting on immortality, but this is not to be obtained by His saints until the time comes, which is yet in the future, when the last enemy (death) shall be destroyed, and all, both the sleeping and living saints, shall put on immortality, at His second coming. 1 Cor. 15:20-26. Physical death is therefore a part of the effects of the fall that shall not be removed on this side of the resurrection.

But now as to sickness, we see that this characteristic of the fall comes within the redemption limit on this side of the resurrection. Sickness is an abnormal condition of the body the same as sin is an abnormal condition of the soul. Both have entered through the fall, both can be removed through redemption in this life. This truth is most substantially sustained in the life and ministry of Christ and the apostles, and the testimony of increasing multitudes of saints in these last days.

God is as able and willing to heal as He is to save. When the paralytic was lying at Jesus' feet and the comforting words of pardon were spoken to Him, Jesus asked of the people around him, "Whether is easier to say, Thy sins be forgiven thee, or to say, Arise and walk?" His power to do both was here plainly shown, and speaks out to all the world that His power and willingness as Savior and as Healer are equal, and all may come to Him and partake of these blessings.

THE DIVINE LAW OF REDEMPTION.

It has been said that Jesus healed arbitrarily. This is a serious mistake. There was nothing arbitrary about His work on earth. He came to redeem the fallen race from the power of oppression. This was according to divine law—"the law of the Spirit of life." He was the Life, the Truth, and the Way. All who found Him found satisfaction from every bondage. This was in fulfillment of prophecy. It was in the mind of God from the beginning, and every word and act of Jesus was according to this plan. "That it might be fulfilled which was spoken by Esaias the prophet saying, Himself took our infirmities, and bare our sicknesses." Jesus Himself bears testimony of this glorious fact of deliverance in Luke 4:21. Let no one therefore ever dispute what the mouth of the Lord himself hath spoken.

We are too much inclined to doubt these blessed truths by looking around us to find some one who has seemingly failed to appropriate them. "Some have sought for healing and have not found it, therefore it is not for all." Now, such an argument might as consistently be brought against the doctrine of salvation, for many have sought for it and seemingly have not found it. Unless the conditions are fully met for any gospel blessing, we need not expect to receive it. Many fail to meet these conditions through lack of understanding or constant application until the proper understanding has been given, while others may be unwilling to pay the price of a perfect consecration, and for various other reasons many may come short of the promises. This by no means weakens the doctrine of healing. We must not get our eyes upon the discouraging objects about us, as Peter did upon the boisterous winds, and began to sink. It is only Christ who can deliver us. His word is the only ground upon which we can stand. Upon this we may rest secure, and through it His blessings will flow into our souls and bodies.

Every child of God should be diligent in seeking out and claiming his inheritance. Let us not be slack to go over and possess the land. There are great walls to be thrown down and fenced cities to be taken, and great giants to be destroyed, but our God will "thrust out" the enemy from before us and give us full possession of the land. The inhabitants are too strong for us, but not for our God. He is the Lord our Healer. Dear sufferer,

take courage. Be strong, fear not, strengthen thine heart. The land of salvation and healing is yours. Go in and possess it in Jesus' name. All your diseases will flee before you as you put Jesus up against them. Behold thy Healer.

CASTING OUT DEVILS.

This work of our Savior in His ministry on earth is scripturally classified with divine healing. It is spoken of as such in Luke 8:2, 6:18; and 8:36. This subject has reference to actual devil-possession. This class of affliction was common in the days of Christ. Satan could not keep himself hid in those days. All his hidden works of darkness were exposed and made manifest. Devils were cast out wherever such cases were met.

The thought has doubtless occurred to every Bible reader, as a wonder why there were so many cases of devil-possession in those days, and none in our modern times. Some think the Devil has not so much power now as he had then. Others foolishly think he has lost all his power, and others still more foolishly think there is no Devil at all. The stubborn fact is, he is the same Devil today as he ever has been, without the least change or improvement in his character. He has many times reversed his tactics, and changed his colors, but this has been only to more thoroughly conceal himself and his works, and deceive the world. He has new forms of affliction and diseases which he imposes upon humanity, but there is one unfailing remedy for them all—Jesus Christ of Nazareth. Satan was met and conquered on every point, on the plane of Christ's humanity, but he yet has power in the world over all who yield to him, and choose to remain in his service and under his dominion. Christ only can deliver from his grasp. He not only conquered Satan for himself, but for every one on earth who will come to Him. The apostle speaks with words of comfort in Col. 1:13, of God, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son."

Satan has many evil spirits at his command to carry on his destructive work in the realm of humanity. Because he has in many respects transformed himself to be the better adapted to the times, does not change the fact that there are many cases of

devil-possession in the world today, of the same character as those in Bible times. Many cases of insanity are of this class.

Devil-possession is a term applied to cases where individuals are overpowered or controlled, soul and body, by evil spirits, manifesting at times, if not continually, the very incarnation of Satan, which may frequently assume a religious and devotional aspect. It is hardly possible to determine the extent to which this form of devil-power may be manifested in different cases. There are varied cases mentioned in scripture which are suggestive of these manifestations. Since the beginning of the apostasy these mysterious operations have not been so clearly discerned, until within the last few centuries. As the pure gospel has been preached and souls have reached a Bible experience in sanctification and healing through the power of the Holy Spirit, the works of the Devil in all his subtile forms are made manifest.

There are many cases of devil-possession where the individual is utterly helpless, and unable to exercise faith for deliverance. In such instances the power of intercessory faith is necessary. Some remarkable cases of this class have come under our observation.

Through faith in the living Christ and the power of His word, there have been blessed deliverances wrought, which adds more and more to the unanswerable testimony that the plan of salvation. Some remarkable cases of this class have come under our observation.

DIVINE HEALING IN THE LIFE AND MINISTRY OF CHRIST.

“God, who at sundry times and in divers manners, spake in time past to the fathers by the prophets, hath in these last days spoken unto us by His Son.”—Heb. 1:1, 2.

In the beginning, God gave man a law. That law was the divine will. It was very easy to understand. Obedience to it meant all the blessings of Eden, with a life of sweet communion and harmony with God. Disobedience meant banishment and death. Adam did not fall because he did not know the will and law of God, but because he disbelieved and disobeyed it. The fall came. Death followed. The law of sin and death was enacted by the Devil, and its power has ever since, to a greater or less extent, affected the human race. But as time passed and the sons

of Adam began to multiply, God did not leave them without an expression of His law and will. He spoke in divers manners through holy men, the prophets, who voiced forth His will. They were His mouthpiece, who shunned not to declare all the counsels of God in the face of sinful men. Their words could not be ignored without the sad results of divine wrath. That spoken word was inexorable.

"Believe in the Lord your God, so shall ye be established," says the Word. "Believe His prophets, so shall ye prosper." But all that was spoken by the prophets, was the foreshadowing of a time to come. It was life for the time then present, but a more perfect law was to be given. Moses said: "A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you, and it shall come to pass that every soul that shall not hear the prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*."—Acts 3:22-24. What days? Let us see. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."—Luke 16:16.

John was more than a prophet, and yet when interrogated by the priests and Levites he said he was not "that prophet." He was only preparing the way for the coming of Christ. When John's mission was fulfilled, Jesus Christ began to preach the gospel of the kingdom of God. He was "that prophet." He is the cornerstone in the foundation of the prophets and apostles. He is the voice of God which sounds back through all the prophets and forward through every tone of inspiration since the days of his earthly ministry. He is the voice of God to the world. Every word and deed of His life is a divine expression to suffering humanity, never to be revoked in the gospel age. Oh, what words of comfort He speaks to every obedient heart, and what deeds of mercy He performs to every one who comes to Him! See Him as He goes forth in His ministry of compassion and power. Compassion, in that He "went about doing good and healing all that were oppressed of the Devil"; power, in that He was "mighty in deed and word before God and all the people." He was the incarnate word of God. The many expressions of His will through the blessed Redeemer should most certainly encourage every suffering mortal to come to God through Him and

be healed of every infirmity of soul, spirit and body. He took them all upon Himself, and forever disposed of them by nailing them to the cross. Not a cry nor prayer was turned away. Multitudes came to Him for deliverance, and he healed them all. What more could He do than this to establish the nature of His mission on earth? Each case of healing is the voice of God to us. It is His spoken word.

As we read of these individual cases of His marvelous work, we find in each of them a practical lesson. Let us ever remember that what was expressed through Jesus in each of these instances was just the same as though He spoke directly to us today. No one can consistently and scripturally deny this. It is a shame that professing Christianity has ever admitted the falsehood that divine healing was only intended for primitive days. It is simply because of the low standard of spirituality held up by an hireling ministry, who are afraid to speak the truth of the gospel. Jesus is the same today, just as much our Healer as our Savior from sin. The same voice of God that spoke in the beginning of this gospel dispensation speaks to us now. Praise God! The experiences of thousands of living witnesses establish this fact, and prove the power of this living word of God to all who believe.

It is with heavenly delight that we open the precious Book and read the expressions of our heavenly Father to us through these words and deeds of His Son. Come, suffering brother and sister, let us sit at His feet and listen to those wonderful words of life. Let us not imagine a great chasm of nineteen centuries between us. That is not true. He is with us today in mighty living power. By faith we can hear His voice in tender words of compassion. We see to our blessed satisfaction that He is able and willing to heal us. We see by the different recorded cases of His healing, how to come to Him. This opens the way, and we therefore come boldly to Him and receive His blessings upon us.

HIS POWER TO HEAL.

Let us notice the power of this compassionate Redeemer to heal. There was not one case of deformity nor disease that could baffle his skill. The record of individual cases brings before us this truth. The deaf and dumb, the deformed, the leprous, the palsied, those stricken with fevers, with dropsy, an issue of blood,

the blind, a withered hand—unnumbered and unmentioned, and *all diseases* were equally dispelled by the power of His word. Infirmities of twelve, eighteen, and thirty-eight years, were equally unable to exist in the power of his presence. Everywhere they vanished and fled like mists before the blazing sun of a summer morning, and indeed they were mists of the power of darkness, sin, and death, but the piercing beams of the Sun of righteousness broke this power, and imparted life and liberty to all who were bound. The power of sin and death held the world in its icy bondage. The chilling blasts of destruction had been blowing upon mankind for thousands of years. The streams of life had ceased their flowing and were frozen to the depths. Mountains of arctic snows had buried every hope of life, but the Sun of righteousness arose with healing in His wings. The chains of bondage are broken. The life streams are flowing, bringing blessings and comfort to the spiritual, moral, and physical nature of man, so that under these healing wings his entire being is filled with heavenly music and harmony of life.

Praise God! nothing has been able to stand before the Savior. He was sent to destroy the works of the Devil, and He accomplished His end. Why should it not be so? It is impossible for the eternal God to fail, or His word to be broken. Oh, let us never doubt His power. The whole universe bows in humble recognition to it. The devils believe and tremble, and why should foolish man for a moment let the deceptions of Satan enter his mind and heart? He who created the worlds and all that is in them, has also the power to speak away every disease.

HIS WILL TO HEAL.

Many a sufferer today is kept in bondage through a lack of faith in God's will to heal. A common expression is this: "I do not doubt His power, but I am not sure about His will to heal me, and I always want to pray, 'Thy will be done.'" Let us keep our eyes upon Him as we see Him going about in His ministry. We will not forget that He is the voice of God to us. There is the instance of the leper who came to Him, saying, "If thou wilt, thou canst make me clean." He was not sure as to the will of Jesus, but how quickly that was settled. "I will," said the Master, and immediately his leprosy was gone. How encouraging this is to us!

What He said to the leper He is saying to us. This is His will. His whole will of redemption is the very will of God to us. Every deed of His life is but that spoken will. He did it perfectly. He finished the work the Father gave Him to do. It is useless as well as dangerous to seek the will of God outside of what was thus spoken through Christ. He of Himself could do nothing. It was the Father who wrought the deeds of mercy through Him, all in accordance with His own plan. The blind men crying with loud voice, "Thou son of David, have mercy on us"; the centurion asking for the healing of his palsied servant; the nobleman pleading for his sick and fevered child; the woman pleading for her helpless demoniac daughter; the father for his son in similar affliction; the woman weak and faint with an issue of blood; the man at the pool of Bethesda; the man born blind, and all the sick and infirm who were brought in great multitudes on beds and couches, who besought Him that they might but touch the hem of His garment—all received the manifestations of the will of God towards them and us. Even the vilest of repentant sinners were mercifully dealt with.

To one who was guilty of death because of her criminal life, He said, "Go, and sin no more." Every cry of humanity from obedient hearts was quickly heard, and that hand of compassion and power was stretched forth in blessed deliverance, or the word only was spoken and the work was done. Had you and I been there, dear brother, our needs would have been met as much as all others. Truly they are just as fully met in that spoken word today for time has not changed it. Therefore, we must not doubt His will to heal us. How can we? If we let His word decide it, there can be no room to doubt. Let us not permit human reasoning, nor any of the traditions of men to come between us and the definite expression of God's own word. Believe Him, dear sufferer, and receive the benefits of His boundless provisions for full salvation and health. To doubt His will in this matter is but to rob you of your inheritance in Jesus. Great grace is our portion, but it can only be obtained through faith.

It is right to pray, "Thy will be done in earth as it is in heaven." God grant that this may be answered in every heart and life of His people. Surely then every disease must be healed; for there is no such dreadful thing in heaven. There, nothing can enter but righteousness and purity. Sin and sickness, pain and sorrow cannot exist there. God reigns supreme. So it must be in

us here on earth, if we want this prayer to be answered. Therefore let us ever believe that it is God's will to forgive all our iniquities, and to heal all our diseases; and by faith enjoy all the blessings of "Thy will be done."

HOW TO COME TO HIM FOR HEALING.

We not only have the instructions of His power and will expressed through the many instances of healing in His ministry, but we can see very clearly how to come to Him and be made whole. Believing all that He has said in His word and deed concerning His part, we can take the example of those who came to Him, and do likewise. How then must we come? Answer: By faith. Out of nineteen of the most prominent individual cases of healing mentioned in the ministry of Christ, and the apostles, there are twelve of these where their faith is spoken of. The rest are mentioned sufficiently plain to show us that faith brought the healing in every case. In His own town where He had been brought up Jesus could heal but few, because of their unbelief. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."—Heb. 11:6. This can also be seen in the examples of the healing of the multitudes. They came to him from all quarters and besought Him that they might only touch the hem of His garment, and as many as touched were made perfectly whole. Others came to Him having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them. All these statements teach us that these people had great faith in Jesus, and they came to Him expecting to receive healing. They diligently sought for it, and God did not disappoint them.

Obedience, earnestness, and confidence are the necessary fruits of faith. These are all very prominent in these different cases. No one came to Him to be healed without an *obedient* heart. In many of these instances this is very plain: "Go thy way, thy son liveth," said Jesus to the nobleman. "The man believed the word and went his way." "Stretch forth thy hand," was the command to the man whose hand hung palsied by his side. He obeyed. "Go wash in the pool." The obedient blind man came seeing. "Take up thy bed and walk." The paralytic went forth healed. These

and many more instances teach us how to obey the word of God, without which there can be no hope of health. Then we see how *earnestly* these sufferers came to him. Blind Bartimaeus cried aloud for mercy. When some of the people charged him to hold his peace, "he cried the more a great deal." The Syrophenician woman was so earnest that she could not be stood back by anything that was said to her. Her importunity was rewarded. The woman who had an issue of blood showed her dead earnestness in pressing through the throng of strong men, weak and fainting as she was, that she might but touch the border of Jesus' garment. Unless we are earnest enough to face every difficulty and never give up, the enemy will take advantage of us and in some way rob us of the blessings provided. See also with what *confidence* these afflicted ones come to the Master. The woman said, "If I may but touch Him, I shall be whole." "Speak the word only," said the centurion, "and my servant shall be healed." What marvelous confidence! And so, dear reader, we have abundant evidence in the glorious work of Christ to encourage us to come to him with all our ills, and find that He is able, willing and ready to heal all who come to Him in faith.

"All that Jesus began to do and teach," as he appeared on the plane of humanity, and continued "until the day in which He was taken up," gives the revelation of the will of God, that He met and conquered the enemy at every point, both in His life work and in His death. This was His redemption work. He came to work the works of God. If we but follow Him and behold the works that He did and the words that He spoke, we shall have no difficulty in seeing what were the works of God, and what were the works of the Devil. It is just as true that Jesus came to put away sickness, as sin, because both are the works of the Devil. "For this purpose, the Son of God was manifested, that He might destroy the works of the Devil."—1 Jno. 3:8. Let us follow this dear Savior and Redeemer as He goes from city to city and meets the suffering ones as they come to him. Let us notice some of the individual cases. We have made mention of some of them already, but now we want to consider them more carefully with respect to their application to us.

THE MAN OF GADARA.

(LUKE 8:26-33.)

"And they arrived at the country of the Gadarenes, which is over against Galilee.

"And when He went forth to land, there met him out of the city a certain man, which had devils a long time, and ware no clothes, neither abode in *any* house, but in the tombs.

"When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, What have I to do with Thee, Jesus *thou* Son of God most high? I beseech Thee torment me not.

"(For He had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

"And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

"And they besought Him, that He would not command them to go out into the deep.

"And there was there a herd of many swine feeding on the mountain: and they besought Him that He would suffer them to enter into them. And He suffered them.

"Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake and were choked."

This afflicted man was possessed with many devils. He frequently manifested supernatural strength in breaking the fetters and chains with which he had been bound. Had this been in modern times, it would have been pronounced a case of violent insanity. He could not be kept clothed, nor in a house, and often was exceeding fierce, crying and cutting himself with stones. He was driven by the spirits into the desolate places in the mountains and among the tombs to dwell.

As Jesus landed in that country this demoniac met Him. He seemed disposed to worship Jesus, but the devils had control of his mind and voice, and began at once to plead for mercy that Jesus would not torment them. They knew they were powerless in His presence. They had for a long time tormented this poor man in this unmerciful manner; now they plead for mercy for themselves.

Luke 8:31 reads: "They besought Him (Jesus) that He would not command them to go out into the deep." This word deep is from the Greek *abussos*, and signifies *very deep place*. A number of translators have rendered it *abyss*. It is the same in the original text that is translated "bottomless pit" in Rev. 9:1; 20:3. Therefore it is no surprise that these demons should entreat Jesus that He would not send them into this place of banishment. Their time for this had not yet come. They knew very well that they could no longer torment this poor man; for Jesus had come on His mission of mercy to deliver humanity from the power of devils, whether possession, oppression, or depression.

By their request they were permitted to enter a large herd of swine near by, but this was no benefit to them; for they no sooner had entered them than the swine ran violently down into the sea. But, thank God, this poor captive was set free; and when the people found him he was sitting at the feet of Jesus, clothed and in his right mind. Now he desires to go with Jesus, who had done so much for him; but Jesus said to him, "Go home to thy friends and tell them what great things the Lord hath done for thee."

This lesson teaches us the utter helplessness of humanity to resist and overcome the power of the Devil, but it also proves the words of Jesus concerning Himself: "All power is given unto Me in heaven and in earth." In Him we need not fear. There is nothing that can harm us. By faith in Him through obedience to His word, we have power over the Devil in every respect. He gave this to His disciples as He sent them out to preach the gospel of the kingdom of God. He gave them power over all the power of the enemy. Luke 10:19: "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6:12, 13. "In My name shall they cast out devils."—Mark 16:17. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one."—Acts 5:16. "And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts 19:11, 12. "For unclean spirits, crying with loud voice, came out of many that were possessed with them."—Acts 8:7. The kingdom of the Devil consists of sin, disease, and every form of devil-possession and devil-power.

The kingdom of God consists of righteousness, joy, and peace in the Holy Spirit. As it was in apostolic times, so it is now, the preaching of the gospel of the kingdom of God in the power of the Holy Spirit expels the Devil and all his evil spirits, and breaks his power over the souls and bodies of humanity, for all who will repent and believe.

CHRIST CLEANSETH THE LEPER.

(MATT. 8:1-3.)

"When He was come down from the mountain, great multitudes followed Him.

"And behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

"And Jesus put forth *His* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."

This blessed miracle took place just as Jesus had come down from the mountain where He preached those wonderful words of life. The leper came and *worshiped* Him. This is the only proper attitude for any seeker. This is the only condition of the heart where faith can lay hold upon God. He seeks to be worshiped. Oh, that every seeker for healing, today, were willing to fall at the feet of Jesus and honor Him as the Christ of God in true humble worship. Divine honor and reverence is the signification of this term. It recognizes God as the only object of affection and love. Nothing else can be retained in the heart. God demands undivided supremacy. So many want Christ and everything else, but the demand of God is *Christ only*. With Him the Father freely gives us all things pertaining to life and godliness, but we can have nothing until we take *Him first*. This principle is divine. It applies to every blessing in the atonement. No sinner can obtain pardon, no believer can obtain the Holy Spirit or healing until Christ only is honored.

How inconsistently many come to Him for healing. They want Christ and *medicines*. This is not rendering due honor to Christ. A Christian may, perhaps, under certain circumstances take medicines, but in so doing he does not worship Christ the Healer. As light upon this divine truth continues to shine, the time will come in each individual case where it would be a dis-

honor to Christ for a child of God to take medicine. Let us worship Him, who "Himself took our infirmities, and bare our sicknesses." *Himself*, not Himself and medicines, not Himself and doctors, but HIMSELF. We worship Him our Savior, why not worship Him our Healer, and bow to no other shrine for healing? He seeks such to worship Him. Should we bow to the gods of superstition and medical science? This would have been an insult to the God of Israel in the Old Testament times. Can it be any the less in this dispensation?

It is true the heathen rage and the people imagine vain things, The kings of earth stand up and the rulers gather together against a child of God who worships Christ only as the Physician. They have set up a golden image of medical superstition; the decree has gone forth throughout the land that every man, woman and child must bow down to this image. God has His people here who bow only to Him and His Christ. Shall we be loyal to Him despite the threats of the burning fiery furnace? Can we say like the three Hebrews, we will not worship this image, even though our Christ whom we worship only, should not deliver us from the burning fiery furnace? Dear reader, this is the true principle of worship, which no doubt will in the experience of every child of God bring us into the fiery furnace of persecution and trial.

Our physical life must be sacrificed on the altar of Christ our Healer, but the precious words, "He that loseth his life for My sake, shall find it," are just as true in this respect as in any other. "Our God whom we serve is able to deliver us, and He will deliver, but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Christ seeks those who are willing to face the results of eternal loyalty to Himself. The fiery furnace, the lion's den, the stake, the rack, all should serve as incentives to true worship at the throne of the Great Physician. Thus we learn an indispensable lesson from the loathsome dying leper as he came to Jesus. He came and "worshiped Him." We have a decided advantage over the leper. He said,

"IF THOU WILT."

He had no doubt as to His power, but was not certain as to His will. We have as much assurance of His will as of His power to heal. Christ's answer to the leper settles the question of His will once for all, to every obedient and trusting sufferer. This poor out-

cast had no human hope of life. He was doomed to banishment from society all his earthly days. It was not lawful for him to come within touch of any one. He was considered unclean and had to put his hand to his mouth and cry "unclean" to all who came near him. His disease was considered the most loathsome of any ill that humanity is subject to. How sad his poor heart must have been! Little by little his life was to ebb away until death put an end to his wretched sufferings. But one day he heard of Jesus of Nazareth who had recently been passing through Galilee preaching the gospel of the kingdom of God and healing all manner of diseases among the people. Some of his friends tell him this good news. At once the question arises in his heart, "Can He heal leprosy?" "Oh, yes," his friends say. "This is the One of whom Moses and the prophets did write and whom John the Baptist told us should come. He is the Messiah. He is healing *all manner* of diseases.

A ray of hope flashes into this despondent and sorrowful heart. He believed in the "coming One." He heard John preach, and had repented at the preaching of John and was now ready to believe in Jesus. All he could do now was to patiently wait for the day when this Jesus should come near enough so he could come within sight of Him. Where is He, and when will He be in our town? He is up in the mountain preaching as never man preached, and multitudes are sitting at His feet. He will be down soon and will be this way no doubt. The leper's hopes were not disappointed. One day he beholds in the distance a large moving crowd of people. He is told that Jesus is coming. He springs to his feet with a new impulse of life, and runs towards Jesus almost forgetting that he is not allowed to come near any one; he comes near to Him and casts himself down at His feet and humbly worships Him, saying, "If Thou wilt, Thou canst make me clean." And

"JESUS PUT FORTH HIS HAND AND TOUCHED HIM."

What a blessed expression of compassion and unbounded condescension this is. It would seem to us that nothing could more beautifully portray the supreme love that overflowed from the heart of the Son of God. It was not necessary to touch Him; for the power of His word was sufficient, as we see in other cases of healing, but there was this expression of love that Jesus

saw proper to bestow upon this poor man. No one else dared to do this, even his dearest friends. But the dear Savior touched him. What a thrill of love must have gone through that poor discouraged heart from the heart of Jesus as His touch was given. Perhaps for years he had not had a human touch. Now there is one, more than human, a touch of life, one that thrills not only his heart but his entire being. The leper did not dare touch him. Others could, but he could not. Many besought that they might but touch His garment, and as many as touched Him were made whole, but here we have the healing life imparted by the hand of Christ as it was laid upon the diseased body of the leper. He knows the extent of our helplessness. Dear reader, your case is nowhere in helplessness in comparison with this man's, but the hand of healing reached him. It reached right through every difficulty upon the part of the sufferer and touched him, and uttered words that ring into the ears of every disease-stricken mortal on earth, who will but come as this man did and worship Him.

"I will, be thou clean; and immediately his leprosy was cleansed." With the suddenness of a lightning flash the fetters of disease were snapped in sunder and the man who had been doomed to life banishment as an outcast, and a miserable death, was instantly filled with divine life, and sent to bear testimony to the priests of what God had wrought.

It has been said that this man had no faith to be healed, that Jesus healed him unconditionally, but if we enter into a careful study of the work of Jesus in His ministry we have no difficulty in seeing the manifestations of faith upon the part of all who were responsible as they came for healing. Indeed we see a perfect faith here in this respect, that he came and worshiped Jesus. Whatever deficiency there may have been, he received the healing to the glory of God.

CHRIST HEALING THE WITHERED HAND.

(MARK 3:1-5.)

"And He entered again into the synagogue; and there was a man there which had a withered hand.

"And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him.

"And He saith unto the man which had the withered hand, Stand forth.

"And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? but they held their peace.

"And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other."

THE WITHERED HAND RESTORED.

"And when he was departed thence, he went into their synagogue. And, behold, there was a man which had his hand withered. And they asked him, saying: Is it lawful to heal on the Sabbath days? that they might accuse him. And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much, then, is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days. Then saith He to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other."—Matt 12:9-13.

The prejudiced Pharisees were ever on the alert to find an accusation against our blessed Lord. They were anxious to get this man with the withered hand before him on the Sabbath day, knowing full well that Jesus would not pass him by without healing him. Their depraved condition of heart held them in such blindness as to even think it was a violation of God's law to do an act of mercy to a poor suffering man on the Sabbath. Poor, deluded souls, they themselves would think it an act of cruelty to neglect a suffering animal on that day, but were ready to accuse Jesus of a criminal act if He healed any one. He proves to them that it is lawful to do well on the Sabbath days.

"How much then is a man better than a sheep?" One of the prominent truths taught in the life of Christ is the great care He always manifested for the body. As a man would spare no pains to lift a sheep out of a pit, or protect it from the prowling wolf, or to deliver it if possible, if it might have been captured, so Jesus would, as a man is worth more than a sheep, set every man free from all his pains and diseases, or where he in any respect may be

oppressed of the Devil. This is certainly true with respect to the physical as well as the spiritual oppressions, as the multitudes of healed ones testify. Every need of humanity is provided through Christ. By faith all may come and obtain a full supply. He could not let this opportunity for showing His compassion pass by. That helpless hand hanging by the side of this poor man was no longer to be held under the power of oppression. As the man stood before him Jesus commanded him to stretch forth his hand. This was a command to both obedience and faith. Some one has said of the majority of professing Christians, that they seem to have no hands to stretch out and take hold on God.

HAVE FAITH IN GOD. (MARK 11:22.)

If we want blessings from God, nothing can fetch them down but faith. Prayer cannot draw down answers from God's throne except it be the earnest prayer of the man who believes. Faith is the angelic messenger between the soul and the Lord Jesus in glory. Let that angel be withdrawn, we can neither send up prayer, nor receive the answers. Faith is the telegraphic wire which links earth and heaven—on which God's messages of love fly so fast, that before we call He answers, and while we are yet speaking He hears us. But if that telegraphic wire of faith be snapped, how can we receive the promise? If I am sick I can obtain immediate help for my trouble by faith in God's power to heal me. Faith clothes me with the power of God. Faith engages on my side the omnipotence of Jehovah. Faith insures every attribute of God in my defense. It helps me defy the hosts of hell. It makes me march triumphant over the necks of my enemies. But without faith how can I receive anything of the Lord? Let not him that wavereth—who is like a wave of the sea—expect that he will receive anything of God.

Faith is the foot of the soul by which it can march along the road of the commandments. Love can make the feet move more swiftly; but faith is the foot which carries the soul. Faith is the oil enabling the wheels of holy devotion and of earnest piety to move well, and without faith the wheels are taken from the chariot, and we drag heavily. With faith I can do all things; without faith I shall neither have the inclination nor the power to do anything in the service of God. If you would find the men who serve God the best, you must look for the men of the most

faith. Little faith will save a man, but little faith cannot do great things for God. Poor little faith could not have fought "Apollyon"; it needed "Christian" to do that. Poor little faith could not have slain "Giant Despair"; it required "Great-heart's" arm to knock that monster down. Little faith will go to heaven most certainly, but it often has to hide itself in a nut-shell, and it frequently loses all but its jewels. Little faith says, "It is a rough road, beset with sharp thorns, and full of dangers; I am afraid to go"; but great faith remembers the promise, "Thy shoes shall be iron and brass; as thy days, so shall thy strength be"; and so she boldly ventures. Little faith stands desponding, mingling her tears with the flood; but great faith sings, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee": and she fords the stream at once. Would you be comfortable and happy? Would you enjoy religion? Would you have the religion of cheerfulness, and not that of gloom? Then "have faith in God." If you love darkness, and are satisfied to dwell in gloom and misery, then be content with little faith; but if you love sunshine, and would sing songs of rejoicing, covet earnestly this best gift, "great faith."

Our heavenly Father often draws us with the cords of love; but ah! how backward we are to run towards Him! How slowly we respond to His gentle impulses! *He draws us to exercise a more simple faith in Him*; but we have not yet attained to Abraham's confidence; we do not leave our worldly cares with God, but, like Martha, we cumber ourselves with much serving. Our meagre faith brings leanness into our souls; we do not open our mouths wide, though God has promised to fill them. Does He not this evening draw us to trust Him? Can we not hear Him say, "Come, My child, and trust Me. The veil is rent; enter into My presence, and approach boldly to the throne of My grace. I am worthy of thy fullest confidence; cast thy cares on Me. Shake thyself from the dust of thy cares, and put on thy beautiful garments of joy." But, alas! though called with tones of love to the blessed exercise of this comforting grace, we will not come. At another time *He draws us to closer communion with Himself*. We have been sitting on the doorstep of God's house, and He bids us advance into the banqueting hall and sup with Him, but we decline the honor. There are secret rooms not yet opened to us; Jesus invites us to enter them, but we hold back. Shame on our cold hearts! We are but poor lovers of our

sweet Lord Jesus, not fit to be His servants, much less to be His brides, and yet He hath exalted us to be bone of His bone, and flesh of His flesh, married to Him by a glorious marriage-covenant. Herein is love! But it is love which *takes no denial*. If we obey not the gentle drawings of His love, He will send affliction to drive us into closer intimacy with Himself. Have us nearer He will. What foolish children we are to refuse those bands of love, and so bring upon our backs that scourge of small cords, which Jesus knows how to use!

THE LORD'S PRAYER. (LUKE 11:1-13.)

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name.

"Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

"Give us this day our daily bread.

"And forgive us our debts, as we forgive our debtors.

"And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen."

This prayer begins where all true prayer must commence—with the spirit of *adoption*, "Our Father." There is no acceptable prayer until we can say, "I will arise and go to my Father." This child-like spirit soon perceives the grandeur of the Father "in heaven," and ascends to *devout adoration*—"Hallowed be Thy name." The child lisping, "Abba, Father," grows into the cherub crying, "Holy, Holy, Holy." There is but a step from rapturous worship to the *glowing missionary spirit*, which is a sure outgrowth of filial love and reverent adoration—"Thy kingdom come, Thy will be done on earth as it is in heaven." Next follows the heartfelt *expression of dependence* upon God—"Give us this day our daily bread." Being further illuminated by the Spirit, he discovers that he is not only dependent, but sinful; hence he *entreats for mercy*—"Forgive us our debts as we forgive our debtors": and being pardoned, having the righteousness of Christ imputed, and knowing his acceptance with God, he humbly *supplicates for holy perseverance*—"Lead us not into temptation."

The man who is really forgiven, is anxious not to offend again; the possession of justification leads to an anxious desire for sanctification. "Forgive us our debts"; that is justification. "Lead us not into temptation, but deliver us from evil"; that is sanctification in its negative and positive forms. As the result of all this, there follows a *triumphant ascription of praise*—"Thine is the kingdom, the power, and the glory forever and ever. Amen." We rejoice that *our* King reigns in providence and shall reign in grace, from the river even to the ends of the earth, and of His dominion there shall be no end. Thus from a sense of adoption, up to fellowship with our reigning Lord, this short model of prayer conducts the soul. Lord, teach us thus to pray.

Prayer sometimes tarrieth like a petitioner at the gate, until the King cometh forth to fill her bosom with the blessings which she seeketh.

Beggars must not be choosers either as to time, place, or form. But we must be careful not to take delays in prayer for denials; God's long-dated bills will be punctually honored; we must not suffer Satan to shake our confidence in the God of truth by pointing to our unanswered prayers. Unanswered petitions are not unheard. God keeps a file for our prayers—they are not blown away by the wind; they are treasured in the King's archives. There is a registry in the court of heaven wherein every prayer is recorded. Tried believer, thy Lord hath a tear-bottle in which the costly drops of sacred grief are put away, and a book in which thy holy groanings are numbered.

Prayer is the never-failing resort of the Christian in any case, in every plight. When you cannot use your sword you may take to the weapon of all-prayer. Your powder may be damp, your bow-string may be relaxed, but the weapon of all-prayer need never be out of order. Leviathan laughs at the javelin, but he trembles at prayer. Sword and spear need furbishing, but prayer never rusts, and when we think it most blunt it cuts the best. Prayer is an open door which none can shut. Devils may surround you on all sides, but the way upward is always open, and as long as that road is unobstructed, you will not fall into the enemy's hand. We can never be taken by blockade, escalade, mine, or storm, so long as heavenly succors can come down to us by Jacob's ladder to relieve us in the time of our necessities. Prayer is never out of season; in summer and in winter its mer-

chandise is precious. Prayer gains audience with heaven in the dead of night, in the midst of business, in the heat of noonday, in the shades of evening. In every condition, whether of poverty, or sickness, or obscurity, or slander, or doubt, your covenant God will welcome your prayer and answer it from His holy place. Nor is prayer ever *futile*. True prayer is evermore true power. You may not always get what you ask, but you shall always have your real wants supplied. When God does not answer His children according to the letter, He does so according to the spirit. If thou askest for coarse meal, wilt thou be angered because He gives thee the finest flour? If thou seekest bodily health, shouldst thou complain if instead thereof He makes thy sickness turn to the healing of spiritual maladies? Is it not better to have the cross sanctified than removed?

Dear reader, take courage—you that prayerfully work and toil for Christ with success of the very smallest kind, it shall not be so always; better times are before you. Your eyes cannot see the blissful future: borrow the telescope of faith; wipe the misty breath of your doubts from the glass; look through it and behold the coming glory. Reader, let us ask, *do you* make this your constant prayer? Remember that the same Christ who tells us to say, “Give us this day our daily bread,” had first given us this petition, “Hallowed be Thy name; Thy kingdom come; Thy will be done on earth, as it is in heaven.” Let not your prayers be all concerning your own sins, your own wants, your own imperfections, your own trials, but let them climb the starry ladder, and get up to the Christ Himself, and then, as you draw nigh to the blood-besprinkled mercy-seat, offer this prayer continually, “Lord, extend the kingdom of Thy dear Son.” Such a petition, fervently presented, will elevate the spirit of all your devotions. Mind that you prove the sincerity of your prayer by laboring to promote the Lord’s glory.

DIVINE HEALING IN THE DEATH OF CHRIST.

Every Bible reader who has light upon the plan of redemption knows the divine remedy for sin—“the precious blood of Christ.” He has appeared in the world to put away sin by the sacrifice of himself. This sacrifice was made on the cross. The language of the prophet tells us what this sacrifice includes: “Surely he hath borne our griefs, and carried our sorrows: . . . he was

wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.”—Isa. 53:4, 5. In Matt. 8:17 we have an indisputable proof of the fulfillment of verse 4 of this prophecy—“That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”

The apostle Peter writes of the same, saying, “Who his own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by Whose stripes ye were healed.”—1 Pet. 2:24. This has reference to the cross, and all the redemption blessings purchased there, yet it is stated before Jesus was nailed to the cross, that it was being fulfilled already in his personal life and ministry, as he healed all who came to him. The whole plan of redemption finds its center in the cross. Hence we see the fulfillment of these scriptures began before the death of Christ, but nothing less than this could complete their fulfillment. These scriptures associate healing with salvation—Christ the sin-bearer and sickness-bearer. “He bare our sins in His own body on the tree.” This tells where he bare them, and what act it was on His part that fully took them away.

Now it is evident that the great cause of sickness is found in sin, which entered into the world through the fall of man. Had sin never entered, sickness would have had no place. As both are specified in these atonement scriptures, it is evident that the blood of Christ is the only remedy for both. The cause for both is found in the fall; the remedy for both is found in redemption.

Oh, let us stop here at the cross and behold the only remedy that God provides for us. Shall we become discouraged and feel that a great portion of our hopes are fled, when we find that human remedies have no place in this divine plan? No; but we see more in God’s redemption than before. We see healing in the atonement. We see healing as our blood-bought inheritance, and redemption right. We see healing offered to all who are weary and sad under the tyrant hand of the oppressor. We see it equally as free for all as salvation from sin. We see it begun in Jesus as he “went about doing good and healing all that were oppressed of the Devil.” We see it perfected in Him on the cross, where His precious blood was shed for us, where the life stream was fully opened and sent flowing freely in the world for both soul and body.

Praise God! we see new beauties in Him, our Savior and Healer. He is mindful of our bodies, with equally as much in-

terest as of our souls, and since He has not spared His own blood to purchase this redemption for both, it becomes our blessed privilege to possess our right. Not only so, but we should look upon it as more than our privilege. We are under solemn obligations to honor and recognize His gracious plan, by a sacred consecration of soul and body to Him. He gave His *all* to us, and we should give *our all* to Him. We see also that this is not a special provision for only a few chosen ones among the children of men, but it is a universal blessing offered to all. The "whosoever will" stands in this plan with equal prominence for soul and body; hence no child of God can treat this subject with indifference. It appeals to our faith with a divine claim which cannot be safely ignored. Indeed the time is at hand when every true believer in the redemption of Christ must fully accept Him for healing. He has bought it for us at highest cost, and we must in return render Him His highest claim upon us.

Ah, dear reader, this may seem rather binding upon you, but if you take but one more look at the Son of God upon the cross, through these atonement scriptures, and then open your heart to Him for the true interpretation of the same, you will see so much more in Him that all sense of obligation will vanish away, and your heart will overflow with reverence and gratitude for the sacred privilege of placing your body into His hands for healing and health. It is His exclusive right. As the husband and wife have exclusive claims to each other's affections, so Christ has the same claim on our soul and body. "We are members of His body, of His flesh, and of His bones."—Eph. 5:30.

Our entire being is included in the price of His own purchase. Praise His holy name! We also see that this is the only divinely authorized remedy for sickness. He needs no earthly means to assist Him in His redemption. Himself took our infirmities, and bare our sicknesses; not himself and doctors, nor himself and materia medica, but positively and emphatically HIMSELF. Oh, let us give honor to Him! Let us bow down and worship Him, and let us give glory to none other. The M. D.s have set up images of drugs and medicines and made decrees that all must bow down before them, but let us ignore every such decree and like the three Hebrews before the heathen king, declare that we will not serve their medicine gods, nor worship the images they have set up.

LIFE IN THE DEATH OF CHRIST.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

Nothing but His precious blood could atone for sin. The law of sin and death could be broken by no other power than Himself. It was on the cross He received the sting, but by the same act He also bruised the serpent's head, and broke the power of the law of sin and death. Sickness belongs to that law. It was disannulled by the establishment of the law of life, under which we are now permitted to rejoice in deliverance from all the powers of that law of bondage. The apostle describes this in Hebrews 2:14, 15—"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage. Through the death of Christ the kingdom of Satan was shattered, and he himself was made powerless. The word *destroy*, as used here, fails to convey the sublime truth in this verse. It is better rendered in other translations: *Revised Version*, "bring to naught;" *German*, "take away his might or strength;" *Emphatic*, "vanquish;" *Word for Word*, "make powerless," which all literally signify that through death Jesus made powerless the Devil and took away his dominion. "For this purpose the Son of God was manifested, that He might destroy the works of the Devil."—1 Jno. 3:8.

From Jordan to Calvary he left a path of destruction to the works and strongholds of the enemy. In order to completely undo his power it was necessary that Jesus should enter the gloomy regions of darkness, and taste death for every man. He met and conquered the enemy upon the plane of humanity, then went into the regions of death and hell and conquered him there. Now He offers abundant life for soul and body to every one who will come to Him. Thank God for the atonement which has been made through His precious blood, without which there is no remission of sins, nor access to God.

(MATT. 12:22-28.)

"Then was brought unto Him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.

"And all the people were amazed, and said, Is not this the Son of David?

"But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

"And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself, is brought to desolation; and every city or house divided against itself, shall not stand.

"And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

"And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

"But if I cast out devils by the spirit of God, then the kingdom of God is come unto you."

DIVINE HEALING IN THE RESURRECTION OF CHRIST.

We have seen how the death of Christ purchased life for us, how the atonement has provided for our infirmities and sicknesses, and how the life-stream was fully opened and flowing from Calvary. But we need not tarry long at the cross; the precious blood was shed, and the sacred body which bore the stroke of our sins and weaknesses, was soon taken down and laid in the tomb. Thank God, it was "finished." With holy reverence we look up to God and accept the testimony of the sun, the earth, the rent veil of the temple, the Roman soldiers, and a number of resurrected saints: "Truly this was the Son of God." We see the place where our loving Savior and Healer is buried. The solemn hours pass into the third day and we are surprised with startling news from two heavenly messengers as they address the women who had come to the sepulchre very early in the morning to embalm the body of Jesus. "Why seek ye the living among the dead? He is not here, but is risen." In the evening of the same day a company of believers were gathered together with the eleven disciples. Suddenly Jesus stood in their midst and said, "Peace be unto you." They were terrified and could not believe

that it was the very same Jesus who had been crucified, and thought they had seen a spirit. But Jesus said, "Behold my hands and my feet, that it is I myself, handle me and see; for a spirit hath not flesh and bones as ye see me have." And when He had thus spoken He showed them His hands and feet. And while they yet believed not for joy and wondered, he said unto them, "Have ye any meat?" And they gave Him a piece of broiled fish and of an honeycomb. And He took it and did eat before them. Praise God! we see that this same Jesus of Nazareth is risen from the dead.

Much testimony of eye-witnesses can be produced of this wonderful fact, but we will give only a little here, simply to assist in the study of this glorious doctrine of the

RESURRECTION OF CHRIST,

without which there can be no salvation or healing to-day. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15:16-20.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it. . . . This Jesus hath God raised up, whereof we are all witnesses."—Acts 2:23, 24, 32.

"But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."—Acts 2:14, 15.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the Devil; for God was with him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree; Him God raised up the third day and showed Him openly. Not unto all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead."—Acts 10:38-41.

We have had abundant evidence of the power and will of God through Christ, to save and heal, in His life and ministry, before His death; but now since He has risen from the dead to live forever, it is necessary that we should have some assurance of the continuation of His will toward man. Can we find sufficient foundation for our faith in this same Jesus of Nazareth for our healing, since His resurrection? Let us turn again to the word of God and read a few scriptures to prove His power and authority, His will and His presence.

HIS RESURRECTION POWER AND AUTHORITY.

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.”—Matt. 28:18.

“Therefore let all the house of Israel know assuredly, that God hath made this same Jesus, whom ye have crucified, both Lord and Christ.”—Acts 2:36.

“For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living.”—Rom. 14:9.

“And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which he wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all.”—Eph. 1:19-23.

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.”—Eph. 3:10, 11.

“And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name.”—Phil. 2:8, 9.

“Who is gone into heaven, and is at the right hand of God; angels, and authorities, and powers being made subject unto him.”—1 Pet. 3:22.

Oh, let us rejoice in our risen and all-powerful Redeemer! He lacked no power over all principalities, diseases, or devils

while in His earthly walk among men, but He had not met and conquered them all, nor tested His strength to save to the uttermost, until he had, through death, compassed the entire realm of the enemy's ground, and gone to the deepest depths of the fall, and "led captivity captive, and gave gifts to men." Now, we see Him risen to the highest heights of all power and authority of worlds upon worlds, with the same loving and compassionate heart toward all men that He had when in His humble ministry here among the suffering and helpless. This is verily true, as the following scriptures will make manifest.

HIS RESURRECTION, WILL AND PROMISE.

"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen."—Matt. 28:19, 20.

It was His will that His disciples should go out and make disciples everywhere, teaching them to observe all things that He had commanded them. This signifies that His resurrection will to all the world, was just what it had been before His death, to those to whom He had ministered. They were now to go, not only to the Jewish nation, but to all the world, preaching the gospel and healing the sick.

In the gospel by Mark, we read of this resurrection message and commission: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen."—Mark 16:15-20.

No language could express the will of the resurrected Christ to all the world more plainly than this. In it we find healing

clearly specified. "They shall lay hands on the sick, and they shall recover." Who shall do this in His name? Answer: "These signs shall follow *them that believe*." If there were no other scriptural evidences of His will to us to heal than this, the doctrine of healing would have sufficient foundation, and all who are called of God to go forth to preach the gospel could also with perfect assurance lay hands on the sick, and through faith in the name of Jesus they would recover.

This commission was given personally to the eleven apostles. They were commanded to go and preach and baptize, then were given the precious promises that follow. How strange that the attempt should be made to preach the gospel without preaching it *all*! Healing is a very important part of the gospel. History proves the fact that wherever the full gospel has been carried into the world, there the accompanying signs of healing have been manifested—from the time the disciples first went out under this commission and were successful. "And they departed, and went *ing* is not in this commission; that casting out devils, healing, etc., were only promises to them that believe. But we see that healing was in the commission, prior to the resurrection of Christ. "And He sent them to preach the kingdom of God, and to heal the sick."—Luke 9:2. We also see that they went out under this commission and were successful. "And they departed, and went through the towns, preaching the gospel, and healing everywhere."—Luke 9:6. "And they went out, and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them."—Mark 6:12, 13.

No Bible reader should dare to say that the second commission was less than the first. Admitting that casting out demons, healing, etc., were specified as promises in this language in Mark 16, only adds to the fact that the doctrine of healing is part of the gospel, and was understood so, by the apostles, the promises being given to prove the power of the same, to all who should believe it.

It is very difficult to find a professing minister of the gospel of Christ who is willing to admit that he is rejecting an important part of it, but it is certainly true that the majority of such ministers are guilty, and will be compelled to repent of their sin if they would stand justified before God.

THE RESURRECTION PRESENCE OF CHRIST.

We have seen that the power and will of Christ to heal all our diseases since His resurrection, is established by the word of God, and how can He heal us in His absence? If our eyes could but see Him, and His loving hand could be laid upon us, we could surely believe for healing. Ah, but dear reader, there are blessed promises to us who cannot see Him. The apostle Thomas could not believe in the resurrection presence of Jesus without seeing Him. When he did see Him, Jesus said to him: "Thomas because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet believe."—Jno. 20:29.

When He ascended to the right hand of God He left His name on earth and sent the Holy Spirit to dwell in the hearts of, and among, all who obey Him. In the presence of the Holy Spirit we have all the power and blessings of Jesus. When he promised to send the spirit, He said, "At that day ye shall know that I am in my Father, and ye in me, and I in you. . . . If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him."—Jno. 14:20, 23. "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith."—Eph. 3:16, 17.

The Holy Spirit is in the representative and executive power of Christ upon earth to perpetuate His redemption work in salvation and healing, in the ministry of the pure gospel. His pentecostal endowment alone can qualify men to go forth with this gospel, which when faithfully preached will be blessed as it was through the apostles, "The Lord working with them and confirming with signs following." We can see, therefore, how that in the Holy Spirit we may have the resurrection power, will and presence of Christ in us. This is how He can be absent from us in body, and yet fulfill His promise to us: "Lo, I am with you alway, even unto the end of the world."

DIVINE HEALING IN THE ACTS OF THE APOSTLES.

Eleven of the apostles preached the gospel under two different commissions; the first before, the second, after the death and resurrection of Christ. In a previous chapter we considered

briefly the effect of Christ's resurrection upon the doctrine of healing, and how it has been incorporated in the second, or, resurrection commission, the same as it was in the first. In a few respects the two commissions are very much unlike, but these points of difference only add to the saving and healing power of the second commission. One point of difference between the two is that, under the second, they were not to go forth until they had received the baptism of the Holy Ghost and enduement of power from on high. This pentecostal enduement was certainly an advantage, which we cannot here stop to fully consider, but it is safe to state that the second commission was, as the disciples went forth under it, far superior to the first in its spiritual effects upon the hearts of men, and must necessarily, therefore, be greater in every other respect. Another point of difference, which is but in favor of the second, they were to go forth "into all the world"; where, in the first place, they were to go only among the Jews. The comparative points in which these two commissions were alike may all be summed up in the words of Jesus in Matt. 28:20—"Teaching them to observe all things whatsoever I have commanded you." They were already possessed under the first commission with power and authority over all devils, and to cure diseases."—Luke 9:1. They had gone forth into the towns, "preaching the gospel, and healing everywhere."—Luke 9:6. Now under the second, they were to carry this gospel to all nations with the added authority of this pentecostal power.

AN INVALID FOR OVER THIRTY YEARS.

The author of this work was an invalid for over thirty years. In the spring of 1866 I was struck by lightning and knocked head over heels, and during the month of August in the same year I was prostrated by a sunstroke which paralyzed the nerves of my bowels, causing constipation of a very obstinate character, succeeded by first one and then another disease which trammelled upon my constitution until I knew myself only as one inseparable from disease. At times I suffered untold agony. Among the different diseases I became afflicted with was one known as insomnia. I have walked the floor every night successively for months. In connection with this, the most dreaded of all diseases, I had liver and kidney disease, dyspepsia, gall stones, nephritic colic, cramp colic, constipation of the bowels. In fact, my bowels would not move at all without the use of medicines or injections of some sort or other.

I had a stroke of paralysis, and for a time lost the use of my legs, so that I could not walk for three months without crutches.

I also had La Grippe, heart trouble, disease of the brain, ulcerated stomach and vomited a great deal of blood; had rheumatism, asthma and felt at times that I was wholly incarcerated in disease and that incineration would be my only relief.

I was lanced, leeches, blistered, purged and salivated. I used emetics, sudarifics, diaphoretics, diuretics, anodynes, antizymotics, antipyretics, etc.

I doctored with Allopathic, Osteopathic, Homeopathic, Eclectics, Hydropathics, Hygienics, Electricians, Suggestionists, Magnetists, Magnetic Healers, Christian and Allied Scientists, without avail.

I have used and tried every system ever invented by man's ingenuity, including the whole range of so-called curatives, such as massage, rubbing, Swedish manipulations, the multiple kind of baths, the various methods of physical culture; but each and every one failed to cure me or even approach a cure, many falling short of even temporary relief.

I then began to travel, and for several years I spent much time and money in the search of health at all the *noted* health resorts all the way from Maine to California, from the sun-scorched plains of Panama to the icelands of Canada and sterile Mexico. Every climate disagreed with me.

In the tropical countries, when it got too hot for me, I became restless, uneasy, and disease troubled, and would pack my grip to sojourn north in search of the *North Pole* to cool off.

After all this search for relief and cure of my ailments I finally began to despair, and this prolonged siege of ill-health began to tell on me; and I began to get disgusted with everything and everybody and at last myself. In this state I began to ponder over my condition seriously, and came to the conclusion that something was wrong.

The Bible says that when God made man he pronounced him good and perfect. He made man in His image and likeness.

God is a spirit, and man is a spirit made in His image and likeness, then man is a spiritual being; if that is the truth, can a spirit get sick? Then if a spirit cannot get sick and I am a spirit, how can I be sick? I began to see clearly. I saw a faint glimmer of the dawn of new hope. My star of health was just appearing visibly in the great firmament of God's universe.

When I was made, God made me a perfect child, therefore I came to the conclusion that my sickness, as well as everybody else's sickness was and is the workings of Old Nick, the Devil, and he uses the mortal mind as his agent.

After baffling the skill of the most noted physicians in the United States, I received only temporary relief, until I finally became disgusted with doctors and their medicines, and, as a last resort, I turned my case over to God Almighty through Jesus Christ, and they healed me. Now, let the scribes and the Pharisees and the infidels croak—and let the theologians cavil about the last seven verses of Mark 16. Translators may reject them if they will, the infidel may say that the days of miracles are past, the multitude of professing Christians may persecute and falsify, say all manner of evil against those who believe in Christ, our resurrected and living healer; but here is a living witness, a bright and healthy child of God, to testify against this wicked and unbelieving generation to the power of Christ to heal all our infirmities and sickness. O, that the Lord may turn His eye upon the multitude of skeptics who are in this case to-day! May He forgive the slights which they put upon His divine power, and call them by the sweet constraining voice to rise from the bed of despair and, in the energy of faith, take up their bed and walk.

I will be pleased to impart such information to the afflicted as they may wish to know, in their respective cases. Consultation free, whether by letter or personal interview. For further particulars, call on or address, Dr. S. A. Richmond, Hot Springs, Ark.

THE RAISING OF JAIRUS' DAUGHTER.

(MARK 5:22-23.)

"And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet,

"And besought Him greatly, saying, My little daughter lieth at the point of death; *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live."

Jesus is passing through the throng to the house of Jairus, to raise the ruler's dead daughter; but He is so profuse in goodness that He works another miracle while upon the road. While yet this rod of Aaron bears the blossom of an unaccomplished wonder, it yields the ripe almonds of a perfect work of mercy.

If our Lord is so ready to heal the sick and bless the needy, then, my soul, be not thou slow to put thyself in His way, that He may smile on thee. Be not slack in asking, if He is so abundant in bestowing. Give earnest heed to His word now, and at all times, that Jesus may speak through it to thy heart. Where He is to be found, there make thy resort, that thou mayst obtain His blessing. When He is present to heal, may He not heal thee? But surely He is present even now, for He always comes to hearts which need Him. And dost not thou need Him? Ah, *He* knows how much! Thou Son of David, turn Thine eye and look upon the distress which is now before Thee, and make thy suppliant whole.

HE HEALETH THE BROKEN IN HEART AND BINDER UP THEIR WOUNDS.

(PSALM 147:3.)

There are many sorts of broken hearts, and Christ is good at healing them all. The patients of the great Physician are those *whose hearts are broken through sorrow*. Hearts are broken through disappointment. Hearts are broken by bereavement. Hearts are broken in ten thousand ways, for this is a heart-breaking world; and Christ is good at healing all manner of heart-breaks. I would encourage every person here, even though his heart-break may not be of a spiritual kind, to make an application

to Him who healeth the broken in heart. The text does not say, "the spiritually broken in heart," therefore I will not insert an adverb where there is none in the passage. Come hither, ye that are burdened, all ye that labor and are heavy laden; come hither, all ye that sorrow, be your sorrow what it may; come hither, all ye whose hearts are broken, be the heart-break what it may, for He healeth the broken in heart.

Still, there is a special brokenness of heart to which Christ gives the very earliest and tenderest attention. He heals *those hearts which are broken for sin*. Christ heals the heart that is broken because of its sin; so that it grieves, laments, regrets, and bemoans itself, saying, "Woe is me that I have done this exceeding great evil, and brought ruin upon myself! Woe is me that I have dishonored God, that I have cast myself away from His presence, that I have made myself liable to His everlasting wrath, and that even now His wrath abideth upon me!" If there is a man here whose heart is broken about his past life, he is the man to whom my text refers. Are you heart-broken because you have wasted forty, fifty, sixty years? Are you heart-broken at the remembrance that you have cursed the God who has blessed you, that you have denied the existence of Him without whom you never would have been in existence yourself, that you have lived to train your family without godliness, without any respect to the Most High God of all? Has the Lord brought this home to you? Has He made you feel what a hideous thing it is to be blind to Christ, to refuse His love, to reject His blood, to live an enemy to your best Friend? "He healeth the broken in heart."

Christ also heals *hearts that are broken from sin*. When you and sin have quarreled, never let the quarrel be made up again. You and sin were friends at one time; but now you hate sin, and you would be wholly rid of it if you could. You wish never to sin. You are anxious to be clear of the most darling sin that you ever indulged in, and you desire to be made pure as God is pure. Your heart is broken away from its old moorings. That which you once loved you now hate. That which you once hated you now at least desire to love. "He healeth the broken in heart."

If there is a broken-hearted person anywhere about, many people despise him. "Oh," they say, "he is melancholy, he is mad, he is out of his mind through religion!" Yes, men despise the broken in heart, but such, oh God, Thou wilt not despise! The Lord looks after such, and heals them.

Those who do not despise them, at any rate avoid them. I know some few friends who have long been of a broken heart; and when I feel rather dull, I must confess that I do not always go their way, for they are apt to make me feel more depressed. Yet would I not get out of their way if I felt that I could help them. Still, it is the nature of men to seek the cheerful and the happy, and to avoid the broken-hearted. God does not do so; He heals the broken in heart. He goes where thy are, and He reveals Himself to them as the Comforter and the Healer.

In a great many cases people despair of the broken-hearted ones. "It's no use," says one, "I have tried to comfort her, but I cannot do it." "I have wasted a great many words," says another, "on such and such a friend, and I cannot help him. I despair of his ever getting out of the dark." Not so is it with God; He healeth the broken in heart. He despairs of none. He shows the greatness of His power, and the wonders of His wisdom by fetching men and women out of the lowest dungeon wherein despair has shut them.

As for the heart-broken ones themselves, they do not think that they ever can be converted. Some of them are sure that they never can; they wish that they were dead, though I do not see what they would gain by that. Others of them wish that they had never been born, though that is a useless wish now. Some are ready to rush after any new thing to try to find a little comfort; while others, getting worse and worse, are sitting down in sullen despair. I wish that I knew who these are; I should like to come around, and just say to them, "Come, brother, there must be no doubting and no despair to-night, for my text is gloriously complete, and is meant for you. 'He healeth the broken in heart, and bindeth up their wounds.'" Notice that fifth verse, "Great is our Lord, and of great power; His understanding is infinite." Consequently, He can heal the broken in heart. God is glorious at a dead lift. When a soul cannot stir, or help itself, God delights to come in with His omnipotence, and lift the great load, and set the burdened one free.

It takes great wisdom to comfort a broken heart. If any of you have ever tried it, I am sure that you have not found it an easy task. I have given much of my life to this work; and I always come away from a desponding one with a consciousness of my own inability to comfort the heart-broken and cast down. Only God can do it. Blessed be His name, that He has arranged that one person of the Sacred Trinity should undertake this office

of Comforter, for no man could ever perform its duties. We might as well hope to be the Savior as to be the comforter of the heart-broken. Efficiently and completely to save or to comfort must be a work divine. That is why the Holy Spirit has undertaken to be the comforter; and Christ, through the Divine Spirit, healeth the broken in heart, and bindeth up their wounds with infinite power and unfailing skill.

II. Now, secondly, we are going to consider THE PHYSICIAN AND HIS MEDICINE. "He healeth the broken in heart, and bindeth up their wounds." Who is this that healeth the broken in heart?

I answer, that *Jesus was anointed of God* for this work: He said, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted." Was the Holy Spirit given to Christ in vain? That cannot be. He was given for a purpose which must be answered, and that purpose is the healing of the broken-hearted. By the very anointing of Christ by the Holy Spirit, you may be sure that our Physician will heal the broken in heart.

Further, Jesus was *sent of God* on purpose to do this work: "He hath sent me to heal the broken-hearted." If Christ does not heal the broken-hearted, He will not fulfill the mission for which He came from heaven. If the broken-hearted are not cheered by His glorious life and the blessings that flow out of His death, then He will have come to earth for nothing. This is the very errand on which the Lord of Glory left the bosom of the Father to be veiled in human clay, that He might heal the broken in heart; and He will do it.

Our Lord was also *educated* for this work. He was not only anointed and sent; but He was trained for it. "How?" say you. Why, He had a broken heart Himself; and there is no education for the office of Comforter like being placed where you yourself have need of comfort, so that you may be able to comfort others with the comfort wherewith you yourself have been comforted of God. Is your heart broken? Christ's heart was broken. He said, "Reproach hath broken my heart; and I am full of heaviness." He went as low as you have even been, and deeper than you can ever go. "My God, my God, why hast thou forsaken me?" was His bitter cry. If that be your agonized utterance, He can interpret it by His own suffering. He can measure your grief by His own grief. Broken hearts, there is no healing for you except through Him who had a broken heart Himself. Ye

disconsolate, come to him! He can make your heart happy and joyous, by the very fact of His own sorrow, and the brokenness of His own heart. "In all our afflictions He was afflicted." He was "tempted in all points like as we are," "a man of sorrows and acquainted with grief." For a broken heart, there is no physician like Him.

Once more, I can strongly recommend my Lord Jesus Christ as the Healer of broken hearts, because He is so *experienced* in the work. Some people are afraid that the doctor will try experiments upon them; but our Physician will only do for us what He has done many times before. It is no matter of experiment with Him; it is a matter of experience. If you knock to-night at my great Doctor's door, you will, perhaps say to Him, "Here is the strangest patient, my Lord, that ever came to see Thee." He will smile as he looks at you, and He will think, "I have saved hundreds like you." Here comes one who says, "That first man's case was nothing compared with mine; I am about the worst sinner who ever lived." And the Lord Jesus Christ will say, "Yes, I saved the worst man that ever lived long ago, and I keep on saving such as he. I delight to do it." But here comes one who has a curious odd way of broken-heartedness. He is an out-of-the-way fretter. Yes, but my Lord is able to "have compassion on the ignorant, and on them that are out of the way." He can lay hold of this out-of-the-way one; for He has always been saving out-of-the-way sinners. My Lord has been healing broken hearts well nigh nineteen hundred years. Can you find a brass plate anywhere telling of a physician of that age? He has been at the work longer than that; for it is not far off six thousand years since He went into this business, and He has been healing the broken in heart ever since that time.

I will tell you one thing about Him that I have on good authority, that is, He never lost a case yet. There never was one who came to Him with a broken heart, but He healed him. He never said to one, "You are too bad for me to heal;" but He did say, "Him that cometh to me, I will in no wise cast out." My dear reader, He will not cast you out; and you have come here to-night, and you hardly know why you are here; only you are very low and very sad. The Lord Jesus Christ loves just such as you are, you poor, desponding, doubting, desolate, disconsolate one. Daughters of sorrow, sons of grief, look ye here! Jesus Christ has gone on healing broken hearts for thousands of years, and He is still in the business. He understands it by ex-

perience, as well as by education. He is "mighty to save." Consider Him; consider Him, and the Lord grant you grace to come and trust Him even now!

Thus I have talked to you about the Physician for broken hearts; shall I tell you what His chief medicine is? It is His own flesh and blood. There is no cure like it. When a sinner is bleeding with sin, Jesus pours His own blood into the wound; and when that wound is slow in healing, He binds His own sacrifice about it. Healing for broken hearts comes by the atonement, atonement by substitution, Christ suffering in our stead. He suffered for every one who believeth in Him, and he that believeth in Him is not condemned, and never can be condemned, for the condemnation due to him was laid upon Christ.

CHRIST CLEANSETH THE LEPER.

"Behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed."—Matthew 8:2-3.

Matthew has placed this miracle immediately after the sermon on the mount. In all probability some little time intervened, in which our Lord had preached at Capernaum, and had also healed the people in the street, as we read just now in the first chapter of Mark. It was not the object of Matthew to arrange his facts precisely in the order of time; He had another end in view. After the sermon on the mount, He gives us remarkable miracles, as if to teach us that *our Lord's words were confirmed by His works*. Our Lord was mighty both in word and deed. His kingdom comes not only with truth, but with power. He wrought miracles that men might see with their eyes that the power of God was upon Him, and might know that He spake with divine authority. At this day, beloved, it is even so. Power goes forth with the preaching of the gospel. The words of the Lord Jesus are spirit and life; they are in themselves full of authority, and we ought to accept them with ready faith; but since we are slow to believe, the Lord continues to work as well as speak; the "signs following" are still to be perceived—blind eyes are opened, deaf ears are unstopped, hearts of stone are turned to flesh, and the dead in sin are quickened. Conversion by grace follows the proclamation of the doctrines of grace; for the word is with power. Beloved, we have

beheld wonders of regenerating power in our own midst, and therefore we are bound to believe in Jesus more and more. Blessed be the divine power which confirms the word! Jesus is never known in the full authority of His word until the Holy Spirit makes us feel the glory of His work within our hearts. We have the word, and we pray for more of the work. The Lord speaks to us graciously in the gospel ministry. Oh, that He would now work with us also in His own glory!

When our Lord spake, *His words were winged in such a way that they flew far afield*. He was heard, not only by the nearer company of His disciples, and by a great multitude who gathered about Him, but His words were carried home by the people as they returned to their cottages among the hills, or to their dwellings by the sea. They flew abroad as doves whose wings were covered with silver, and they lighted in strange places. His words had so much pungency about them that they could not be forgotten; they had so much of force in them that they wrought mightily on the minds of men, and were repeated by those who heard them. Among the rest, the words of the Lord Jesus came to a poor leper, who dwelt alone outside a city wall. We know little about him; even his name is not mentioned, but to him also the glad tidings of a Savior came. He spent much of his time in solitude, or in begging; for he could not follow the pursuits of men, nor earn his bread like other men. The disease of despair was upon him, and none could help him in his trouble. He had heard of Jesus, and, perhaps, on the edge of the crowd, had heard Him speak. He felt that there was something divine about the preacher who spake as never man spake: this aroused hope within him: he came to Jesus, and was healed. What was his name, or his descent, or previous history, we do not know. He ranks among the notable anonymous of earth, whose names are written in heaven. No one among you knows where God's word will fly this day: it may be blessed to some outcast in the bush, who will read it, and find mercy of the Lord.

Read in scripture concerning the miracles of Christ, and you will be struck with the way in which many were *led* to Him. A friendly hand conducted the blind, or conducted the little children. Some were bodily *brought* to Christ. We read of a paralyzed man who was "borne of four," and they let him down by ropes through the ceiling to the place where Jesus stood. Others could not come or be brought, but the Lord went to them where they were, on their beds, or waiting at the pool. But here is a case of a man

who came by himself, on his own account; and I want you to note this, because I am persuaded that we have around us those who have nobody to lead them to Christ, nobody to pray for them, nobody to persuade, exhort, or entreat them; but these may come through the direct operations of the Spirit upon their souls. These are left outside the pale, dwelling on the other side of the line of Christian effort; but they are not beyond the grace of God. This leper did come of himself; though none called him, he plucked up courage, and it is written as a wonder, "Behold, there came a leper and worshipped Him."

Note well that this man *knew in himself that his case was a terrible one*. I do not intend to describe the dreadful disease of leprosy; we have, on other occasions, viewed it as God's appointed picture of sin. It was a living death, a source of misery, a centre of defilement: and such is sin. Medical men are not clear as to whether the leprosy was ordinarily infectious. It is now believed that it is contagious to a certain degree; but there was no pressing sanitary reason why lepers should have been shut out from all society. The Lord, who intended leprosy, under the old theocracy, to be the picture of sin, ordained that, when once a man was a leper, he should be regarded as unclean in himself, and so polluting that every person and thing he touched became unclean. Hence the leper was dreaded in his every approach to his fellows. He was looked upon as dead while he lived, and his case was viewed as beyond human help. Remember how the king of Israel cried out, "Am I God, to kill and make alive, that this man doth send unto me to recover a man of his leprosy?" If a leper did recover it was regarded as a making alive, a resurrection from death. This man knew, even better than anybody else, in what a wretched and loathsome state he was. His disease was ever before him. Leprosy is awful to look upon: what must it be to feel? Leprosy is terrible in description; what must it be in actual endurance? He knew that now at length he had come to the last stage of his malady; for Luke describes him as "full of leprosy"; he had come to the final stage, and the disease was conspicuous upon him. His skin was foul, and his joints were rotting. Very likely his fingers, his teeth, and hair were gone, and soon he must die. Such was the mass of moving death of which we read, "Behold, there came a leper to Him." He was not kept back by the fact that he was hopelessly and loathsomely diseased.

Let us learn the lesson well. I earnestly pray that some poor guilty one, conscious of sin, horrified at himself, may now venture

to come to Jesus. Though he feels the foul disease within him, and fears that it has come to its worst, yet may he be emboldened to approach to Him who can at once make him clean. If you feel yourself to be a mass of loathsomeness and corruption, or, worse still, hardened and insensible in conscience, yet come to Jesus for healing. Even though you are truly described in our hymn as "self-aborred," yet come to Him, who will not abhor you. Come at once, saying, "Lord, if thou wilt, thou canst make me clean." Let desperate cases come: let hopeless cases come. I am imploring the Lord to let it be so. O my brethren in the Lord, I entreat you, plead with me!

Next, note with regard to this man, that *others gave him up as hopeless*. Persons hurried past him if he stood near the city gate. He was bound himself to warn them off by crying, "Unclean, unclean." To him the sweets of friendship and all the comforts of domestic life were unknown: he was a cast-off and a castaway. The rulers of his people looked upon him, and pronounced him unclean, and therefore he was banished from among men. Do your relatives shun you? Do people in decent society avoid you? Oh, that you had grace and faith, to come to Jesus just as you are, and fall at His feet and worship Him; for, rest assured, He can make you clean, and give you a name and a place among His people. The hopeless are the very people that Jesus loves to save.

No one could or would take him to Jesus. He was too foul to be touched, too far gone to be the subject of hope. Here and there we meet with persons who have so often disappointed their friends, that it is small wonder that they now keep them at a distance. Even an affectionate mother has said, "We have tried him many times, sir, but it is of no use. We cannot help him any more, for he has drained the family." The father almost prays to forget the prodigal, and the elder brother wishes never to see him again. It is a hard case when it comes to that: but such hard cases there are. The world has in it men of whom society is sick. The profligate has been to this charitable person, and to the other benevolent individual, until everyone is weary of the ne'er-do-well, and no one feels that he could associate with him without becoming himself suspected of vice. By common consent he is judged to be unfit for a reformatory, but well worthy of a prison. No one reasons with him, entreats him, or prays for him. He floats over the ocean of life as an abandoned wreck. He has turned infidel lately, and even his loving sister, who used to plead with him

with tears in her eyes, now shudders when he comes near, because his language has grown so sarcastic and blasphemous that the dear girl cannot bear it. Now that no man careth for your soul, how earnestly I wish that you would care for it yourself! Oh, that you would form the singular and saving resolve that you will go to the Lord Jesus on your own account, and so frustrate all the evil prophecies which have been uttered concerning you! Why will you perish? Poor soul! why will you die? I pray from the bottom of my soul that he or she may now, with fixed determination, come to Jesus. O ye angels, may ye now have cause to cry out again, "Behold, there came a leper and worshipped Him!" There is one hand which would lead you to Jesus—I stretch it out to you this morning. There is yet one heart that would plead with you to seek salvation; and if there be not another in the world, yet come along with you, come just as you are, and show your misery to the Lord of mercy. Men have written out your death-warrant; but the Lord Jesus has not signed it, and therefore it cannot be executed. They call you a castaway; but the Lord gathereth together the outcasts of Israel. His long-suffering in sparing your life means your salvation.

"While the lamp holds out to burn,
The vilest sinner may return."

Come, then, with all your sin about you, repent of your transgressions, and believe in Jesus, and thou shalt be clean.

Again, *this man had no invitation*. Our Lord had not called him; he had never said, "Come, ye lepers; come, and be healed." There was nobody to command or persuade him to come, nobody to cheer him in coming, much less any to compel him to come in. Of himself, constrained by a divine impulse unknown to anybody else, this leper resolved to come, and found himself welcome, though he had not been expressly bidden. To you, my dear readers, I cannot say that you have no invitation; for we are always crying to you, Come, ye weary and heavy laden. Come, for Jesus calls. "The Spirit and the Bride say, Come. Whosoever will, let him come, and take of the water of life freely." I implore you to come to Jesus even as this leper came, and I pray the Holy Spirit to make my entreaties effectual with you.

This leper was bold in coming to Jesus, because, having nobody to encourage him, *he must have felt himself abashed as a lone man in the midst of the multitude*. Well he might, for he had no right

to be there. "Here am I, a stranger to everybody; nobody knows me, and if they did, they would not associate with me! I am out of place among the people of God." Are you laboring under an awful sense of sin? Are you bowed down under your own unworthiness? Do you feel as one lost in a crowd? The crowd being there was nothing very remarkable; but the leper's coming to Jesus was a very notable fact, a scene worth looking at. Hence we see the word, "Behold!" He is coming! Yes, he dares to come. The crowd make way, and the leper falls at Jesus' feet and worships Him, saying, "Lord, if Thou wilt, Thou canst make me clean." Glory be to God, the leper is at the feet of Jesus, where infinite love and power are bending over him!

As a reward to the man's faith, our Lord gave a cure; and, to increase the wonder, an immediate cure. "Immediately his leprosy was cleansed." How so great a change could be wrought we cannot tell. To dissect a miracle is absurd. Every part of the body had been long out of order, certain secretions had been poisoned, and certain vessels destroyed; and yet that one command, "Be thou clean," restored the leper's ruined frame, there and then. He that created can restore. Can God turn a sinner into a saint in a moment? He can. Niagara comes crashing down from the precipice of rock; could omnipotence reverse those floods, and make them leap upwards? God can do all things. In the moral world He is as mighty as in the outer universe. The heart is hard as adamant, or as the lower millstone; can He make it soft? Yes, in a moment He can make it tender as bleeding flesh. Believest thou this? If so, submit thyself to the divine energy, and ask that this be done unto thee. Only believe, without any sort of doubt, that Jesus is the incarnate God, and therefore has all power over human nature to pardon and to cleanse. Jesus can save thee, though thou stand between the open jaws of hell. Jesus can save thee, though thou be foulness itself, though lying asoak so long in the filthy lye of lust and unbelief. He can with a word make thee whiter than snow. Believest thou this? If thou believest this, I say, test it by submitting thyself to Jesus, that He may be a Savior to thee. He will say, "I will; be thou clean."

THE POWER OF HEALING IN JESUS.

The mighty power by which Jesus did all His works in His earthly life and ministry, healing the sick, and casting out devils, was by the indwelling power of the Holy Spirit. Without this

power He of Himself could have done nothing in His great work of redemption. The Word of God gives us abundant light upon this subject. It teaches us the utter dependence upon God for all power to accomplish His holy will and work. "And Jesus, when He was baptized, went up straightway out of the water; and lo! the heavens were opened unto Him, and He saw the spirit of God descending like a dove, and lighting upon Him."—Matt. 3:16. "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness. And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of Him through all the region round about."—Luke 4:1, 14. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and He healed them."—Matt. 4:23, 24. "And He came to Nazareth, where he had been brought up: and, as His custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He began to say unto them, This day is this scripture fulfilled in your ears."—Luke 4:16-19, 21. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."—Matt. 12:28. "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:) that word, I say, ye know; which was published throughout all Judea, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power, Who went about doing good, and healing all that were oppressed of the Devil; for God was with Him."—Acts 10:36-38.

It is as necessarily spiritual as the divine birth. Jesus said to Nicodemus, "That which is born of the Spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but

canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." A visible and physical effect is produced by the invisible and spiritual power of God. To be "born again" is the divine touch of the Holy Spirit to the soul who meets the simple conditions of repentance toward God and faith toward our Lord Jesus Christ, quickening into divine life the spirit that was dead in trespasses and sins. This, with the subsequent experience of sanctification, may be scripturally termed divine healing of the soul.

Divine healing of the body is also the work of the Holy Spirit; which, by a definite act of faith on our part, operates through the spiritual life, reaching out into the physical, affecting every fibre and tissue, and quickening into life and health that part which has been held under the cruel power of disease. No experience of this kind can be realized in the physical, without a corresponding touch of the spiritual life. The touch to the body is the overflow of the inwrought power of the Spirit in the soul. The effects are realized in the natural or material body, but the great cause is invested in the supernatural and divine, practically demonstrating in the physical realm, the same as in the spiritual, the application of the law of life, in the glorious deliverance from the bondage of the law of sin and death. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2. These two laws are diametrically opposite and both spiritual. The one has been enacted by God through our Savior and Healer Jesus Christ; the other by Satan. The executive of the law of life is the Holy Spirit. The executive of the law of sin and death is Satan and his spirits.

The word of God teaches us that Satan is the afflicter and author of disease; therefore disease is the effect of a spiritual cause, either directly or indirectly. "So went forth Satan from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."—Job 2:7. "Then was brought unto Him one possessed with a devil, blind, and dumb: and He healed him, insomuch that the blind and dumb both spake and saw."—Matt. 12:22. "And certain women, which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils."—Luke 8:2. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise life up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman,

thou art loosed from thine infirmity. . . . And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"—Luke 13:11, 12, 16. "Healing all that were oppressed of the Devil; for God was with Him."—Acts 10:38.

Satan is the author and source of sin and disease. God is the author and source of salvation and healing. It is therefore both scriptural and logical that divine healing is spiritual and supernatural, and effected only by the power of God according to the law of the Spirit of life in Christ Jesus.

THE POWER OF HEALING IN GOD'S PEOPLE.

The Holy Spirit being the power of healing in Jesus, we can plainly see that this same source is the power of healing in the people of God through His Holy Spirit dispensation. In the resurrection commission Jesus commanded His disciples to go to Jerusalem and wait for the endowment of power which He had promised should be their possession, comforter, and guide, after He himself should be personally taken away from them. This is the Holy Spirit who was to work in them and through them, that which was wrought through Jesus in His ministry. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you and shall be with you."—Jno. 14:16, 17. "Howbeit, when He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you."—Jno. 16:13, 14. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts 1:8.

"And they were all filled with the Holy Ghost.—Acts 2:4
 "And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."—Acts 5:32.
 "And by the hands of the apostles were many signs and wonders wrought among the people. Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that

at least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks and them which were vexed with unclean spirits: and they were healed every one."—Acts 5:12, 15, 16. "And Stephen, full of faith and power, did great wonders, and miracles among the people."—Acts 6:8. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."—Heb. 2:4. "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God."—Rom. 15:18, 19.

These and other references of scripture teach us that it was the Holy Spirit that wrought all the miracles and healings in the life and ministry of the apostles, both individually and intercessory. It was God in them. All their efforts would have been fruitless of these glorious manifestations without this heavenly endowment of power. They were the empty and clean channels through whom the Holy Ghost was conveyed to all about them, who came into the requirements of God. Nothing can be found in the word of God where these conditions were to be altered in the ministration of these blessings throughout the Holy Spirit dispensation. It is the blessed privilege of every true and humble minister of the gospel of Christ to possess this same power. Yea, more; no one should dare undertake to preach the gospel without the endowment of this power. The command to the disciples is equally as binding upon every disciple of Jesus today, whether a professed minister or not. "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49. With this heavenly endowment of the Holy Spirit, each one of the members of the body of Christ shall be able to be a blessing and a minister of comfort and joy to those who are in sorrow, suffering and affliction. "Who comforteth us in all our tribulation, that we may be able to comfort them which are in trouble, by the comfort wherewith we ourselves are comforted of God."—2 Cor. 1:4.

THE GIFTS OF HEALING.

Among the nine gifts of the Holy Spirit mentioned in 1 Cor. 12:8:10, we find the gifts of healing. All these spiritual gifts are spoken of as a permanent endowment of the Spirit in the church.

Some would refer to 1 Cor.13 :8 to sustain an argument against this permanent endowment for the duration of the gospel dispensation. We will quote this verse and see that it is no foundation whatever for such an argument. "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." The apostle simply teaches us here that charity (love) is to continue not only through this life, but forever; while these gifts referred to in the previous chapter are only for this life, and shall cease when their necessity shall have an end; namely, when this gospel day, and the ministry of the gospel shall have reached its close, and the church shall have been translated to be forever with the Lord.

So long as the church of God is here upon earth and in her normal condition, she will be in possession of the Holy Spirit, and wherever the Holy Spirit exists, He will manifest Himself in the church to the edification of the same. This is all very simple, and easily comprehended by all who are filled with the Spirit. All who are living in this blessed state know that these gifts are manifest, and God is glorified thereby. The church, which is the body of Christ, does not yet as fully demonstrate these things as she will in the future, by advancing into greater spiritual power, but we do not thank and praise God for what He is now doing among His obedient people.

The Holy Spirit is Himself a gift. Luke 11:13; Jno. 7:39; 14:16, 26; 15:26; 16:18; Acts 2:28 and 5:32. He is Christ's endowment to His church, and ever seeks to honor Him. He gives gifts to the church, "dividing to every man severally as He will." It is evident that it is not the design of the Spirit that one member of the body of Christ should possess all of these gifts. They are distributed among the various members, who are able thereby to glorify God and edify the church, and yet it is the privilege of every member of Christ to be so filled with the Spirit that where these manifestations are a necessity for the glory of God, he can use any one as a channel of blessing in this respect.

Now every child of God should feel it a sacred privilege to always be ready to lay hands on the sick and pray for them. Jesus said, "These signs shall follow them that believe; they shall lay hands on the sick, and they shall recover." *They that believe* have a right to do this whenever the emergency may require, regardless of any permanent endowment of the gifts of

healing. Every divinely ordained elder should, and does, live in the constant position with God, where he can at any moment, day or night, be ready in faith to respond to the request of any sick one who may be led to "call for the elders" according to James 5:14.

The power and faith that bring the healing, or through which the healing may be wrought, will be given to the individual or intercessor, or both, where the conditions are fully met. This will be given for the time then present, to meet the demand of the hour, while the permanent endowment of the gifts of healing would seem to be possessed by certain ones whom the Holy Spirit chooses and qualifies to minister to the sick and suffering, imparting through the chosen instrumentality, to those in need, the various helps necessary to their healing. These gifts, like all of the rest spoken of in this chapter, are a great means of blessing to all who come within the scope of their power; and when the church again reaches the apostolic plane, we shall see the true primitive type of divine healing, and its accompanying blessings and results. May God hasten the day, which is near, when the church will be clothed with all her pentecostal power and authority.

THE GRACE OF HEALING.

What we mean by this term is the universal and equal privilege of every child of God, through the redemption of Christ, to be healed, manifested to us by divine favor when He "Himself took our infirmities and bare our sicknesses." The gifts of healing are designed for intercessory use in the church; and are not to be possessed by all, but the grace of healing is our individual inheritance and redemption right. Every afflicted child of God should not cease waiting upon Him in the constant exercise of faith, seeking day and night until perfect healing is found. Where the individual faith fails to reach the desired blessing, there should be the call for help, enlisting every intercessory means provided by the Holy Spirit in the church. This is what the gifts are for. They are a means to an end, the gifts to secure the grace.

The indwelling Holy Spirit is ever ready to take exclusive control of every portion of this earthly temple. Our bodies are His dwelling place. He is the very Christ-life which dwells within His people. Christ the vine, we the branches. The vine-

life must flow through the branches; so the life of Christ must flow through us. "Know ye not that your bodies are the members of Christ? What? know ye not that your body is the temple of the Holy Ghost which is in you?"—1 Cor. 6:15, 19. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."—2 Cor. 4:11.

"But if the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."—Rom. 8:11. This verse is generally interpreted to have reference to the resurrection of our bodies from the grave, but we believe there is a present tense experience in the Holy Spirit explained here, the experience of quickening into health our mortal and perishable bodies, when the natural forces have given way under the power of disease. It is upon the condition of the Spirit dwelling in us, that our bodies are to be quickened. It is the power of the law of life which the apostle mentions in verse two, which makes us free from the law of sin and death. The resurrection is explained further on in the chapter. The indwelling possession of the Holy Spirit with all His blessed comfort to spirit, soul and body is but the earnest of the resurrection life which shall be realized when this mortal shall put on immortality; but while we are clothed with this mortal body, let us ever abide in Christ where the Holy Spirit may abide in us, and by an unwavering faith in the living promises of the living Christ, keep within the quickening touch of His living power.

THE MYSTERY OF INIQUITY.

As the light of the gospel increases there will consequently be a corresponding increase of the transformed light of the Devil, that the true light might be kept hid from those who believe not the gospel of Christ. On the authority of the word of God we do not hesitate to say that Satan is transformed into an angel of light. 2 Cor. 11:14. No matter what light God shines forth in His church, there will first be a mustering out of all the combined powers of darkness to oppose and hinder it. When this attempt has failed, then there is a great change in the execution of the deception. The enemy transforms himself into the very light he has been trying to destroy. His opposition to the truth is

just as great, but it must now appear to have ceased altogether, that the deception may be successful. To those who are enlightened by the Holy Spirit and the word of God, the cunning craftiness of the Devil is not concealed.

All through the past centuries in the history of the church of God the workings of this mystery of iniquity have been plainly discernible. From Eden to this present time he has been at his business of deception, and will continue to be nothing but the deceiver until his final doom. Never in the history of mankind has there been so much deception as at the present time. While the light of the pure gospel is increasing, the world is flooded with multiplied doctrines of error running parallel with the truth, to such an extent that only the willing and obedient of the people of God can keep clear from the deceptions.

How true in these last days are the words of Jesus: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."—Matt. 24:24.

This was never more true than it is at the present time. There is nothing in this world that strikes more effectual death blows to the kingdom of darkness than the doctrine of divine healing. It means a life of faith in the church of God that otherwise could not exist, which is an irresistible power against the Devil, which, if every child of God possessed, it would soon put an eternal quietus to much of his infernal deception. The counterfeits of divine healing are numerous. From the very first, in these modern times, that God began to show to His people that Jesus Christ is the Healer, there has been born from the regions of darkness, one after another, a variety of doctrines of healing, all of which may be clearly discerned, if weighed in the balance of God's holy word and spirit.

Not only has the enemy invented new doctrines, but to more securely hold his victims, and have a deception to suit every class of humanity, he has cunningly adopted deceptions of ancient date and brought them down to the present time. It is thought by some that idolatry and superstition are decreasing, but this is a mistake. There is as much of it to-day as there ever has been, only the form of it has gone through many changes in order that the deception may continue. A recent account in the *Globe-Democrat*, under the title, "Cured by Faith," publishes a case of a Catholic boy in New York who had been paralyzed for three years

and was instantly healed while looking upon a piece of the (supposed) wrist bone of St. Anne, the grandmother of Jesus, while the mother of the boy was praying to this departed saint. The relic was sent to this country a few years ago by Pope Leo XIII, and is kept in one of the Catholic churches in New York. The old superstition of "relic worship" is still in existence.

While praying to the departed saints is in itself a Christ-dishonoring and unscriptural practice, the abominable and heathenish relic-worship is also a deception of the Devil. Imagine the credulity of that mother and child standing before a piece of bone, in this so-called enlightened land, and invoking healing. What an easy prey to the deceptions of the Devil! It may be questionable that the child was healed, but admitting that the healing was a fact but proves the truthfulness of the miraculous power of Satan; for all who are in the light of the gospel can readily see that such gross superstition can only originate in the Devil himself.

We do not hesitate to say that, to be consistent with His holy word and the plan of redemption through Jesus Christ, God cannot heal through such channels of superstition. In the name of Jesus, through faith in His name, is the only promise of the benefits of divine healing. Satan would have us pray to anything and anybody but God, in the name of anything and anybody but Jesus Christ; but all such prayers are but in vain, and but open up the avenues of the soul to be filled with the awful deceptions of darkness.

While the superstitions of Rome would impose the belief in more than the divinity of Jesus Christ, the more subtle forms of error in Spiritualism, Christian and mental science, etc., ignore His divinity. This may be denied, but in order to prove the statement, it will only be necessary to touch upon the redemption through the blood of Christ, and all these last named advocates of healing will be up in arms.

Now it matters not how souls are deceived, only so they accept something else, more or less than Christ. This gives the enemy all the opportunity he needs to introduce any form of error best adapted to the case. Humanity to-day is famishing under the power of deception. The father of lies has not spared his resources to keep himself concealed in his transformed light, but the brightness of the glorious gospel of the Son of God reveals the mystery of iniquity to every obedient soul. God has given us His word, which is the lamp to our feet and the light to our path. If we

but earnestly seek the way of salvation and healing, we shall find it to the joy of our hearts. Jesus says, "I am the way, the truth, and the life," and while deceptions are great, we have a blessed security of life and health in Him. As the people of God learn more and more of the Christ-life, God will the more manifestly stretch forth His hand to heal, and signs and wonders will be done by the name of His holy child Jesus, and the "signs and lying wonders" of the Devil exposed.

It is a question in the minds of some how it is possible that Satan can heal. There is abundant scriptural evidence that he has power to perform many wonders, and work miracles. Exodus, chapters 7 and 8; Matt. 24:24; 2 Thess. 2:9, 10; Rev. 13:13, 14; Rev. 16:14. Also, that he is the author of disease and sickness. Job 2:7; Mark 9:25; 2 Cor. 12:7. It is therefore both scriptural and logical, that the hand that has power to afflict has also the power to withdraw his affliction, which he certainly will do if he can thereby deceive, and make believe that it is God that has healed. It cannot properly be called healing, but yet it is a removal of the sickness or disease. It is very evident that there is much of this deceptive work carried on today among those who have not received the love of the truth, but have had pleasure in unrighteousness. Let us all keep very near to our blessed Redeemer, and with an obedient heart follow Him where He leads. Thus His very life will be manifest in our mortal bodies, and we shall also know the truth, which He has promised shall make us, not only free, but free indeed. Jno. 8:32-36.

QUESTIONS ANSWERED.

If healing is in the atonement, how is it that diseases were healed before the atonement was made?

Just the same as sins were forgiven before the atonement was made. Jesus was foreordained before the foundation of the world to be the Redeemer. 1 Pet. 1:20; Rev. 13:8. Faith in Him secured the benefits of His redemption, to the extent indicated in His life and ministry. He had the power to forgive sins and heal diseases, and also had authority over all the works of the enemy; but in all this He was only fulfilling His redemption office, and did not complete it, was not made a perfect Redeemer, until He was "delivered for our offenses, and was raised again for our justification."

Do you understand that when we are sanctified, the cause of sickness is removed?

In the beginning, if there had been no sin, there would have been no sickness. Sin (transgression) opened the door to every work of the Devil. "Sin entered into the world and death by sin." Death, "dying thou shalt die," came with sin. Dying (sickness). Die (death).

Individually we, by a definite act of faith in the atonement of the Redeemer, received deliverance from all the works of the Devil; but not all in one single application. A sinner repents and believes and becomes justified. The believer consecrates and believes and becomes sanctified.

We may be sanctified and not have known that healing is for us, and therefore be sanctified and be sick and bound by the chains of disease, just as a person may be a child of God and not have known that he could be sanctified. As soon as he receives the light he meets the conditions and appropriates the gifts either for sanctification or healing or both. Individually we may be sick without having committed sin. Sickness entered into the world because of sin (the transgression of Adam), and because it is in the world it may fasten upon our bodies, even upon those "that have not sinned after the similitude of Adam's transgression"; but, thank God, as with sin, we can be made free through faith in the Redeemer. There are many instances of sickness caused directly by sin, and in such cases repentance precedes healing. There is no reason why those out in the light of sanctification and divine healing should not be able to be kept from sickness caused by sin; and may God grant the faith to claim perfect health under all circumstances, so that the "inhabitant shall no more say, I am sick." We may transgress the laws of health, which are not an imputed sin against us, and yet through that, there may be an attack of sickness, but in any case we have the precious promise of the healing through the prayer of faith; "and if he have committed sins, they shall be forgiven him."

It is the work of Satan to lead into sin, and to bind with disease. If he cannot do both, he will be ready to do either; all he wants is the opportunity. It is the work of Jesus to undo the works of the Devil. "He went about doing good, and healing all that were oppressed of the Devil"; and in the Holy Spirit He is doing the same today. Hallelujah! All He wants is the opportunity. "For the law of the spirit of life in Christ Jesus hath made us free from the law of sin and death."—Rom. 8:2.

Why is there provision made for sickness (Jas. 5:14, 15) for God's children, after they are saved from sin?

For the same reason that there is a provision made for sin; viz., we are liable to an attack of sickness for reasons already mentioned, and God has mercifully provided for us in such cases.

How could Epaphroditus be sick after he had received the full benefit of the atonement?

For reasons already mentioned. He, like many of God's people today, may have also unwisely overtaxed his physical strength in his zeal for the cause of Christ, but whatever was the reason directly, he was nigh unto death; but the record tells us that he did receive the benefit of the atonement and was raised up.

When a person has been healed of one thing and has not faith to take the Lord for the rest, what shall be done?

Keep believing with all your heart, and like the father of the afflicted child, say, "Lord I believe, help Thou mine unbelief." If we were to persevere in believing God for our healing as people do who doctor sometimes for months and years, there would be greater results in healing. There would be mighty developments of faith, and God would be glorified.

We may be very thankful that modern theology cannot change the glorious gospel, or surely we would have such perversions of the word of God. The Great Physician has undertaken the work of redemption from sin and disease, and our part in the plan is to implicitly follow His directions. He will be responsible for the results. To take medicine when trusting Him for healing, at once expresses a lack of perfect faith. Let us take His prescription and we shall never be confounded.

If physicians and medicines are to be discarded, what place do you assign to Luke, "the beloved physician?"

We do not read anywhere in the history of the church that Luke practiced medicine after his calling into the gospel work. He was with Paul in much of his missionary work, but we do not have any example that he or Paul or any of the apostles ever administered medicine to the heathen in order to win them to the gospel. Luke was evidently with Paul at Troas, where the young man fell from the third story window during that all-night meeting; also on the island of Melita, where many of the barbarous people were healed. Luke did not have his medicine chest along.

Were missionaries today to go out in the power of the Holy Ghost and faith, there would be glorious results in winning souls.

The healing power of Christ instead of *materia medica*, would have the same attraction today as it had in primitive times. A missionary to the Hebrides Islands once administered medicine to a suffering native. The medicine failed to cure, and soon a plague broke out among the people. The superstitious heathen believed it came through the missionary's medicine, and concluded they must make his life pay the penalty. The poor missionary tried to explain, but to no avail. The angry mob surrounded him and clubbed him to death. How much better the God-designed plan, to go among the heathen as Paul did to the father of Publius. Speaking of Luke as "the beloved physician," evidently originated from his occupation before his calling to the gospel.

Is it wrong to give medicine when you believe in divine healing?

There may be instances in which a person is justifiable in administering medicines, if it is known that the medicine will be helpful in removing pain or suffering, when the one to whom it is administered is not a Christian or cannot accept divine healing.

Is not God sometimes glorified in sickness as in health?

From a human standpoint this may seem true, but scripturally, sickness cannot glorify God any more than can sin. God is glorified in saving us *from* sin, and so also is He glorified in healing our diseases. When Lazarus was sick, Jesus said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He was glorified in raising up Lazarus from the dead. He said to Martha that if she believed, she would see the glory of God. It was indeed a miracle that brought much glory to God. Immediately following we read that the people took branches of palm trees and went forth to meet Jesus upon His entrance into Jerusalem, and cried, "Hosanna, blessed is the King of Israel, that cometh in the name of the Lord," and the jealous Pharisees said among themselves, "Behold, the world is gone after Him."

In the case of the man who was born blind, we have another illustration of the glory of God in his restoration to sight. It was supposed by the disciples that either this man or his parents had sinned, because he had been born blind, but Jesus taught them that it had been permitted of God "that the works of God should be made manifest in him." He also shows by this blessed miracle what the works of God are. He said, "I must work the works of Him that sent me." All can see by His life and glorious

ministry that God's works through Him were not to destroy men's lives, but to save them; not to afflict with disease and sickness; for He was anointed "with the Holy Ghost and with power, who went about doing good and healing all that were oppressed of the Devil, for God was with Him."—Acts 10:38.

It is the works of the Devil to bind with sin and sickness, and God is never glorified in them. It is the works of God to deliver from the bondage of the Devil's power, which deliverance is always to the glory of God. "For this purpose the Son of God was manifested, that He might destroy the works of the Devil."—1 Jno. 3:8.

If we can live in the enjoyment of good health all the time, how can we ever die?

It is supposed, generally, that we must be sick in order to die, but there is nothing in the word of God to justify such a doctrine. There is nothing to prove that any of the apostles died with disease.

When God was through with Moses on earth, He kissed his life away, and although a hundred and twenty years old, "his eye was not dim, nor his natural force abated." Of the two and one-half millions of Israel whom God brought out of Egypt, "there was not one feeble person among their tribes." These facts signify much more perhaps than many of us have paused to consider. It being the will of God that His people be kept from the power of disease, and end the days of their earthly pilgrimage in a mature age, let us live up to our privilege in the life of perfect obedience and faith, and glorify Him as did those who have gone before us. This truth by no means casts a reflection upon those of our fathers who passed away under the power of disease. Many had not known the will of God to heal. Many do not know of it today, and are yet held in the bondage of oppression.

Man has sought out many inventions, and for thousands of years tried to discover natural means by which to heal diseases; yet in the face of all his boasted remedies there never was so much sorrow and suffering under the hand of disease as there is today. If there is any earthly help by which suffering and pain can be alleviated and the poor groaning world benefited in the least, every heart in which there is any sympathy would rejoice and thank God. If such be the case and man has really discovered any such natural means, it has been but the discovery of God's laws, which He in His providence has permitted for

the good of fallen man. But from a logical position the inventions of man along these lines are questionable. It is a lamentable fact that where there is one person helped by human skill, there are two sent to their graves by human ignorance. Thousands of intelligent people to-day have ignored the use of medicines and drugs from a scientific standpoint; but if there is any virtue in any of them, and sinners and poor doubting professors will take their chances of being hurried to their graves by swallowing the deadly poisons called medicines, let them have them. But God has provided a remedy for sickness, and His people have a right to accept it; and they dishonor Him if they reject it. All other ground is sinking sand. Christ the Redeemer is the God-given remedy, and from the scriptural standpoint it is not within the power of man to heal diseases.

DOES SICKNESS COME FROM GOD?

It may be said that it matters not what or who it is that sends disease and sickness upon us, so long as there is a remedy prescribed for it in the word of God. This would be a logical manner of reasoning, were it not profitable, and in many cases necessary, for us to have some degree of knowledge of this subject for the perfect and successful exercise of faith for healing. There are many instances, doubtless, where healing has been obtained without such knowledge; but as we grow in grace and in the knowledge of Christ and His great redemption plan, we will necessarily obtain a more perfect knowledge of the true law of cause and effect in the realm of the principalities and powers, with which we have to do in this life of salvation. The word and the spirit of God are the only sources of this knowledge. We are not left in darkness with reference to who or what is the source of sin, and with the same light there is revealed to us much knowledge of the source of sickness.

It would be a reasonable conclusion from a human standpoint, that every good thing that can be a blessing to us comes from God, and every evil thing comes from Satan. This conclusion is also well sustained by the word of God; but there is a truth with which every true believer becomes acquainted—that God can and does cause every evil thing from Satan, that would bring disaster and destruction upon us, to work out for our good (Rom. 8:28), provided that we love God and constantly keep in the proper

attitude toward Him. This explains how and why some of the followers of Christ say that sickness has been a blessing to them. It is only in the sense that the circumstance of trial and helplessness, and the exercise of faith for deliverance, have enabled the believer to become more humble and dependent upon God, and thereby obtain more grace. In this manner every trial and temptation can be turned into a blessing, and the purpose and design of the Devil thwarted. But it is unscriptural to conclude, because we find a blessing in such experiences, that God is the source of the temptation or sickness.

There may be some difficulty on the part of some of the people of God to understand a few of the Old Testament texts, from this standpoint, but it is evident that when the whole word of God is brought to bear upon the subject, there is a beautiful harmony in the testimony of both the Old Testament and the New Testament, and that Satan is the very cause and author of sickness and disease, can be very clearly determined. In the health covenant that God made with Israel (Ex. 15:26) He says that upon the conditions of implicit obedience to all His commandments and statutes, and a diligent harkening to His voice, He will put none of the diseases upon them which He brought upon the Egyptians. In the description of the curses of the law (Deut. 28), God plainly instructs His people again of the fact that if they will not obey His voice He will make their plagues wonderful and great, and will bring all the diseases of Egypt upon them. Also every sickness and plague that was not written in the law, them He would bring upon them until they were destroyed.

These scriptures are the principal ones relative to this subject that might by themselves be interpreted to teach that God is the author of disease; but the one referred to, in which it said that He will cause the disease to ascend, plainly infers that the source of disease is from beneath. They shall ascend (not descend) upon them. It is perfectly in keeping with the whole word of God on this subject, to state that the only manner in which God afflicts with disease is by permitting Satan to do it. The statement of the experience of Job (Job 2:6, 7) teaches this truth plainly. "And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole

of his foot to his crown." It was by divine permission that Satan was allowed to place this loathsome disease upon Job from the sole of his feet to his crown. It ascended upon him.

The New Testament affords abundant evidences that Satan is the direct author of disease, and that Jesus in His redemption work on earth operated in direct opposition to all the works of the Devil, of which sickness and disease were a very prominent part. In a number of these references evil spirits and diseases are intimately associated, while others plainly state that Satan is the afflicter.

"And His fame went throughout all Syria; and they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy: and He healed them."—Matt. 4:24.

"Then was brought unto Him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw."—Matt. 12:22. The circumstance with which this reference is connected and the answer that Jesus made to the Pharisees (verses 22-28) enables us to see that this case of healing was spoken of as casting out a devil. From the explanation which Jesus gave in verse 29 we can see from the whole transaction that Satan and his spirits are the strong man, and that sickness and disease are his goods. He cast out the evil spirit, and healed the man of his diseases. Evil spirits and diseases bear the same relation to each other as the strong man and his goods. Jesus the stronger man binds the strong man, casts him out, and spoils his goods.

"When the even was come they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick."—Matt. 8:16.

In Luke we read of certain women who were healed of evil spirits. The case of the lunatic child (Mark 9:14-27), which in our time would be called epilepsy, is a plain proof that Satan is the author of disease. "Master, I have brought unto thee my son, which hath a dumb spirit. . . . If Thou canst do any-thing, have compassion on us, and help us. When Jesus saw that the people came running together, He rebuked the foul spirit, saying unto him, Thou deaf and dumb spirit, I charge thee, come out of him. And the spirit cried and rent him sore, and came

out of him, and he was as one dead, insomuch that many said, He is dead. But Jesus took him by the hand, and lifted him up, and he arose."

In the acts of the apostles we also see that it was recognized that evil spirits and diseases were of the same nature. "There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one."—Acts 5:16. "For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many were taken with palsies, and that were lame, were healed."—Acts 8:7.

"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."—Acts 19:11, 12. When Peter introduced the gospel to the gentiles, he expressed the fact that diseases are the oppressions of the Devil: "How God annointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the Devil."—Acts 10:38.

The statement of Jesus Himself upon this subject should be conclusive to every Bible reader. "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him and said, Thou hypocrite, doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"—Luke 13:11-16.

A true knowledge of this scriptural doctrine is of great profit to us, who are subject to approaches of the enemy while in this life. We have found the Redeemer and His perfect remedy for sin and sickness. He is more than conqueror over all the power

of the Devil. It was His work on earth to undo the work of the enemy. He came to work the works of God. His work of redemption has not ceased. It was continued by the apostles in their ministry of the gospel. Healing was as prominent in their work as it was in the work of Jesus. The testimony of the saints through every century since then establishes the fact that healing belongs to the right of every one who believes in Jesus.

None of us should willingly and submissively yield to sickness, except in the sense that it might be permitted of God for our temporary chastisement. In every case of sickness we should first examine our hearts before God to find out if we have disobeyed God and thereby made it necessary for Him to chastise us in this manner. If so, then the cause should at once be removed. Then we should not hold our peace day or night until the grasp of the enemy is relinquished and our healing effected. We should hate sickness with a holy hatred, and resist it steadfast in the faith, as we would resist the Devil himself. Where our faith would prove insufficient for deliverance, we should be prompt to obey the injunction of the apostle: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed."—Jas. 5:14-16.

SUMMARIZED QUESTIONS AND ANSWERS ON DIVINE HEALING.

Question. What is divine healing? *Answer.* Divine healing is the act of God's grace by the direct power of the Holy Spirit, by which the physical body is delivered from sickness and disease and restored to soundness and health.

Ques. Have we any promises in the Bible that divine healing was ever intended to be an attainable blessing to the people of God?

Ans. Yes. There are many such promises. We find it given to the children of Israel in a special covenant promise. "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these

diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee.”—Ex. 15:26. “And ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee.”—Ex. 23:25.

Ques. Does the Bible prove that any of the people of God ever enjoyed this blessing?

Ans. Yes. We read that even before this covenant blessing was promised, the physical condition of the people was perfect, which indicates plainly that God had a special interest in their health. See Ps. 105:37. There were at least two and one-half million people in the exodus from Egypt, “and there was not one feeble person among their tribes.” Moses enjoyed this blessing in a special manner. Deut. 34:7. So did Caleb in an unusual experience of preservation of health to an old age. Josh. 14:10, 11. David personally knew the benefits and blessings of healing. Ps. 6:2; 30:2; 103:1-4. Whenever Israel lived up to the covenant conditions, they all had the benefits of healing and health. Ps. 107:20; 2 Chron. 30:20. Hezekiah had a personal experience of the same. 2 Kings 20:1-5.

Ques. Was this blessing ever promised to any one else than the Jews?

Ans. Yes. It is given in prophecy as a redemption blessing, which, with all other gospel blessings through Christ, is offered to both Jew and Gentile. Gal. 3:27-29.

Ques. What does prophecy say about divine healing?

Ans. There is more said about it in prophecy than we have time at present to read, but I will just quote a few verses, and the rest can be read at your leisure. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.”—Isa. 35:5, 6. This very prophecy is referred to by Jesus himself in Matt. 11:5, 6. where it was daily being fulfilled—“The blind receive their sight, and the lame walk, the lepers are cleansed, the dead are raised up, and the poor have the gospel preached unto them.” Another very plain prophecy is found in Isa. 53:4—“Surely He hath borne our griefs, and carried our sorrows.” The fulfillment of this wonderful voice of inspiration is found in Matt. 8:17—“Himself took our infirmities, and bare our sicknesses.” It is admitted by all reliable translators and the most eminent Hebrew scholars, such as Barnes, Magee, Young, and Leeser,

that Isa. 53:4 in its literal rendering corresponds exactly with Matt. 8:17. We see, therefore, that the latter is a direct reference to the former. Then the beautiful prophecy of salvation and healing is found in the following verse, viz.: Isa. 53:5—"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." These prophecies all point to the redemption work of Jesus, which finds its center in the cross. The apostle Peter refers to this verse just quoted in the following language: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed."—1 Pet. 2:24. The following references will enable you to see that more is said in prophecy about healing: Isa. 42:7; Isa. 61:1. Fulfilled in Luke 4:18-21. Prophecy in Mal. 4:2. Fulfilled in Matt. 4:16; Luke 1:78, 79. These are all fulfilled in redemption.

Ques. Do you believe that the Bible teaches divine healing as a redemption blessing?

Ans. Yes. Do you not see how plain this is made in the prophecies just quoted and in their fulfillment? Jesus worked in every respect, in His life, ministry, death, and resurrection, just according to the redemption plan. His words and deeds are the divine expression of this redemption plan, and we can clearly see that healing for the body is placed upon an equal with healing for the soul. Both are obtained upon the same grounds—obedience and faith.

Ques. Can a person possess salvation without healing?

Ans. Yes; he may. While both are obtained by faith, yet they may not both be obtained by the same act of faith. Jesus will be to us just what our faith takes Him for.

Ques. Did Jesus heal everybody?

Ans. Yes; all who came to Him in faith. Read Matt. 4:23, 24 and Matt. 12:15.

Ques. But they did not seem to have faith, did they?

Ans. Yes. If you read the references just mentioned, you will notice the people "came to Him" for healing, and "followed Him." At Nazareth, His own town where He had been brought up, He could do no great work among them, because of their unbelief. At Capernaum, where some of the most remarkable healings were wrought, the people were a believing people. Out of nineteen of the most prominent individual cases of healing in the ministry

of Christ and the apostles, there are twelve of these where their faith is spoken of. The rest are mentioned sufficiently plain to show that faith brought the healing in every case.

Ques. Did not Jesus heal arbitrarily, for the sole purpose of establishing His divinity?

Ans. No. He healed according to the law of redemption, and because of His great compassion to suffering humanity. Matt. 14:14.

Ques. Did not healing cease when Jesus finished His earthly ministry?

Ans. No. It was more wonderfully manifested in the ministry of the apostles, after the day of Pentecost. Acts. 5:12-16; 3:1-16; 14:8-10; 9:17, 18; 8:6-8; 19:11, 12; 14:19, 20; 9:33-35; 36:42; 20:8-12; 28:3-6, 8. This proves clearly that divine healing is a redemption blessing for the entire Holy Spirit dispensation.

Ques. But we are taught that it was only for the beginning of the gospel dispensation. How about that?

Ans. The Bible does not teach any such doctrine.

Ques. But does it not teach that "when that which is perfect is come, then that which is in part shall be done away"?—1. Cor. 13:10. How about this?

Ans. This scripture has no reference to divine healing or any other of the redemption blessings, that they shall be done away in this dispensation. If there ever has been a time in this dispensation when it could have been said with reference to the full possession and manifestation of the gospel blessings, that "that which is perfect is come," it was when the Holy Ghost came at Pentecost: but we see that after that these mighty works of salvation were in no sense "done away," but were greatly increased. So you see the "done away" argument has no scriptural basis whatever. As long as the dispensation of grace shall last, so long shall the benefits of grace be extended to "whosoever will."

Ques. Well, then, when was divine healing done away with?

Ans. In the design of God it was never done away.

Ques. Do you mean to say that it was perpetuated in the primitive church?

Ans. Certainly it was. History shows that for several centuries there was no other means of healing practiced in the church.

Ques. But what after that?

Ans. Just what crowded out all the gospel truths—the super-

stition and unbelief of the apostasy. But, thank God, the darkness is past and the Sun of Righteousness with healing in His wings is shining salvation and health to all who will forsake all their old doctrines, creeds, and superstitions, and get back upon the old apostolic foundation, the Word of God.

Ques. But how may I know that it is still God's will to heal?

Ans. Just as you may know that it is His will to save—by His word. His word is His will.

Ques. But it may be His will not to heal me.

Ans. You must go outside of God's word to find standing ground for such a conclusion; for there is nothing inside of the Bible about healing, but what corresponds with the blessed text: "Himself took our infirmities and bare our sicknesses." Most people who argue that it might not be God's will to heal them, are at the same time taking medicine and employing every possible human agency to get well. Why be so inconsistent? Why fight God's will? If it is His will for us not to get well, then die. Stop fighting against God.

Ques. But does not sickness come from God as a blessing?

Ans. No. It never comes from God only in a permissive sense, the same as a temptation comes to us; and sickness is never a blessing to us only as any other temptation or trial may be considered a blessing. The blessing is in the deliverance and healing. Every person who has ever experienced the healing touch of God knows what a blessing to the soul comes with it. Sickness is an abnormal condition of the body and can not be a blessing from God.

Ques. If it does not come from God, then where does it come from?

Ans. It comes from the Devil, and was always dealt with by Jesus in His earthly ministry as a work of the Devil. The word of God plainly teaches us that the Devil is the author of disease. Read Job. 2:7; Luke 3:16; Acts 1:38.

Ques. But are there not some other scriptures that teach us that sickness comes from God?

Ans. Only in a permissive sense.

Ques. Does the Bible teach that God intends to be the healer of His people without the use of medicine?

Ans. Yes. It nowhere commands the use of medicine with prayer and faith.

Ques. But how about Hezekiah's figs, the blind man's clay, and Timothy's wine?

Ans. It is true Isaiah told Hezekiah to take a lump of figs, but this has nothing to do with the New Testament means of healing. Also it is very evident that the figs did not heal him; but God said, "I will heal thee." Jesus did not use the clay on the eyes of the blind man for any curative power; for He commanded the man at once to go and wash it off. No one has heard of born blindness being healed by the use of clay as a medicine since then, or ever before. It is evident that the spittle and clay were used by Jesus as a requirement of submission and obedience from the blind man. The thought must have been repulsive and humiliating to him as the clay was applied to his eyes, but like Naaman he submitted and obeyed and received the blessing unspeakable, of healing. The juice of the grape was recommended to Timothy as an article of diet, and would not be objectionable today, in its proper use, under similar circumstances.

Ques. Are not medicines recognized in the word of God?

Ans. Yes. Let us read how it recognizes them. "Thou hast no healing medicines."—Jer. 30:13. "In vain shalt thou use many medicines."—Jer. 46:11. "A merry heart doth good like a medicine." (margin, *to a medicine*, showing that the merry heart is better than the medicine.)—Prov. 17:22. "And the fruit thereof shall be for meat, and the leaf thereof for medicine."—Ezek. 46:12. This latter reference does not mean any material remedy, but is prophetic of the tree of life and divine healing. See also Rev. 22:2. Thus we see the word of God places no intrinsic value upon medicine.

Ques. Is not the ministry of physicians for the body designed by God, the same as the ministry of the gospel for the soul?

Ans. No. The greater portion of the physicians of the land are ungodly people, many of them professed infidels, and were never designed of God to administer drugs and poisons to any one; much less to the people of God, whose bodies are the sacred temples of the Holy Spirit. The true ministers of the gospel are ministers for soul and body. "And they departed and went through the towns, preaching the gospel, and healing everywhere."—Luke 9:6. "And they went forth, and preached everywhere, the Lord working with them, and confirming His word with signs following."—Mark 16:20.

Ques. But is not the ministry of physicians recognized in the Bible?

Ans. Yes. Let us read how it recognizes them. "But ye are

forgers of lies, ye are all physicians of no value.”—Job 13:4.

“And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians.”—2 Chron. 16:12. “And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse.”—Mark 5:26. These scriptures show that the Bible gives no very favorable recognition of physicians.

Ques. Was not anointing with oil the mode of doctoring in Bible times?

Ans. No. While some kinds of oil may have some medical value for some kinds of disease, it was not at all designed for any such use in connection with the prayer of faith in healing the sick. If anointing was the mode of doctoring, the church would have had no need of instruction in this respect; for it would have been a common practice everywhere by the doctors, and had this been the mind of the apostle, then he would have assigned the work of anointing to the doctors, and his instructions would have been given something after the following ridiculous manner, which ought to make every divine-healing-fighter hide his face with shame: Is any sick among you? let him *send for the doctor and let him anoint him, and the anointing shall save the sick. The effectual fervent use of such anointing availeth much.* It would be wisdom for professed ministers of the gospel to take an attitude toward God’s word which would harmonize with it. It would be more honest to declare outright that they do not believe the Bible than to try to cover up their unbelief by perverting it. God has assigned this sacred ministry of anointing and praying the prayer of faith for healing the sick to the elders of His church.

Ques. But do you not think that we ought to employ a physician and then ask God to bless the medicine?

Ans. No. That is not God’s way of healing, and furthermore it is a question to many intelligent and scientific people about the use of poisonous drugs and medicines which are so generally used today.

Ques. What! Do you mean to say that there is no healing virtue in medicines and drugs?

Ans. According to many of the medical authorities there is not. Whatever benefit there may be in them, there is evidently much more harm done by their use than there is good. Dr. Jas. B. Bell of Boston, an eminent physician and believer in divine heal-

ing, in writing about the blind faith of people in the use of patent medicines, says: "But to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, sedatives, stimulants, tonics, quinine, antipyrine, and hundreds of others, are injuring brains and nerves, stomachs and livers, bringing on heart failure, and doing far more harm than good." Dr. Oliver Wendell Holmes said that if all the drugs were cast into the sea, it would be better for humanity, but worse for the fishes. Dr. Bell said: "I believe that if the advice of Dr. Holmes were followed, and physicians would confine themselves to giving good advice and mechanical and surgical aid when needed, the mortality would improve four or five per cent., or, in other words, there would be a saving of about 3,000 lives (annually) in New England alone, and probably much more than that." In speaking of the belief of some who would take medicine and then ask God to bless it, he says, "If what Dr. Holmes says is true, it would require a miracle to save the fishes, and how much more to save the people; how much more divine power, so to speak, to overcome both the disease and the ill effect of the drugs? Many testimonies of noted and honored men who have spent their lives in the study and practice of medicine can be given, which show the danger and uncertainty of drugs.

Ques. What attitude do physicians generally take toward divine healing?

Ans. We will let Dr. Bell answer. He says: "I would say first, There can be no antagonism between the medical profession and divine healing. (Of course, he must have reference to good conscientious people of the profession.) First, because of the vast number of incurable cases for which medical or surgical treatment can do little or nothing. New England has 4,600,000 inhabitants, of whom 1,500 die every year of cancer, 15,000 of consumption, and about 80,000 from all causes. Can you believe that the medical profession would not welcome the incoming of a measure of divine power which would save all this suffering, and prolong all these lives, or, at least, of the useful and saved ones, till three score years and ten? Or, if only a few should have the faith to grasp this blessing, what physician can there be found who would not rejoice? It is not the M. D.'s but the D. D.'s who oppose this teaching."

Ques. Why do the D. D.'s oppose it?

Ans. Because of their shameful cowardice. Many of them, if

not all, can not but see this precious doctrine in the Bible: but there are a very few if any of these men, who are preaching for salary who have the moral or Christian courage to preach the full gospel. Their salary and reputation are at stake, and they are very careful to preach nothing that will offend their worldly supporters. This is a great wrong, and every man who thus keeps back the truth from the people will have to answer for it at the great day of reckoning. Because they are afraid to preach the truth they try to make themselves disbelieve it, and to justify themselves they must oppose it.

Ques. Was not Luke spoken of as the beloved physician?

Ans. Yes (in Col. 4:14); but this does not signify that he was practicing after he went into the gospel work. There is no record, nor the slightest intimation, that he did. It was evident that he was present with Paul at Troas where the young man Eutychus was restored to life. However, there is nothing said about Luke interfering with any medical suggestions. He was called the physician in this reference, very likely because of his former profession.

Ques. If healing is for us all, how can we ever die?

Ans. The same as the patriarchs, prophets, apostles, the saints of the first three centuries, and many of them in the nineteenth century—without disease, “like as a shock of corn cometh in in his season.” There were many also whose lives were cut short by martyrdom. There is not the slightest shadow of intimation in the Bible that we must die of disease.

Ques. Why is it then that so many of our fathers and mothers have died of disease?

Ans. Because divine healing has been so little taught. Many never heard about it, only that it could not be obtained in this life.

Ques. Why are there some who believe in healing, and seemingly fail to obtain it?

Ans. There are many reasons why. Many people do not give God a fair chance to heal them, because they will not meet all the conditions of His Word. There are thousands of secret sins, each one of them enough to hinder their faith from laying hold upon God. The apostle says: “Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.”—1 Jno. 3:21, 22. It means much to live in God’s sight where our hearts condemn us

not. Some also who come to God for healing, come only to "try healing," as they would try some new doctor. They would be glad to buy it with money, but when they find that it costs every sin and requires a holy walk with God, they become offended and get nothing from God. Jesus said in connection with healing (Matt 11:6): "Blessed is he, whosoever shall not be offended in Me." Others whose faith is not sufficient at the time to grasp the promises and get the blessing, become discouraged and give up; whereas, they should keep upon believing ground until the blessing comes.

Ques. But are there not a few who seem to have met every condition and still fail to get the blessing?

Ans. Yes, apparently so. Yet it is evident that some of the conditions have not been met. It may be no fault on the part of the individual, only that it may be the lack of determined faith: but whatever it may be, there is a lack on the part of the individual somewhere; for God's part is complete, and when ours is the work must be done. As the church advances in spiritual light and power, there will be a better understanding of some of these cases.

Ques. Should a person who can not seem to get the blessing, then go to taking medicine?

Ans. No. He should get nearer to God, and wait upon Him in importunity until his faith brings the blessing.

Ques. But suppose he does not get it then?

Ans. Faith does not suppose.

Ques. But have not some died while thus waiting on God?

Ans. If they have, they have honored God by dying in the faith. If some unknown cause hindered their faith from getting hold on God, and God would not heal, then no human remedy could help them. In such a case what God *would* not do, man *could* not do.

Ques. How about innocent children, and persons whose afflictions render them incapable of exercising faith?

Ans. In such cases intercessory faith will bring the blessing for them.

Ques. What is intercessory faith?

Ans. It is the exercise of faith by one person for another. Parents can exercise faith for the healing of their children, or any child of God can help another.

Ques. Can intercessory faith bring healing to another person who is responsible to obey and believe for himself?

Ans. Yes. There may be cases where this is done for the time, but in every case, each responsible person must sooner or later come to the place where his individual responsibility must be acted upon, and perfect obedience rendered to God.

Ques. What steps must be taken to obtain healing?

Ans. Obedience and faith.

Ques. What means must be used?

Ans. There are different scriptural means.

1. Anointing with oil and the prayer of faith. James 5:14.
2. Laying on of hands of them that believe. Mark 16:18.
3. The prayer of faith individually. John 15:7; 2 Kings 20:1-5.

4. The prayer of faith through one or more intercessors. John 4:49, 50; Matt. 8:5, 13; 9:2, 8.

Ques. Is it not possible that people may be healed through Satanic power?

Ans. Yes. The Devil has power to work miracles (Rev. 16:13, 14), and when souls can be the easier deceived by them, he will give the deception. He is the author of disease, and has power to remove it, if by so doing he can more easily hold his subjects in darkness. Every professed healer, or teacher of healing, and every one who claims healing, who denies the blood of Christ as the sacrifice for sin, is Antichrist and of the Devil; no matter what miraculous manifestations of healing, or otherwise, they may claim to produce. Gal 1:8, 9.

Ques. How may we know the difference between these counterfeits and the teachers of divine healing?

Ans. Every true minister of the gospel preaches divine healing to a greater or less extent, depending upon the light received, and always demands the Bible requirements of every sinner—"repentance towards God, and faith toward our Lord Jesus Christ"—and never claims to heal any one, but simply prays the prayer of faith, and attributes all healing power to God through Jesus Christ, and never takes any fees for such service.

Ques. Does not God give the "gifts of healing" to some?

Ans. Yes. This is one of the gifts of the Holy Spirit (1 Cor. 12:9, 30.), which is given to such persons in the church of God as can glorify Him therewith. The gifts of healing are the various scriptural means designed of God to be used in cases of emergency by every true minister and child of God, but, as an individual endowment, to certain ones who are called and qualified by the Holy Spirit to the ministry of healing.

Ques. What is the grace of healing?

Ans. It is our redemption right to healing, the same as justification and sanctification, purchased for us through the atonement and offered to all who will meet the Bible conditions.

Ques. Is it right then for us always to pray for each other's healing and health?

Ans. Yes. "Beloved, I wish (pray) above all things, that thou mayest prosper and be in health, even as thy soul prospereth." —3 Jno. 2. "Confess your faults one to another, and pray one for another, that ye may be healed."—Jas. 5:16.

PART II.

An Illustrated Graphic History of the Life
of our Lord and Savior,
Jesus Christ.

Biographical Sketch and Biblical History
of His Teachings and Wonderful
Miracles Performed While
Here on Earth.



THE NATIVITY OF OUR LORD AND SAVIOR, JESUS CHRIST.

THE NATIVITY OF OUR LORD AND SAVIOR, JESUS CHRIST.

(LUKE 2:6-11.)

"And it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed.

"(And this taxing was first made when Cyrenius was governor of Syria.)

"And all went to be taxed, every one into his own city.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David).

"To be taxed, with Mary, his espoused wife, being great with child.

"And so it was, that, while they were there, the days were accomplished that she should be delivered.

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

"And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ, the Lord.

Let us today go down to Bethlehem, and, in company with wondering shepherds and adoring Magi, let us see Him who was born King of the Jews, for we, by faith, can claim an interest in Him, and sing, "*Unto us a child is born; unto us a son is given.*" Jesus is Jehovah incarnate, our Lord and our God, and yet our brother and friend; let us adore and admire. Let us notice at the very first glance *His miraculous conception*. It was a thing unheard of before, and unparalleled since, that a virgin should conceive and bear a son. "The Lord hath created a new thing in earth; a woman shall compass a man." The first promise ran thus: "*The seed of the woman,*" not the offspring of the man. Since venturous woman led the way in the sin which brought forth Paradise lost,

she, and she alone, ushers in the Regainer of Paradise. Our Savior, although truly man, was, as to His human nature, the Holy One of God. By the power of the Holy Spirit, He was born of the virgin without the taint of original sin which appertains to all those who are born of the flesh. Let us reverently bow before the Holy Child whose innocence restores to manhood its ancient glory; and let us pray that He may be formed in us, the hope of glory. Fail not to note *His humble parentage*. His mother, our morning's portion describes simply as "a virgin," not a princess or prophetess, nor a matron of large estate. True, her lineage was not to be despised, for the blood of kings ran in her veins; nor was her mind a weak and untaught one, for she could sing most sweetly a song of praise; but yet how humble her position, how poor the man to whom she stood affianced, and how miserable the accommodation afforded to the new-born King! Thus has poverty become consecrated, and men of low estate are exalted to honor. Every believer is a portar of Christ, but a poor saint is the same well-drawn picture hung in the selfsame frame of poverty which surrounds the Master's image.

We esteem every day alike, but still, as the season and the general custom suggest thoughts of Jesus, let us joyfully remember our dear Redeemer's *glorious birth*. Every day should be the birthday of the Savior to a renewed soul. Amid all that is humiliating, there is much that is honorable in the circumstances of the birth of our Immanuel. Whose birth was ever ushered in by a long train of prophecy, or longed for by such a multitude of hearts? Who but He can boast of a forerunner who marked Him as the coming Man? When did angels indulge in midnight songs, or did God ever hang a new star in the sky before? To whose cradle did rich and poor make so willing a pilgrimage, and offer such hearty and unsought oblations? Well may earth rejoice; well may all men cease their labor to celebrate "the great birthday" of Jesus. O Bethlehem, house of bread, we see in thee our hopes forever gratified. 'Tis He, the Savior, long foretold, to usher in the age of gold. Let gladness rule the hour; let holy song and sweet heart-music accompany our soul in its raptures of delight.

The *golden name*, *Immanuel*, is inexpressibly delightful. It is a word fit for the lips of cherubim for its majesty, but because of its marvellous condescension, none but men can utter it. He is not so with seraphs as He is *with us*. God with us in our nature, in our sorrow, in our lifework, in our punishment, in our grave, and

now with us, or rather we with Him, in resurrection, ascension, triumph, and second advent splendor. The Babe of Bethlehem appears to be manifestly with us in weakness and in poverty; let us not forget that He is equally near us in His glory and honor. Faith clasps the child, and love kisses Him with the kisses of her lips. O for true spiritual fellowship with Immanuel all this day!

When a person is dear, everything connected with him becomes dear for His sake. Thus, so precious is the person of the Lord Jesus in the estimation of all true believers that everything about Him they consider to be inestimable beyond all price. "All thy garments smell of myrrh, and aloes, and cassia," said David, as if the very vestments of the Savior were so sweetened by His person that he could not but love them. Certain it is, that there is not a spot where that hallowed foot hath trodden—there is not a word which those blessed lips have uttered—nor a thought which His loving Word has revealed—which is not to us precious beyond all price. And this is true of the *names* of Christ—they are all sweet in the believer's ear. Whether He be called the Husband of the Church, her Bridegroom, her Friend; whether He be styled the Lamb slain from the foundation of the world—the King, the Prophet, or the Priest—every title of our Master—Shiloh, Immanuel, Wonderful, the Mighty Counsellor—every name is like the honeycomb dropping with honey, and luscious are the drops that distill from it. But if there be one name sweeter than another in the believer's ear, it is the name of *Jesus*. Jesus! It is the name which moves the harps of heaven to melody. Jesus! the life of all our joys. If there be one name more charming, more precious than another, it is this name. It is woven into the very warp and woof of our psalmody. Many of our hymns begin with it, and scarcely any, that are good for anything, end without it. It is the sum total of all delights. It is the music with which the bells of heaven ring; a song in a word; an ocean for comprehension, although a drop for brevity; a matchless oratorio in two syllables; a gathering up of the hallelujahs of eternity in five letters.

"Jesus, I love Thy charming name;
'Tis music to mine ear."

GOD INCARNATE.

Hark! the herald-angels sing,
"Glory to the newborn King;
Peace on earth, and mercy mild;
God and sinners reconciled."

Joyful, all ye nations, rise,
Join the triumphs of the skies;
With angelic hosts proclaim,
"Christ is born in Bethlehem."

Christ, by highest heaven adored,
Christ, the everlasting Lord;
Veiled in flesh the Godhead see;
Hail, incarnate Deity!

Hail the heaven-born Prince of peace!
Hail the Sun of Righteousness!
Light and life to all He brings,
Risen with healing in His wings.

CHARLES WESLEY.



THE MAGI ON THEIR JOURNEY.

THE MAGI ON THEIR JOURNEY.

(MATT. 2:1, 2.)

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem,

"Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him."

What was the subject of their praise? They *praised God for what they had heard*—for the good tidings of great joy that a Savior was born unto them. Let us copy them; let us also raise a song of thanksgiving that we have heard of Jesus and His salvation. They also *praised God for what they had seen*. There is the sweetest music—what we have experienced, what we have felt within, what we have made our own—"the things which we have made touching the King." It is not enough to *hear* about Jesus: mere hearing may tune the harp, but the fingers of living faith must create the music. If you have seen Jesus with the God-given sight of faith, suffer no cobwebs to linger among the harpstrings, but loud to the praise of sovereign grace, awake your psaltery and harp.

Paschal Lamb, by God appointed,
 All our sins were on Thee laid;
 By Almighty Love anointed,
 Thou hast full atonement made.

All Thy people are forgiven
 Through the virtue of Thy blood;
 Opened is the gate of heaven;
 Peace is made 'twixt man and God.

PRESENTATION OF JESUS IN THE TEMPLE.

(LUKE 2:22-34.)

"And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present *Him* to the Lord;

"And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

"And it was revealed unto him by the Holy Ghost, that he should not see death before he had seen the Lord's Christ.

"And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for Him after the custom of the law,

"Then he took Him up in his arms, and blessed God, and said, Lord, now lettest Thou thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation."

"Which thou hast prepared before the face of all people;

"A light to lighten the Gentiles, and the glory of Thy people Israel.

"And Joseph and His mother marvelled at those things which were spoken of Him.

"And Simeon blessed them, and said unto Mary, his mother, Behold this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against."

My soul doth magnify the Lord,
My spirit doth rejoice;
To Thee my Savior and my God
I lift my joyful voice.

I need not go abroad for joys,
I have a feast at home;
My sighs are turned into songs,
My heart has ceased to roam.

Down from above the blessed Dove
Is come into my breast,
To witness Thine eternal love,
And give my spirit rest.

My God, I'll praise Thee while I live,
And praise Thee when I die,
And praise Thee when I rise again,
And to eternity.



THE FLIGHT INTO EGYPT.

THE FLIGHT INTO EGYPT.

(MATT. 2:13, 14.)

"And when they were departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.

"When he arose, he took the young child and his mother by night and departed into Egypt."

Bitter mourning and woe were brought upon Bethlehem by Herod, but his purpose to slay Jesus was baffled, for when the wise men had departed, behold, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him." When he arose, he took the young child and his mother, by night, and departed into Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Out of Egypt have I called My Son."

The artist has here presented a very sweet and tender scene. The little group of father, mother and child, with their plodding, patient beast, have just mounted some rising ground, from which Joseph throws a backward glance of troubled watchfulness, while Mary's countenance, raised to heaven, seems to rest in the help she so divinely seeks; the child, alone unconscious, dreams in its mother's arms a wakeful dream under the deep, calm skies.

THE RETURN FROM EGYPT.

(MATT. 2:19-21.)

"But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

"Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.

"And he arose, and took the young child and his mother, and came into the land of Israel."

THE FATHER SENT THE SON TO BE THE SAVIOR OF
THE WORLD.

(1 JOHN 4:14.)

It is a sweet thought that Jesus Christ did not come forth without His Father's permission, authority, consent, and assistance. He was sent of the Father, that He might be the Savior of men. We are too apt to forget, that while there are distinctions as to the *persons* in the Trinity, there are no distinctions of *honor*. We too frequently ascribe the honor of our salvation, or at least the depths of its benevolence, more to Jesus Christ than we do to the Father. This is a very great mistake. What if Jesus came? Did not His Father send Him? If He spake wondrously, did not His Father pour grace into His lips, that He might be an able minister of the new covenant? He who knoweth the Father, and the Son, and the Holy Ghost as he should know them, never setteth one before another in his love; he sees them at Bethlehem, at Gethsemane, and on Calvary, all equally engaged in the work of salvation. O Christian, hast thou put thy confidence in the Man Christ Jesus? Hast thou placed thy reliance solely on Him? And art united with Him? Then believe that thou art united unto the God of heaven. Since to the Man Christ Jesus thou art a brother, and holdest closest fellowship, thou art linked thereby with God the Eternal, and "the Ancient of days" is thy Father and thy Friend. Didst thou ever consider the depth of love in the heart of Jehovah, when God the Father equipped His Son for the great enterprise of mercy? If not, be this thy day's meditation. The *Father* sent Him! Contemplate that subject. Think how Jesus works what the *Father* wills. In the wounds of the dying Savior see the love of the great I AM. Let every thought of Jesus be also connected with the Eternal, ever blessed God, for "it pleased the Lord to bruise Him; He hath put Him to grief."



SAINT JOHN PREACHING.



SAINT JOHN PREACHES.—HIS OFFICE, LIFE AND BAPTISM.

(MATT. 3:1-6.)

"In those days came John the Baptist, preaching in the wilderness of Judea,

"And saying, Repent ye: for the kingdom of heaven is at hand.

"For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins."

THE PREACHING AND BAPTISM OF SAINT JOHN.

(LUKE 3:3-6.)

"And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

"As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

"Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

"And all flesh shall see the salvation of God."

The voice crying in the wilderness demanded *a way for the Lord, a way prepared, and a way prepared in the wilderness*. I would be attentive to the Master's proclamation, and give Him a road into my heart, cast up by gracious operations, through the desert of my nature.

Every valley must be exalted. Low and groveling thoughts of God must be given up; doubting and despairing must be removed; and self-seeking and carnal delights must be forsaken. Across these deep valleys a glorious causeway of grace must be raised.

Every mountain and hill shall be laid low. Proud creature-sufficiency, and boastful self-righteousness, must be leveled, to make a highway for the King of kings. Divine fellowship is never vouchsafed to haughty, high-minded sinners. The Lord hath respect unto the lowly, and visits the contrite in heart, but the lofty are an abomination unto Him.

The crooked shall be made straight. The wavering heart must have a straight path of decision for God and holiness marked out for it. Double-minded men are strangers to the God of truth.

The rough places shall be made smooth. Stumbling-blocks of sin must be removed, and thorns and briers of rebellion must be uprooted. So great a visitor must not find miry ways and stony places when He comes to honor His favored ones with His company.



THE BAPTISM OF JESUS.



THE BAPTISM OF JESUS.

(MATT. 34:13-16.)

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

"But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?

"And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfill all righteousness. Then he suffered Him.

"And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him:

"And lo, a voice from heaven, saying, This is My beloved Son, in whom I am well pleased."

"*He saw the Spirit of God descending like a dove.*" The dove has ever been the chosen type of *purity*, and the Holy Spirit is holiness itself. Where He cometh, everything that is pure and lovely, and of good report, is made to abound, and sin and uncleanness depart. *Peace* reigns also where the Holy Dove comes with power; He bears the olive branch which shows that the waters of divine wrath are assuaged. *Gentleness* is a sure result of the Sacred Dove's transforming power: hearts touched by His benign influence are meek and lowly henceforth and forever. *Harmlessness* follows, as a matter of course; eagles and ravens may hunt their prey—the turtle-dove can endure wrong, but cannot inflict it. We must be harmless as doves. The dove is an apt picture of *love*, the voice of the turtle is full of affection; and so, the soul visited by the blessed Spirit abounds in love to God, in love to the brethren, and in love to sinners; and, above all, in love to Jesus.

Expand Thy wings, celestial Dove,
 Brood o'er our nature's night.
 On our disordered spirits move,
 And let there now be light.

God, through Himself, we then shall know,
 If Thou within us shine;
 And sound, with all Thy saints below,
 The depths of love divine.

Blessed be the Lord for another day of mercy, even though I am now weary with its toils. Unto the Preserver of men lift I my song of gratitude. The dove found no rest out of the ark, and therefore returned to it; and my soul has learned yet more fully than ever, this day, that there is no satisfaction to be found in earthly things—God alone can give rest to my spirit. As to my business, my possessions, my family, my attainments, these are all well enough in their way, but they cannot fulfill the desires of my immortal nature. “Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee.” It was at the still hour, when the gates of the day were closing, that with weary wing the dove came back to her master: O Lord, enable me this evening thus to return to Jesus. She could not endure to spend a night hovering over the restless waste, nor can I bear to be even for another hour away from Jesus, the rest of my heart, the home of my spirit. She did not merely alight upon the roof of the ark, she “came in to him”; even so would my longing spirit look into the secret of the Lord, pierce to the interior of truth, enter into that which is within the veil, and reach to my Beloved in every deed. To Jesus must I come: short of the nearest and dearest intercourse with Him my panting spirit cannot stay. Blessed Lord Jesus, be with me, reveal Thyself, and abide with me all night, so that when I awake, I may be still with Thee. I note that the dove brought in her mouth an olive branch plucked off, the memorial of the past day, and a prophecy of the future. Have I no pleasing record to bring home? No pledge and earnest of loving-kindness yet to come? Yes, my Lord, I present Thee my grateful acknowledgements for tender mercies which have been new every morning and fresh every evening; and now, I pray Thee, put forth Thy hand and take Thy dove into Thy bosom.



JESUS WAS TEMPTED IN THE WILDERNESS.



JESUS WAS TEMPTED IN THE WILDERNESS.

(LUKE 4:1-4.)

"And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness.

"Being forty days tempted of the Devil. And in those days He did eat nothing; and when they were ended, He afterward hungered.

"And the Devil said unto Him, If Thou be the Son of God, command this stone that it be made bread.

"And Jesus answered him, saying, It is written, that man shall not live by bread alone, but by every word of God."

A holy character does not avert temptation—Jesus was tempted. When Satan tempts us, his sparks fall upon tinder; but in Christ's case, it was like striking sparks on water; yet the enemy continued his evil work. Now if the Devil goes on striking when there is no result, how much more will he do it when he knows what inflammable stuff our hearts are made of! Though you become greatly sanctified by the Holy Ghost, expect that the great dog of hell will bark at you still.

Your hearts may glow with a seraphic flame of love to Jesus, and yet the Devil will try to bring you down to Laodicean lukewarmness. If you will tell me when God permits a Christian to lay aside his armor, I will tell you when Satan has left off temptation. Like the old knights in war time, we must sleep with helmet and breastplate buckled on, for the arch-deceiver will seize our first unguarded hour to make us his prey.

Since the first hour in which goodness came into conflict with evil, it has never ceased to be true in spiritual experience, that Satan hinders us. From all points of the compass, all along the line of battle, in the vanguard and in the rear, at the dawn of day and in the midnight hour, Satan hinders us. If we toil in the field, he seeks to break the ploughshare; if we build the wall, he labors to cast down the stones; if we would serve God in suffering or in conflict, everywhere Satan hinders us. He hinders us when we are first coming to Jesus Christ. Fierce conflicts we had with Satan when we first looked to the cross and lived. Satan is sure to hinder us when

we are earnest in prayer. He checks our importunity, and weakens our faith, in order that, if possible, we may miss the blessing. Nor is Satan less vigilant in obstructing Christian effort. There was never a revival of religion without a revival of his opposition. We are not alarmed because Satan hindereth us, for it is a proof that we are on the Lord's side, and are doing the Lord's work, and in His strength we shall win the victory, and triumph over our adversary.

Perseverance is the badge of true saints. The Christian life is not a *beginning* only in the ways of God, but also a *continuance* in the same as long as life lasts. *Satan* will make many a fierce attack on your perseverance; it will be the mark for all his arrows. He will strive to hinder you *in service*; he will insinuate that you are doing no good, and that you want rest. He will endeavor to make you weary of *suffering*. He will whisper, "Curse God, and die." Or he will attack your *steadfastness*: "What is the good of being so zealous? Be quiet, like the rest; sleep as do others, and let your lamp go out, as the other virgins do." Or he will assail your *doctrinal sentiments*: "Why do you hold to these denominational creeds? Sensible men are getting more liberal; they are removing the old landmarks; fall in with the times." Wear your shield, Christian, therefore, close upon your armor, and cry mightily unto God, that by His Spirit you may endure to the end.

JESUS PREACHING HIS FIRST SERMON.

(LUKE 4:16-21.)

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read.

"And there was delivered unto Him a book of the prophet Esaias. And when He had opened the book, He found the place where it was written,

"The Spirit of the Lord *is* upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord.

“And He closed the book, and He gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

“And He began to say unto them, This day is this scripture fulfilled in your ears.”

This unrivalled tutor used as His class-book the *best of books*. Although able to reveal fresh truth, He preferred to expound the old. He knew by His omniscience what was the most instructive way of teaching, and by turning at once to Moses and the prophets, He showed us that the surest road to wisdom is not speculation, reasoning, or reading human books, but meditation upon the Word of God. The readiest way to be spiritually rich in heavenly knowledge is to dig in this mine of diamonds, to gather pearls from this heavenly sea. When Jesus Himself sought to enrich others, He wrought in the quarry of Holy scripture.

The favored pair were led to consider *the best of subjects*, for Jesus spake of Jesus, and expounded the things concerning Himself. Here the diamond cut the diamond, and what could be more admirable? The Master of the House unlocked His own doors, conducted the guests to His table, and placed His own dainties upon it. He who hid the treasure in the field, Himself guided the searchers to it. Our Lord would naturally discourse upon the sweetest of topics, and He could find none sweeter than His own person and work: with an eye to these we should always search the Word. Oh, for grace to study the Bible with Jesus as both our teacher and our lesson!

The Savior was “a man of sorrows,” but every thoughtful mind has discovered the fact that down deep in His innermost soul He carried an inexhaustible treasury of refined and heavenly joy. Of all the human race, there was never a man who had a deeper, purer, or more abiding peace than our Lord Jesus Christ. “He was anointed with the oil of gladness above His fellows.” His vast benevolence must, from the very nature of things, have afforded Him the deepest possible delight, for benevolence is joy.

Believer, you can bear your testimony that Christ is *the only begotten of the Father*, as well as the first begotten from the dead. You can say, “He is divine to me, if He be human to all the world beside. He has done that for me which none but a God could do. He has subdued my stubborn will, melted a heart of adamant, opened gates of brass, and snapped bars of iron. He hath turned for me my mourning into laughter, and my desolation into joy; He hath led my captivity captive, and made my heart rejoice

with joy unspeakable and full of glory. Let others think as they will of Him, to me He must be the only begotten of the Father: blessed be His name. And He is *full of grace*. Ah! had He not been, I should never have been saved. He drew me when I struggled to escape from His grace; and when at last I came all trembling like a condemned culprit to His mercy-seat, He said, 'Thy sins, which are many, are all forgiven thee: be of good cheer.' And He is *full of truth*. True have His promises been; not one has failed. I bear witness that never servant had such a master as I have; never brother such a kinsman as He has been to me; never spouse such a husband as Christ has been to my soul; never sinner a better Savior; never mourner a better comforter than Christ hath been to my spirit. I want none beside Him. In life He is my life, and in death He shall be the death of death; in poverty Christ is my riches; in sickness He makes my bed; in darkness He is my star, and in brightness He is my sun; He is the manna of the camp in the wilderness, and He shall be the new corn of the host when they come to Canaan. Jesus is to me all grace and no wrath, all truth and no falsehood: and of truth and grace He is *full*, infinitely full."

Believer, do you recollect the day when *your* fetters fell off? Do you remember the place when Jesus met you, and said, "I have loved thee with an everlasting love; I have blotted out as a cloud thy transgressions, and as a thick cloud thy sins; they shall not be mentioned against thee any more forever"? Oh! what a sweet season is that when Jesus takes away the pain of sin! When the Lord first pardoned my sin, I was so joyous that I could scarce refrain from dancing. I thought on my road home from the house where I had been set at liberty, that I must tell the stones in the street the story of my deliverance. So full was my soul of joy, that I wanted to tell every snow-flake that was falling from heaven, of the wondrous love of Jesus, who had blotted out the sins of one of the chief of rebels. But it is not only at the commencement of the Christian life that believers have reason for song; as long as they live they discover cause to sing in the ways of the Lord, and their experience of His constant loving kindness leads them to say, "I will bless the Lord at all times: His praise shall continually be in my mouth." See to it, brother, that thou magnifyest the Lord *this day*.

"Long as we tread this desert land,
New mercies shall new songs demand."



THE SERMON ON THE MOUNT.



THE SERMON ON THE MOUNT.

(MATT. 5:9.)

"Blessed are the peacemakers, for they shall be called the children of God."

This is the seventh of the beatitudes: and seven was the number of perfection among the Hebrews. It may be that the Savior placed the peacemaker the seventh upon the list because He most nearly approaches the perfect man in Christ Jesus. He who would have perfect blessedness, so far as it can be enjoyed on earth, must attain to this seventh benediction, and become a peacemaker.

However peaceful we may be in this world, yet we shall be misrepresented and misunderstood; and no marvel, for even the Prince of Peace by His very peacefulness brought fire upon the earth. He himself, though He loved mankind, and did no ill, was "despised and rejected of men; a man of sorrows, and acquainted with grief." Lest, therefore, the peaceable in heart should be surprised when they meet with enemies, it is added in the following verse, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Thus the peacemakers are not only pronounced to be blessed, but they are compassed about with blessings.

Humiliation of soul always *brings a positive blessing with it*. If we empty our hearts of self, God will fill them with His love. He who desires close communion with Christ, should remember the word of the Lord, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Stoop if you would climb to heaven. Do we not say of Jesus, "He descended that He might ascend"? So must you. You must grow downwards, that you may grow upwards; for the sweetest fellowship with heaven is to be had by humble souls, and by them alone. God will deny no blessing to a thoroughly humbled spirit. "Blessed are the poor in spirit: for theirs is the kingdom of heaven," with all its riches and treasures. The whole exchequer of God shall be made over by deed of gift to the soul which is humble enough to be able to receive it without growing proud because of it. God blesses us all up to the full measure and extremity of what is safe for Him to do. If you do not get a blessing, it is because it is not safe for you to have one. If our heavenly Father were to let your unhumbled spirit win a victory in His holy war, you would pilfer the crown for yourself, and meeting with a fresh

enemy you would fall a victim; so that you are kept low for your own safety. When a man is sincerely humble, and never ventures to touch so much as a grain of the praise, there is scarcely any limit to what God will do for him. Humility makes us ready to be blessed by the God of all grace, and fits us to deal efficiently with our fellow-men. True humility is a flower which will adorn any garden. This is a sauce with which you may season every dish of life, and you will find an improvement in every case. Whether it be prayer or praise, whether it be work or suffering, the genuine salt of humility cannot be used in excess.

STRAIGHTWAY THEY FORSOOK THEIR NETS AND FOLLOWED HIM.

(MARK 1:16-18.)

"Now as He walked by the sea of Galilee, He saw Simon and Andrew, his brother, casting a net into the sea: for they were fishers.

"And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

"And straightway they forsook their nets, and followed Him."

When they heard the call of Jesus, Simon and Andrew obeyed at once without demur. If we would always, punctually and with resolute zeal, put in practice what we hear upon the spot, or at the first fit occasion, our attendance at the means of grace, and our reading of good books, could not fail to enrich us spiritually. He will not lose his loaf who has taken care at once to eat it; neither can he be deprived of the benefit of the doctrine who has already acted upon it. Most readers and hearers become moved so far as to purpose to amend; but, alas! the proposal is a blossom which has not been knit, and therefore no fruit comes of it; they wait, they waver, and then they forget, till, like the ponds in nights of frost, when the sun shines by day, they are only thawed in time to be frozen again. That fatal *tomorrow* is blood-red with the murder of fair resolutions; it is the slaughter-house of the innocents. We are very concerned that our book should not be fruitless, and therefore we pray that readers may not be readers only, but doers of the word. *The practice of truth is the most profitable reading of it.* Should the reader be impressed with

any duty while perusing these pages, let him hasten to fulfill it before the holy glow has departed from his soul, and let him leave his nets, and all that he has, sooner than be found rebellious to the Master's call. Do not give place to the Devil by delay! Haste while opportunity and quickening are in happy conjunction. Do not be caught in your own nets, but break the meshes of worldliness, and away where glory calls you. Happy is the writer who shall meet with readers resolved to carry out his teachings: his harvest shall be a hundred fold, and his Master shall have great honor. Would to God that such might be our reward upon these brief meditations and hurried hints. Grant it, O Lord, unto Thy servant!

THE ORDAINING OF THE TWELVE APOSTLES.

(MARK 3:13-15.)

"And He goeth up into a mountain, and calleth *unto Him* whom He would: and they came unto Him.

"And He ordained twelve, that they should be with Him, and that He might send them forth to preach,

"And to have power to heal sicknesses, and to cast out devils."
(LUKE 9:1-11.)

"Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

"And he sent them to preach the kingdom of God, and to heal the sick.

"And He said unto them, Take nothing for *your* journey, neither staves, nor script, neither bread, neither money; neither have two coats apiece.

"And whatsoever house ye enter into, there abide, and thence depart.

"And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

"And they departed, and went through the towns, preaching the gospel, and healing everywhere."

"Now Herod, the tetrarch, heard of all that was done by Him: and he was perplexed, because that it was said of some, that John was risen from the dead;

"And of some, that Elias had appeared ; and of others, that one of the old prophets was risen again.

"And Herod said, John have I beheaded ; but who is this of whom I hear such things ? And he desired to see Him.

"And the apostles, when they were returned, told Him all that they had done. And He took them, and went aside privately into a desert place, belonging to the city called Bethsaida.

"And the people, when they knew *it*, followed Him : and He received them, and spake unto them of the kingdom of God, and healed them that had need of healing."

See, Jesus, Thy disciples see,
The promised blessing give !
Met in Thy name, we look to Thee,
Expecting to receive.

Thee we expect, our faithful Lord,
Who in Thy name are joined ;
We wait, according to Thy word,
Thee in the midst to find.

With us Thou art assembled here,
But O Thyself reveal !
Son of the living God, appear !
Let us thy presence feel.

Breathe on us, Lord, in this our day,
And these dry bones shall live ;
Speak peace into our hearts, and say,
"The Holy Ghost receive."

Whom now we seek, O may we meet !
Jesus, the crucified,
Show us Thy bleeding hands and feet,
Thou who for us hast died.

Cause us the record to receive,
Speak, and the tokens show ;
"O be not faithless, but believe
In Me, who died for you !"



CHRIST'S ENTRY INTO JERUSALEM.



CHRIST'S ENTRY INTO JERUSALEM.

(LUKE 19:35-38.)

"And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

"And as He went, they spread their clothes in the way.

"And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

"Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

CORONATION.

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

Ye chosen seed of Israel's race,

Ye ransom'd from the fall,

Hail Him who saves you by His grace,

And crown Him Lord of all.

Sinners, whose love can ne'er forget

The wormwood and the gall,

Go, spread your trophies at His feet,

And crown Him Lord of all.

Let every kindred, every tribe,

On this terrestrial ball,

To Him all majesty ascribe,

And crown Him Lord of all.

O that with yonder sacred throng

We at His feet may fall;

We'll join the everlasting song,

And crown Him Lord of all.

NOT ASHAMED OF JESUS.

(MARK 8:38.)

“Whosoever therefore shall be ashamed of Me and of My words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels.”

Jesus, and shall it ever be
A mortal man ashamed of Thee,
Ashamed of Thee, whom angels praise,
Whose glory shines through endless days.

Ashamed of Jesus, sooner far
Let evening blush to own a star.
He sheds the beams of light divine
O'er this benighted soul of mine.

Ashamed of Jesus, just as soon
Let midnight be ashamed of noon.
'Tis midnight with my soul till He,
Bright Morning Star, bid darkness flee.

Ashamed of Jesus, that dear Friend
On whom my hopes of heaven depend?
No, when I blush be this my shame,
That I no more revere His name.

Ashamed of Jesus? Yes, I may
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

'Till then, nor is my boast in vain,
'Till then I boast a Savior slain,
And, oh, may this my glory be,
That Christ is not ashamed of me.



JESUS AND THE WOMAN OF SAMARIA.



JESUS AND THE WOMAN OF SAMARIA.

(JOHN 4:8-26.)

Journeying from Judea into Galilee, Jesus passed through Samaria, and, being weary, sat down alone at Jacob's well, His disciples having gone to the city (Sychar) to buy meat. A woman came forth from the city to draw water at the well, and Jesus said unto her,

"Give Me to drink. (For His disciples were gone away unto the city to buy meat.)

"Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water.

"The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

"Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again,

"But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up unto everlasting life.

"The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

"Jesus saith unto her, Go, call thy husband, and come hither.

"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

"For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

"The woman saith unto Him, Sir, I perceive that Thou art a prophet.

"Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

"Jesus saith unto her, Woman, believe Me, the hour cometh,

when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him.

"God *is* a Spirit: and they that worship Him must worship *Him* in spirit and in truth.

"The woman saith unto Him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things.

"Jesus saith unto her, I that speak unto thee am He."

This incident, so vividly and forcibly rendered by the evangelist, receives an exquisite setting in the picture before us, well suited in its poetic quality to the measured grace and dignity of the text. It is high noon, and the whole scene is bathed in meridian splendor. Stillness has crept over earth and sky, but the air vibrates with its fullness of warmth. A weary figure, with calm, unworldly countenance, sits at the well. Leaning upon its curb, a woman who has come forth from the city light-hearted enough even to converse with a Jew, lingers, arrested, subdued and sobered by the quickening force of His speech, for here is a stranger, who not only has told her all things she ever did, but has opened before her bright vistas of joy and holiness and peace.

THE FOUNTAIN OF LIVING WATERS.

A fountain of life and of grace

In Christ, our Redeemer, we see:

For us, who His offers embrace,

For all, it is open and free:

Jehovah, Himself, doth invite

To drink of His pleasures unknown:

The streams of immortal delight,

That flow from His heavenly throne.

As soon as in Him we believe,

By faith of His Spirit we take:

And, freely forgiven, receive

The mercy for Jesus' sake!

We gain a pure drop of His love;

The life of eternity know;

Angelical happiness prove,

And witness a heaven below.



A WOMAN ANOINTETH THE FEET OF JESUS.



A WOMAN ANOINTETH THE FEET OF JESUS.

(LUKE 7:36-48.)

"And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

"And behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

"And stood at His feet behind *Him* weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed *them* with ointment.

"Now when the Pharisee which had bidden Him, saw *it*, he spake within himself, saying, This man, if He were a prophet, would have known who, and what manner of woman *this is* that toucheth Him: for she is a sinner.

"And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

"And He turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest Me no water for My feet; but she hath washed My feet with tears, and wiped *them* with the hairs of her head.

"Thou gavest Me no kiss: but this woman, since the time I came in, hath not ceased to kiss My feet.

"Mine head with oil thou didst not anoint: but this woman hath anointed My feet with ointment.

Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

"And He said unto her, Thy sins are forgiven."

THE BOX OF SPIKENARD.

She loved her Savior, and to Him
Her costliest present brought;
To crown His head, or grace His name,
No gift too rare she thought.

So let the Savior be adored,
And not the poor despised;
Give to the hungry from your hoard,
But all, give all to Christ.

Go, clothe the naked, lead the blind,
Give to the weary rest;
For sorrow's children comfort find,
And help for all distressed;

But give to Christ alone thy heart,
Thy faith, thy love supreme;
Then for His sake thine alms impart,
And so give all to Him.

WILLIAM CUTTER.

Behold one of the great Physician's mightiest arts: He has power to forgive sin! While here He lived below, before the ransom had been paid, before the blood had been literally sprinkled on the mercy-seat, He had power to forgive sin. Hath He not power to do it now that He hath died? What power must dwell in Him who to the utmost farthing has faithfully discharged the debts of His people! He has boundless power now that He has finished transgression and made an end of sin. If ye doubt it, see Him rising from the dead! Behold Him in ascending splendor raised to the right hand of God! Hear Him pleading before the eternal Father, pointing to His wounds, urging the merit of His sacred passion! What power to forgive is here! "He hath ascended on high, and received gifts for men." "He is exalted on high to give repentance and remission of sins." The most crimson sins are removed by the crimson of His blood.

Jesus, Master, hear my cry;
Save me, heal me with a word;
Fainting at Thy feet I lie,
Thou my whispered plaint hast heard.



"SUFFER LITTLE CHILDREN TO COME UNTO ME."



SUFFER LITTLE CHILDREN TO COME UNTO ME.

(MARK 10:13-16.)

See, Israel's gentle Shepherd stands
With all-engaging charms;
Hark, how He calls the tender lambs,
And folds them in His arms.

Permit them to approach, he cries,
Nor scorn their humble name;
For 'twas to bless such souls as these
The Lord of angels came.

We bring them, Lord, in thankful hands,
And yield them up to Thee;
Joyful that we ourselves are Thine,
Thine let our offspring be.

"And they brought young children to Him, that He should touch them; and *His* disciples rebuked those that brought *them*.

"But when Jesus saw *it*, He was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

"And He took them up in His arms, and put *His* hands upon them, and blessed them."

I think, when I read that sweet story of old,
When Jesus was here among men,
How He call'd little children, as lambs to His fold,
I should like to have been with Him then.

I wish that His hands had been placed on my head,
That His arms had been thrown around me,
That I might have seen His kind look when He said,
"Let the little ones come unto Me."

Yet still to His footstool in prayer I may go,
 And ask for a share in His love;
 And if I thus earnestly seek Him below,
 I shall see Him and hear Him above.

In that beautiful place He has gone to prepare
 For all who are wash'd and forgiven;
 And many dear children are gathering there,
 "For of such is the kingdom of heaven."

CHRIST TEACHETH NICODEMUS THE NECESSITY OF REDEMPTION.

(JOHN 3:3-6.)

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

"Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Regeneration is a subject which lies at the very basis of salvation, and we should be very diligent to take heed that we really are "born again," for there are many who fancy they are, who are not. Be assured that the name of a Christian is not the nature of a Christian; and that being born in a Christian land, and being recognized as professing the Christian religion, is of no avail whatever, unless there be something more added to it—the being "born again" by the power of the Holy Spirit. To be "born again" is a matter so *mysterious*, that human words cannot describe it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Nevertheless, it is a change which is *known and felt*; known by the works of holiness, and felt by a gracious experience. This great work is *supernatural*. It is not an operation which a man performs for himself: a new

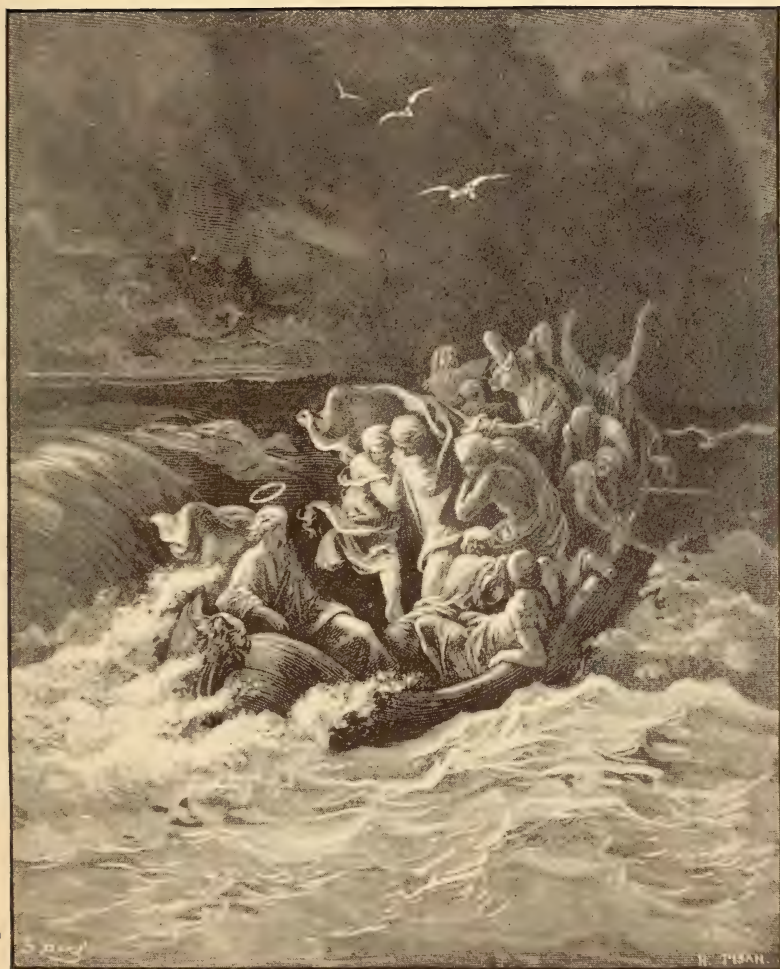
principle is infused, which works in the heart, renews the soul, and affects the entire man. It is not a change of my name, but a renewal of my nature, so that I am not the man I used to be, but a new man in Christ Jesus. To wash and dress a corpse is a far different thing from making it alive: a man can do the one, God alone can do the other. If you have, then, been "born again," your acknowledgement will be, "O Lord Jesus, the everlasting Father, Thou art my spiritual Parent; unless Thy Spirit had breathed into me the breath of a new, holy, and spiritual life, I had been to this day 'dead in trespasses and sins.' My heavenly life is wholly derived from Thee, to Thee I ascribe it. 'My life is hid with Christ in God.' It is no longer I who live, but Christ who liveth in me." May the Lord enable us to be well assured on this vital point, for to be unregenerate is to be unsaved, unpardoned, without God, and without hope.

A BRUISED REED SHALL HE NOT BREAK, AND SMOKING FLAX SHALL HE NOT QUENCH.

(MATT. 12:20.)

What is weaker than the bruised reed or the smoking flax? A *reed* that groweth in the fen or marsh, let but the wild duck light upon it, and it snaps; let but the foot of man brush against it, and it is bruised and broken; every wind that flits across the river moves it to and fro. You can conceive of nothing more frail or brittle, or whose existence is more in jeopardy, than a bruised reed. Then look at the smoking flax—what is it? It has a spark within it, it is true, but it is almost smothered; an infant's breath might blow it out; nothing has a more precarious existence than its flame. *Weak things* are here described, yet Jesus says of them, "The smoking flax I will not quench; the bruised reed I will not break." Some of God's children are made strong to do mighty works for Him; God has His Samsons here and there, who can pull up Gaza's gates, and carry them to the top of the hill; He has a few mighties who are lion-like men, but the majority of His people are a timid, trembling race. They are like starlings, frightened at every passer-by; a little fearful flock. If temptation comes, they are taken like birds in a snare; if trial threatens, they are ready to faint; their frail skiff is tossed

up and down by every wave, they are drifted along like a sea-bird on the crest of the billows—weak things, without strength, without wisdom, without foresight. Yet, weak as they are, and *because* they are so weak, they have this promise made specially to them. Herein is grace and graciousness! Herein is love and loving kindness! How it opens to us the compassion of Jesus—so gentle, tender, considerate! We need never shrink back from *His* touch. We need never fear a harsh word from *Him*; though He might well chide us for our weakness, He rebuketh not. Bruised reeds shall have no blows from Him, and the smoking flax no damping frowns.



JESUS STILLING THE TEMPEST.



JESUS STILLING THE TEMPEST.

(MATT. 4:39-40.)

“And He arose, and rebuked the wind, and said unto the sea, Peace, be still, and the wind ceased, and there was a great calm.

“And He said unto them, Why are ye so fearful? how is it that ye have no faith?”

Jesus was the Lord High Admiral of the sea that night, and His presence preserved the whole convoy. It is well to sail with Jesus, even though it be in a little ship. When we sail in Christ's company, we may not make sure of fair weather, for great storms may toss the vessel which carries the Lord Himself, and we must not expect to find the sea less boisterous around our little boat. If we go with Jesus we must be content to fare as He fares; and when the waves are rough to Him, they will be rough to us. It is by tempest and tossing that we shall come to land, as He did before us.

When the storm swept over Galilee's dark lake, all faces gathered blackness, and all hearts dreaded shipwreck. When all creature-help was useless, the slumbering Savior arose, and with a word transformed the riot of the tempest into the deep quiet of a calm; then were the little vessels at rest, as well as that which carried the Lord. Jesus is the star of the sea; and though there be sorrow upon the sea, when Jesus is on it there is joy, too. May our hearts make Jesus their anchor, their rudder, their lighthouse, their lifeboat, and their harbor. His Church is the Admiral's flagship; let us attend her movements, and cheer her officers with our presence. He Himself is the great attraction; let us follow ever in His wake, mark His signals, steer by His chart, and never fear while He is within hail. Not one ship in the convoy shall suffer wreck; the great Commodore will steer every bark in safety to the desired haven. By faith we will slip our cable for another day's cruise, and sail forth with Jesus into a sea of tribulation. Winds and waves will not spare us, but they all obey Him; and, therefore, whatever squalls may occur without, faith shall feel a blessed calm within. He is ever in the centre of the weather-beaten company; let us rejoice in Him. His vessel has reached the haven, and so shall ours.

The Lord Himself will keep
His people safe from harm ;
Will hold the helm and guide the ship
With His almighty arm.

Then let the tempest roar,
The billows heave and swell.
We trust to reach the peaceful shore,
Where all the ransomed dwell.

Little know we what sorrow may be upon the sea at this moment. We are safe in our quiet chamber, but far away on the salt sea the hurricane may be cruelly seeking for the lives of men. Hear how the death fiends howl among the cordage ; how every timber starts as the waves beat like battering-rams upon the vessel ! God help you, poor, drenched, and wearied ones ! My prayer goes up to the great Lord of sea and land, that He will make the storm a calm, and bring you to your desired haven ! Nor ought I to offer prayer alone ; I should try to benefit those hardy men who risk their lives so constantly. Have I ever done anything for them ? What can I do ? How often does the boisterous sea swallow up the mariner ! Thousands of corpses lie where pearls lie deep. There is death-sorrow on the sea, which is echoed in the long wail of widows and orphans. The salt of the sea is in many eyes of mothers and wives. Remorseless billows, ye have devoured the love of women and the stay of households. What a resurrection shall there be from the caverns of the deep when the sea gives up her dead ! Till then there will be sorrow on the sea. As if in sympathy with the woes of earth, the sea is forever fretting along a thousand shores, wailing with a sorrowful cry like her own birds, booming with a hollow crash of unrest, raving with uproarious discontent, chafing with hoarse wrath, or jangling with the voices of ten thousand murmuring pebbles. The roar of the sea may be joyous to a rejoicing spirit, but to the son of sorrow the wide, wide ocean is even more forlorn than the wide, wide world. This is not our rest, and the restless billows tell us so. There is a land where there is no more sea—our faces are steadfastly set towards it ; we are going to the place of which the Lord hath spoken. Till then, we cast our sorrows on the Lord, who trod the sea of old, and who maketh a way for His people through the depths thereof.



SAINT PETER WALKS ON THE SEA.



SAINT PETER WALKS ON THE SEA.

(MATT. 14:28-31.)

"And Peter answered Him and said, Lord, if it be Thou, bid me come unto Thee on the water.

"And He said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.

"But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying, Lord, save me.

"And immediately Jesus stretched forth *His* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

Sinking times are praying times with the Lord's servants. Peter neglected prayer at starting upon his venturous journey, but when he began to sink his danger made him a suppliant, and his cry, though late, was not too late. In our hours of bodily pain and mental anguish, we find ourselves as naturally driven to prayer as the wreck is driven upon the shore by the waves. The fox hies to its hole for protection; the bird flies to the wood for shelter; and even so the tried believer hastens to the mercy-seat for safety. Heaven's great harbor of refuge is All-prayer; thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on, it is wise for us to make for it with all sail.

The billows swell, the winds are high,
Clouds overcast my wintry sky;
Out of the depths to Thee I call;
My fears are great, my strength is small.

O Lord, the pilot's part perform,
And guide and guard me through the storm;
Defend me from each threatening ill;
Control the waves; say, "Peace! be still."

Amidst the roaring of the sea,
My soul still hangs her hopes on Thee;
Thy constant love, Thy faithful care,
Is all that saves me from despair.

Though tempest-tossed, and half a wreck,
My Savior through the floods I seek;
Let neither winds nor stormy main
Force back my shattered bark again.

Behold the superlative liberality of the Lord Jesus, for He hath given us His all. He hath emptied all His estate into the coffers of the church, and hath all things common with His redeemed. There is not one room in His house the key of which He will withhold from His people. He gives them full liberty to take all that He hath to be their own; He loves them to make free with His treasure, and appropriate as much as they can possibly carry. The boundless fulness of His all-sufficiency is as free to the believer as the air he breathes. Christ hath put the flagon of His love and grace to the believer's lips, and bidden him drink on forever; for could he drain it, he is welcome to do so, and as he cannot exhaust it, he is bidden to drink abundantly, for it is all his own. What truer proof of fellowship can heaven or earth afford?

When I stand before the throne,
Dressed in beauty not my own;
When I see Thee as Thou art,
Love Thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe.



"I AM THE GOOD SHEPHERD."



I AM THE GOOD SHEPHERD.

(JOHN 10:11.)

"I am the good shepherd : the good shepherd giveth His life for the sheep."

"My sheep hear My voice, and I know them, and they follow Me." Christ appears as a shepherd to His own sheep, not to others. As soon as He appears, His own sheep perceive Him—they trust Him, they are prepared to follow Him; He knows them, and they know Him—there is a mutual knowledge—there is a constant connection between them. Thus the one mark, the sure mark, the infallible mark of regeneration and adoption is a hearty faith in the appointed Redeemer. Reader, are you in doubt, are you uncertain whether you bear the secret mark of God's children? Then let not an hour pass over your head till you have said, "Search me, O God, and know my heart." Trifle not here, I adjure you! If you must trifle anywhere, let it be about some secondary matter; your health, if you will, or the title deeds of your estate; but about your soul, your never-dying soul, and its eternal destinies, I beseech you be in earnest. Make sure work for eternity.

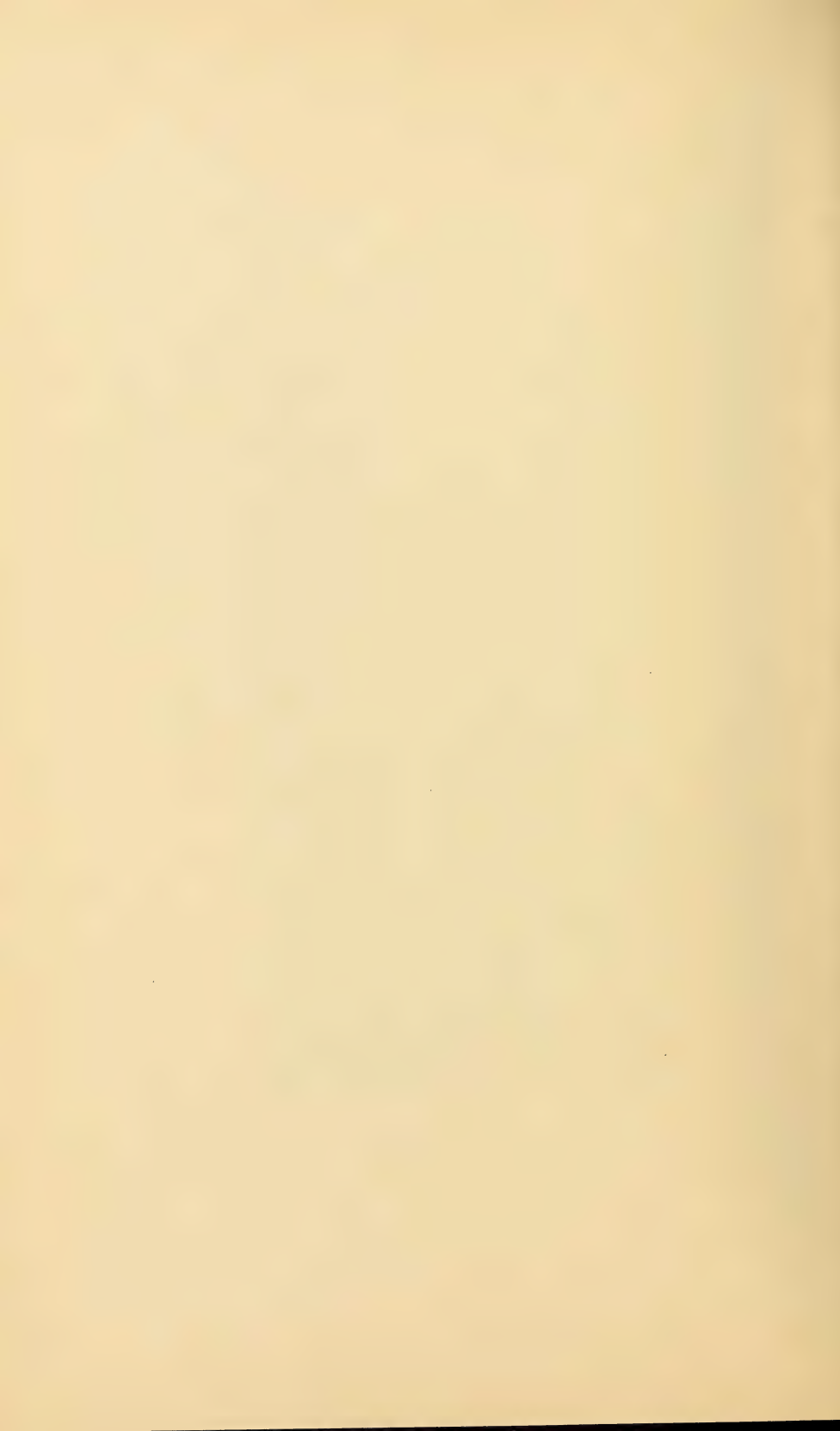
"I give unto My sheep eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father which gave them Me is greater than all, and no man is able to pluck them out of My Father's hand." Where were the doctrines of grace? They would be all disproved if one child of God should perish. Where were the veracity of God, His honor, His power, His grace, His covenant, His oath, if any of those for whom Christ has died, and who have put their trust in Him, should nevertheless be cast away? Banish those unbelieving fears which so dishonor God. Arise, shake thyself from the dust, and put on thy beautiful garments. Remember it is sinful to doubt His Word wherein He has promised thee that thou shalt never perish. Let the eternal life within thee express itself in confident rejoicing.

The gospel bears my spirit up :
A faithful and unchanging God
Lays the foundation for my hope
In oaths, and promises, and blood.

We should follow our Lord as unhesitatingly as sheep follow their shepherd, for *He has a right to lead us wherever He pleases*. We are not our own. We are bought with a price—let us recognize the rights of the redeeming blood. The soldier follows his captain, the servant obeys his master; much more must we follow our Redeemer, to whom we are a purchased possession. We are not true to our profession of being Christians if we question the bidding of our Leader and Commander. Submission is our duty, cavilling is our folly. Often might our Lord say to us as to Peter, “What is that to thee? follow thou Me.” Wherever Jesus may lead us, *He goes before us*. If we know not where we go, we know *with whom* we go. With such a companion, who will dread the perils of the road? The journey may be long, but His everlasting arms will carry us to the end. The presence of Jesus is the assurance of eternal salvation; because He lives, we shall live also. We should follow Christ in simplicity and faith, because *the paths in which He leads us all end in glory and immortality*. It is true that they may not be *smooth paths*—they may be covered with sharp, flinty trials; but they lead to the “city which hath foundations, whose builder and maker is God.” “All the paths of the Lord are mercy and truth unto such as keep His covenant.” Let us put full trust in our Leader, since we know that, come prosperity or adversity, sickness or health, popularity or contempt, His purpose shall be worked out, and that purpose shall be pure, unmingled good to every heir of mercy.



"IF ANY MAN HEAR MY VOICE AND OPEN THE DOOR,
I WILL COME IN TO HIM."



IF ANY MAN HEAR MY VOICE, AND OPEN THE DOOR,
I WILL COME IN TO HIM.

(REV. 3:20, 21.)

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

Dear reader, what is your desire this evening? Is it set upon heavenly things? Do you long to enjoy the high doctrine of eternal love? Do you desire liberty in very close communion with God? Do you aspire to know the heights, and depths, and lengths, and breadths? Then you must draw near to Jesus; you must get clear sight of Him and His preciousness and completeness; you must view Him in His work, in His offices, in His person. He who understands Christ, receives an anointing from the Holy One, by which He knows all things. Christ is the great master-key of all the chambers of God; there is no treasure-house of God which will not open and yield up all its wealth to the soul that lives near to Jesus. Are you saying, "O that He would dwell in my bosom"? "Would that He would make my heart His dwelling-place forever"? Open the door, beloved, and He will come into your souls. He has long been knocking, and all with this object, that He may sup with you, and you with Him. *He sups with you* because you find the house or the heart, and *you with Him* because He brings the provision. He could not sup with you if it were not in your heart, you finding the house; nor could you sup with Him, for you have a bare cupboard, if He did not bring the provision with Him. Fling wide, then, the portals of your soul. He will come with that love which you long to feel; He will come with that joy into which you cannot work your poor depressed spirit; He will bring the peace which now you have not; He will come with His flagons of wine and sweet apples of love, and cheer you till you have no other sickness but that of "love o'erpowering, love divine." Only open the door to Him, drive out His enemies, give Him the keys of your heart, and He will dwell there forever. Oh, wondrous love, that brings such a guest to dwell in such a heart!

THOU SHALT LOVE THY NEIGHBOR.

(MATT. 5:43-45.)

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy:

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven."

Take heed that thou love thy neighbor even though he be in rags, or sunken in the depths of poverty. But, perhaps, you say, "I cannot love my neighbors, because for all I do they return ingratitude and contempt." So much the more room for the heroism of love. Wouldst thou be a feather-bed warrior, instead of bearing the rough fight of love? He who dares the most, shall win the most; and if rough be thy path of love, tread it boldly, still loving thy neighbors through thick and thin. Heap coals of fire on their heads; and if they be hard to please, seek not to please *them*, but to please *thy Master*; and remember, if *they* spurn thy love, thy Master hath not spurned it, and thy deed is as acceptable to Him as if it had been acceptable to them. Love thy neighbor, for in so doing thou art following in the footsteps of Christ.

SEARCH THE SCRIPTURES.

(JOHN 5:39.)

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

The Greek word here rendered *search* signifies a strict, close, diligent, curious search, such as men make when they are seeking gold, or hunters when they are in earnest after game. We must not rest content with having given a superficial reading to a chapter or two, but with the candle of the Spirit we must deliberately seek out the hidden meaning of the Word. Holy Scripture *requires searching*—much of it can only be learned by careful study. There is milk for babes, but also meat for strong men. The

rabbis wisely say that a mountain of matter hangs upon every word, yea, upon every tittle of Scripture. Tertullian exclaims, "I adore the fulness of the Scriptures." No man who merely skims the Book of God can profit thereby; we must dig and mine until we obtain the hid treasure. The door of the Word only opens to the key of diligence. The Scriptures *claim searching*. They are the writings of God, bearing the divine stamp and imprimatur—who shall dare to treat them with levity? He who despises them despises the God who wrote them. God forbid that any of us should leave our Bibles to become swift witnesses against us in the great day of account. The Word of God *will repay searching*. God does not bid us sift a mountain of chaff with here and there a grain of wheat in it, but the Bible is winnowed corn—we have but to open the granary door and find it. Scripture grows upon the student. It is full of surprises. Under the teaching of the Holy Spirit, to the searching eye it glows with splendor of revelation, like a vast temple paved with wrought gold, and roofed with rubies, emeralds, and all manner of gems. No merchandise like the merchandise of Scripture truth. Lastly, *the Scriptures reveal Jesus*: "They are they which testify of Me."

As all the rivers run into the sea, so all delights center in our Beloved. The glances of His eyes outshine the sun: the beauties of His face are fairer than the choicest flowers: no fragrance is like the breath of His mouth. Gems of the mine, and pearls from the sea, are worthless things when measured by His preciousness. Peter tells us that Jesus is precious, but he did not and could not tell us *how* precious, nor could any of us compute the value of God's unspeakable gift.

What a howling wilderness is this world without our Lord! If once He hideth Himself from us, withered are the flowers of our garden; our pleasant fruits decay; the birds suspend their songs, and a tempest overturns our hopes. All earth's candles cannot make daylight if the Sun of Righteousness be eclipsed. He is the soul of our soul, the light of our light, the life of our life.

O for a heart to praise my God,
 A heart from sin set free,
 A heart that always feels Thy blood
 So freely spilt for me!

A heart resigned, submissive, meek,
 My dear Redeemer's throne,
 Where only Christ is heard to speak,
 Where Jesus reigns alone.





"COME UNTO ME."



COME UNTO ME.

(MATTHEW 11:28.)

The cry of the Christian religion is the gentle word, "Come." The Jewish law harshly said, "Go, take heed unto thy steps as to the path in which thou shalt walk. Break the commandments, and thou shalt perish; keep them, and thou shalt live." The law was a dispensation of terror, which drove men before it as with a scourge; the gospel draws with bands of love. Jesus is the good Shepherd going before His sheep, bidding them follow Him, and ever leading them onward with the sweet word, "Come." The law repels; the gospel attracts. The law shows the distance which there is between God and man; the gospel bridges that awful chasm, and brings the sinner across it.

From the first moment of your spiritual life until you are ushered into glory, the language of Christ to you will be, "*Come, come* unto Me." As a mother puts out her finger to her little child, and woos it to walk by saying, "Come," even so does Jesus. He will always be ahead of you, bidding you follow Him as the soldier follows his captain. He will always go before you to pave your way, and clear your path, and you shall hear His animating voice calling you after Him all through life; while in the solemn hour of death, His sweet words with which He shall usher you into the heavenly world shall be—"Come, ye blessed of my Father."

Nay, further, this is not only Christ's cry to you, but, if you be a believer, this is your cry to Christ—"Come! come!" You will be longing for His second advent; you will be saying, "Come quickly; even so, come Lord Jesus." You will be panting for nearer and closer communion with Him. As His voice to you is, "Come," your response to Him will be, "Come, Lord, and abide with me. Come, and occupy alone the throne of my heart; reign there without a rival, and consecrate me entirely to Thy service."

Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

Just as I am, and waiting not,
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come.

JESUS SAID, "REMEMBER ME."

Jesus says to us, "Remember Me;" and our response is, "We will remember Thy love." We *will* remember Thy love and its matchless history. It is ancient as the glory which Thou hadst with the Father before the world was. We remember, O Jesus, Thine eternal love when Thou didst become our Surety, and espouse us as Thy betrothed. We remember the love which suggested the sacrifice of Thyself, the love which, until the fullness of time, mused over that sacrifice, and longed for the hour wherof in the volume of the book it was written of Thee, "Lo, I come." We remember Thy love, O Jesus! as it was manifest to us in Thy holy life, from the manger of Bethlehem to the garden of Gethsemane. We track Thee from the cradle to the grave—for every word and deed of Thine was love,—and we rejoice in Thy love, which death did not exhaust; Thy love which shone resplendent in Thy resurrection. We remember that burning fire of love which will never let Thee hold Thy peace until Thy chosen ones be all safely housed, until Zion be glorified, and Jerusalem settled on her everlasting foundations of light and love in heaven.

GRATEFUL REMEMBRANCE.

According to Thy gracious word,
In meek humility,
This will I do, my dying Lord—
I will remember Thee.

Thy body, broken for my sake,
My bread from heaven shall be:
Thy testamental cup I take,
And thus remember Thee.

Gethsemane can I forget?
Or there Thy conflict see,
Thine agony and bloody sweat,
And not remember thee?

When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my Sacrifice,
I must remember Thee!

Remember Thee and all Thy pains,
And all Thy love to me;
Yea, while a breath, a pulse remains,
Will I remember Thee.

And when these failing lips grow dumb,
And mind and mem'ry flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.

It seems, then, that Christians may forget Christ. There could be no need for this loving exhortation, if there were not a fearful supposition that our memories might prove treacherous. Nor is this a bare supposition; it is, alas! too well confirmed in our experience, not as a possibility, but as a lamentable fact. It appears almost impossible that those who have been redeemed by the blood of the dying Lamb, and loved with an everlasting love by the eternal Son of God, should forget that gracious Savior; but, if startling to the ear, it is, alas! too apparent to the eye to allow us to deny the crime. Forget Him who never forgot us! Forget Him who poured His blood forth for our sins! Forget Him who loved us ven to the death! Can it be possible? Yes, it is not only possible, but conscience confesses that it is too sadly a fault with all of us, that we suffer Him to be as a wayfaring man tarrying but for a night. He whom we should make the abiding tenant of our memories is but a visitor therein. The cross where one would think that memory would linger, and unmindfulness would be an unknown intruder, is desecrated by the feet of forgetfulness. Does not your conscience say that this is true? Do you not find yourselves forgetful of Jesus? Some creature steals away your heart, and you are unmindful of Him

upon whom your affection ought to be set. Some earthly business engrosses your attention when you should fix your eye steadily upon the cross. It is the incessant turmoil of the world, the constant attraction of earthly things, which takes away the soul from Christ. While memory too well preserves a poisonous weed, it suffereth the rose of Sharon to wither. Let us charge ourselves to bind a heavenly forget-me-not about our hearts for Jesus our Beloved, and whatever else we let slip, let us hold fast to Him.

REMEMBER ME.

O Thou from whom all goodness flows,
I lift my soul to Thee;
In all my sorrows, conflicts, woes,
O Lord, remember me.

If for thy sake, upon my name
Reproach and shame shall be,
I'll hail reproach and welcome shame;
O Lord, remember me.

When worn with pain, disease and grief,
This feeble body see;
Grant patience, rest and kind relief;
O Lord, remember me.

When, in the solemn hour of death,
I wait Thy just decree,
Be this the prayer of my last breath, —
O Lord, remember me.

And when before Thy throne I stand,
And lift my soul to Thee,
Then, with the saints at Thy right hand,
O Lord, remember me.



"THE TREES OF THE LORD ARE FULL OF SAP."



THE TREES OF THE LORD ARE FULL OF SAP.

(PSALM 104:16.)

Without sap the tree cannot flourish, or even exist. *Vitality* is essential to a Christian. There must be *life*—a vital principle infused into us by God the Holy Ghost—or we cannot be trees of the Lord. The mere name of being a Christian is but a dead thing; we must be filled with the spirit of divine life. This life is *mysterious*. We do not understand the circulation of the sap—by what force it rises, and by what power it descends again. So the life within us is a sacred mystery. Regeneration is wrought by the Holy Ghost entering into man and becoming man's life; and this divine life in a believer afterwards feeds upon the flesh and blood of Christ, and is thus sustained by divine food; but whence it cometh and whither it goeth, who shall explain to us? What a *secret* thing the sap is! The roots go searching through the soil with their little spongioles, but we cannot see them suck out the various gases, or transmute the mineral into the vegetable: this work is done down in the dark. Our root is Christ Jesus, and our life is hid in Him: this is the secret of the Lord. The radix of the Christian life is as secret as the life itself. How *permanently active* is the sap in the cedar! In the Christian, the divine life is always full of energy—not always in fruit-bearing but in inward operations. The believer's *graces* are not every one of them in constant motion, but his *life* never ceases to palpitate within. He is not always working for God, but his heart is always living upon Him. As the sap *manifests itself in producing the foliage and fruit of the tree*, so with a truly healthy Christian; his grace is externally manifested in his walk and conversation. If you talk with him, he cannot help speaking about Jesus. If you notice his actions, you will see that he has been with Jesus. He has so much sap within, that it must fill his conduct and conversation with life.

How did you begin to bear fruit. It was when you came to Jesus and cast yourself on His great atonement, and rested on His finished righteousness. Ah, what fruit you had then! Do you remember those early days? Then, indeed the vine flourished, the tender grapes appeared, the pomegranates budded forth, and the beds of spices gave forth their smell. Have you declined since

then? If you have, we charge you to remember that time of love, and repent, and do thy first works. *Be most in those engagements which you have experimentally proved to draw you nearest to Christ*, because it is from Him that all your fruits proceed. Any holy exercise which will bring you to Him will help you to bear fruit. The sun is, no doubt, a great worker in fruit-creating among the trees of the orchard; and Jesus is still more so among the trees of His garden of grace. When have you been the most fruitless? Has not it been when you have lived farthest from the Lord Jesus Christ, when you have slackened in prayer, when you have departed from the simplicity of your faith, when your graces have engrossed your attention instead of your Lord, when you have said, "My mountain standeth firm; I shall never be moved;" and have forgotten where your strength dwells—has it not been *then* that your fruit has ceased? Some of us have been taught that we have nothing out of Christ, by terrible abasements of heart before the Lord; and when we have seen the utter barrenness and death of all creature power, we have cried in anguish, "From Him all my fruit must be found, for no fruit can ever come from me." We are taught, by past experience, that the more simply we depend upon the grace of God in Christ, and wait upon the Holy Spirit, the more we shall bring forth fruit unto God. Oh, to trust Jesus for fruit as well as for life!

GOD IS MY BANKER.

I had rather have God for my banker than all the Rockefellers, Carnegies and Morgans. My Lord never fails to honor His promises; and when we bring them to His throne, He never sends them back unanswered. Therefore I will wait only at His door, for He ever opens it with the hand of munificent grace. At this hour I will try Him anew. But we have "expectations" beyond this life. We shall die soon; and then our "expectation is from Him." Do we not expect that when we lie upon the bed of sickness He will send angels to carry us to His bosom? We believe that when the pulse is faint, and the heart heaves heavily, some angelic messenger shall stand and look with loving eyes upon us and whisper, "Sister spirit, come away!" As we approach the heavenly gate, we expect to hear the welcome invitation, "Come, ye blessed of my Father, inherit the kingdom prepared

for you from the foundation of the world." We are expecting harps of gold and crowns of glory; we are hoping soon to be amongst the multitude of shining ones before the throne; we are looking forward and longing for the time when we shall be like our glorious Lord—for "we shall see Him as He is."

If God had willed it, each of us might have entered heaven at the moment of conversion. It was not absolutely necessary for our preparation for immortality that we should tarry here. It is possible for a man to be taken to heaven, and to be found meet to be a partaker of the inheritance of the saints of light, though he has but just believed in Jesus. It is true that our sanctification is a long and continued process, and we shall not be perfected till we lay aside our bodies and enter within the veil; but nevertheless, had the Lord so willed it, He might have changed us from imperfection to perfection, and have taken us to heaven at once. Why then are we here? Would God keep His children out of paradise a single moment longer than was necessary? Why is the army of the living God still on the battlefield, when one charge might give them the victory? Why are His children still wandering hither and thither through a maze, when a solitary word from His lips would bring them into the center of their hopes in heaven? The answer is—they are here that they may "*live unto the Lord*," and may bring others to know His love. We remain on earth as sowers to scatter good seed; as ploughmen to break up the fallow ground; as heralds publishing salvation. We are here as the "salt of the earth," to be a blessing to the world. We are here to glorify Christ in our daily life. We are here as workers for Him, and as "workers together with Him." Let us see that our life answereth its end. Let us live earnest, useful, holy lives, to "the praise of the glory of His grace." Meanwhile we long to be with Him, and daily sing—

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

JESUS GOES UP TO JERUSALEM.

(JOHN 2:12, 13.)

"After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples ; and they continued there not many days.

"And the Jews' passover was at hand, and Jesus went up to Jerusalem."

Jesus, the Redeemer, is altogether ours, and ours forever. All the *offices* of Christ are held on our behalf. He is king for us, priest for us, and prophet for us. He bequeathed us His manger, from which to learn how God came down to man ; and His cross to teach us how man may go up to God. All His thoughts, emotions, actions, utterances, miracles, and intercessions, were for us. He trod the road of sorrow on our behalf, and hath made over to us as His heavenly legacy the full results of all the labors of His life.

God's promises were never meant to be thrown aside as waste paper ; He intended that they should be used. God's gold is not miser's money, but is minted to be traded with. Nothing pleases our Lord better than to see His promises put in circulation ; He loves to see His children bring them up to Him, and say, "Lord, do as Thou hast said." We glorify God when we plead His promises. Do you think that God will be any the poorer for giving you the riches He has promised ? Do you dream that He will be any the less holy for giving holiness to you ? Do you imagine He will be any the less pure for washing you from your sins ? He has said, "Come, now, and let us reason together, said the Lord : though your sins be as scarlet, they shall be as white as snow : though they be red like crimson, they shall be as wool." Faith lays hold upon the promise of pardon, and it does not delay, saying, "This is a precious promise ; I wonder if it be true ?" but it goes straight to the throne with it, and pleads, "Lord, here is the promise. 'Do as Thou hast said.' " Our Lord replies, "Be it unto thee even as thou wilt." When a Christian grasps a promise, if he do not take it to God, he dishonors Him ; but when he hastens to the throne of grace, and cries, "Lord, I have nothing to recommend me but this, 'Thou hast said it,' " then his desire shall be granted. Our heavenly Banker delights to cash His own notes. Never let the promise rust. Draw the word of promise out of its scabbard, and use it with holy violence.



"I AM THE VINE, AND YE ARE THE BRANCHES."



I AM THE VINE; YE ARE THE BRANCHES.

(JOHN 15:1, 2, 5, 6, 7.)

"I am the true vine, and my Father is the husbandman.

"Every branch in me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit.

"I am the vine, ye *are* the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing.

"If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

Our blessed Jesus, as God, is omniscient, omnipresent, omnipotent. Will it not console you to know that all these great and glorious attributes are altogether yours? Has He power? That power is yours to support and strengthen you, to overcome your enemies, and to preserve you even to the end. Has He love? Well, there is not a drop of love in His heart which is not yours. You may dive into the immense ocean of His love, and you may say of it all, "It is mine." Hath He justice? It may seem a stern attribute, but even that is yours; for He will, by His justice, see to it, that all which is promised to you in the covenant of grace, shall be most certainly secured to you. And all that He has as *perfect man* is yours. As a perfect man the Father's delight was upon Him. He stood accepted by the Most High. O believer, God's acceptance of Christ is thine acceptance; for knowest thou not that the love which the Father set on a perfect Christ, He sets on thee *now*? For all that Christ did is thine. That perfect righteousness which Jesus wrought out, when through His stainless life He kept the law and made it honorable, is thine, and is imputed to thee. Christ is in the covenant.

My God, I am thine—what a comfort divine!
 What a blessing to know that the Savior is mine!
 In the heavenly Lamb thrice happy I am,
 And my heart it doth dance at the sound of His name.

AND YE SHALL BE WITNESSES UNTO ME.

(JOHN 1:7-8, 15.)

"The same came for a witness, to bear witness of the light, that all men through Him might believe.

"He was not that Light, but *was sent* to bear witness of that Light.

"John bare witness of Him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me."

In order to learn how to discharge your duty as a witness for Christ, look at His example. He is always witnessing; by the well of Samaria, or in the Temple of Jerusalem; by the lake of Gennesaret, or on the mountain's brow. He is witnessing night and day; His mighty prayers are as vocal to God as His daily services. He witnesses under all circumstances; scribes and Pharisees cannot shut his mouth; even before Pilate He witnesses a good confession. He witnesses so clearly and distinctly that there is no mistake in Him. Christian, make your life a clear testimony. Be you as the brook wherein you may see every stone at the bottom—not as the muddy creek, of which you only see the surface—but clear and transparent, so that your heart's love to God and man may be visible to all. You need not *say*, "I am true;" *be* true. Boast not of integrity, but *be* upright. So shall your testimony be such that men cannot help seeing it. Never, for fear of feeble man, restrain your witness. Your lips have been warmed with a coal from off the altar; let them speak as heaven-touched lips should do. "In the morning sow thy seed, and in the evening withhold not thine hand." Watch not the clouds, consult not the wind—in season and out of season witness for the Savior, and if it shall come to pass that for Christ's sake and the gospel's you shall endure suffering in any shape, shrink not, but rejoice in the honor thus conferred upon you, that you are counted worthy to suffer with your Lord; and joy also in this—that your sufferings, your losses and persecutions, shall make you a platform, from which the more vigorously and with greater power you shall witness for Christ Jesus. Study your great Exemplar, and be filled with His spirit. Remember that you need much teaching, much upholding, much grace, and much humility if your witnessing is to be to your Master's glory.



"LAUNCH OUT INTO THE DEEP, AND LET DOWN YOUR
NETS FOR A DRAUGHT."



LAUNCH OUT INTO THE DEEP, AND LET DOWN
YOUR NETS FOR A DRAUGHT.

(LUKE 5:1-7.)

"And it came to pass, that, as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret.

"And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

"And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And He sat down, and taught the people out of the ship.

"Now when He had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

"And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless, at Thy word I will let down the net.

"And when they had this done, they inclosed a great multitude of fishes: and their net brake.

"And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink."

We learn from this narrative the *necessity of human agency*. The draught of fishes was miraculous, yet neither the fisherman, nor his boat, nor his fishing tackle, were ignored, but all were used to take the fishes. So in the saving of souls, God worketh by means; and while the present economy of grace shall stand, God will be pleased by the foolishness of preaching to save them that believe. When God worketh without instruments, doubtless He is glorified; but He hath Himself selected the plan of instrumentality as being that by which He is most magnified in the earth. *Means of themselves are utterly unavailing*. "Master, we have toiled all the night and have taken nothing." What was the reason of this? Were they not fishermen plying their special calling? Verily, they were no raw hands; they understood the work. Had they gone about the toil unskilfully? No. Had they lacked industry? No; they had *toiled*. Had they lacked perseverance? No; they had toiled *all the night*. Was there a deficiency of fish in the sea? Certainly not, for as soon as the Master came, they swam to the net in shoals. What, then, is the reason? Is it

because there is no power in the means themselves apart from the presence of Jesus? "Without Him we can do nothing." But with Christ we can do all things. *Christ's presence confers success.* Jesus sat in Peter's boat, and His will, by a mysterious influence, drew the fish to the net. When Jesus is lifted up in His church, His presence is the church's power—the shout of a king is in the midst of her. "I, if I be lifted up, will draw all men unto Me." Let us go out this morning on our work of soul-fishing, looking up in faith, and around us in solemn anxiety. Let us toil till night comes, and we shall not labor in vain, for He who bids us let down the net, will fill it with fishes.



"A CERTAIN BEGGAR NAMED LAZARUS, WHICH WAS LAID
AT HIS GATE, FULL OF SORES."



THE RICH MAN IN HELL.

(LUKE 16:19-31.)

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died,

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence.

"Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

It is written, "In hell he lifted up his eyes, being in torment." Ah! why did he not lift up his eyes before? Because he was so accustomed to hear the gospel that his soul slept under it. Alas! if you should lift up your eyes there, how bitter would be your wailings! Let the Savior's own words reveal the woe: "Father Abraham, send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." There is a frightful meaning in those words. May you never have to spell it out by the red light of Jehovah's wrath!

WHAT THINK YE OF CHRIST?

The great test of your soul's health is, *What think you of Christ?* Is He to you "fairer than the children of men"—"the chief among ten thousand"—the "altogether lovely"? Wherever Christ is thus esteemed, all the faculties of the spiritual man exercise themselves with energy. I will judge of your piety by this barometer: does Christ stand high or low with you? If you have thought little of Christ, if you have been content to live without His presence, if you have cared little for His honor, if you have been neglectful of His laws, then I know that your soul is sick—God grant that it may not be sick unto death! But if the first thought of your spirit has been, "How can I honor Jesus?" if the daily desire of your soul has been, "Oh that I knew where I might find Him!" I tell you that you may have a thousand infirmities, and even scarcely know whether you are a child of God at all, and yet I am persuaded, beyond a doubt, that you are safe, since Jesus is great in your esteem. I care not for thy rags; what thinkest thou of *His* royal apparel? I care not for thy wounds, though they bleed in torrents; what thinkest thou of *His* wounds? are they like glittering rubies in thy esteem? I think none the less of thee, though thou liest like Lazarus on the dunghill, and the dogs do lick thee—I judge thee not by thy poverty: what thinkest thou of the King in His beauty? Has He a glorious high throne in thy heart? Wouldst thou set Him higher if thou couldst? Wouldst thou be willing to die if thou couldst but add another trumpet to the strain which proclaims His praise? Ah! then it is well with thee. Whatever thou mayest think of thyself, if Christ be great to thee, thou shalt be with Him ere long.

Though all the world my choice deride,
Yet Jesus shall my portion be;
For I am pleased with none beside;
The fairest of the fair is He.



THE PRODIGAL SON.



THE PRODIGAL SON.

(LUKE 15:11-20.)

"And He said, A certain man had two sons :

"And the younger of them said to *his* father, Father, give me the portion of goods that falleth to *me*. And he divided unto them *his* living.

"And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

"And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.

"And he went and joined himself to a citizen of that country ; and he sent him into his fields to feed swine.

"And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him.

"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger !

"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

"And am no more worthy to be called thy son : make me as one of thy hired servants.

"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."

"And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

"But the father said to his servants, Bring forth the best robe, and put *it* on him ; and put a ring on his hand, and shoes on *his* feet :

"And bring hither the fatted calf, and kill *it* ; and let us eat, and be merry :

"For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.

"Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing.

"And he called one of the servants, and asked what these things meant.

"And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

"And he was angry, and would not go in: therefore came his father out, and entreated him.

"And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

"But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

"And he said unto him, Son, thou art ever with me, and all that I have is thine.

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

THE RETURNING PRODIGAL.

The long-lost son, with streaming eyes,
From folly just awake,
Reviews his wand'rings with surprise;
His heart begins to break.

I starve, he cries, nor can I bear
The famine in this land,
While servants of my Father share
The bounty of his hand.

With deep repentance I'll return,
And seek my Father's face;
Unworthy to be called a son,
I'll ask a servant's place.

Far off the Father saw him move—
In pensive silence mourn—
And quickly ran, with arms of love,
To welcome his return.

Through all the courts the tidings flew,
And spread the joy around;
The angels tuned their harps anew—
The long-lost son is found!

It is quite certain that those whom Christ has washed in His precious blood need not make a confession of sin, as culprits or criminals, before God the Judge, for Christ has forever taken away all their sins in a legal sense, so that they no longer stand where they can be condemned, but are once for all accepted in the Beloved; but having become children, and offending as children, ought they not every day to go before their heavenly Father and confess their sin, and acknowledge their iniquity in that character? Nature teaches that it is the duty of erring children to make a confession to their earthly father, and the grace of God in the heart teaches us that we, as Christians, owe the same duty to our heavenly Father. We daily offend, and ought not to rest without daily pardon. For, supposing that my trespasses against my Father are not at once taken to Him to be washed away by the cleansing power of the Lord Jesus, what will be the consequence? If I have not sought forgiveness and been washed from these offences against my Father, I shall feel at a distance from Him; I shall doubt His love to me, I shall tremble at Him; I shall be afraid to pray to Him; I shall grow like the prodigal, who, although still a child, was yet far off from his father. But if, with a child's sorrow at offending so gracious and loving a Parent, I go to Him and tell Him all, and rest not till I realize that I am forgiven, then I shall feel a holy love to my Father, and shall go through my Christian career, not only as saved, but as one enjoying present peace in God through Jesus Christ my Lord. There is a wide distinction between confessing sin *as a culprit*, and confessing sin *as a child*. The Father's bosom is the place for penitent confessions. We have been cleansed once for all, but our feet still need to be washed from the defilement of our daily walk as children of God.

THE COMFORTER, WHICH IS THE HOLY GHOST.

(JOHN 14:26.)

"But 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."

This age is peculiarly the dispensation of the Holy Spirit, in which Jesus cheers us not by His personal presence, as He shall

do by and by, but by the indwelling and constant abiding of the Holy Ghost, who is evermore the Comforter of the church. It is His office to console the hearts of God's people. He convinces of sin ; He illuminates and instructs ; but still the main part of His work lies in making glad the hearts of the renewed, in confirming the weak, and lifting up all those that be bowed down. He does this by revealing Jesus to them. The Holy Spirit consoles, but *Christ is the consolation*. If we may use the figure, the Holy Spirit is the Physician, but Jesus is the medicine. *He* heals the wound, but it is by applying the holy ointment of Christ's name and grace. He takes not of His own things, but of the things of Christ. So, if we give to the Holy Spirit the Greek name of *Paraclete*, as we sometimes do, then our heart confers on our blessed Lord Jesus the title of the *Paraclesis*. If the one be the Comforter, the other is the Comfort. Now, with such rich provision for his need, why should the Christian be sad and desponding? The Holy Spirit has graciously engaged to be thy Comforter: dost thou imagine, O thou weak and trembling believer, that He will be negligent of His sacred trust? Canst thou suppose that He has undertaken what He cannot or will not perform? If it be His especial work to strengthen thee, and to comfort thee, dost thou suppose He has forgotten His business, or that He will fail in the loving office which He sustains towards thee? Nay, think not so hardly of the tender and blessed Spirit whose name is "the Comforter." He delights to give the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Trust thou in Him, and He will surely comfort thee till the house of mourning is closed forever, and the marriage feast has begun.



"AND KNEW NOT UNTIL THE FLOOD CAME AND TOOK THEM
ALL AWAY. SO ALSO SHALL THE COMING
OF THE SON OF MAN BE."



AND KNEW NOT UNTIL THE FLOOD CAME AND
TOOK THEM ALL AWAY. SO ALSO SHALL
THE COMING OF THE SON OF MAN BE.

(MATT. 24:27-39.)

“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.

“For wheresoever the carcass is, there will the eagles be gathered together.

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

“And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

“And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.

“Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh.

“So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

“Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

“Heaven and earth shall pass away, but My words shall not pass away.

“But of that day and hour knoweth no *man*, no, not the angels of heaven, but My Father only.

“But as the days of Noe *were*, so shall also the coming of the Son of Man be.

“For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

“And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be.”

Universal was the doom; neither rich nor poor escaped: the learned and illiterate, the admired and the abhorred, the religious

and the profane, the old and the young, all sank in one common ruin. Some had doubtless ridiculed the patriarch—where now their merry jests? Others had threatened him for his zeal, which they counted madness—where now their boastings and hard speeches? The critic who judged the old man's work is drowned in the same sea which covers his sneering companions. Those who spoke patronizingly of the good man's fidelity to his convictions, but shared not in them, have sunk to rise no more, and the workers who for pay helped to build the wondrous ark, are all lost also. The flood swept them *all away*, and made no single exception. Even so, out of Christ, final destruction is sure to every man of woman born; no rank, possession, or character, shall suffice to save a single soul who has not believed in the Lord Jesus. Dear reader, behold this wide-spread judgment, and tremble at it.

How marvellous the general apathy! they were all eating and drinking, marrying and giving in marriage, till the awful morning dawned. There was not one wise man upon earth out of the ark. Folly duped the whole race, folly as to self-preservation—the most foolish of all follies. Folly in doubting the most true God—the most malignant of fooleries. Strange, my soul, is it not? All men are negligent of their souls till grace gives them reason; then they leave their madness and act like rational beings, but not till then.

All, blessed be God, were safe in the ark; no ruin entered there. From the huge elephant down to the tiny mouse, all were safe. The timid hare was equally secure with the courageous lion, the helpless cony as safe as the laborious ox. All are safe in Jesus. Reader, art thou in Him?

I AM THE BREAD OF LIFE.

(JOHN 6:47-54.)

“Verily, verily, I say unto you, He that believeth on Me hath everlasting life.

“I am that bread of life.

“Your fathers did eat manna in the wilderness, and are dead.

“This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

“I am the living bread which came down from heaven: if any

man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

"The Jews therefore strove among themselves, saying, How can this man give us *His* flesh to eat?

"Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you.

"Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day."

This is an invitation to enjoy *fellowship with the saints*. Christians may differ on a variety of points, but they have all one spiritual appetite; and if we cannot all *feel* alike, we can all *feed* alike on the bread of life sent down from heaven. At the table of fellowship with Jesus we are one bread and one cup. As the loving cup goes round, we pledge one another heartily therein. Get nearer to Jesus, and you will find yourself linked more and more in spirit to all who are, like yourself, supported by the same heavenly manna. If we were more near to Jesus, we should be more near to one another. We likewise see in these words the *source of strength* for every Christian. To look at Christ is to live, but for strength to serve Him you must "come and dine." We labor under much unnecessary weakness on account of neglecting this precept of the Master. We none of us need to put ourselves on low diet; on the contrary, we should fatten on the marrow and fatness of the gospel, that we may accumulate strength therein, and urge every power to its full tension in the Master's service. Thus, then, if you would realize *nearness* to Jesus, *union* with Jesus, *love* to His people, and *strength* from Jesus, "come and dine" with Him by faith.

Our Lord Jesus is ever giving, and does not for a solitary instant withdraw His hand. As long as there is a vessel of grace not yet full to the brim, the oil shall not be stayed. He is a sun ever shining; He is manna always falling round the camp; He is a rock in the desert, ever sending out streams of life from His smitten side; the rain of His grace is always dropping; the river of His bounty is ever flowing, and the well-spring of His love is constantly overflowing. As the King can never die, so His grace can never fail. Daily we pluck His fruit and daily His branches bend down to our hand with a fresh store of mercy. There are seven feast days in His weeks, and as many as are the days, so many are the banquets in His years. Who has ever returned

from His door unblessed? Who has ever risen from His table unsatisfied, or from His bosom un-emparadised? His mercies are new every morning and fresh every evening. Who can know the number of His benefits, or recount the list of His bounties? Every sand which drops from the glass of time is but the tardy follower of a myriad of mercies. The wings of our hours are covered with the silver of His kindness, and with the yellow gold of His affection. The river of time bears from the mountains of eternity the golden sands of His favor. The countless stars are but as the standard bearers of a more innumerable host of blessings.

IF THOU BELIEVEST WITH ALL THINE HEART,
THOU MAYEST.

(ACTS 8:37, 38.)

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."

These words may answer your scruples, devout reader, concerning *the ordinances*. Perhaps you say, "I should be afraid to be baptized; it is such a solemn thing to avow myself to be dead with Christ, and buried with Him. I should not feel at liberty to come to the Master's table; I should be afraid of eating and drinking damnation unto myself, not discerning the Lord's body." Ah! poor trembler, Jesus has given you liberty; be not afraid. When Jesus comes into the heart, He issues a general license to be glad in the Lord. No chains are worn in the court of King Jesus. Our admission into full privileges may be gradual, but it is sure. Perhaps you are saying, "I wish I could enjoy the promises, and walk at liberty in my Lord's commands." "If thou believest with all thine heart, thou mayest." Loose the chains of thy neck, O captive daughter, for Jesus makes thee free.



MARY AT THE FEET OF JESUS.



MARY AT THE FEET OF JESUS.

(LUKE 10 :38-42.)

"Now it came to pass, as they went, that He entered into a certain village : and a certain woman named Martha received Him into her house.

"And she had a sister called Mary, which also sat at Jesus' feet, and heard His word.

"But Martha was cumbered about much serving, and came to Him, and said, Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things :

"But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her."

Her fault was not that she *served* : the condition of a servant well becomes every Christian. "I serve," should be the motto of all the princes of the royal family of heaven. Nor was it her fault that she had "*much* serving." We cannot do too much. Let us do all that we possibly can ; let head, and heart, and hands be engaged in the Master's service. It was no fault of hers that she was busy preparing a feast for the Master. Happy Martha, to have an opportunity of entertaining so blessed a guest ; and happy, too, to have the spirit to throw her whole soul so heartily into the engagement. Her fault was that she grew "*cumbered* with much serving," so that she forgot *Him*, and only remembered the service. She allowed service to override communion, and so presented one duty stained with the blood of another. We ought to be Martha and Mary in one, we should do much service, and have much communion at the same time. For this we need great grace. It is easier to serve than to commune. Joshua never grew weary in fighting with Amalekites ; but Moses, on the top of the mountain in prayer, needed two helpers to sustain his hands. The more spiritual the exercise, the sooner we tire in it. The choicest fruits are the hardest to rear ; the most heavenly graces are the most difficult to cultivate. Beloved, while we do not neglect external things, which are good enough in themselves, we ought also to see to it that we enjoy living, personal fellowship with Jesus. See to it that sitting at the Saviour's feet is not neglected, even though

it be under the specious pretext of doing Him service. The first thing for our soul's health, the first thing for His glory, and the first thing for our own usefulness, is to keep ourselves in perpetual communion with the Lord Jesus, and to see that the vital spirituality of our religion is maintained over and above everything else in the world.

JESUS CHRIST DISCOURSING WITH HIS DISCIPLES IN THE VALLEY OF JEHOSAPHAT.

(LUKE 11 :9, 10.)

"And I say unto you, Ask and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you.

"For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened."

Jehovah "*is slow to anger.*" When mercy cometh into the world she driveth winged steeds ; the axles of her chariot-wheels are red hot with speed ; but when wrath goeth forth, it toileth on with tardy footsteps, for God taketh no pleasure in the sinner's death. God's rod of mercy is ever in His hands outstretched ; His sword of justice in its scabbard, held down by that pierced hand of love which bled for the sins of men.

Sweet the moments, rich in blessing,
Which before the cross I spend ;
Life and health and peace possessing
From the sinner's dying Friend.

Here I'll sit, forever viewing
Mercy's streams in drops of blood ;
Precious drops, my soul bedewing,
Plead and claim my peace with God.

THE TONGUE AND ITS EVILS.—ST. JAMES PREACH- ING ON MORALITY.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation.

"For in many things we offend all. If any man offend not in word, the same is a perfect man, *and* able also to bridle the whole body.

"Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

"Behold also the ships, which, though *they* be so great, and *are* driven by fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

"And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

"But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

"Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

"But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

"This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

"For where envying and strife *is*, there *is* confusion and every evil work.

"But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

"Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

"For the wrath of man worketh not the righteousness of God."

"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay; lest ye fall into condemnation.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

"Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much."

In the development of Christian truth, a peculiar office was assigned to the apostle James. It was given to St. Paul to proclaim Christianity as the spiritual of liberty, and to exhibit faith as the most active principle within the breast of man; it was given to St. John to say that the deepest quality in the bosom of Deity is love, and to assert that the life of God in man is love; it was the office of St. James to assert the necessity of moral rectitude. His very name marked him out peculiarly for this office. He was emphatically called the "Just." Integrity was his peculiar characteristic, a man singularly honest, earnest, real. Accordingly, if you read through his whole epistle, you will find it is, from first to last, one continual vindication of the first principles of morality, against the semblances of religion.

Now, the nature of man is to adore God, and to love what is godlike in man. The office of the tongue is to bless. Slander is guilty, because it contradicts this; yet even in slander itself, perversion as it is, the interest of man in man is still distinguishable. What is it but perverse interest which makes the acts and words and thoughts of his brethren, even in their evil, a matter of such strange delight. Remember, therefore, this contradicts our nature and your destiny. To speak ill of others makes you a monster in God's world. Get the habit of slander, and then there is not a stream which bubbles fresh from the heart of nature, there is not a tree that silently brings forth its genial fruit in its appointed season, which does not rebuke and proclaim you a monster in God's world. Before we conclude, let us get at the root of the matter. Man, says the apostle James, was made in the image of God. To slander man is to slander God; to love what is good in man is to love it in God. Love is the only remedy for slander. No set of rules or restrictions can stop it. We may denounce, but we shall denounce in vain. The radical cure of it is charity, out of a pure heart, and faith unfeigned. To feel what is great in the

human character, to recognize with delight all high and generous and beautiful actions, to find a joy even in seeing the good qualities of your bitterest opponent, and to admire those qualities even in those with whom you have least sympathy, this is the only spirit which can heal the love of slander and of calumny. If we would bless God we must first learn to bless man, who is made in the image of God. There is but one remedy to cure this evil and that is the blood of Jesus Christ. He cleanseth us from all sins.

THE BLOOD OF JESUS CHRIST, HIS SON, CLEANSETH US FROM ALL SIN.

(1 JOHN 1:7.)

“Cleanseth,” says the text—not “*shall* cleanse.” There are multitudes who think that as a dying hope they may look forward to pardon. Oh, how infinitely better to have cleansing now than to depend on the bare possibility of forgiveness when I come to die. “The blood of Jesus Christ His Son cleanseth us from *all sin*”—not only from sin, but “from *all sin*.” Reader, I cannot tell you the exceeding sweetness of this word, but I pray God the Holy Ghost to give you a taste of it. Manifold are our sins against God, Whether the bill be little or great, the same receipt can discharge one as the other. The blood of Jesus Christ is as blessed and divine a payment for the transgressions of blaspheming Peter as for the shortcomings of loving John; our iniquity is gone, all gone at once, and all gone forever. Blessed completeness! What a sweet theme to dwell upon as one gives himself to sleep.

Sins against a holy God;
Sins against His righteous laws;
Sins against His love, His blood;
Sins against His name and cause;
Sins immense as is the sea—
From them all He cleanseth me.

Sin is a conquered foe to every soul in union with Jesus. There is no sin which a Christian cannot overcome if he will only rely upon his God to do it. They who wear the white robe in heaven overcame through the blood of the Lamb, and we may do the same.

No lust is too mighty, no besetting sin too strongly intrenched ; we can overcome through the power of Christ. Do believe it, Christian, that thy sin is a condemned thing. It may kick and struggle, but it is doomed to die. God has written condemnation across its brow. Christ has crucified it, "nailing it to His cross." Go now and mortify it, and the Lord help you to live to His praise, for sin with all its guilt, shame, and fear, is gone.

Here's pardon for transgressions past,
It matters not how black their cast ;
And, O my soul, with wonder view,
For sins to come here's pardon, too.

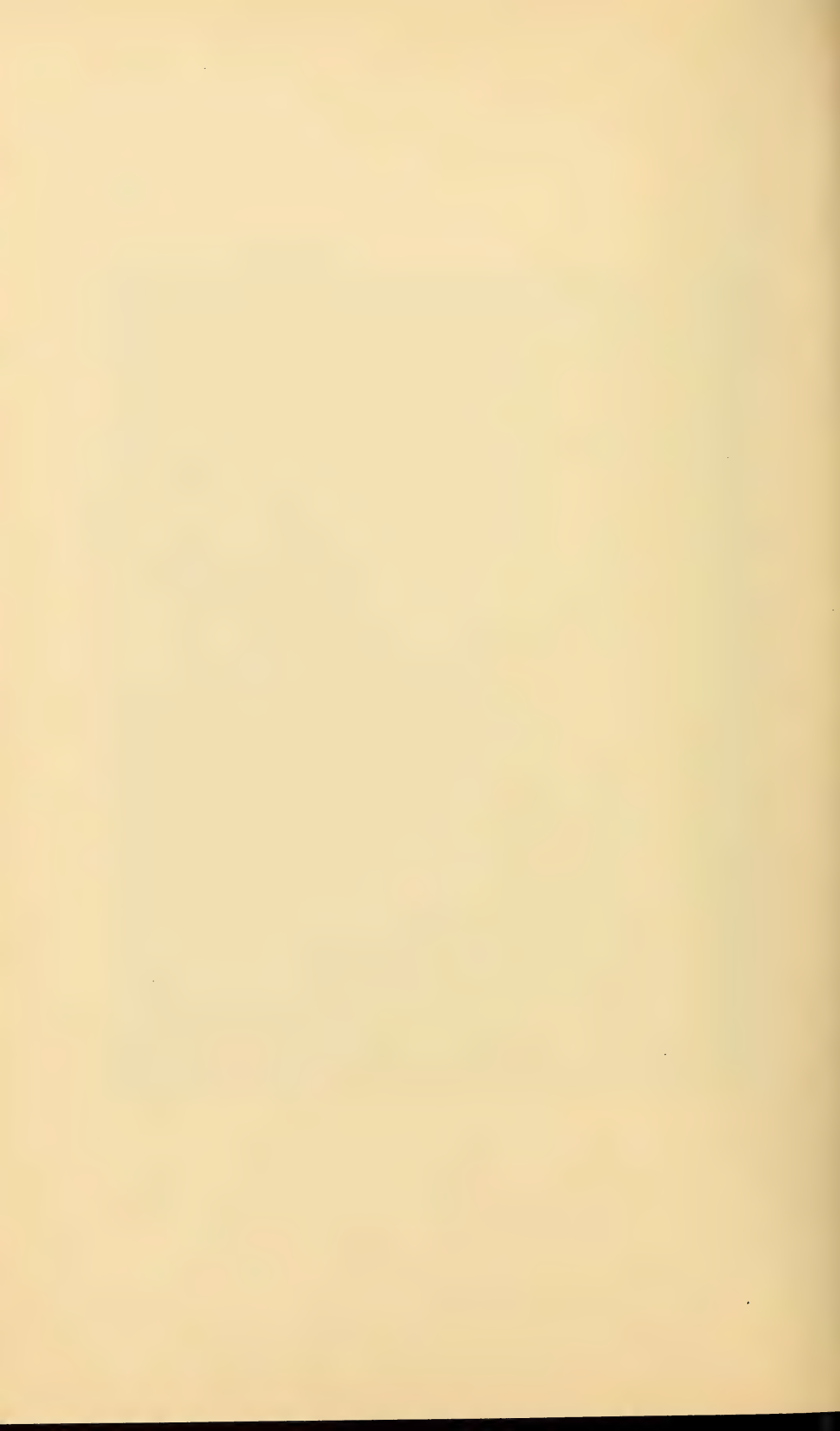
Remember, O Christian, that thou art a son of the King of kings. Therefore, keep thyself unspotted from the world. Soil not the fingers which are soon to sweep celestial strings ; let not those eyes become the windows of lust which are soon to see the King in His beauty—let not those feet be defiled in miry places which are soon to walk the golden streets ; let not those hearts be filled with pride and bitterness which are ere long to be filled with heaven, and to overflow with ecstatic joy.

Then rise, my soul ! and soar away,
Above the thoughtless crowd ;
Above the pleasures of the gay,
And splendors of the proud ;

Up where eternal beauties bloom,
And pleasures all divine ;
Where wealth that never can consume,
And endless glories shine.



THE TRANSFIGURATION.



THE TRANSFIGURATION.

(MARK 9:1-8.)

Christ went up into the top of Mount Hermon, and while there in prayer He was transfigured. He took with Him Peter, James, and John, because they lived closer to Him and were more worthy than the rest to see His glory. The same three saw His agony in the garden. The other disciples were not close enough to Him to see the revelation.

Moses, representing the law, and Elijah, the prophets, were there, because the old dispensation would honor the new, but they both were hidden from view by the cloud, to show that the old dispensation would pass away, and Jesus only be seen and honored. Christ denied Peter's request for the three tabernacles because the law and the prophets were fulfilled in Christ. The mountain top was not their normal plane, but they received power up there to go below in the valley to heal the lunatic. Go up to the mount for power, then go to the valley with men, and be useful.

How great a difference between Moses and Jesus! When the prophet of Horeb had been forty days upon the mountain, he underwent a kind of transfiguration, so that his countenance shone with exceeding brightness, and he put a veil over his face, for the people could not endure to look upon his glory. Not so our Savior. He had been transfigured with a greater glory than that of Moses, and yet it is not written that the people were blinded by the blaze of His countenance, but rather they were amazed, and running to Him they saluted Him. The glory of the law repels, but the greater glory of Jesus attracts. Though Jesus is holy and just, yet blended with His purity there is so much of truth and grace, that sinners run to Him amazed at His goodness, fascinated by His love; they salute Him, become His disciples, and take Him to be their Lord and Master. Reader, it may be that just now you are blinded by the dazzling brightness of the law of God. You feel its claims on your conscience, but you cannot keep it in your life. Not that you find fault with the law; on the contrary, it commands your profoundest esteem; still you are in no wise drawn by it to God; you are rather hardened in heart, and are verging towards desperation. Ah, poor heart! turn thine eye from Moses, with all his repelling splendor, and look to Jesus, resplendent

with milder glories. Behold His flowing wounds and thorn-crowned head! He is the Son of God, and therein He is greater than Moses; but He is the Lord of love, and therein more tender than the lawgiver. He bore the wrath of God, and in His death revealed more of God's justice than Sinai in a blaze; but that justice is now vindicated, and henceforth it is the guardian of believers in Jesus. Look, sinner, to the bleeding Savior, and as thou feelest the attraction of His love, fly to His arms, and thou shalt be saved.

THE SON OF MAN.

(JOHN 3:13-18.)

"And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of Man which is in heaven.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:

"That whosoever believeth in Him should not perish, but have eternal life.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

"For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

"He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

How constantly our Master used the title, the "Son of Man"! If He had chosen, He might always have spoken of Himself as the Son of God, the Everlasting Father, the Wonderful, the Counselor, the Prince of Peace; but behold the lowliness of Jesus! He prefers to call Himself the Son of man. Let us learn a lesson of humility from our Savior; let us never court great titles nor proud degrees. There is here, however, a far sweeter thought. Jesus loved manhood so much, that He delighted to honor it; and since it is a high honor, and, indeed, the greatest dignity of manhood, that Jesus is the Son of Man, He is wont to display this name, that He may, as it were, hang royal stars upon the breast of manhood, and show forth the love of God to Abraham's seed. *Son of Man*—whenever He said that word, He shed a halo round the head of

Adam's children. Yet there is perhaps a more precious thought still. Jesus Christ called Himself the Son of Man to express His oneness and sympathy with His people. He thus reminds us that He is one whom we may approach without fear. As a man, we may take to Him all our griefs and troubles, for He knows them by experience; in that He Himself hath suffered as the "Son of Man," He is able to succor and comfort us. All hail, Thou blessed Jesus! inasmuch as Thou art evermore using the sweet name which acknowledges that Thou art a brother and a near kinsman, it is to us a dear token of Thy grace, Thy humility, Thy love.

Oh, see how Jesus trusts Himself
Unto our childish love,
As though by His free ways with us,
Our earnestness to prove!

His sacred name a common word
On earth He loves to hear,
There is no majesty in Him
Which love may not come near.

AND THE SPIRIT AND THE BRIDE SAY COME.

(REV. 22:17.)

"And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

WHOSOEVER WILL.

The Spirit, in our hearts,
Is whispering, "Sinner, come":
The bride, the church of Christ, proclaims
To all His children, "Come!"

Let him that heareth say
To all about him, "Come!"
Let him that thirsts for righteousness,
To Christ, the fountain, come!

Yea, whosoever will,
O let him freely come,
And freely drink the stream of life;
'Tis Jesus bids him come.

Lo, Jesus, who invites,
Declares, "I quickly come";
Lord, even so! we wait Thine hour;
O blest Redeemer, come!

H. U. ONDERDONK.

Downcast and troubled Christian, come and glean today in the broad field of promise. Here are abundance of precious promises, which exactly meet thy wants. Take this one: "He will not break the bruised reed, nor quench the smoking flax." Doth not that suit thy case? A reed, helpless, insignificant, and weak; a bruised reed, out of which no music can come; weaker than weakness itself; a reed, and that reed bruised, yet He will not break thee; but, on the contrary, will restore and strengthen thee. Thou art like the smoking flax: no light, no warmth can come from thee; but He will not quench thee; He will blow with His sweet breath of mercy till He fans thee to a flame. Wouldst thou glean another ear? "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." What soft words! Thy heart is tender, and the Master knows it, and therefore He speaketh so gently to thee. Wilt thou not obey Him, and come even now?

A Christian man should so shine in his life, that a person could not live with him a week without knowing the gospel. His conversation should be such that all who are about him should clearly perceive whose he is, and whom he serves, and should see the image of Jesus reflected in his daily actions. Lights are intended for *guidance*. We are to help those around us who are in the dark. We are to hold forth to them the word of life. We are to point sinners to the Savior, and the weary to a divine resting place. Men sometimes read their Bibles, and fail to understand them; we should be ready, like Philip, to instruct the inquirer in the meaning of God's Word, the way of salvation, and the life of godliness. Lights are also used for *warning*. On our rocks and shoals a lighthouse is sure to be erected. Christian men should know that there are many false lights shown everywhere in the world, and therefore the right light is needed. The wreckers of

Satan are always abroad, tempting the ungodly to sin under the name of pleasure: they hoist the wrong light; be it ours to put up the true light upon every dangerous rock, to point out every sin, and tell what it leads to, that so we may be clear of the blood of all men, shining as lights in the world. Lights also have a very *cheering* influence, and so have Christians. A Christian ought to be a comforter, with kind words on his lips, and sympathy in his heart; he should carry sunshine wherever he goes, and diffuse happiness around him.

Gracious Spirit, dwell with me;
 I myself would gracious be,
 And with words that help and heal,
 Would Thy life in mine reveal,
 And with actions bold and meek,
 Would for Christ my Savior speak.

JESUS SAT AT MEAT WITH MATTHEW.

(LUKE 15:10-13.)

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples.

"And when the Pharisees saw *it*, they said unto His disciples, Why eateth your master with publicans and sinners?

"But when Jesus heard *that*, He said unto them, They that be whole need not a physician, but they that are sick.

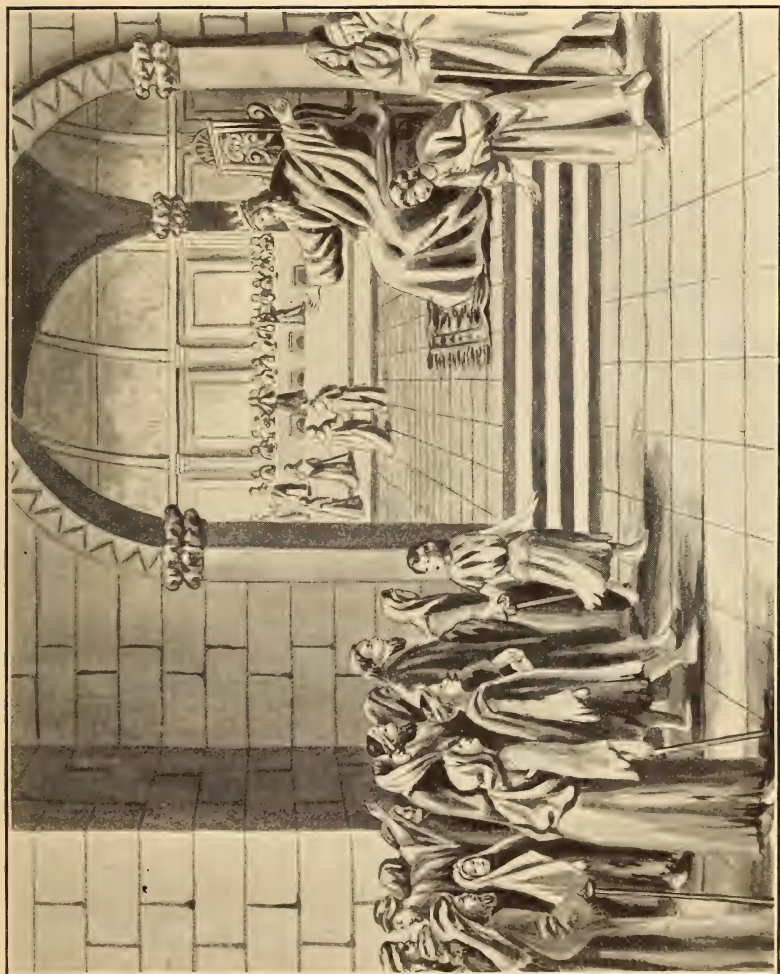
"But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Observe *the condescension* of this fact. This Man who towers above all other men, holy, harmless, undefiled, and separate from sinners—*this* Man receiveth sinners. This Man, who is no other than the eternal God, before Whom angels veil their faces—*this* Man receiveth sinners. It needs an angel's tongue to describe such a mighty stoop of love. When Jesus receives sinners, He has not some out-of-door reception-place, no casual ward where He charitably entertains them as men do passing beggars, but He opens the golden gates of His royal heart, and receives the sinner

right into Himself—yea, He admits the humble penitent into personal union, and makes him a member of His body, of His flesh, and of His bones. There was never such a reception as this! This fact is still most sure this evening, He is still receiving sinners: would to God sinners would receive Him.

O that I could the blessing prove,
My heart's extreme desire!
Live happy in my Savior's love,
And in His arms expire!

Nothing I ask or want beside,
Of all in earth or heaven,
But let me feel Thy blood applied,
And live and die forgiven.



"A CERTAIN MAN MADE A GREAT SUPPER."

A CERTAIN MAN MADE A GREAT SUPPER.

(LUKE 14:23.)

“Go out quickly into the streets and lanes of the city and bring in hither the poor, and the maimed, and the halt, and the blind; and the servant said, Lord, it is done as Thou hast commanded, and yet there is room. And the Lord said unto the servant, go out into the highways and hedges, and compel them to come in, that my house may be filled.”

AND YET THERE IS ROOM.

Ye wretched, starving poor,
Behold a royal feast!
Where mercy spreads her bounteous store
For every humble guest.

See, Christ, with open arms,
Invites, and bids you come;
O stay not back, though fear alarms;
For yet there still is room.

O come, and with us taste
The blessings of His love:
While hope expects the sweet repast
Of nobler joys above.

There, with united voice,
Before the eternal throne,
Ten thousand thousand souls rejoice,
In ecstasies unknown.

Ten thousand thousand more
Are welcome still to come:
Ye longing souls, the grace adore;
Approach—there yet is room.

Jesus was ever the man of God as well as the God man. His mission was never obscured by, or ignored because of his surroundings. Always about His Father's business, other considerations were held in subordination and made contributory thereunto.

The scene is laid in the closing days of His ministry, at the table of a Pharisee. Surrounded by vigilant enemies who "watched" for an occasion against Him. Yet even this did not deter Him from exercising His gift of healing.

But there was need of a lesson in humility as well as healing to those who jostled each other in their scramble for the highest places. "And (for this purpose) He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms," etc.

But, with opulent guests occupying the tables, while the suffering poor feasted only with their eyes, and thronged the walls in hungry longing, a lesson in true hospitality was requisite. "Then said He also to him that bade Him."

One of the guests, by the law of association, and doubtless fearing that the discourse was becoming too didactic for a polite reception and thinking to divert it into another channel, said: "Blessed is he that shall eat bread in the kingdom of God." But this was made a text for the exposure of their spirit and aims. As much as to say, you think so, do you? But, instead of so receiving, and rejoicing in the provisions of Messiah's kingdom as you say, this is the reception which you and your class will give—yea, after the similitude of this parable are now giving it, "A certain man made a great supper," etc.

The giver of the supper is God. The supper given is the gospel. The first and long invited are the Jews, of the representative, the trained, the priestly, the Pharasaic classes. They were first invited by Moses, the prophets, the psalmists and all the inspired teachers sent them. Those represented by the servant, who notified them that the feast was ready, were John the Baptist, Jesus and His disciples. Their excuses to the servant show their rejection of the Savior and His method of salvation.

Those of the streets and lanes of the city represent the outcast Jews. In eastern countries there are no almshouses, hospitals or asylums, and the poor, the maimed, the halt and the blind, have nothing for it but the street. Here they live, and beg and suffer and starve and die. Their physical miseries are but types of mental and moral conditions. The servant inviting knew that these were included, and so anticipated the Master's command, and invited them before the specified order was given, and replied: "Lord, it is done as Thou hast commanded, and yet there

is room." There is that upon the very face of the gospel which shows it, without evidence or argument, to be for the suffering and the needy.

"Go into the highways and hedges and compel them to come in, that my house may be filled." There is in the east a class so vile in their diseases and infirmities, that being too horrible to look upon, and too dangerous, either from contagion or infection, they are driven from the cities to the sparsely settled places of the country. These represent the Gentile world in the application, and so go to make up the crime-stained and misery-stricken of the whole human family who have a place in the merits of Jesus, and an interest in His atonement. We with the whole Gentile world have our opportunities in this invitation to the outcasts in the highways and hedges.

O, for a trumpet voice,
On all the world to call,
To bid their hearts rejoice
In Him who died for all;
For all my Lord was crucified;
For all, for all, my Savior died.

Yes, we rejoice that the gospel is for all the unsaved everywhere. But do you actually realize just what it means? It means that a penitentiary convict, with cropped hair and striped garments, has as much right and title to Jesus Christ and His salvation, as a vestal virgin. It means that the poor fallen, corrupted and corrupting woman of the street has as much claim upon the merits and mercy of Jesus as the purest white-souled girl taught in your Sunday school and reared in a Christian home.

This fountain is open for sin and uncleanness everywhere, and for everybody.

The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away.

The poor, the lame, and the blind called unto the supper. Jesus went into the house of one of the chief Pharisees, and while there spoke a parable about a man who made a great supper. When

everything is set on his table, the man sends his servant to those who were invited, saying, Come, for all things are now ready, but they began with one accord to make excuse. The first said, I have bought a piece of ground, and must go and see it. I pray thou wilt have me excused. Another said, I have bought five yoke of oxen, and am going to try them; I pray thee, have me excused. And another said, I have married a wife, and therefore, I cannot come. So the servant came and told his master these things. Then, the master, being angry, said to him. Go quickly into the streets, and bring into my house, the poor, the lame and the blind, and the servant did as he was commanded. Afterward, he came to his master, saying, I have done as thou hast commanded me, and there is room for still more. The master said, Go, again, through the streets and lanes of the city and make the people come in, that my house may be filled, for I declare that none of these men who were first invited shall taste of my supper. In the parable, the man who gave the supper means God; the supper itself means the good news of the gospel: the servant means God's ministers, who preach the gospel, and the men who were first invited and would not come, means the Jews, because the gospel was preached to them first, and they would not believe it. The men who were brought into the supper afterwards means the people of other nations, who have heard the gospel since that time, and have obeyed it. And the command to go out into the streets and lanes and bring them in, means that not only the rich and the great, but also the poor and despised, are invited to come and be saved.

I think I see the servant who goes on this executive mission. He stops at a poor, miserable beggar, outside the city limits, too vile to come in. He goes up to him and touching him, says, "My Master wants you to come and feast with Him, right away." "Out upon you, how can you mock a man in such distress as I; I haven't had food for three days, and you mock my misery." "No, my poor friend, I do not. My Master has a great feast prepared and has hundreds of such as you to eat it, and sent me to bring you in." "Oh, it cannot be, yet I am so hungry." "Yes, it is, come with me." "No, I can't go, I am too dirty to go into a gentleman's house." "That is all right, my Master has the carriers bringing water, and they have filled all the baths, and everyone is washed thoroughly; come."

"No, I cannot; look at these rags; they are filthy and filled with

vermin, and I have no other." "That is all right. We have a fire built with orders to burn all these rags, and Master is giving everyone a new suit of clothes from His own wardrobe." "But look at my sores; they have not been dressed for days, and are awfully offensive. No, I cannot go."

"Yes, you can; my Master has sent for all the physicians of the city, with their ointments, and they have orders to dress all the ulcers and apply the ointments. Now, you will come, won't you?"

"I can't walk so far, I am weak, very weak; I have eaten nothing for three days."

How much like him who "forsook a throne and sat down upon his own foot stool; who came down from the top of glory to the bottom of humiliation and exchanged a circumference seraphic for a circumference diabolic; once waited on by angels, now hissed at by brigands. From afar and high He came down by starry thrones, Himself more lustrous; passed meteors swifter than they; from worlds larger to worlds smaller—down stairs of firmaments, from cloud to cloud, through tree tops, into the camel's stall, to take through His own vitals the darts of pain and wrap Himself in all the anguish that we deserved for our misdoings, and stood upon the splitting decks of a stranded vessel, drenched with the surf of the sea, and spent midnights on mountains, amid wild beasts of prey, and stood where all earthly and infernal antagonisms charged upon Him with their sharp swords, our substitute."

And all this out of loving sympathy for us. To compel us to come to His feast, we who leave our brethren to starve and die. Oh, where is thine own heart of pity for those others over whom he sweated great drops of blood and for whom "he endured the cross, despised the shame and is set down at the right hand of the throne of God." Compel, oh, compel them in like manner to come in. The church that ignores the poor of today is the church without a future. The church which sympathizes with and wins the poor today will have the wealthy of the next generation. But more, much more than this, it "shall save souls from death and hide multitudes of sins."

Go where they are. In homes of affluence you will find many starving souls; in the garrets of poverty, in the walks of virtue and in the haunts of vice, in the halls of plenty and in the purlieus of hunger, famishing immortals await your coming and can be saved for the effort you are capable of making.

Go where they are. Thus it is written and thus it behooveth Christ to suffer and to rise from the dead, and that repentance and remission of sins might be preached in His name among all nations, beginning at Jerusalem. Go, then, shouting everywhere, in streets and lanes, in highways and hedges :

Sent by my Lord, on you I call,
The invitation is to all.
Come all the world, come sinners thou,
All things in Christ are ready now.

Come all ye souls by sin oppressed,
Ye restless wanderers after rest ;
Ye poor and maimed, ye halt and blind,
In Christ a hearty welcome find.



THE RAISING OF LAZARUS.

THE RAISING OF LAZARUS.

(JOHN 11:41-44.)

"Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *His* eyes, and said, Father, I thank Thee that Thou hast heard me.

"And I knew that Thou hearest me always: but because of the people which stand by I said *it*, that they may believe that Thou hast sent me.

"And when He thus had spoken, He cried with a loud voice, Lazarus, come forth.

"And he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

THIS SICKNESS IS NOT UNTO DEATH. (JOHN 11:4.)

From our Lord's words we learn that there is a limit to sickness. Here is an "unto" within which its ultimate end is restrained, and beyond which it cannot go. Lazarus might pass through death, but death was not to be the ultimatum of his sickness. In all sickness, the Lord saith to the waves of pain, "Hitherto shall ye go, but no farther." His fixed purpose is not the destruction, but the instruction of His people. Wisdom hangs up the thermometer at the furnace mouth, and regulates the heat.

1. *The limit is encouragingly comprehensive.* The God of Providence has limited the time, manner, intensity, repetition and effects of all our sicknesses; each throb is decreed, each sleepless hour predestinated, each relapse ordained, each depression of spirit foreknown, and each sanctifying result eternally purposed. Nothing great or small escapes the ordaining hand of Him who numbers the hairs of our head.

2. *This limit is wisely adjusted* to our strength, to the end designed, and to the grace apportioned. Affliction comes not at haphazard—the weight of every stroke of the rod is accurately measured. He who made no mistakes in balancing the clouds and meting out the heavens, commits no errors in measuring out

the ingredients which compose the medicine of souls. We cannot suffer too much, nor be relieved too late.

3. *The limit is tenderly appointed.* The knife of the heavenly Surgeon never cuts deeper than is absolutely necessary. "He doth not afflict willingly, nor grieve the children of men." A mother's heart cries, "Spare my child!" but no mother is more compassionate than our gracious God. When we consider how hard-mouthed we are, it is a wonder that we are not driven with a sharper bit. The thought is full of consolation, that He who has fixed the bounds of our habitation has also fixed the bounds of our tribulation.

FATHER, I WILL THAT THEY ALSO WHOM THOU
HAST GIVEN ME BE WITH ME WHERE I AM.

(JOHN 17:24.)

"Father, I will that they also whom Thou hast given Me be with Me where I am: that they may behold My glory which Thou hast given Me; for Thou lovedst Me before the foundation of the world."

Christ dries our tears by His revelation of forgiveness. In His limitless forgiveness the bitterest tears of reproach and remorse are dried away.

Christ gives us tearless eyes by His revelation of our share in His own destiny. "Father, I will that they also whom Thou hast given Me, be with Me where I am, that they may behold My glory which Thou hast given Me." Nothing can disappoint that will. The destiny of Christ is the destiny of every one who trusts Him.

Then let our songs abound
And every tear be dry,
We're marching through Immanuel's ground
To fairer worlds on high.

It is through Jesus' prevailing prayer—"Father, I will that they also whom Thou hast given Me, be with Me where I am." It is *that* which bears them on eagles' wings to heaven. Every time a believer mounts from this earth to paradise, it is in answer to Christ's prayer. A good old divine remarks, "Many times Jesus

and His people pull against one another in prayer. You bend your knee in prayer and say, 'Father, I will that Thy saints be with me where *I am*;' Christ says, 'Father, I will that they also whom Thou hast given Me, be with Me where *I am*.' " Thus the disciple is at cross-purposes with his Lord. The soul cannot be in both places: the beloved one cannot be with Christ and with you, too. Now, which pleader shall win the day? If you had your choice; if the King should step from His throne, and say, "Here are two supplicants praying in opposition to one another; which shall be answered?" Oh! I am sure, though it were agony, you would start from your feet, and say, "Jesus, not my will, but Thine be done." You would give up your prayer for your beloved one's life, if you could realize the thought that Christ is praying in the opposite direction—"Father, I will that they also, whom Thou hast given Me, be with Me where *I am*." Lord, Thou shalt have them. By faith we let them go.

Many Christians remain stunted and dwarfed in spiritual things so as to present the same appearance year after year. No upspringing of advanced and refined feeling is manifest in them. They *exist*, but do not "*grow up into Him in all things*." But should we rest content with being in the "green blade," when we might advance to "the ear," and eventually ripen into the "full corn in the ear"? Should we be satisfied to believe in Christ, and to say, "I am safe," without wishing to know in our own experience more of the fullness which is to be found in Him? It should not be so; we should, as good traders in heaven's market, covet to be enriched in the knowledge of Jesus. It is all very well to keep other men's vineyards, but we must not neglect our own spiritual growth and ripening. Why should it always be winter time in our hearts? We must have our seed time, it is true; but O for a spring time—yea, a summer season, which shall give promise of an early harvest! If we would ripen in grace, we must live near to Jesus—in His presence—ripened by the sunshine of His smiles. We must hold sweet communion with Him. We must leave the distant view of His face, and come near, as John did, and pillow our heads on His breast; then shall we find ourselves advancing in holiness, in love, in faith, in hope—yea, in every precious gift. As the sun rises first on mountain-tops, and gilds them with his light, and presents one of the most charming sights to the eye of the traveler, so is it one of the most delightful contemplations in the world to mark the glow of the Spirit's light on the head of some

saint, who has risen up in spiritual stature, like Saul, above his fellows, till, like a mighty Alp, snow-capped, he reflects first among the chosen the beams of the Sun of Righteousness, and bears the sheen of His effulgence high aloft for all to see, and seeing it, to glorify his Father which is in heaven.

YOU SHOULD BE LIKE JESUS.

You should be like Jesus—very valiant for your God. Imitate Him in your *loving* spirit; think kindly, speak kindly, and do kindly, that men may say of you, “He has been with Jesus.” Imitate Jesus in His *holiness*. Was He zealous for His Master? So be you; ever go about doing good. Let not time be wasted: it is too precious. Was He self-denying, never looking to His own interest? Be the same. Was He devout? Be you fervent in your prayers. Had He deference to His Father’s will? So submit yourselves to Him. Was He patient? So learn to endure. And, best of all, as the highest portraiture of Jesus, try to forgive your enemies, as He did; and let those sublime words of your Master, “Father, forgive them; for they know not what they do,” always ring in your ears. Forgive, as you hope to be forgiven. Heap coals of fire on the head of your foe by your kindness to him. Good for evil, recollect, is godlike. Be godlike, then; and in all ways and by all means, so live that all may say of you, “He has been with Jesus.”

Let none hear you idly saying,
“There is nothing I can do,”
While the souls of men are dying
And the Master calls for you.

Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
“Here am I, send me, send me.”



CHRIST INSTITUTETH HIS HOLY SUPPER.

CHRIST INSTITUTETH HIS HOLY SUPPER.

(LUKE 22:14-20.)

"And when the hour was come, He sat down, and the twelve apostles with Him.

"And He said unto them, With desire I have desired to eat this passover with you before I suffer :

"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

"And He took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves :

"For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

"And He took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is My body which is given for you : this do in remembrance of Me.

"Likewise also the cup after supper, saying, This cup *is* the New Testament in My blood, which is shed for you."

That doleful night before His death,
The Lamb, for sinners slain,
Did, almost with His dying breath,
This solemn feast ordain.

To keep the feast, Lord, we have met,
And to remember thee :
Help each poor trembler to repeat,
"For me He died, for me !"

Thy sufferings, Lord, each sacred sign
To our remembrance brings ;
We eat the bread, and drink the wine,
But think on nobler things.

O tune our tongues, and set in frame
Each heart that pants for Thee,
To sing, "Hosanna to the Lamb,
The Lamb that died for me !"

JOSEPH HART.

Where can such sweetness be found as we have tasted in communion with our Beloved? In our esteem, the joys of earth are little better than husks for swine compared with Jesus, the heavenly manna. We would rather have one mouthful of Christ's love, and a sip of His fellowship, than a whole world full of carnal delights. What is the chaff to the wheat? What is the sparkling paste to the true diamond? What is a dream to the glorious reality? What is time's mirth, in its best trim, compared to our Lord Jesus in His most despised estate? If you know anything of the inner life, you will confess that our highest, purest, and most enduring joys must be the fruit of the tree of life which is in the midst of the Paradise of God. No spring yields such sweet water as that well of God which was digged with the soldier's spear. All earthly bliss is of the earth earthy, but the comforts of Christ's presence are like Himself, heavenly. We can review our communion with Jesus, and find no regrets of emptiness therein; there are no dregs in this wine, no dead flies in this ointment. The joy of the Lord is solid and enduring. Vanity hath not looked upon it, but discretion and prudence testify that it abideth the test of years, and is in time and in eternity worthy to be called "*the only true delight*." For nourishment, consolation, exhilaration, and refreshment, no wine can rival the love of Jesus. Let us drink to the full this evening.

APPROACHING THE TABLE.

Jesus, at Whose supreme command,
We now approach to God,
Before us in Thy vesture stand,
Thy vesture dipp'd in blood.

Now, Savior, now Thyself reveal,
And make Thy nature known;
Affix Thy blessed Spirit's seal,
And stamp us for Thine own.

The tokens of Thy dying love,
O let us all receive,
And feel the quick'ning Spirit move,
And sensibly believe.

The cup of blessing, blest by Thee,
Let it Thy blood impart;
The bread Thy mystic body be,
To cheer each languid heart.

The living bread sent down from heaven,
In us vouchsafe to be:
Thy flesh for all the world is given,
And all may live by Thee.

Numbers of Christians can view the past with pleasure, but regard the present with dissatisfaction; they look back upon the days which they have passed in communing with the Lord, as being the sweetest and the best they have ever known; but as to the present, it is clad in a sable garb of gloom and dreariness. Once they lived near to Jesus, but now they feel that they have wandered from Him, and they say, "O that I were as in months past!" They complain that they have lost their evidences, or that they have not present peace of mind, or that they have no enjoyment in the means of grace, or that conscience is not so tender, or that they have not so much zeal for God's glory. The causes of this mournful state of things are manifold. It may arise through a comparative *neglect of prayer*, for a neglected closet is the beginning of all spiritual decline. Or it may be the result of *idolatry*. The heart has been occupied with something else, more than with God; the affections have been set on the things of earth, instead of the things of heaven. A jealous God will not be content with a divided heart; He must be loved first and best. He will withdraw the sunshine of His presence from a cold, wandering heart. Or the cause may be found in *self-confidence and self-righteousness*. Pride is busy in the heart, and self is exalted instead of lying low at the foot of the cross. Christian, if you are not now as you "were in months past," do not rest satisfied with *wishing* for a return of former happiness, but go at once to seek your Maker, and tell Him your sad state. Ask His grace and strength to help you to walk more closely with Him; humble yourself before Him, and He will lift you up, and give you yet again to enjoy the light of His countenance. Do not sit down to sigh and lament; while the beloved Physician lives there is hope; nay, there is a certainty of recovery for the worst cases.

THE LORD'S SUPPER.—JUDAS DIPPING HIS HAND IN
THE DISH.

(MARK 14:17-20.)

“And in the evening He cometh with the twelve.

“And as they sat and did eat, Jesus said, Verily, I say unto you, one of you which eateth with Me shall betray Me.

“And they began to be sorrowful, and to say unto Him, one by one, *Is it I?* and another *said, Is it I?*

“And He answered and said unto them, *It is one of the twelve that dippeth with Me in the dish.*”

The King of heaven His table spreads,
And blessings crown the board;
Not Paradise, with all its joys,
Could such delight afford.

Pardon and peace to dying men,
And endless life are given,
Through the rich blood that Jesus shed,
To raise our souls to heaven.

Millions of souls, in glory now,
Were fed and feasted here;
And millions more, still on the way,
Around the board appear.

All things are ready, come away,
Nor weak excuses frame,
Crowd to your places at the feast,
And bless the Founder's name.

When we give our hearts with our alms, we give well, but we must often plead to a failure in this respect. Not so our Master and our Lord. His favors are always performed with the love of His heart. He does not send to us the cold meat and the broken pieces from the table of His luxury, but He dips our morsel in His own dish, and seasons our provisions with the spices of His fragrant affections. When He puts the golden tokens of His grace

into our palms, He accompanies the gift with such a warm pressure of our hand, that the manner of His giving is as precious as the boon itself. He will come into our houses upon His errands of kindness, and He will not act as some austere visitors do in the poor man's cottage, but He sits by our side, not despising our poverty, nor blaming our weakness. Beloved, with what smiles does He speak! What golden sentences drop from His gracious lips! What embraces of affection does He bestow upon us! If He had but given us farthings, the way of His giving would have gilded them; but as it is, the costly alms are set in a golden basket by His pleasant carriage. It is impossible to doubt the sincerity of His charity, for there is a bleeding heart stamped upon the face of all His benefactions. He giveth liberally, and upbraideth not. Not one hint that we are burdensome to Him; not one cold look for His poor pensioners; but He rejoices in His mercy, and presses us to His bosom while He is pouring out His life for us. There is a fragrance in His spikenard which nothing but His heart could produce; there is a sweetness in His honeycomb which could not be in it unless the very essence of His soul's affection had been mingled with it. Oh! the rare communion which such singular heartiness effecteth! May we continually taste and know the blessedness of it!



"MY SOUL IS EXCEEDING SORROWFUL UNTO DEATH."

MY SOUL IS EXCEEDING SORROWFUL UNTO DEATH.

(MARK 14:32-35.)

"And they came to a place which was named Gethsemane: and He saith to His disciples, Sit ye here, while I shall pray.

"And He taketh with Him Peter, James, and John, and began to be sore amazed, and to be very heavy;

"And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

"And He went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him."

Few had fellowship with the sorrows of Gethsemane. The majority of the disciples were not sufficiently advanced in grace to be admitted to behold the mysteries of "the agony." Occupied with the passover feast at their own houses, they represent the many who live upon the letter, but are mere babes as to the spirit of the gospel. To twelve, nay, to eleven only, was the privilege given to enter Gethsemane and see "this great sight." Out of the eleven, eight were left at a distance; they had fellowship, but not of that intimate sort to which men greatly beloved are admitted. Only three highly favored ones could approach the veil of our Lord's mysterious sorrow; within that veil even these must not intrude; a stone's cast distance must be left between. He must tread the wine-press *alone*, and of the people there must be none with Him. Peter and the two sons of Zebedee represent the few eminent, experienced saints, who may be written down as "Fathers"; these having done business on great waters, can in some degree measure the huge Atlantic waves of their Redeemer's passion. To some selected spirits it is given, for the good of others, and to strengthen them for the future, special and tremendous conflict, to enter the inner circle and hear the pleadings of the suffering High Priest; they have fellowship with Him in His sufferings, and are made conformable unto His death. Yet even these cannot penetrate the secret places of the Savior's woe. "Thine unknown sufferings," is the remarkable expression of the Greek liturgy: there was an inner chamber in our Master's grief, shut out from human knowledge and fellowship. There Jesus is "*left alone*." Here Jesus was more than ever an "unspeakable gift." Is not Watts right when he sings:

"And all the unknown joys He gives

Were bought with agonies unknown?"

Jesus is alone. His three disciples are asleep. The solemn night air, the silent heavens, in awe, witness the agonized prayer of His heart-broken spirit. The last supper has just been concluded. No more He mingles with His fellow-men, in market, in thoroughfare or at board. He prays the prayer that seals the consummation of His work—the redemption of His race, “Not My will, but Thine be done.” This design is one of the most affecting and beautiful of the Bible series. Every detail is wrought out with unusual care and precision; the landscape is rich and full, with mighty upspringing trees and gracefully sweeping branches, yielding turf and tufted masses of flowering plants; the sky is warm and tender, and an evening softness is in the air. The artist has been deeply moved by the incident, and as we gaze upon the rapt and holy countenance of Christ, upturned in prayer, with the disciples sleeping for sorrow, all the sadness and solemnity of the scene are revealed to us.



THE AGONY IN THE GARDEN.

THE AGONY IN THE GARDEN.

(LUKE 22:41-44.)

"And He was withdrawn from them about a stone's cast, and kneeled down, and prayed,

"Saying, Father, if Thou be willing, remove this cup from Me: nevertheless, not My will, but Thine, be done.

"And there appeared an angel unto Him from heaven, strengthening Him.

"And being in an agony, He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground."

Did Christ o'er sinners weep,
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye.

The Son of God in tears
Angels with wonder see:
Be thou astonished, O my soul,
He shed those tears for thee.

He wept that we might weep;
Each sin demands a tear;
In heaven alone no sin is found,
And there's no weeping there.

The mental pressure arising from our Lord's struggle with temptation so forced His frame to an unnatural excitement that His pores sent forth great drops of blood which fell down to the ground. This proves *how tremendous must have been the weight of sin* when it was able to crush the Savior so that He distilled great drops of blood! This demonstrates *the mighty power of His love*. It is a very pretty observation of old Isaac Ambrose that the gum which exudes from the tree without cutting is always the best. This precious camphor-tree yielded most sweet spices when it was wounded under the knotty whips and when it was pierced by the nails on the cross; but see, it giveth forth its best spice when there is no whip, no nail, no wound. This sets

forth *the voluntariness of Christ's sufferings*, since without a lance the blood flowed freely. No need to put on the leech or apply the knife; it flows spontaneously. No need for the rulers to cry, "Spring up, O well"; of itself it flows in crimson torrents. If men suffer great pain of mind apparently the blood rushes *to* the heart. The cheeks are pale; a fainting fit comes on; the blood has gone inward, as if to nourish the inner man while passing through its trial. But see our Savior in His agony; He is so utterly oblivious to self, that instead of His agony driving His blood to the heart to nourish Himself, it drives it outward to bedew the earth. The agony of Christ, inasmuch as it pours Him out upon the ground, pictures the fulness of the offering which He made for men.

Do we not perceive how intense must have been the wrestling through which He passed, and will we not hear its voice *to us*? "Ye have not yet resisted unto blood, striving against sin." Behold the great Apostle and High Priest of our profession, and sweat even to blood rather than yield to the great tempter of your souls.



"BETRAYEST THOU THE SON OF MAN WITH A KISS?"

BETRAYEST THOU THE SON OF MAN WITH A KISS?

(LUKE 22:48.)

The kisses of an enemy are deceitful. Let me be on my guard when the world puts on a loving face, for it will, if possible, betray me, as it did my Master, with a kiss. Whenever a man is about to stab religion, he usually professes very great reverence for it. Let me beware of the sleek-faced hypocrisy which is armor-bearer to heresy and infidelity. Knowing the deceivableness of unrighteousness, let me be wise as a serpent to detect and avoid the designs of the enemy. The young man, void of understanding, was led astray by the kiss of a strange woman: may my soul be so graciously instructed all this day, that "the much fair speech" of the world may have no effect upon me! Holy Spirit, let me not, a poor, frail son of man, be betrayed with a kiss!

But what if I should be guilty of the same accursed sin as Judas, that son of perdition? I have been baptized into the name of the Lord Jesus; I am a member of His visible church; I sit at the communion table: all these are so many kisses of my lips. Am I sincere in them? If not, I am a base traitor. Do I live in the world as carelessly as others do, and yet make a profession of being a follower of Jesus? Then I must expose religion to ridicule, and lead men to speak evil of the holy name by which I am called. Surely if I act thus inconsistently, I am a Judas, and it were better for me that I had never been born. Dare I hope that I am clear in this matter? Then, O Lord, keep me so. O Lord make me sincere and true. Preserve me from every false way. Never let me betray my Savior. I do love Thee, Jesus, and though I often grieve Thee, yet I would desire to abide faithful even unto death. O God, forbid that I should be a high-soaring professor, and then fall at last into the lake of fire, because I betrayed my Master with a kiss.

JESUS SAID UNTO THEM, IF YE SEEK ME, LET THESE
GO THEIR WAY.

(JOHN 18:8.)

Mark, dear reader, the care which Jesus manifested, even in His hour of trial, towards the sheep of His hand! The ruling pas-

sion is strong in death. He resigns Himself to the enemy, but He interposes a word of power to set His disciples free. As to Himself, like a sheep before her shearers, He is dumb, and openeth not His mouth, but for His disciples' sake He speaks with Almighty energy. Herein is love, constant, self-forgetting, faithful love. But is there not far more here than is to be found upon the surface: Have we not the very soul and spirit of the atonement in these words? The Good Shepherd lays down His life for the sheep, and pleads that they must therefore go free. The Surety is bound, and justice demands that those for whom He stands a substitute should go their way. In the midst of Egypt's bondage, that voice rings as a word of power, "*Let these go their way.*" Out of the slavery of sin and Satan the redeemed must come. In every cell of the dungeons of Despair, the sound is echoed, "*Let these go their way,*" and forth come Despondency and Much-Afraid. Satan hears the well-known voice, and lifts his foot from the neck of the fallen; and Death hears it, and the grave opens her gates to let the dead arise. *Their way* is one of progress, holiness, triumph, glory, and none shall dare to stay them in it. No lion shall be on their way, neither shall any ravenous beast go up thereon. "The hind of the morning" has drawn the cruel hunters upon himself, and now the most timid roes and hinds of the field may gaze at perfect peace among the lilies of his loves. The thunder-cloud has burst over the cross of Calvary, and the pilgrims of Zion shall never be smitten by the bolts of vengeance. Come, my heart, rejoice in the immunity which thy Redeemer has secured thee, and bless His name all the day, and every day.

THEN ALL THE DISCIPLES FORSOOK HIM AND FLED.

(MATT. 26:56.)

He never deserted them, but they, in cowardly fear of their lives, fled from Him in the very beginning of His sufferings. This is but one instructive instance of the frailty of all believers if left to themselves; they are but sheep at the best, and they flee when the wolf cometh. They had all been warned of the danger, and had promised to die rather than leave their Master; and yet they were seized with sudden panic, and took to their heels. It may be that I, at the opening of this day, have braced up my mind to bear a trial for the Lord's sake, and I imagine myself to be

certain to exhibit perfect fidelity; but let me be very jealous of myself, lest, having the same evil heart of unbelief, I should depart from my Lord as the apostles did. It is one thing to promise, and quite another to perform. It would have been to their eternal honor to have stood at Jesus' side right manfully: they fled from honor; may I be kept from imitating them! Where else could they have been so safe as near their Master, who could presently call for twelve legions of angels? They fled from their true safety. O God, let me not play the fool also. Divine grace can make the coward brave. The smoking flax can flame forth like fire on the altar when the Lord wills it. These very apostles, who were timid as hares, grew to be bold as lions after the Spirit had descended upon them, and even so the Holy Spirit can make my recreant spirit brave to confess my Lord, and witness for His truth.

What anguish must have filled the Savior as He saw His friends so faithless! This was one bitter ingredient in His cup; but that cup is drained dry; let me not put another drop in it. If I forsake my Lord, I shall crucify Him afresh, and put Him to an open shame. Keep me, O blessed Spirit, from an end so shameful!

HIM HATH GOD EXALTED.

(ACTS 5:31.)

“Him hath God exalted with His right hand *to be a Prince* and a Savior, for to give repentance to Israel, and forgiveness of sins.”

Jesus, our Lord, once crucified, dead and buried, now sits upon the throne of glory. The highest place that heaven affords is His by undisputed right. It is sweet to remember that the exaltation of Christ in heaven is a *representative exaltation*. He is exalted at the Father's right hand, and though as Jehovah He has eminent glories, in which finite creatures cannot share, yet as the Mediator, the honors which Jesus wears in heaven are the heritage of all the saints. It is delightful to reflect how close is Christ's union with His people. We are actually *one* with Him; we are members of His body; and His exaltation is *our* exaltation. He will give us to sit upon His throne, even as He has overcome, and is set down with His Father on His throne: He has a crown, and He gives us crowns, too: He has a throne, but He is not content with having

a throne to Himself; on His right hand there must be His queen, arrayed in "gold of Ophir." He cannot be glorified without His bride. Look up, believer, to Jesus now; let the eye of your faith behold Him with many crowns upon His head; and remember that you will one day be like Him, when you shall see Him as He is; you shall not be so great as He is, you shall not be so divine, but still you shall, in a measure, share the same honors, and enjoy the same happiness and the same dignity which He possesses. Be content to live unknown for a little while, and to walk your weary way through the fields of poverty, or up the hills of affliction; for by and by you shall reign with Christ, for He has "made us kings and priests unto God, and we shall reign forever and ever." Oh! wonderful thought for the children of God! We have Christ for our glorious representative in heaven's courts *now*, and soon He will come and receive us to Himself, to be with Him there, to behold His glory, and to share in His joy.



PETER'S DENIAL.

PETER'S DENIAL.

(MATT. 26 :31-35.)

"Then saith Jesus unto them, All ye shall be offended because of Me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

"But after I am risen again, I will go before you into Galilee.

"Peter answered and said unto Him, Though all *men* shall be offended because of Thee, *yet* will I never be offended.

"Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny Me thrice.

"Peter said unto Him, Though I should die with Thee, yet will I not deny Thee. Likewise also said all the disciples."

It has been thought by some, that, as long as Peter lived, the fountain of his tears began to flow whenever he remembered his denying his Lord. It is not unlikely that it was so, for his sin was very great, and grace in him had afterwards a perfect work. This same experience is common to all the redeemed family according to the degree in which the Spirit of God has removed the natural heart of stone. We, like Peter, remember *our boastful promise*: "Though all men shall forsake Thee, yet will not I." We eat our own words with the bitter herbs of repentance. When we think of what we vowed we would be, and of what we have been, we may weep whole showers of grief. He thought on *his denying his Lord*, the place in which he did it, the little cause which led him into such heinous sin, the oaths and blasphemies with which he sought to confirm his falsehood, and the dreadful hardness of heart which drove him to do so again and yet again. Can we, when we are reminded of our sins and their exceeding sinfulness, remain stolid and stubborn? Will we not make our house a Bochim, and cry unto the Lord for renewed assurances of pardoning love? May we never take a dry-eyed look at sin, lest ere long we have a tongue parched in the flames of hell. Peter also thought upon *his Master's look of love*. The Lord followed up the cock's warning voice with an admonitory look of sorrow, pity, and love. That glance was never out of Peter's mind so long as he lived. It was far more effectual than ten thousand sermons would have been without the Spirit. The penitent apostle would be sure to weep when he recollected the *Savior's full forgiveness*, which restored him to his former place. To think that we have offended so kind and

good a Lord is more than sufficient reason for being constant weepers. Lord, smite our rocky hearts, and make the waters flow.

I HAVE PRAYED FOR THEE.

(LUKE 22:31, 32.)

"And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

"But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

How encouraging is the thought of the Redeemer's never-ceasing intercession for us. When we pray, He pleads for us; and when we are *not* praying, He is advocating our cause, and by His supplications shielding us from unseen dangers. Notice the word of comfort addressed to Peter—"Simon, Simon, Satan hath desired to have you that he may sift you as wheat; but"—what? "But go and pray for yourself?" That would be good advice, but it is not so written. Neither does He say, "But I will keep you watchful, and so you shall be preserved." That were a great blessing. No, it is, "*But I have prayed for thee*, that thy faith fail not." We little know what we owe to our Savior's prayers. When we reach the hill-tops of heaven, and look back upon all the way whereby the Lord our God hath led us, how we shall praise Him who, before the eternal throne undid the mischief which Satan was doing upon earth.

CHRIST BUFFETED AND MOCKED IN THE HOUSE OF CAIAPHAS.

(MATT. 26:67, 68.)

"Then did they spit in His face, and buffeted Him; and others smote *Him* with the palms of their hands.

"Saying, Prophecy unto us, thou Christ, Who is he that smote thee?"

He had been all night in agony. He had spent the early morning at the hall of Caiaphas. He had been hurried from Caiaphas to Pilate, from Pilate to Herod and from Herod back again to Pilate.

He had, therefore, but little strength left, and yet neither refreshment nor rest was permitted Him. They were eager for His blood, and therefore led Him out to die, loaded with the cross. O dolorous procession! Well may Salem's daughters weep. Dear reader, do thou weep also.

What learn we here as we see our blessed Lord led forth? Do we not perceive that truth which was set forth in shadow by *the scapegoat*? Did not the high-priest bring the scapegoat, and put both his hands upon its head, confessing the sins of the people, that thus those sins might be laid upon the goat, and cease from the people? Then the goat was led away by a fit man into the wilderness, and it carried away the sins of the people; so that, if they were sought for, they could not be found. Now we see Jesus brought before the priests and rulers, who pronounce Him guilty. God Himself imputes our sins *to Him*; "the Lord hath laid on Him the iniquity of us all"; "He was made sin for us"; and, as the substitute for our guilt, bearing our sin upon His shoulders, represented by the cross, we see the great Scapegoat led away by the appointed officers of justice. Beloved, can you feel assured that He carried *your sin*? As you look at the cross upon His shoulders, does it represent *your sin*?

I AM CRUCIFIED WITH CHRIST.

(GAL. 2:20.)

The Lord Jesus Christ acted in what He did as a great public representative person, and His dying upon the cross was the virtual dying of all His people. Then all His saints rendered unto justice what was due, and made an expiation to divine vengeance for all their sins. The apostle of the Gentiles delighted to think that as one of Christ's chosen people, he died upon the cross in Christ. He did more than believe this doctrinally, he accepted it confidently, resting his hope upon it. He believed that by virtue of Christ's death, he had satisfied divine justice, and found reconciliation with God. Beloved, what a blessed thing it is when the soul can, as it were, stretch itself upon the cross of Christ, and feel, "I am dead; the law has slain me, and I am therefore free from its power, because in my Surety I have borne the curse, and in the person of my Substitute the whole that the law could do, by way of con-

demnation, has been executed upon me, for I am crucified with Christ."

But Paul meant even more than this. He not only believed in Christ's death, and trusted in it, but he actually felt its power in himself in causing the crucifixion of his old corrupt nature. When he saw the pleasures of sin, he said, "I cannot enjoy these: I am dead to them." Such is the experience of every true Christian. Having received Christ, he is to this world as one who is utterly dead. Yet, while conscious of death to the world, he can, at the same time, exclaim with the apostle, "Nevertheless, I live." He is fully alive to God. The Christian's life is a matchless riddle. No worldling can comprehend it; even the believer himself cannot understand it. Dead, yet alive! crucified with Christ, and yet at the same time risen with Christ in newness of life! Union with the suffering, bleeding Savior, and death to the world and sin, are soul-cheering things. Oh for more enjoyment of them!

CHRIST IS SCOURGED.

(JOHN 19:1-3.)

"Then Pilate therefore took Jesus and scourged *Him*.

"And the soldiers platted a crown of thorns, and put *it* on His head, and they put on Him a purple robe,

"And said, Hail, King of the Jews! and they smote Him with their hands."

Pilate delivered our Lord to the lictors to be scourged. The Roman scourge was a most dreadful instrument of torture. It was made of the sinews of oxen, and sharp bones were intertwined every here and there among the sinews; so that every time the lash came down these pieces of bone inflicted fearful laceration, and tore off the flesh from the bone. The Savior was, no doubt, bound to the column, and thus beaten. He had been beaten before; but this of the Roman lictors was probably the most severe of His flagellations. Dear friends, stand here and weep over His poor stricken body. Believer in Jesus, can you gaze upon Him without tears, as He stands before you in the mirror of agonizing love? He is at once fair as the lily for innocence, and red as the rose with the crimson of His own blood. As we feel the sure and blessed healing which His stripes have wrought in us, does not our heart melt at once with love and grief? If ever we have loved our Lord Jesus, surely we must feel that affection glowing now within our bosoms.

See how the patient Jesus stands,
Insulted in His lowest case!
Sinners have bound the Almighty's hands,
And spit in their Creator's face.

With thorns His temples gored and gashed
Send streams of blood from every part;
His back with knotted scourges lashed,
But sharper scourges tear His heart.

THE SINNER AWAKENED.

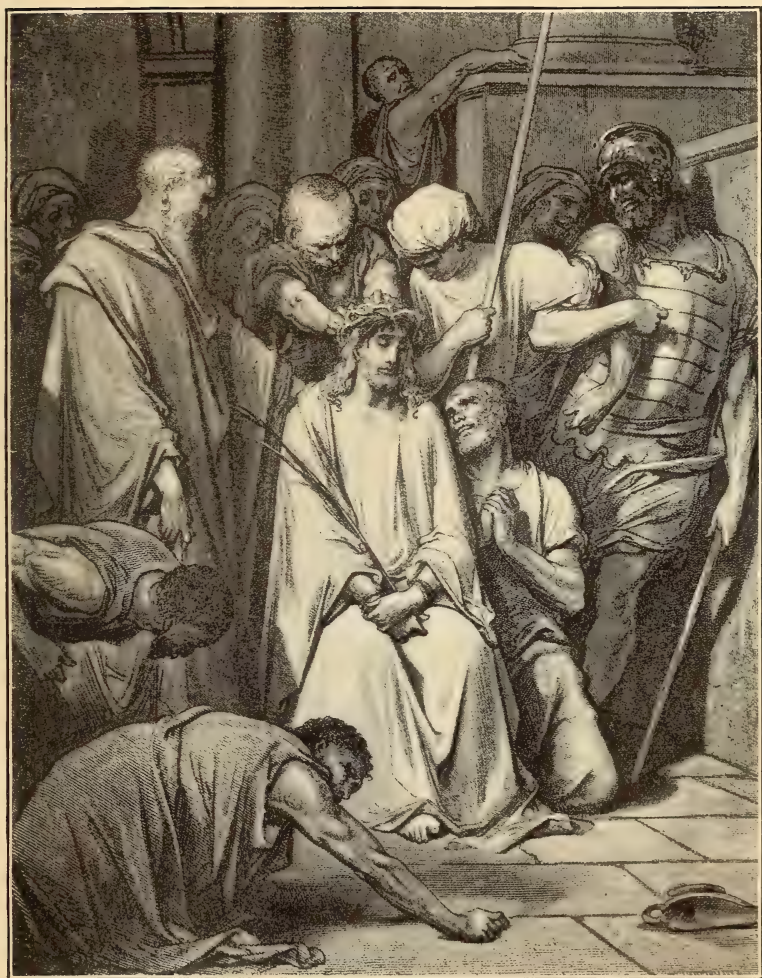
The sinner awakened by the Holy Spirit will find the source of his stream of sorrow not on the thorn-clad sides of Sinai, but on the grassy mound of Calvary. His cry will be, "O sin, I hate thee, for thou didst murder my Lord"; and his mournful dirge over his crucified Redeemer will be in plaintive words:

'Twas you, my sins, my cruel sins,
His chief tormentors were;
Each of my crimes became a nail,
And unbelief the spear.

'Twas you that pull'd the vengeance down
Upon His guiltless head;
Break, break, my heart, oh burst, mine eyes,
And let my sorrows bleed.

Do believe it, Christian, that thy sin is a condemned thing. It may kick and struggle, but it is doomed to die. God has written condemnation across its brow; Christ has crucified it; nailing it to His cross. Go now and mortify it, and the Lord help you to live to His praise. Sin, with all its guilt, shame and fear, is gone.

Here's pardon for transgressions past,
It matters not how black their cast,
And, O my soul, with wonder view
For sins to come here's pardon, too.



"PUT UPON HIS HEAD A CROWN OF THORNS."

PUT UPON HIS HEAD A CROWN OF THORNS.

(MATT. 27:26-31.)

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *Him* to be crucified.

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band *of soldiers*.

"And they stripped Him, and put on Him a scarlet robe.

"And when they had platted a crown of thorns, they put *it* upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him, saying, Hail, King of the Jews!

"And they spit upon Him, and took the reed, and smote Him on the head.

"And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify *Him*."

Mockery was a great ingredient in our Lord's woe. Judas mocked Him in the garden; the chief priests and scribes laughed Him to scorn; Herod set Him at naught; the servants and soldiers jeered at Him, and brutally insulted Him; Pilate and his guards ridiculed His royalty; and on the tree all sorts of horrid jests and hideous taunts were hurled at Him. Ridicule is always hard to bear; but when we are in intense pain it is so heartless, so cruel, that it cuts us to the quick. Imagine the Savior crucified, racked with anguish far beyond all mortal guess, and then picture that motley multitude, all wagging their heads or thrusting out the lip in bitterest contempt of one poor suffering victim! Surely there must have been something more in the crucified One than they could see, or else such a great and mingled crowd would not unanimously have honored Him with such contempt. Was it not evil confessing, in the very moment of its greatest apparent triumph, that after all it could do no more than mock at that victorious goodness which was then reigning on the cross? O Jesus, "despised and rejected of men," how couldst Thou die for men who treated Thee so ill? Herein is love amazing, love divine, yea, love beyond degree. We, too, have despised Thee in the days of our unregeneracy, and even since our new birth we have set the world on high in our hearts, and yet Thou bleedest to heal our wounds, and diest to give us life. O that we could set Thee on a glorious high throne in all men's hearts! We

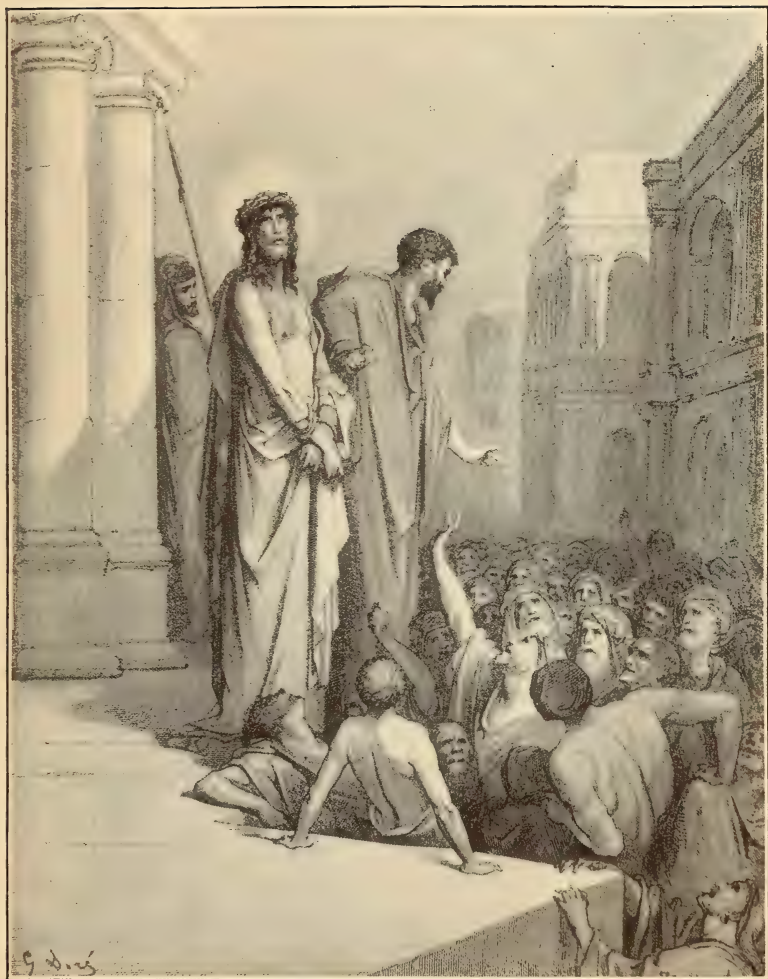
would ring out Thy praises over land and sea till men should as universally adore as once they did unanimously reject.

Thy creatures wrong Thee, O Thou sovereign Good.
Thou art not loved, because not understood :
This grieves me most, that vain pursuits beguile
Ungrateful men, regardless of Thy smile.

The hill of comfort is the hill of Calvary ; the house of consolation is built with the wood of the cross ; the temple of heavenly blessing is founded upon the riven rock—riven by the spear which pierced His side. No scene in sacred history ever gladdens the soul like Calvary's tragedy.

Is it not strange, the darkest hour
That ever dawned on sinful earth
Should touch the heart with softer power,
For comfort, than an angel's mirth ?
That to the cross the mourner's eye should turn,
Sooner than where the stars of Bethlehem burn ?

Light springs from the midday-midnight of Golgotha, and every herb of the field blooms sweetly beneath the shadow of the once accursed tree. In that place of thirst, grace hath dug a fountain which ever gusheth with waters pure as crystal, each drop capable of alleviating the woes of mankind. You who have had your seasons of conflict will confess that it was not at Olivet that you ever found comfort, nor on the hill of Sinai, nor on Tabor ; but Gethsemane, Gabbatha, and Golgotha have been the means of comfort to you. The bitter herbs of Gethsemane have often taken away the bitters of your life ; the scourge of Gabbatha has often scourged away your cares, and the groans of Calvary have put all other groans to flight. Thus Calvary yields us comfort rare and rich. We never should have known Christ's love in all its heights and depths if He had not died ; nor could we guess the Father's deep affection if He had not given His Son to die. The common mercies we enjoy all sing of love, just as the sea shell, when we put it to our ears, whispers of the deep sea whence it came ; but if we desire to hear the ocean itself, we must not look at every-day blessings, but at the transactions of the crucifixion. He who would know love, let him retire to Calvary and see the Man of sorrows die.



"BEHOLD THE MAN."

BEHOLD THE MAN.

(JOHN 19:5.)

Ye that pass by, behold the Man—
The Man of griefs—condemn'd for you ;
The Lamb of God, for sinners slain,
Weeping to Calvary pursue.

To us our own Barabbas give—
Away with Him—(they loudly cry)
Away with Him, not fit to live—
The vile seducer crucify !

His sacred limbs they stretch, they tear ;
With nails they fasten to the wood
His sacred limbs, exposed and bare,
Or only cover'd with His blood.

Behold His temples, crown'd with thorn ;
His bleeding hands, extended wide ;
His streaming feet, transfix'd and torn ;
The fountain gushing from His side !

O Thou dear suff'ring Son of God,
How doth Thy heart to sinners move ;
Sprinkle on us Thy precious blood,
And melt us with Thy dying love.

If there be one place where our Lord Jesus most fully becomes the joy and comfort of His people, it is where He plunged deepest into the depths of woe. Come hither, gracious souls, and behold the Man in the garden of Gethsemane ; behold His heart so brimming with love He cannot hold it in—so full of sorrow that it must find a vent. Behold the bloody sweat as it distills from every pore of His body, and falls upon the ground. Behold the Man as they drive the nails into His hands and feet. Look up, repenting sinners, and see the sorrowful image of your suffering Lord. Mark Him, as the ruby drops stand on the thorn-crown, and adorn with priceless gems the diadem of the King of Misery. Behold the Man when all His bones are out of joint, and He is poured out

like water and brought into the dust of death; God hath forsaken Him, and hell compasseth Him about. Behold and see: was there ever sorrow like unto His sorrow that is done unto Him? All ye that pass by, draw near and look upon this spectacle of grief, unique, unparalleled, a wonder to men and angels, a prodigy unmatched. Behold the Emperor of Woe, who had no equal or rival in His agonies! Gaze upon Him, ye mourners, for if there be not consolation in a crucified Christ, there is no joy in earth or heaven. If in the ransom price of His blood there be not hope, ye harps of heaven, there is no joy in you, and the right hand of God shall know no pleasures forevermore. We have only to sit more continually at the cross-foot to be less troubled with our doubts and woes. We have but to see *His* sorrows, and *our* sorrows we should be ashamed to mention; we have but to gaze into his wounds, and heal our own. If we would live aright, it will be by the contemplation of His death; if we would rise to dignity, it must be by considering His humiliation and his sorrow.

Behold how every wound of His
A precious balm distills,
Which heals the scars that sin had made,
And cures all mortal ills.

Those wounds are mouths that preach His grace;
The ensigns of his love;
The seals of our expected bliss
In paradise above.

We here behold the Savior in the depth of His sorrows. No other place so well shows the griefs of Christ as Calvary, and no other moment at Calvary is so full of agony as that in which His cry rends the air—"My God, my God, why hast Thou forsaken me?" At this moment physical weakness was united with acute mental torture from the shame and ignominy through which He had to pass; and to make His grief culminate with emphasis, He suffered spiritual agony surpassing all expression, resulting from the departure of His Father's presence. This was the black midnight of His horror; then it was that He descended the abyss of suffering. No man can enter into the full meaning of these words. Some of us think at times that *we* could cry, "My God, my God, why hast Thou forsaken me?" There are seasons when the

brightness of our Father's smile is eclipsed by clouds and darkness; but let us remember that God never does really forsake us. It is only a seeming forsaking with us, but in Christ's case it was a *real* forsaking. We grieve at a little withdrawal of our Father's love; but the real turning away of God's face from His Son, who shall calculate how deep the agony which is caused Him?

In our case, our cry is often dictated by unbelief: in His case, it was the utterance of a dreadful fact, for God had really turned away from Him for a season. O thou poor, distressed soul, who once lived in the sunshine of God's face, but art now in darkness, remember that He has not really forsaken thee. God in the clouds is as much our God as when He shines forth in all the lustre of His grace; but since even the thought that He has forsaken us gives us agony, what must the woe of the Savior have been when He exclaimed, "My God, my God, why hast thou forsaken me?"

Did earth or heaven ever behold a sadder spectacle of woe? In soul and body, our Lord felt Himself to be weak as water poured upon the ground. The placing of the cross in its socket had shaken Him with great violence, had strained all the ligaments, pained every nerve, and more or less dislocated all His bones. Burdened with His own weight, the august Sufferer felt the strain increasing every moment of those six long hours. His sense of faintness and general weakness were overpowering; while to His own consciousness He became nothing but a mass of misery and swooning sickness. When Daniel saw the great vision, he thus describes his sensations: "There remained no strength in me, for my vigor was turned into corruption, and I retained no strength:" how much more faint must have been our greater Prophet when He saw the dread vision of the wrath of God, and felt it in His own soul! To us, sensations such as our Lord endured would have been insupportable, and kind unconsciousness would have come to our rescue; but in His case, He was wounded, and *felt* the sword; He drained the cup and *tasted* every drop.

O King of Grief! (a title strange, yet true,
 To Thee of all kings only due,)
 O King of Wounds! how shall I grieve for Thee,
 Who in all grief preventest me!

As we kneel before our now ascended Savior's throne, let us remember well the way by which He prepared it as a throne of

grace for us; let us in spirit drink of His cup, that we may be strengthened for our hour of heaviness whenever it may come. In His natural body every member suffered, and so must it be in the spiritual; but as out of all His griefs and woes His body came forth uninjured to glory and power, even so shall His mystical body come through the furnace with not so much as the smell of fire upon it.

We are told that the Captain of our salvation was made perfect through suffering; therefore we who are sinful, and who are far from being perfect, must not wonder if we are called to pass through suffering, too. Shall the head be crowned with thorns, and shall the other members of the body be rocked upon the dainty lap of ease? Must Christ pass through seas of His own blood to win the crown, and are we to walk to heaven dryshod in silver slippers? No, our Master's experience teaches us that suffering is necessary, and the true-born child of God must not, would not, escape it if he might. But there is one very comforting thought in the fact of Christ's "being made perfect through suffering"—it is, that He can have complete sympathy with us. "He is not a high priest that cannot be touched with the feelings of our infirmities." In this sympathy of Christ we find a sustaining power. One of the early martyrs said, "I can bear it all, for Jesus suffered, and He suffers in me now; He sympathizes with me, and this makes me strong." Believer, lay hold of this thought in all times of agony. Let the thought of Jesus strengthen you as you follow in His steps. Find a sweet support in His sympathy; and remember that to suffer is an honorable thing—to suffer for Christ is glory. The apostles rejoiced that they were counted worthy to do this. Just so far as the Lord shall give us grace to suffer *for* Christ, to suffer *with* Christ, just so far does He honor us. The jewels of a Christian are his afflictions. The regalia of the kings whom God hath anointed are their troubles, their sorrows, and their griefs. Let us not, therefore, shun being honored. Let us not turn aside from being exalted. Griefs exalt us, and troubles lift us up. "If we suffer, we shall also reign with Him."



"ON HIM THEY LAID THE CROSS, THAT HE MIGHT
BEAR IT AFTER JESUS."

ON HIM THEY LAID THE CROSS, THAT HE MIGHT
BEAR IT AFTER JESUS.

(LUKE 23:26.)

"And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus."

We see in Simon's carrying the cross a picture of the work of the church throughout all generations; she is the cross-bearer after Jesus. Mark then, Christian, Jesus does not suffer so as to exclude your suffering. He bears a cross, not that you may escape it, but that you may endure it. Christ exempts you from sin, but not from sorrow. Remember that, and expect to suffer.

But let us comfort ourselves with this thought, that in our case, as in Simon's, *it is not our cross, but Christ's cross which we carry*. When you are molested for your piety, when your religion brings the trial of cruel mockings upon you, then remember it is not *your* cross, it is *Christ's* cross; and how delightful it is to carry the cross of our Lord Jesus!

You carry the cross after Him. You have blessed company; your path is marked with the footprints of your Lord. The mark of His blood-red shoulder is upon that heavy burden. 'Tis *His* cross, and He goes before you as a shepherd goes before his sheep. Take up your cross daily, and follow Him.

Do not forget, also, *that you bear this cross in partnership*. It is the opinion of some that Simon only carried one end of the cross, and not the whole of it. That is very possible; Christ may have carried the heavier part, against the transverse beam, and Simon may have borne the lighter end. Certainly it is so with you; you do but carry the light end of the cross, Christ bore the heavier end.

And remember, *though Simon had to bear the cross for a very little while, it gave him lasting honor*. Even so the cross we carry is only for a little while at most, and then we shall receive the crown, the glory. Surely we should love the cross, and, instead of shrinking from it, *count it very dear*, when it works out for us "a far more exceeding and eternal weight of glory."

KING OF KINGS AND LORD OF LORDS.

The head that once was crown'd with thorns,
Is crown'd with glory now ;
A royal diadem adorns
The mighty Victor's brow.

The highest place that heaven affords,
Is to our Jesus given ;
The King of kings, and Lord of lords,
He reigns o'er earth and heaven—

The joy of all who dwell above,
The joy of all below,
To whom He manifests His love
And grants His name to know.

To them the cross, with all its shame,
With all its grace, is given ;
Their name—an everlasting name,
Their joy—the joy of heaven.

They suffer with their Lord below—
They reign with Him above ;
Their everlasting joy to know
The myst'ry of His love.



THEY GAVE HIM A PROCESSION OF HONOR.

THEY GAVE HIM A PROCESSION OF HONOR.

(1) They gave Him a *procession of honor*, in which Roman legionaries, Jewish priests, men and women, took a part, He Himself bearing His cross. This is the triumph which the world awards to Him who comes to overthrow man's direst foes. Derisive shouts are His only acclamations, and cruel taunts His only pæans of praise. (2) They presented Him with *the wine of honor*. Instead of a golden cup of generous wine, they offered Him the criminal's stupefying death-draught, which He refused because He would preserve an uninjured taste wherewith to taste of death; and afterwards when He cried, "I thirst," they gave Him vinegar mixed with gall, thrust to His mouth upon a sponge. Oh! wretched, detestable inhospitality to the King's Son. (3) He was provided with a *guard of honor*, who showed their esteem for Him by gambling over His garments, which they had seized as their booty. Such was the body-guard of the adored of heaven; a quaternion of brutal gamblers. (4) *A throne of honor* was found for Him upon the bloody tree; no easier place of rest would rebel men yield to their liege Lord. The cross was, in fact, the full expression of the world's feeling towards Him. "There," they seemed to say, "Thou Son of God, this is the manner in which God Himself should be treated, could we reach Him." (5) *The title of honor* was nominally "King of the Jews," but that the blinded nation distinctly repudiated, and really called Him "King of thieves," by preferring Barabbas, and by placing Jesus in the place of highest shame between two thieves. His glory was thus in all things turned into shame by the sons of men, but it shall yet gladden the eyes of saints and angels, world without end.

At the cross, her station keeping,
 Stood the mournful mother, weeping.
 Close to Jesus to the last;
 Through her heart, His sorrow sharing,
 All His bitter anguish hearing,
 Now at length the sword had passed.

THE DAUGHTERS OF JERUSALEM.

(LUKE 23:27, 28.)

"And there followed Him a great company of people, and of women, which also bewailed and lamented Him.

"And Jesus turning unto them said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children."

Amid the rabble rout which hounded the Redeemer to His doom, there were some gracious souls whose bitter anguish sought vent in wailing and lamentations—fit music to accompany that march of woe. See the Savior bearing His cross to Calvary. His mother joins the godly women and weeps with them; for, indeed, there is true cause for grief—cause lying deeper than those mourning women thought. They bewailed innocence maltreated, goodness persecuted, love bleeding, meekness about to die; but my heart has a deeper and more bitter cause to mourn. My sins were the scourges which lacerated those blessed shoulders, and crowned with thorns those bleeding brows: my sins cried, "Crucify Him! crucify Him!" and laid the cross upon His gracious shoulders. His being led forth to die is sorrow enough for one eternity:

Love and grief my heart dividing,
With my tears His feet I'll lave—
Constant still in heart abiding,
Weep for Him who died to save.



THE FIRST NAIL DRIVEN.

THE FIRST NAIL DRIVEN.

In the garden see Him insulted and bound and before the High Priest struck, buffeted and smitten at every stage of His passion I see Him in the hands of the rude soldiery. The ragged thorns are twined into a crown and crushed upon His head, until every thorn has made a wound and turned its point against the cranium. Now the blood oozes from the punctures and trickles down His face and head, until His hair and beard are red with blood and matted with gore. He is now led out to be scourged. His clothing being all removed, He is bound in a stooping posture to the block with the skin of the naked back stretched tightly and fully exposed to the fearful lash. Then His tormentors seize their heavy whips of twisted leather thongs, with bits of iron woven into the ends of the lashes to increase the tension and render the blows more fearful; now they descend upon the fair white surface of the Savior's person; every blow cleaves the skin and buries into the flesh and is followed by ripples of blood. Others have fainted and died under the infliction, but the Man of Sorrows survives for greater pain. Then, with the whole surface of His back cut into flakes of raw, gory, dripping flesh, His clothing is replaced and He compelled to bear the cross on which He must end His agony. The heavy wood is laid upon His burning shoulders, until, fainting with fatigue and loss of blood, He sinks to the earth with His burden, from which the stripes of His enemies cannot raise Him. So another bears the cross, while Jesus, with blood dyeing His footsteps, is pressed forward to the place of execution. Golgotha is reached. He, in the midst of His enemies, sweating and bleeding, toils to the top. Here He is again stripped, the outer garment is removed, then the inner vesture, glued fast to His hurts by gore, is rudely torn off, leaving His lacerated person with a harsh ripping sound, bringing with it skin and flesh, leaving the raw, gaping wounds fresh exposed and bleeding to the sun and air, adding agony to agony.

O Lamb of God, was ever pain—
Was ever love like Thine?

There lies the heavy tree, and He, refusing all opiates, is taken by the soldiers and thrown on His back upon the cross. Seizing

His hands they draw them out to their farthest extent; then a soldier, with crushing weight puts his knee on the wrist to hold it in position, then opens the palm, adjusts the nail with his left, and, with a ponderous hammer in the right, drives the nail through the bones and muscles and sinews and nerves, unmindful of the groans that escape with every lacerating blow. Now the feet are drawn down and confined by a huge spike driven crushing through the insteps, while every tendon and nerve quivers with the torture. Others have been excavating for the insertion of the cross. Now they raise it and with all their force thrust it into the excavation. O, awful agony! All the joints seem wrenched asunder by the jar of the falling cross! The nails have torn gaping rents in His hands. The spike-head is drawn far into His feet and can be heard grating amongst the bones. On account of the unnatural position, and the violent extension of the arms, the slightest motion produced the most painful sensations all through the body, but especially on the mangled back and the torn members which were subject to acute inflammation and constantly increasing pain. The agony was increased by an intolerable thirst. The obstruction of the circulation from the violent tension caused the blood to rush to the head, occasioning a dreadful headache. The blood in the lungs accumulated, rendering breathing difficult, pressing the heart and swelling the veins, racking His whole being with terrible anguish. Loss of blood through the open wounds would have lessened the pain, but the blood clotted and ceased flowing.

More, more than all, Christ sustained not only His weight on these pierced members, but He bore our sins in His own body on the tree. Like a great mountain, they rested upon Him, darkening heaven to His vision and preventing the ministration of angels to His relief. Ah, sinner, His burden on the cross was heavy enough without your sins and mine, but they are there. They gave weight to the hammer that drove the nails, and now how they gall His lacerated person; how the weight of them stretches and tears and parts the quivering nerves and sinews of His feet and hands!

List to His dying cries of anguish and remember that they were pressed out by your sins and mine.

O sinner, see Him lifted up,
On the cross, on the cross,
For you He drinks the bitter cup,
On the cross, on the cross.

Behold the Lamb of God as He hangs bleeding, groaning and dying. The iron has entered His soul, which is now being made an offering for every soul of man, there, there, between the male-factors,

See Him stretched upon the tree
In that suffering station,
Bearing all the wrath of God,
To procure salvation.

Aye, look, for never before has a scene like this been witnessed. It is none other than the God of heaven suffering, Deity in agony, the Fountain of life expiring in death.

I asked the heavens what foe to God had done
This unexampled deed ; the heavens exclaimed—
'Twas man, and we in horror snatched the sun
From such a spectacle of guilt and shame.

I asked the sea, the sea in fury boiled,
And answered with his voice of storms, 'twas man,
My waves in panic at his crime recoiled,
Disclosed the abyss and from the center ran.

I asked the earth, the earth replied aghast
'Twas man, and such strange pangs my bosom rent
That still I groan and shudder at the past.
To many a gay, smiling, thoughtless man, I went.
And asked him next, he turned a scornful eye,
Shook his proud head and deigned me no reply.



A LESSON OF THE CRUCIFIXION.

A LESSON OF THE CRUCIFIXION.

Let us gather about the cross and learn its teachings of God's love to guilty man and adore the wisdom that conceived the wondrous plan of His redemption. Come learn the lesson of our pollution from heaven's own appraisal and the ransom paid. Here learn to bewail our ingratitude which has "crucified the Son of God afresh and put Him to an open shame"; and weep for our sins where blood was spilt for their pardon.

O how can we delay when Christ made haste and delayed not to suffer for us.

Come, saints, and drop a tear or two
For Him who groaned beneath our load,
He shed a thousand drops for you,
A thousand drops of richer blood.

"O, if we will but harken in this, our day, then shall our peace be as a river and our righteousness as the waves of the sea."

But in the enjoyment of the fruits of thy passion, O Jesus, my crucified, my bleeding, my dying Savior, may I never forget that I have destroyed myself, but found mercy in Thee, may I always remember that

Thy works, not mine, O Christ,
Speak gladness to this heart—
They tell me all is done,
They bid my fears depart.

Thy pains, not mine, O Christ,
Upon the shameful tree,
Have paid the law's full price,
And purchased peace for me.

Thy tears, not mine, O Christ,
Have wept my guilt away,
And turned this night of mine,
Into a blessed day.

Thy bonds, not mine, O Christ,
Unbind me of my chain,
And break my prison doors,
Ne'er to be barred again.

Thy wounds, not mine, O Christ,
Can heal my bruised soul;
Thy stripes, not mine, contain
The balm that makes me whole.

Thy blood, not mine, O Christ.
Thy blood so freely spilt,
Can blanch my blackest stains,
And purge away my guilt.

Thy cross, not mine, O Christ,
Has borne the awful load
Of sin, that none in Heaven,
Or earth, could bear but God.

Thy death, not mine, O Christ,
Has paid the ransom due,
Ten thousand deaths like mine,
Would have been all too few.

Thy righteousness, not mine, O Christ,
Alone can cover me,
No righteousness avails,
Save that which is of Thee.

Thy righteousness alone,
Can clothe and beautify;
I wrap it round my soul,
In this I'll live and die.



HIS DYING CRY.

HIS DYING CRY.

'Tis finish'd ! so the Savior said,
And meekly bow'd His dying head :
'Tis finish'd ! yes, the race is run ;
The battle fought ; the vict'ry won.

'Tis finish'd ! let the joyful sound
Be heard the spacious earth around :
'Tis finish'd ! let the echo fly
Through heaven and hell, through earth and sky.

Our Redeemer's glorious cry of "It is finished" was the death-knell of all the adversaries of His people, the breaking of "the arrows of the bow, the shield, the sword, and the battle." Behold the hero of Golgotha using His cross as an anvil, and His woes as a hammer, dashing to shivers bundle after bundle of our sins, those poisoned "arrows of the bow" ; trampling on every indictment, destroying every accusation. What glorious blows the mighty Breaker gives with a hammer far more ponderous than the fabled weapon of Thor ! How the diabolical darts fly to fragments, and the infernal bucklers are broken like potters' vessels ! Behold, He draws from its sheath of hellish workmanship the dread sword of Satanic power ! He snaps it across His knee, as a man breaks the dry wood of a fagot, and casts it into the fire. Beloved, no sin of a believer can now be an arrow mortally to wound him, no condemnation can now be a sword to kill him, for the punishment of our sin was borne by Christ, a full atonement was made for all our iniquities by our blessed Substitute and Surety. Who now accuseth ? Who now condemneth ? Christ hath died, yea, rather hath risen again. Jesus has emptied the quivers of hell, has quenched every fiery dart, and broken off the head of every arrow of wrath ; the ground is strewn with the splinters and relics of the weapons of hell's warfare, which are only visible to us to remind us of our former danger, and of our great deliverance. Sin hath no more dominion over us. Jesus has made an end of it, and put it away forever. O thou enemy, destructions are come to a perpetual end. Talk ye of all the wondrous works of the Lord, ye who make mention of His name ; keep not silence, neither by day, nor when the sun goeth to his rest. Bless the Lord, O my soul.

IT IS FINISHED.

Hark! the voice of love and mercy
Sounds aloud from Calvary;
See! it rends the rocks asunder,
Shakes the earth, and veils the sky;
It is finish'd—
Hear the dying Savior cry.

It is finish'd! O what pleasure
Do these precious words afford!
Heavenly blessings, without measure,
Flow to us from Christ the Lord:
It is finish'd—
Saints, the dying words record.

Tune your harps anew, ye seraphs;
Join to sing the pleasing theme;
All on earth, and all in heaven,
Join to praise Immanuel's name;
It is finish'd—
Glory to the bleeding Lamb.



THE EARTHQUAKE.

THE EARTHQUAKE.

(MATT. 27:51-60.)

"And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent:

"And the graves were opened, and many bodies of the saints which slept, arose,

"And came out of the graves after His resurrection, and went into the holy city, and appeared unto many.

"When the even was come, there came a rich man of Arimathea named Joseph, who also himself was Jesus' disciple:

"He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth,

"And laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed."

No mean miracle was wrought in the rending of so strong and thick a veil; but it was not intended merely as a display of power—many lessons were herein taught us. *The old law of ordinances was put away*, and like a worn-out vesture, rent and laid aside. When Jesus died, the sacrifices were all finished, because all fulfilled in Him, and therefore the place of their presentation was marked with an evident token of decay. That rent also *revealed all the hidden things of the old dispensation*: the mercy-seat could now be seen, and the glory of God gleamed forth above it. By the death of our Lord Jesus we have a clear revelation of God, for He was "not as Moses, who put a veil over his face." Life and immortality are now brought to light, and things which have been hidden since the foundation of the world are manifest in Him. *The annual ceremony of atonement was thus abolished. The atoning blood, which was once every year sprinkled within the veil, was now offered once for all by the great High Priest, and therefore the place of the symbolical rite was broken up.* No blood of bullocks or of lambs is needed now, for Jesus has entered within the veil with His own blood.

THE PRECIOUS BLOOD OF CHRIST.

(1 PETER 1:19.)

Standing at the foot of the cross, we see hands, and feet, and side, all distilling crimson streams of precious blood. It is "precious" because of its *redeeming and atoning efficacy*. By it the sins of Christ's people are atoned for; they are redeemed from under the law; they are reconciled to God, made one with Him. Christ's blood is also "precious" in its *cleansing power*; it "cleanseth from all sin." "Though your sins be as scarlet, they shall be as white as snow." Through Jesus' blood there is not a spot left upon any believer; no wrinkle, nor any such thing, remains. O precious blood, which makes us clean, removing the stains of abundant iniquity, and permitting us to stand accepted in the Beloved, notwithstanding the many ways in which we have rebelled against our God! The blood of Christ is likewise "precious" in its *preserving power*. We are safe from the destroying angel under the sprinkled blood. Remember, it is *God's seeing* the blood which is the true reason for our being spared. Here is comfort for us when the eye of faith is dim, for God's eye is still the same. The blood of Christ is "precious" also in its *sanctifying influence*. The same blood which justifies by taking away sin, does, in after-action, quicken the new nature, and lead it onward to subdue sin, and to follow out the commands of God. There is no motive for holiness so great as that which streams from the veins of Jesus. And "precious," unspeakably precious, is this blood, because it has an *overcoming power*. It is written, "They overcame through the blood of the Lamb." How could they do otherwise? He who fights with the precious blood of Jesus fights with a weapon which cannot know defeat. The blood of Jesus! Sin dies at its presence, death ceases to be death; heaven's gates are opened. The blood of Jesus! We shall march on, conquering and to conquer, so long as we can trust its power!



EASTER DAY, THE RESURRECTION.

EASTER DAY, THE RESURRECTION.

(MATT. 28:4-6.)

Morning breaks upon the tomb,
Jesus scatters all its gloom;
Day of triumph through the skies—
See the glorious Savior rise!

Ye, who are of death afraid,
Triumph in the scattered shade;
Drive your anxious cares away;
See the place where Jesus lay!

Christian! dry your flowing tears,
Chase your unbelieving fears;
Look on His deserted grave;
Doubt no more His power to save.

“And for fear of Him the keepers did shake, and became as dead *men*.

“And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

“He is not here: for He is risen, as He said. Come, see the place where the Lord lay.”

Lo, the angelic bands
In full assembly meet,
To wait His high commands,
And worship at His feet:
Joyful they come, and wing their way,
From realms of day, to such a tomb.

Then back to heaven they fly,
And the glad tidings bear;
Hark, as they soar on high,
What music fills the air:
Their anthems say, “Jesus, who bled,
Hath left the dead; He rose today.”

Ye mortals, catch the sound,
 Redeemed by Him from hell;
 And send the echo round
 The globe on which you dwell:
 Transported cry, "Jesus, who bled,
 Hath left the dead, no more to die."

All hail, triumphant Lord,
 Who savest with Thy blood!
 Wide be Thy name adored,
 Thou rising, reigning God.
 With Thee we rise, with Thee we reign,
 And empires gain beyond the skies.

REV. PHILIP DODDRIDGE.

OH, DEATH, WHERE IS THY STING?

(1 COR. 15:55, 56.)

"O death, where *is* thy sting? O grave, where *is* thy victory?
 "The sting of death *is* sin; and the strength of sin *is* the law."

CHRIST'S RESURRECTION.

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.

"And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

"His countenance was like lightning, and his raiment white as snow:

"And for fear of him the keepers did shake, and became as dead *men*.

"And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

"He is not here: for He is risen, as He said. Come, see the place where the Lord lay.

"And go quickly, and tell His disciples that He is risen from the dead; and, behold, He goeth before you into Galilee; there shall ye see Him: lo, I have told you.

“And they departed quickly from the sepulchre with fear and great joy ; and did run to bring His disciples word.”

He dies ! the Friend of sinners dies !
 Lo ! Salem's daughters weep around ;
 A solemn darkness veils the skies,
 A sudden trembling shakes the ground :
 Come, saints, and drop a tear or two
 For Him who groan'd beneath your load ;
 He shed a thousand drops for you—
 A thousand drops of richest blood.

Here's love and grief beyond degree :
 The Lord of Glory dies for Man !
 But, lo ! what sudden joy we see :
 Jesus, the dead, revives again.
 The rising God forsakes the tomb ;
 (In vain the tomb forbids His rise ;)
 Cherubic legions guard Him home,
 And shout Him welcome to the skies.

Break off your tears, ye saints, and tell
 How high your great Deliv'rer reigns ;
 Sing how He spoil'd the hosts of hell,
 And led the monster death in chains :
 Say, Live forever, wondrous King !
 Born to redeem, and strong to save ;
 Then ask the monster, Where's thy sting ?
 And, Where's thy vict'ry, boasting grave ?

The whole system of Christianity rests upon the fact that “Christ is risen from the dead” ; for, “if Christ be not risen, then is our preaching vain, and your faith is also vain : ye are yet in your sins.” The *divinity* of Christ finds its surest proof in His resurrection, since He was “declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” It would not be unreasonable to doubt His deity if He had not risen. Moreover, Christ's *sovereignty* depends upon His resurrection, “for to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.” Again, our *justification*, that choice blessing of the covenant, is linked with

Christ's triumphant victory over death and the grave; for "He was delivered for our offenses, and was raised again for our justification." Nay, more, our very *regeneration* is connected with His resurrection! for we are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." And most certainly our *ultimate resurrection* rests here; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." If Christ be not risen, then shall we not rise; but if He be risen, then they who are asleep in Christ have not perished, but in their flesh shall surely behold their God. Thus, the silver thread of resurrection runs through all the believers' blessings, from his regeneration onwards to his eternal glory, and binds them together. How important, then, will this glorious fact be in his estimation, and how will he rejoice that beyond a doubt it is established that "now is Christ risen from the dead!"

The promise is fulfilled,
Redemption's work is done,
Justice with mercy's reconciled,
For God has raised His Son.

In the resurrection of Christ, as in our salvation, there was put forth nothing short of a *divine power*. What shall we say of those who think that conversion is wrought by the free will of man, and is due to his own betterness of disposition? When we shall see the dead rise from the grave by their own power, then may we expect to see ungodly sinners of their own free will turning to Christ. It is not the word preached, nor the word read in itself; all quickening power proceeds from the Holy Ghost. This power was *irresistible*. All the soldiers and the high priests could not keep the body of Christ in the tomb; Death himself could not hold Jesus in his bonds: even thus irresistible is the power put forth in the believer when he is raised to newness of life. No sin, no corruption, no devils in hell, nor sinners upon earth, can stay the hand of God's grace when it intends to convert a man. If God omnipotently says, "Thou shalt," man shall not say, "I will not." Observe that the power which raised Christ from the dead was *glorious*. It reflected honor upon God, and wrought dismay in the hosts of evil. So there is great glory to God in the conversion of

every sinner. It was *everlasting power*. "Christ, being raised from the dead, dieth no more; death hath no more dominion over Him." So we, being raised from the dead, go not back to our dead works, nor to our old corruptions, but we live unto God. "Because He lives we also live." "For we are dead, and our life is hid with Christ in God." Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Lastly, in the text mark the *union of the new life to Jesus*. The same power which raised the Head works life in the members. What a blessing to be quickened together with Christ!

HAPPY ART THOU, O ISRAEL; WHO IS LIKE UNTO
THEE, O PEOPLE SAVED BY THE LORD?

(DEUT. 23:29.)

He who affirms that Christianity makes men miserable, is himself an utter stranger to it. It were strange indeed if it made us wretched; for see *to what a position it exalts us!* It makes us sons of God. Suppose you that God will give all the happiness to His enemies, and reserve all the mourning for His own family? Shall His foes have mirth and joy, and shall His home-born children inherit sorrow and wretchedness? Shall the sinner, who has no part in Christ, call himself rich in happiness, and shall we go mourning as if we were penniless beggars? No, we will rejoice in the Lord always, and glory in our inheritance, for we "have not received the spirit of bondage again to fear; but we have received the Spirit of adoption, whereby we cry, Abba, Father." The rod of chastisement must rest upon us in our measure, but it worketh for us the comfortable fruits of righteousness; and therefore, by the aid of the divine Comforter, we, the "people saved of the Lord," will joy in the God of our salvation. We are married unto Christ; and shall our great Bridegroom permit His spouse to linger in constant grief? Our hearts are knit unto Him; we are His members; and though for a while we may suffer as our Head once suffered, yet we are even now blessed with heavenly blessings in Him. We have the earnest of our inheritance in the comforts of the Spirit, which are neither few nor small. Heritors of joy forever, we have foretastes of our portion. There are

streaks of the light of joy to herald our eternal sunrising. Our riches are beyond the sea; our city with firm foundations lies on the other side of the river; gleams of glory from the spirit-world cheer our hearts, and urge us onward. Truly is it said of us, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?"



MARY AT THE TOMB.

CHRIST IN THE TOMB.

(JOHN 19:42.)

"There laid they Jesus therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand."

(MARK 15:46.)

"And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre."

MARY MAGDALENE AT THE TOMB.

(JOHN 20:11-16.)

"But Mary stood without at the sepulchre weeping: and as she wept she stooped down *and looked* into the sepulchre,

"And seeth two angels in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

"Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master."

Jesus "appeared first to Mary Magdalene." Notice how Christ revealed Himself to this sorrowing one by a word: Mary. It needed but one word in His voice, and at once she knew Him, and her heart owned allegiance by another word. Her heart was too full to say more. She said, "Master."

Let us learn from Mary Magdalene how to obtain fellowship with the Lord Jesus. She sought the Savior *very early* in the morning. She sought Him also with *very great boldness*. Other disciples fled from the sepulchre, for they trembled and were amazed; but Mary, it is said, "stood" at the sepulchre. If you would have Christ with you, seek Him boldly. Let nothing hold you back. Defy the world. Press on where others flee. She sought Christ *faithfully*—she stood *at the sepulchre*. Some find it hard to stand by a living Savior, but she stood by a dead one. Let us seek Christ after this mode, cleaving to the very least thing that has to do with Him, remaining faithful though all others

forsake Him. Note further, she sought Jesus *earnestly*—she stood “*weeping*.” Those tear-droppings were as spells that led the Savior captive, and made Him come forth and show Himself to her. If you desire Jesus’ presence, weep after it! If you cannot be happy unless He come and say to you, “Thou art My beloved,” you will soon hear His voice. Lastly, she sought the Savior *only*. What cared she for angels; she turned herself back from them; her search was only for her Lord.

CHRIST APPEARS TO THE HOLY WOMEN.

(MATT. 28:8-10.)

“And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word.

“And as they went to tell His disciples, behold, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped him.

“Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see Me.”

The doctrine of a risen Savior is exceedingly precious. The resurrection is the corner-stone of the the entire building of Christianity. It is the key-stone of the arch of our salvation. It would take a volume to set forth all the streams of living water which flow from this one sacred source, the resurrection of our dear Lord and Savior Jesus Christ; but to *know* that He has risen, and to have fellowship with Him as such—communing with the risen Savior by possessing a risen life—seeing Him leave the tomb by leaving the tomb of worldliness ourselves, this is even still more precious. The doctrine is the basis of the experience, but as the flower is more lovely than the root, so is the experience of fellowship with the risen Savior more lovely than the doctrine itself.



CHRIST AND THE TWO DISCIPLES ON THE ROAD TO EMMAUS.

THE TWO DISCIPLES ON THE ROAD TO EMMAUS.

(LUKE 24:13-16, 28-30.)

The two disciples on the road to Emmaus had a most profitable journey. Their companion and teacher was *the best of tutors*; the interpreter one of a thousand, in whom are hid all the treasures of wisdom and knowledge. The Lord Jesus condescended to become a preacher of the gospel, and He was not ashamed to exercise His calling before an audience of two persons; neither does He now refuse to become the teacher of even one. Let us court the company of so excellent an Instructor, for till He is made unto us wisdom, we shall never be wise unto salvation.

The disciples ought to have known Jesus; they had heard His voice so often, and gazed upon that marred face so frequently, that it is wonderful they did not discover Him. Yet is it not so with you also? You have not seen Jesus lately. You have been to His table, and you have not met Him there. You are in a dark trouble this evening, and though He plainly says, "It is I, be not afraid," yet you cannot discern Him. Alas! our eyes are holden. We know His voice; we have looked into His face; we have leaned our head upon His bosom, and yet, though Christ is very near us, we are saying, "Oh, that I knew where I might find Him!" We should know Jesus, for we have the Scriptures to reflect His image; and yet how possible it is for us to open that precious book and have no glimpse of the Wellbeloved! Dear child of God, are you in that state? Jesus feedeth among the lilies of the Word, and you walk among those lilies, and yet you behold Him not. He is accustomed to walk through the glades of Scripture, and to commune with His people, as the Father did with Adam in the cool of the day, and yet you are in the garden of Scripture, but cannot see Him, though He is always there. And why do we not see Him? It must be ascribed in our case, as in the disciples', to unbelief. They evidently did not expect to see Jesus, and therefore they did not know Him. To a great extent in spiritual things we get what we expect of the Lord. Faith alone can bring us to see Jesus. Make it your prayer, "Lord, open Thou mine eyes, that I may see my Savior present with me." It is a blessed thing to *want* to see Him; but oh! it is better far to gaze upon Him. To those who seek Him He is kind; but to those who find Him, beyond expression is He dear!

CHRIST EATING WITH HIS DISCIPLES.

(JOHN 21:9-14.)

"As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

"Jesus saith unto them, Bring of the fish which ye have now caught.

"Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

"Jesus saith unto them, Come *and* dine. And none of the disciples durst ask Him, Who art Thou? knowing that it was the Lord.

"Jesus then cometh and taketh bread and giveth them, and fish likewise.

"This is now the third time that Jesus shewed Himself to His disciples, after that He was risen from the dead."

In these words the believer is invited to a holy *nearness to Jesus*. "Come and dine," implies the same table, the same meat; ay, and sometimes it means to sit side by side, and lean our head upon the Savior's bosom. It is being brought into the banqueting-house, where waves the banner of redeeming love. "Come and dine," gives us a vision of *union with Jesus*, because the only food that we can feast upon when we dine with Jesus is *Himself*. Oh, what union is this! It is a depth which reason cannot fathom, that we thus feed upon Jesus. "He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him."

Thee, King of saints, we praise
For this our living bread;
Nourish'd by Thy preserving grace,
And at Thy table fed.

Yet still a higher seat
We in Thy kingdom claim,
Who here begin by faith to eat
The supper of the Lamb.

That glorious, heavenly prize,
We surely shall attain,
And, in the palace of the skies,
With Thee forever reign.



THE ASCENSION.



THE ASCENSION.

Just before Christ's ascension He gave the following command to His disciples :

THE LORD'S COMMAND.

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature.

"He that believeth and is baptized, shall be saved ; but he that believeth not, shall be damned.

"And these signs shall follow them that believe : In My name shall they cast out devils ; they shall speak with new tongues ;

"They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ! they shall lay hands on the sick, and they shall recover.

"So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

"And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following. Amen."

When Jesus gave Himself for us, He gave us all the rights and privileges which went with Himself ; so that now, although as eternal God, He has essential rights to which no creature may venture to pretend, yet as Jesus, the Mediator, the federal Head of the covenant of grace, He has no heritage apart from us. All the glorious consequences of His obedience unto death are the joint riches of all who are in Him, and on whose behalf He accomplished the divine will. See, He enters into glory, but not for Himself alone, for it is written, "Whither the Forerunner is *for us* entered."—Heb. 6:20. Does He stand in the presence of God? "He appears in the presence of God *for us*."—Heb. 9:24. Consider this, believer. You have no right to heaven in yourself : your right lies in Christ. If you are pardoned, it is through *His* blood ; if you are justified, it is through His righteousness ; if you shall be kept from falling, it will be because you are preserved in Christ Jesus ; and if you are perfected at the last, it will be because you are complete in *Him*. Thus Jesus is magnified—for all is in Him and by Him ; thus the inheritance is made certain to us

—for it is obtained in Him; thus each blessing is the sweeter, and even heaven itself the brighter, because it is Jesus our Beloved “in Whom” we have obtained all. Where is the man who shall estimate our divine portion? Weigh the riches of Christ in scales, and His treasures in balances, and then think to count the treasures which belong to the saints. Reach the bottom of Christ’s sea of joy, and then hope to understand the bliss which God hath prepared for them that love Him. Overleap the boundaries of Christ’s possessions, and then dream of a limit to the fair inheritance of the elect. “All things are yours, for ye are Christ’s and Christ is God’s.”

ASCENSION DAY.

Hail the day that sees Him rise,
Ravish’d from our wistful eyes!
Christ, awhile to mortals given,
Reascends His native heaven.

There the pompous triumph waits:
Lift your heads, eternal gates;
Wide unfold the radiant scene;
Take the King of glory in.

Circled round with angel powers,
Their triumphant Lord and ours,
Conqueror over death and sin—
Take the King of glory in.

Him though highest heaven receives,
Still He loves the earth He leaves;
Though returning to His throne,
Still He calls mankind His own.

See, He lifts His hands above!
See, He shows the prints of love!
Hark, His gracious lips bestow
Blessings on His church below!



THE DAY OF PENTECOST.

THE DAY OF PENTECOST.

(ACTS 2:1-4.)

"And when the day of Pentecost was fully come, they were all with one accord in one place.

"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Rich were the blessings of this day if all of us were filled with the Holy Ghost. The consequences of this sacred filling of the soul it would be impossible to over-estimate. Life, comfort, light, purity, power, peace, and many other precious blessings are inseparable from the Spirit's benign presence. As sacred *oil*, He anoints the head of the believer, sets him apart to the priesthood of saints, and gives him grace to execute his office aright. As the only truly purifying water, He cleanses us from the power of sin, and sanctifies us unto holiness, working in us to will and to do of the Lord's good pleasure. As the *light*, He manifested to us at first our lost estate, and now He reveals the Lord Jesus to us and in us, and guides us in the way of righteousness. Enlightened by His pure celestial ray, we are no more darkness, but light in the Lord. As *fire*, He both purges us from dross, and sets our consecrated nature in a blaze. He is the sacrificial flame by which we are enabled to offer our whole souls as a living sacrifice unto God. As heavenly *dew*, He removes our barrenness and fertilizes our lives. O that He would drop from above upon us at this early hour. Such morning dew would be a sweet commencement for the day. As the *dove*, with wings of peaceful love, He broods over His church and over the souls of believers, and as a Comforter He dispels the cares and doubts which mar the peace of His beloved. He descends upon the chosen as upon the Lord in Jordan, and bears witness to their sonship by working in them a filial spirit, by which they cry, Abba, Father. As the *wind*, He brings the breath of life to men; blowing where He listeth He performs the quickening operations by which the spiritual creation is animated and sustained. Would to God that we might feel His presence this day and every day.

PEACE, LOVE, PURITY.

When first the Spirit left the throne,
He took the semblance of a dove;
A symbol chosen to make known
His peace, and purity, and love.

When next, at Pentecost, He came,
He stood confess'd to mortal sight
Within the cloven tongue of flame—
The type of freedom, guidance, light.

Vouchsafe, celestial Dove, Thy peace,
That we at perfect peace may be;
Within our hearts Thy love increase—
Within our thoughts, Thy purity.

O Light divine! direct our feet,
Which long in error's paths have trod;
Our prison'd souls with freedom greet,
Convince of sin, and lead to God.



CROWNED WITH THORNS.



CROWNED WITH THORNS.

O sacred head, now wounded
 With grief and shame weighed down;
 Now scornfully surrounded
 With thorns, Thy only crown!

O sacred head, what glory,
 What bliss till now was Thine;
 Yet, though despised and gory,
 I joy to call Thee mine.

WHAT IS THE BADGE OF YOUR SERVICE.

Must you wear an emblem of what you love or believe in? Then, what shall it be? Some wear the button of their political party, the face of their favorite candidate; the miniature of husband or wife; of lover or sweetheart; the token of lodge or fraternity, as a constant reminder of their obligation to the person or institution represented. Then, why not, first of all and above all, wear the emblem of the Cross? If it stands for obedience to the precepts of the Divine Word, "put ye on the Lord Jesus Christ, and make no provisions for the flesh to fulfill the lusts thereof." Romans 13:14. "Bear the emblem of His suffering in atonement for us," and as you look at this seal of your consecration, this badge of your loyalty, sing:

When I survey the wondrous cross
 On which the Prince of Glory died,
 My richest gain I count but dross,
 And pour contempt on all my pride.

Forbid it Lord, that I should boast,
 Save in the death of Christ my God.
 All the vain things that charm me most
 I sacrifice them to His blood.

Were the whole realm of nature mine
 That were a present far too small—
 Love so amazing, so divine
 Demands my soul, my life, my all.

Let us honor the Cross. Let us wear the Cross. Let us bear the Cross. The wearing becomes but a hollow mockery unless we bear it. Seeking to apply the lessons of the life and word and work of the first great Cross-bearer, "who endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12 :2. "Where He ever liveth to make intercession for us."—Hebrews 7 :25.

He ever lives above, for me to intercede,
His all redeeming love, His precious blood to plead,
His blood atones for all our race,
And sprinkles now the throne of grace.

Five bleeding wounds He bears, received on Calvary,
They pour effectual prayer, they strongly plead for me.
Forgive them, oh forgive, they cry,
Nor let the ransomed sinner die.

Put the cross upon your person as the outward badge of your devotion to Him who died upon it. Put it likewise in your heart and thought and conscience, to be the guide of conduct. As you would not be ashamed of the flag of your country, neither be ashamed of the emblem of your salvation. The banner of the kingdom of heaven to which we owe our first and highest loyalty, and remember, it is not the material token, but the Life sacrificed upon the original cross, that we are to rely upon, and trust in for the payment of our debt of sin. Have no bitterness in your heart, or controversy upon your tongue for others, who meet in His name. How know ye that they are not His people. Remember in the days of His flesh, the disciples came, and John answered and said. "Master, we saw one casting out devils in Thy name, and we forbade him, because he followed not with us." And Jesus said unto him, "Forbid him not, for he that is not against us is for us."—Luke 9 :49, 50. Only, never rest satisfied in the outward form of religion, however new and bright and precious your external token of royalty upon your breast may be. Give not sleep to your eyes, nor slumber to your eyelids, until you can realize as your personal heart experience,

The cross now covers my sin,
The past is under the blood,
I am trusting in Jesus for all,
My will is the will of my God.



Beneath Thy cross I lay me down,
And mourn to see Thy bloody crown;
Love drops in blood from every vein,
Love is the spring of all His pain.

Here, Jesus, I shall ever stay,
And spend my longing hours away,
Think on Thy bleeding wounds and pain
And contemplate Thy woes again.

TAKE UP YOUR CROSS AND FOLLOW ME.

(MARK 10:21.)

Jesus was a cross-bearer; He leads the way in the path of sorrow. Surely you could not desire a better guide! And if He carries a cross, what nobler burden would you desire? The *Via Crucis* is the way of safety; fear not to tread its thorny paths.

Beloved, the cross is not made of feathers, nor lined with velvet, it is heavy and galling to disobedient shoulders; but it is not an iron cross, though your fears have painted it with iron colors; it is a wooden cross, and a man can carry it, for the Man of Sorrows tried the load. Take up your cross, and by the power of the Spirit of God you will soon be so in love with it, that, like Moses, you would not exchange the reproach of Christ for all the treasures of Egypt.

WHAT IS YOUR BADGE?

What is your badge? May it be the cross. Wear it without, and be not ashamed of it, but wear the spirit and principle of loving obedience which it represents within, but God forbid that I should glory save in the cross of our Lord Jesus Christ, by Whom the world is crucified, unto me and I unto the world. Gal. 6:14.



The accompanying picture, representing the crucifixion, is a fac simile of the badge I wear. Christ stamped that cross in my heart, blessed be His name, and I am not ashamed to wear it; and I believe every true follower of Jesus Christ should wear the cross, representing the crucifixion, upon his person, as the outward badge of his devotion to Him who died upon it. Put it likewise in your heart, to be the guide of conduct. For comfort I always wear my coat unbuttoned and thrown back, and for that reason I wear my badge of the crucifixion on the front part of my vest, where I can see it, and where everybody can see it. I have made arrangements with the factory to supply me with badges like

mine, in rolled gold, so that I can supply those who may wish them, for two dollars each (cash to accompany the order).

THE CHURCHES OF TODAY.

The churches of today are courting the world and not God. Its members are trying to bring it down to the level of the ungodly, the ball-room, the theatre, and nude and livid art. Social luxuries, with all their loose moralities, are making inroads into the sacred inclosure of the church. Their nights of reveling and wine tippling are contrary to the teachings of Jesus Christ.

Dear reader, you should smash your demijohns if you want Christ's company. Christ will not keep company with a man steeped in rum. All of these are the old tricks of Satan. The Jewish church, struck and foundered on that rock; the Roman church was wrecked on the same crag, and the Protestant churches of today are fast reaching the same doom. Let a Methodist of today get a full blessing of sanctification, or baptism of the Holy Ghost, and the worldly Christians, who are agents of the devil, will call him crazy. They say, none but weak-minded Christians get that way. Peter's great sermon on the day of Pentecost made three thousand fanatics. Glory! Hallelujah! I wish I could get that way every day of the year.

My soul has tasted of the grapes,
And now it longs to go
Where my dear Lord His vineyard keeps,
And all the clusters grow.

Upon the true and living Vine
My famished soul would feast,
And banquet on the fruit divine—
An everlasting guest.

A church spending its time in the cold storage or club business has no right to exist, and ought to be blotted out from the face of the earth. It is no longer the body of Christ. Cold storage has its place, but churches should not be in the business, and, least of all, should the subjects of salvation be the raw material for service and isolation. This freezing and formality, it means the lost, for whom Jesus died become the victims of the combination. Many a thoroughly converted young man has marched into a church shouting and singing:

Jesus, all the day long, was my joy and my song ;
 O, that all His salvation might see,
 He has loved me, I cried ; He has suffered and died
 To redeem even rebels like me.

But after rattling around the ice box for a couple of weeks his range of vocalization has become like unto :

My drowsy powers, why sleep ye so ?
 Awake ! my sluggish soul.
 Nothing has half thy work to do,
 Yet nothing half so dull.

Three months later he is only equal to chanting a minor key to solemn measure :

Hark ! from the tombs a doleful sound—
 Mine ears attend the cry :
 Ye living men, come view the ground
 Where you must surely lie.

And we wonder why our churches are empty ! Turn the refrigerator into the furnace, or get out of it.

The Bible is my chart.
 By it the seas I know.
 I cannot with it part ;
 Its rocks and sands doth show.
 It is a chart and compass, too,
 Whose needle points forever true.

Alas, how the Bible is neglected and the voice of conscience drawn by calls of pleasing sin. But it would not, could not be so, if these voices of eternity were permitted to sound in our ears.

I have seen persons far inland hold to their ears the empty sea-shell to hear the fancied roar of the ocean. O, shall we not hold to our ears today, this shell text from the shore of eternity's sea, and let it admonish us of the tremendous lifetime of forever that we have yet to live with ourselves. How our awakened consciences point us to that word of infallible inseparation, until we hug it to our hearts and cry, "My Father, Thou art the guide of my youth. Thy word have I hid in my heart that I might not sin against Thee."



DEATH ON THE PALE HORSE.

DEATH ON THE PALE HORSE.

(REV. 6:8.)

The description of this scene in Holy Writ is one of the most vivid and wonderful of the utterances of the inspired exile of Patmos: "And I looked, and behold, a pale horse, and his name that sat on him was Death, and hell followed with him. It is the opening of the fourth seal."

ARISE YE, AND DEPART.

(MICAH 2:10.)

The hour is approaching when the message will come to us, as it comes to all—"Arise, and go forth from the home in which thou hast dwelt, from the city in which thou hast done thy business, from thy family, from thy friends. Arise, and take thy last journey." And what know we of the journey? And what know we of the country to which we are bound? A little we have read thereof, and somewhat has been revealed to us by the Spirit; but how little do we know of the realms of the future! We know that there is a black and stormy river called "Death." God bids us cross it, promising to be with us. And, after death, what cometh? What wonder-world will open upon our astonished sight? What scene of glory will be unfolded to our view? No traveler has ever returned to tell. But we know enough of the heavenly land to make us welcome our summons thither with joy and gladness. The journey of death may be dark, but we may go forth on it fearlessly, knowing that God is with us as we walk through the gloomy valley, and therefore we need fear no evil. We shall be departing from all we have known and loved here, but we shall be going to our Father's house—to our Father's home, where Jesus is—to that royal "city which hath foundations, whose builder and maker is God." This shall be our *last* removal, to dwell forever with Him we love, in the midst of His people, in the presence of God. Christian, meditate much on heaven; it will help thee to press on, and to forget the toil of the way. This vale of tears is but the pathway to the better country; this world of woe is but the stepping-stone to a world of bliss.

Prepare us, Lord, by grace divine,
For Thy bright courts on high;
Then bid our spirits rise and join
The chorus of the sky.

Child of God, death hath lost its sting, because the Devil's power over it is destroyed. Then cease to fear dying. Ask grace from God the Holy Ghost, that by an intimate knowledge and a firm belief of thy Redeemer's death, thou mayst be strengthened for that dread hour. Living near the cross of Calvary, thou mayst think of death with pleasure, and welcome it when it comes with intense delight. It is sweet to die in the Lord; it is a covenant-blessing to sleep in Jesus. Death is no longer banishment; it is a return from exile, a going home to the many mansions where the loved ones already dwell. The distance between glorified spirits in heaven and militant saints on earth seems great; but it is not so. We are not far from home—a moment will bring us there. The sail is spread; the soul is launched upon the deep. How long will be its voyage? How many wearying winds must beat upon the sail ere it shall be reefed in the port of peace? How long shall that soul be tossed upon the waves before it comes to that sea which knows no storm? Listen to the answer: "Absent from the body, present with the Lord." Yon ship has just departed, but it is already at its haven. It did but spread its sail and it was there. Like that ship of old, upon the lake of Galilee, a storm had tossed it; but Jesus said, "Peace, be still," and *immediately* it came to land. Think not that a long period intervenes between the instant of death and the eternity of glory. When the eyes close on earth they open in heaven. The horses of fire are not an instant on the road. Then, O child of God, what is there for thee to fear in death, seeing that through the death of thy Lord its curse and sting are destroyed? and now it is but a Jacob's ladder whose foot is in the dark grave, but its top reaches to glory everlasting.

THE REDEEMED IN HEAVEN.

Lo! round the throne, a glorious band,
The saints in countless myriads stand;
Of every tongue redeem'd to God,
Array'd in garments wash'd in blood.

Through tribulation great they came;
 They bore the cross, despised the shame;
 But now from all their labors rest,
 In God's eternal glory blest.

They see the Savior face to face;
 They sing the triumph of His grace;
 And day and night, with ceaseless praise,
 To Him their loud hosannas raise.

O, may we tread the sacred road
 That holy saints and martyrs trod;
 Wage to the end the glorious strife,
 And win, like them, a crown of life.

BORN AGAIN.

You must be born again, and go to God as a little child, or you cannot enter into the kingdom of God. It is impossible to heal a man who is filled with hatred, with revenge, with malice, jealousy, lust and all mean, vicious thoughts. God will not heal such a man. No man can enjoy perfect health who allows such habits to have sway over his being.

Reader, let me assist you in your response. *Have you been "born again?"* If you have, you belong to Christ; but without the new birth, you cannot be His. *In whom do you trust?* For those who believe in Jesus are the sons of God. *Whose work are you doing?* You are sure to serve your Master, for He whom you serve is thereby owned to be your Lord. *What company do you keep?* If you belong to Jesus, you will fraternize with those who wear the livery of the cross. "Birds of a feather flock together." *What is your conversation?* Is it heavenly, or is it earthly? *What have you learned of your Master?*—for servants learn much from their masters to whom they are apprenticed. If you have served your time with Jesus, it will be said of you, as it was of Peter and John, "They took knowledge of them that they had been with Jesus."

We press the question, "To whom belongest thou?" Answer honestly before you give sleep to your eyes. If you are not Christ's you are in a hard service. *Run away from your cruel*

master! Enter into the service of the Lord of Love, and you shall enjoy a life of blessedness. If you *are* Christ's, let me advise you to do four things. You belong to Jesus—*obey Him*; let His word be your law; let His wish be your will. You belong to the Beloved; then *love Him*; let your heart embrace Him; let your whole soul be filled with Him. You belong to the Son of God; then *trust Him*; rest nowhere but on Him. You belong to the King of kings; then *be decided for Him*. Thus, without your being branded upon the brow, all will know to whom you belong.



ANGELS SWINGING THEIR CENSERS.

ANGELS SWINGING THEIR CENSERS.

THE CITY GOD HATH MADE.

Daily, daily sing the praises
Of the city God hath made ;
In the beauteous fields of Eden
Its foundation-stones are laid.

In the midst of that dear City
Christ is reigning on His seat,
And the angels swing their censers
In a ring about His feet.

From the throne a river issues,
Clear as crystal, passing bright,
And it traverses the city
Like a sudden beam of light.

There the wind is sweetly fragrant,
And is laden with the song
Of the seraphs and the elders,
And the great redeemed throng.

O I would my ears were open
Here to catch that happy strain ;
O I would my eyes some vision
Of that Eden could attain.

REV. SABINE BARING GOULD.

The angels are swinging their censers filled with the bottled tears of the saints. Oftentimes a poor broken-hearted one bendeth his knee, but can only utter his wailing in the language of sighs and tears. Yet that groan has made all the harps of heaven thrill with music. That tear has been caught by God, and treasured in the archives of heaven. "Thou putttest my tears into Thy bottle," implies that they are caught as they flow. Prayers are the falling of a tear. Tears are the diamonds of heaven.

Angels are the unseen attendants of the saints of God ; they bear us up in their hands, lest we dash our foot against a stone.

Loyalty to their Lord leads them to take a deep interest in the children of His love; they rejoice over the return of the prodigal to his Father's house below, and they welcome the advent of the believer to the King's palace above. In olden times the sons of God were favored with their visible appearance, and at this day, although unseen by us, heaven is still opened, and the angels of God ascend and descend upon the Son of Man, that they may visit the heirs of salvation. Seraphim still fly with live coals from off the altar to touch the lips of men greatly beloved. If our eyes could be opened, we should see horses of fire and chariots of fire about the servants of the Lord; for we have come to an innumerable company of angels, who are all watchers and protectors of the seed royal. Spenser's life is no poetic fiction, where he sings:

"How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant,
Against foul fiends to aid us militant!"

To what dignity are the chosen elevated when the brilliant courtiers of heaven become their willing servitors! Into what communion are we raised, since we have intercourse with spotless celestials! How well are we defended, since all the twenty thousand chariots of God are armed for our deliverance! To whom do we owe all this? Let the Lord Jesus Christ be forever endeared to us, for through Him we are made to sit in heavenly places, far above principalities and powers. He it is whose camp is round about them that fear Him; He is the true Michael whose foot is upon the dragon. All hail, Jesus! Thou Angel of Jehovah's presence; to Thee this family offers its morning vows.



SAUL GOING TOWARDS DAMASCUS.

SAUL GOING TOWARDS DAMASCUS.

(ACTS 9:1-18.)

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,

"And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

"And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven:

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

"And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.

"And he, trembling and astonished, said, Lord, what wilt Thou have me to do? And the Lord *said unto* him, Arise, and go into the city, and it shall be told thee what thou must do.

"And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

"And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* to Damascus.

"And he was three days without sight, neither did eat nor drink.

"And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

"And the Lord *said unto* him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called Saul, of Tarsus: for, behold, he prayeth,

"And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

"Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

"And here he hath authority from the chief priests to bind all that call on thy name.

"But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

"For I will shew him how great things he must suffer for my name's sake.

“And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

“And immediately there fell from his eyes as it had been scales: and he received his sight forthwith.”

Saul could not understand Christ's gospel teaching, and he did not propose to let any one else understand. He was one of the scribes and Pharisees who wore the Devil's goggles over his eyes, and could only read Christ's doctrine literally and interpret its meaning through this material, mortal man, the Devil's agent. When Ananias healed him, immediately the Devil's goggles fell from his eyes, as it had been scales, and he received his sight and could read spiritually instead of materially.

BEHOLD, HE PRAYETH.

(ACTS 9:11.)

Prayers are instantly noticed in heaven. The moment Saul began to pray the Lord heard him. Here is comfort for the distressed but praying soul. Oftentimes a poor, broken-hearted one bends his knee, but can only utter his wailing in the language of sighs and tears; yet that groan has made all the harps of heaven thrill with music; that tear has been caught by God, and treasured in the lachrymatory of heaven. “Thou puttest my tears into Thy bottle,” implies that they are caught as they flow. The suppliant whose fears prevent his words will be well understood by the Most High. He may only look up with misty eye; but “prayer is the falling of a tear.” Tears are the diamonds of heaven; wherever there is a heart big with sorrow, or a lip quivering with agony, or a deep groan, or a penitential sigh, the heart of Jehovah is open; He marks it down in the registry of His memory; He puts our prayers, like rose leaves, between the pages of His book of remembrance, and when the volume is opened at last, there shall be a precious fragrance springing up therefrom.

Faith asks no signal from the skies,
To show that prayers accepted rise;
Our Priest is in His holy place,
And answers from the throne of grace.



DR. RICHMOND'S VISION OF ETERNITY.



ETERNITY! ETERNITY! THEN WHAT?

I was strolling along the ocean beach one day, off Golden Gate Park, San Francisco, as it had been my custom for some time, in order to inhale the ozone from the ocean. I was not well. In fact, I was quite an invalid. After walking until I got tired, I sat down to rest and to read my Bible as usual. That day in particular I felt more serious than usual, and with upturned head, with eyes pointing heavenwards, I talked to God and thanked Him for the many blessings that He had bestowed upon me in years gone by, when I was not worthy to eat the crumbs from His table, and through love and mercy He was still piling upon me one blessing upon another; and I also thanked Him for sending His only begotten Son into this sin-cursed world that He might lay down His life in order to save mine, as well as all mankind, and redeem the world. I cannot command words strong enough to thank God for this great blessing that He has bestowed upon mankind. While I was talking to God my heart was filled brim full of love. I loved everything and everybody. Even the music of the sea gulls was more lovely and sweet than ever before. And I loved the waves. They were sweet music ringing in my ears. All at once I heard in the distance a doleful noise, but as the waves came nearer and nearer I caught the sound, which echoed through my ears, Eternity! Eternity! Eternity! Then what? As the waves receded the sound died out, but when they returned the same echo would come with them: Eternity! Eternity! Eternity! Then what? And, again, as the waves receded, the sound died out, but when the waves came, here came the echo, Eternity! Eternity! Eternity. Then what? I began to ask myself whether I was prepared to meet eternity. I belonged to the Methodist church and I thought I was all right. This word, Eternity, hounded me three or four days and I bathed my pillow with tears every night. I think it was the fourth evening after that I opened my Bible and began to read the second chapter of the Acts of the Apostles, the great Pentecostal sermon. I was reading it slowly, carefully, and prayerfully, when all at once a flash like lightning came over me, and before I knew it I dropped my Bible to the floor and I jumped about ten feet, the first jump, and I ran around my room shouting at the top of my voice and the tears rolled down my cheeks in torrents like rivers. My face all lit up as though it was on fire. That was the happiest hour of my life, and I never expect to experience such happiness

again until I land in the celestial heaven up in the skies. And what a rejoicing there will be when we have reached home in the heavenly Father's house, and have seen our Elder Brother and be sure that we shall abide with Him and go no more out. Oh, that is what we pant for. We long to hear His voice welcoming us to our new abode.

"Come in, thou blessed. Sit by Me. With My life I ransomed thee. Come, taste My perfect favor! Come in! Come in! thou happy spirit; thou now shalt dwell with Me at home. Ye blissful mansions, make him room, for he must stay forever."

God not only healed me of my sins, but also healed me of all my diseases, which were many. His healing touch was wonderful. By inspiration I was taken upon the Mount of Transfiguration to get power, like the disciples of old. I had to come down again, and at the foot of the mount I began to heal all manner of diseases.

Jesus went apart and took His three disciples with Him to hold high fellowship with the Father, and we must enter into the same divine companionship if we would bless our fellow-men. No wonder that the apostles were clothed with power when they came down fresh from the mountain. This morning we must endeavor to ascend the mount of communion that there we may be ordained to the life work for which we are set apart. Let us not see the face of man today till we have seen Jesus. We, too, shall heal the sick and cast out devils and work wonders if we go down into the world girded with that divine energy which Christ alone can give. It is of no use going to the Lord's battle till we are armed with heavenly weapons. We must see Jesus. This is essential. At the mercy seat we will linger till He shall manifest Himself unto us as He doth not unto the world, and until we can truthfully say we were with Him in the holy mount, then we are prepared to meet eternity. Oh, that awful word, eternity, eternity! eternity! Then what?

Reader, have you made your peace with God? Are you prepared to meet eternity? Strike a halt and pause before it is forever too late. Ah! remember God is just, and because He is just, prepare to meet thy God ere the wax hath cooled which is sealing thy death warrant. List to a warning from God, for the book of thy doom, once sealed, shall never be opened again for erasure or inscription. Hear Jesus speak: "The soul that sinneth shall die. Behold the day cometh that shall burn as an oven. And the

wicked shall be stubble, and the day that cometh shall burn them up," saith the Lord of Hosts. That it shall leave them neither root nor branch. The eyes which once flowed with tears shall flash lightning on thee. The hands which were nailed to the cross of redemption shall seize the thunder-bolts of vengeance, and the voice which once in melting tones said, "Come, ye weary," shall pronounce in thundering words the sentence, "Depart, ye cursed." Eternity! eternity! Lost! lost!

A lady having spent the evening, until a late hour, with gay company in fashionable amusement, returning home found her maid reading a pious book. Taking in the character of the work at a glance, she exclaimed, "Poor melancholy soul, what pleasure can you find in such a book?" That night she could not sleep, but lay sighing and weeping, until her servant, twice awakened by it, asked the cause of her sorrow. At length, with a fresh burst of tears, she said, "Oh, it is one word I saw in that book of yours, that awful word 'Eternity.' How happy should I be, were I only prepared for eternity." And this preparation she obtained before the conviction so strangely given, was lost.

How brief is time compared with eternity. "For what is your life, it is even a vapor that appeareth for a little time and then vanisheth away."—Jas. 4:4. But eternity is vast, endless, unending, stretching out and on forever. And we are to live throughout the whole tremendous reaches of immortal life with the character we have made, with the tendencies we have acquired, with the fitness we have put on, to find an affinity to that fitness; to develop along the lines of that predisposition forever.

Eternity, eternity, How long art thou, eternity?

And yet to thee time hastes away,
Like as the war horse to the fray,
Or swift as couriers homeward go,
Or ship to port, or shaft from bow;
Ponder, O man, eternity.

Eternity, eternity! How long art thou, eternity?

For even as in perfect sphere
End nor beginning doth appear,
Even so eternity, in thee
Entrance nor exit can there be.
Ponder, O man, eternity!

Eternity, eternity! How long art thou, eternity?
A circle infinite art thou,
Thy center an eternal now;
Never we name thy outward bound.
For never end therein is found.
Ponder, O man, eternity!

Eternity, eternity! How long art thou, eternity?
As long as God is God, so long
Endure the pains of hell and wrong,
So long the joys of heaven remain:
O lasting joy, O lasting pain.
Ponder, O man, eternity!

Who could think of any departure from the will of God, as pleasurable if he lives with this dreadful eternity before him, and how every so-called pleasure would clog and our desires for them turn to loathing. And, like Joseph when tempted, we would say, "How can I do this great thing and sin against God?" Who can think of this tremendous certainty which we are soon to realize and wonder at the conduct of a converted young Methodist in society life, who, when forced by her fashionable religious father to remain for a gay evening party, which he had given to win her away from her serious thoughts. The sets were forming for the dance, her father compelled her to take the piano and make music for their flying feet, as she had positively refused to go upon the floor. The dancers paused for the music. She sat with her fingers upon the keys for a minute, her heart uplifted in prayer for strength and direction. The folio of gay music was before her. Then, catching the inspiration from the thoughts of eternity that filled her soul, she made a selection that carried the thrill of her own feeling to every heart as she played and sang:

"And am I only born to die?
And must I suddenly comply
With nature's stern decree?
What after death for me remains?
Celestial joys or hellish pains,
To all eternity.

How, then, ought I on earth to live
While God prolongs the kind reprieve,
And props the house of clay?
My soul concern my single care
To watch, and tremble, and prepare,
Against that fatal day.

No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts employ,
A moment's misery or joy;
But, O, when both shall end,
Where shall I find my destined place,
Shall I my everlasting days
With fiends or angels spend?

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies;
How make mine own election sure;
And, when I fail on earth, secure
A mansion in the skies.

Jesus vouchsafe a pitying ray;
Be Thou my guide, be Thou my way
To glorious happiness.
Ah, write the pardon on my heart,
And whensoever I hence depart,
Let me depart in peace."

What wonder that the dancers scattered in consternation and that the services of this true disciple of Jesus were required in pointing many of the gay young people to "the Lamb of God that taketh away the sins of the world."—John 1:29. A proper estimate of temporal as compared with eternal things, would turn every band of revelers into a solemn assembly of inquirers after

the things of God. Sacred indeed from all desire for the pleasures of sin, whether public or secret, and awakened to a longing for those things which make for eternal peace.

It would lead us to hate and abhor sin and account it our greatest enemy.

If the comparative values of time and eternity were kept properly balanced in our minds, how it would shock us to have made unto us even a suggestion of evil. How our faces would pale with fear at even the possibility of a single sin to be woven like a thread into the garment in which we are to appear throughout eternity. I think I see you when the whisper is made, no matter how graceful the form, how fair the face or how siren-like the voice. The moment the sinful nature of it is made apparent to your conscience, how you start back from the tempter as from the stroke of a serpent, and cry in horror, "Get thee behind me, Satan, for thou art an offense unto me." "How shall I do this great wickedness and sin against God!"

Time and eternity are before you. You are passing rapidly through the one and will soon be merged into the other. For which are you living? For which will you live? If for eternity, when, O when, will you begin? We shall soon be in eternity.

Without measuring it with time and considering its greater value we cannot be prepared for it. If not prepared for eternity how miserable will be our future. You can have whichever you choose, either "the pleasures of sin for a season," with the horrors of eternal shipwreck, or the way of self-denial to the flesh, with sometimes affliction, with the people of God, and at the last the eternal blessing of heaven, with a gladsome spirit that always accompanies a conscience void of offense. No one can have both. Which for you? Make choice today. "Today if ye will hear His voice, harden not your heart." Think how much longer you are going to live in eternity than here. That which we choose we live for, that which we live for we receive, that which we receive will be the apparel of our souls forever in the eternal world. You have answered the question often, what are you going to wear, when preparing for excursion, or ball, or theatre, or card party. I ask you as in the presence of God, this solemn question, What are you going to wear in eternity?

In coming to this land of sunshine, you were often met with the query, Where are you going to live? And I ask you, Where are you going to live in the eternity to which you are hastening?

I heard of one dying, a man of great wealth, which he had made himself. He had lived in a small way until his fortune was absolutely assured, then built a palatial residence in a fashionable quarter, into which he moved his family. And for a while they intensely enjoyed the change from their humble dwelling to the great one with all its appointments of beauty. But, alas, just as soon as we commence to live in this world, we begin to die. And there came to this magnificent home, among the many guests that called, one wholly uninvited. No ring was heard, no liveried servant ushered him into the spacious hall. But he came—grim and ghastly and awful—stalked up the broad staircase to the room where the successful strong man of forty took his rest. The freezing hand of the spectre touched his vitals with an awful chill. The doctor was summoned. He came often. Others, the wisest and best, came with him in grave consultation, but all to no purpose. The man who had just begun to fulfill his idea of living, must move out of it all. The sad news was broken to his wife, who, grief-stricken, sat in the parlor weeping as though her heart would break. Their little four-year-old darling stole into the room and surprised at the unusual scene, ran to her saying, "Mama, what makes you kie, what makes you kie, mama?" The mother, in her own awful sorrow, desiring to soften it as much as possible for her child, said, "Oh, mama is crying, darling, because papa is going to a far country and is never coming back to us any more." Awed by the solemn words, but dimly understood, she stole up to the room where her father lay, and, creeping up to the bed-side and upon it where she could look into his face, she said, "Papa, papa, have you dot any home in that far-off land where you is doin' to? Say, papa, have you dot a home there?" And the question sank down into the soul of the dying man, who had spent all his time and energy in accumulating wealth and a great house in a land he must leave forever, and had made no provision for the country whither he was going, and going to stay.

Oh, sinner, you are doing the same; giving everything to this state you soon must leave and making no preparation for the land where you must remain forever. "Look not upon the things which are seen, for the things which are seen are temporal, but the things that are not seen are eternal."

Eternity, eternity; eternity where?

It floats in the air, amid clamor and silence it ever is there,
The question so solemn: Eternity, where?

Eternity where? O, eternity where?
 With redeemed ones in glory, or fiends in despair,
 With one or the other—Eternity, where?

Eternity where? O, how can you share
 The world's giddy pleasures, or heedlessly dare
 Do ought till you settle, eternity where?

Eternity where, O, friend have a care;
 Soon God will no longer His judgments forbear,
 This day may decide your eternity, where?

Eternity where? O, eternity where?
 Friend, sleep not nor take in this world any share
 Till you've answered this question, Eternity where?

May God add His blessing to the souls who know Him not and who for the moment feel the solemnity of this awful subject not to turn aside to refuges of lies, and seek to dissipate their solemn reflections by frivolity and lightness. God gives to every one convictions once. But if we trifle them away and purposely dissipate them, how can we tell that there will remain any more sacrifice for sin, but a certain fearful looking for judgment of fiery indignation from the presence of the Lord.

"Be wise today, 'tis madness to defer. Each day the fatal precedent will plead. Thus on till wisdom is pushed out of life."

Procrastination is the thief of time. Year after year it steals till all are gone, and to the mercy of a moment leaves the vast concerns of an eternal state.

THE KINGDOM OF HEAVEN.

The Pharisees demanded of Christ to know when the kingdom of God should come. He answered them and said, "The kingdom of God cometh not with observation. Neither shall they say, Lo, here, or, lo there, for behold the kingdom of God is within you."

"Then said Jesus to those Jews which believed on Him, If ye continue in My word, *then* are ye My disciples indeed;

"And ye shall know the truth, and the truth shall make you free."

Or, in other words, the doctrine that Jesus taught was to be

taught to all believers. In the kindergarten schools Jesus to be the teacher and we to be the pupils. A course in Jesus' college will put us in condition to receive the kingdom of God within us. Then we will be prepared to go to the kingdom of God up in the celestial skies. What a blessed privilege to know that we can live in heaven here on earth. The man that has no heaven on earth will stand a slim show for a heaven up in the skies. Jesus differs from all other teachers. He teaches at His college heart instructions; other colleges teach the ear, but He instructs the heart. They deal with the outward letter, but He imparts an inward taste for the truth. The most unlearned of men become ripe scholars in the school of grace when the Lord Jesus by His Holy Spirit unfolds the mysteries of the kingdom to them and grants the divine anointing by which they are enabled to behold the invisible. Jesus' college is the only one in which God's truth can be really learned. Other schools may teach us what is to be believed, but Christ alone can teach us how to believe it.

The day is coming when I shall know as I am known, when I shall not want to ask whether I am His or not, for in His arms encircled, there shall be no room for doubt.

Oh, Christian, you think there are slips between your lips and that cup of joy, but when you grasp the handle of that cup with your hand and are drinking draughts of ineffable delight, then you will have no doubt or fear.

There you shall see His face,
And never, never sin.
There from the rivers of His grace
Drink endless pleasures in.

Here on earth the Christian has to suffer with bodily aching pains, aching head, and his limbs may be bruised or broken; disease may rack him with torture; he may have many conflicts between depravity and gross temptations from the evil one, from the world, the flesh and the Devil. Mortal mind, the Devil's agent, is the father of all our aches and pains and troubles of every kind and character. When we arrive in that celestial heaven in the skies our aches and pains and troubles of every kind will be gone. There will be no more aching head, no weary heart; there no palsied arm, no brow ploughed with the furrows of old age. There the limb shall be recovered and old age shall find itself

empowered with perpetual youth. There the infirmities of the flesh shall be left behind, given to the worm, and devoured by corruption. There they shall flit, as on the wings of angels, from pole to pole. Without weariness or anguish they shall never need to lie upon the bed of rest, or the bed of suffering. There emperors and kings are not known, and those who had power to torture them, cease to be. They are in the society of saints. They shall be free from all the idle converse of the wicked, and from their cruel jeers set free forever. Set free from persecution. Ye army of martyrs, ye were slain; ye were torn asunder; ye were cast to wild beasts; ye wandered about in sheepskins, and goatskins, destitute, afflicted and tormented. I see you now, a mighty host, the habiliments you wear are torn with thorns; your faces are scarred with sufferings. I see you at your stakes, and on your cradles. I hear your words of submission on your racks. I see you in your prison. I behold you in your pillories, but,

Now ye are arrayed in white,
Brighter than the noonday sun.
Fairest of the sons of light,
Nearest the eternal throne.

These are they who for their Master died, who love the cross and crown. They waded through seas of blood to obtain the inheritance, and there they are, with the blood-red crown of martyrdom about their heads, that ruby brightness far excelling every other. Yes, there is no persecution there. There remaineth a rest for the people of God.

The holy calm, that sweet repose
Which none but he who feels it knows.
This heavenly calm within the breast
Is the dear pledge of glorious rest
Which for the church of God remains,
The end of cares, the end of pains.

In heaven our knowledge will be perfect, but the Lord Jesus Himself will be the fountain of it. Dark providences, never understood before, will then be clearly seen; and all that puzzles us now will become plain to us in the light of the Lamb. Oh, what unfoldings there will be, and what glorifying of the God of love! Light

also means *manifestation*. Light manifests. In this world it doth not yet appear what we shall be. God's people are a hidden people; but when Christ receives His people into heaven, He will touch them with the wand of His own love, and change them into the image of His manifested glory. They were poor and wretched, but what a transformation! They were stained with sin, but one touch of His finger, and they are bright as the sun and clear as crystal. Oh, what a manifestation! All this proceeds from the exalted Lamb. Whatever there may be of effulgent splendor, Jesus shall be the centre and soul of it all. Oh, to be present and to see Him in His own light, the King of kings and Lord of lords!

Lo! round the throne, a glorious band,
The saints in countless myriads stand;
Of every tongue redeem'd to God,
Array'd in garments wash'd in blood.

Through tribulation great they came;
They bore the cross, despised the shame;
But now from all their labors rest,
In God's eternal glory blest.

They see the Savior face to face;
They sing the triumph of His grace;
And day and night, with ceaseless praise,
To Him their loud hosannas raise.

O, may we tread the sacred road
That holy saints and martyrs trod;
Wage to the end the glorious strife,
And win, like them, a crown of life.

Yonder, in the better world, the inhabitants are independent of all creature comforts. They have no need of raiment; their white robes never wear out, neither shall they ever be defiled. They need no medicine to heal diseases, "for the inhabitant shall not say, I am sick." They need no sleep to recruit their frames—they rest not day nor night, but unweariedly praise Him in His temple. They need no social relationship to minister comfort, and whatever happiness they may derive from association with their fellows, is not essential to their bliss, for their Lord's society is enough for their

largest desires. They need no teachers there; they doubtless commune with one another concerning the things of God, but they do not require this by way of instruction; they shall all be taught of the Lord. Ours are the alms at the king's gate, but they feast at the table itself. Here we lean upon the friendly arm, but there they lean upon their Beloved, and upon Him alone. Here we must have the help of our companions, but there they find all they want in Christ Jesus. Here we look to the meat which perisheth, and to the raiment which decays before the moth, but there they find everything in God. We use the bucket to fetch us water from the well, but there they drink from the fountain head, and put their lips down to the living water. Here the angels bring us blessings, but we shall want no messengers from heaven then. They shall need no Gabriels there to bring their love-notes from God, for there they shall see *Him* face to face. Oh, what a blessed time shall that be, when we shall have mounted above every second cause, and shall rest upon the bare arm of God! What a glorious hour when God, and not His creatures—the Lord, and not His works—shall be our daily joy! Our souls shall then have attained the perfection of bliss.

O, angel of my God, be near
Amid the darkness, hush my fear.
Loud roars the wild, tempestuous sea.
Thy presence, Lord, shall comfort me.

As it is written, eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. 1 Cor. 2:9, 10.

No human mind can conceive, no human voice or pen can depict, the beauties of the celestial kingdom. There are, however, passages in God's word, which open the pearly gates a little way, so that we catch a glimpse of the supernal grandeur of that city of celestial glory. We can, as it were, pluck a rose of Sharon, or a lily of the valley, and learn in miniature what the fragrance of the heavenly garden shall be, where every hillside and meadowland is covered with perpetual glory. Through this crevice of that open gate we can, as it were, for a moment catch a sight of the redeemed, whose garments are as white as the driven snow,

and whose joys are limited only by their own capacity to enjoy the happiness provided for them by their Almighty and All-loving Father. It is for such a glimpse of this heaven to which all true Christians are heading, that I would open my Bible today, and speak from the text, "As we have borne the image of the earthy, we shall also bear the image of the heavenly."

If there is one season in which the soul gets into closer communion with Christ than another, it is at the Lord's table. How often have we sung there:

Can I Gethsamane forget, or there Thy conflicts see,
Thine agony and bloody sweat, and not remember Thee?
Remember Thee and all Thy pains, and all Thy love for me,
Yes, while a pulse or breath remains, I will remember Thee.

And then, you see what an easy transition it is to heaven.

And when these failing lips grow dumb,
And thought and memory flee,
When Thou shalt in Thy kingdom come,
Jesus, remember me.

Our bleeding Lord hath the key of heaven. He openeth and no man shuteth. - Let us enter in with Him into the heavenly places, and sit with Him there till our common enemies shall be made His footstool.

Jesus, I will praise Thee every day,
Now, Thine anger turned away,
Comfortable thoughts arise,
From the bleeding sacrifice.

Jesus is become at length
My salvation and my strength,
And His praises shall prolong,
While I live, my pleasant song.

Come now, and let us reason together, saith the Lord. Though your sins are as scarlet, they shall be as white as snow. Though they be red like crimson, they shall be as wool, for God so loved

the world, that He gave His only begotten Son, that whosoever believeth in Him shall not perish, but have everlasting life.

Still on the Lord my burden roll,
Nor let a care remain,
His mighty arms shall bear my soul,
And all my grief sustain.

Ne'er will the Lord His aid deny,
To those who trust His love,
And they who on His grace rely
Shall sing His praise above.

Eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit, in some measure, and He will do so more and more by-and-by.

My sins and sorrows, strifes and fears,
I bid them all farewell,
High up amid the eternal years,
With Christ my Lord to dwell.

A mansion there not made with hands,
A place prepared for me,
And while God lives and angels sing
That home my home shall be.

Heaven, then, what is it? It is not a heaven of the senses. Eye hath not seen it. What glorious things the eye hath seen. We have seen the procession of kings and princes; our eyes have been feasted with the display of glittering uniform of lavish gold and jewels, of chariots and horses, and we have no doubt that the procession of the saints of God may be divinely shadowed thereby. By night we have seen the stars, those golden fleeced sheep of God, feeding on the blue meadow of the sky, and we have said, See, those are the nails in the floor of heaven up yonder, and if this earth has such glorious covering, what must that of the kingdom be? And when our eye has wandered from star to star, we have thought, Now I can tell what heaven is by the beauty of its floor, but it is all a mistake. All that we can see can never help us to understand heaven. Eye hath not seen, and the ear hath not

heard it. We have sometimes heard the sweet voice of a messenger of God, when He has by the Spirit spoken to our soul. We knew something of heaven then, we thought. At other times we have been entranced with the voice of the preacher, and with the remarkable sayings which he has uttered. We have been charmed by his eloquence; some of us have known what it is to sit and weep and smile alternately, under the power of some mighty man, who played with us as skilfully as David could have played on his harp, and we have said we know something of what heaven is, for our mind is carried away; but, ah, we made a mistake. Ear hath not heard it. The apostle John was privileged to look within the gates of heaven, and in describing what he saw, he begins by saying, "I looked, and lo, a lamb;" this teaches us that the chief object of contemplation in the heavenly state is the Lamb of God, which taketh away the sins of the world. Nothing else attracted the apostle's attention so much as the person of the Divine Being who hath redeemed us by His blood. He is the theme of the songs of all glorified spirits and holy angels.

Here is joy for the Christian, through their tears their eyes have seen the Lamb of God taking away their sins. "I looked, and lo, a Lamb." Why, that Lamb is heaven itself. Heaven and Christ are the same thing. To be with Christ is to be in heaven, and to be in heaven is to be with Christ.

Not all the harps above
Can make a heavenly place,
If God His residence remove
Or but conceal His face.

All we need to make us blessed, supremely blessed, is to be with Christ. The conditions of glorified spirits in heaven is that of the nearness to Christ. Clear vision of His glory, constant access to His court, and familiar fellowship with His person. Nor is there any difference in this respect between one thing and another, but all the people of God, apostles, martyrs, ministers, or private and obscure Christians, shall all be seated near the throne, where they shall forever gaze upon their exalted Lord, and be satisfied with His love. They shall all be near to Christ. All ravished with His love. All eating and drinking at the same table with Him. All equally beloved as His favorites and friends, even if not all equally rewarded as servants.

When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with unsinning heart,
Then, Lord, shall I fully know,
Not till then, how much I owe.

Christians on earth should imitate the spirits from heaven, in their nearness to Christ. Let us on earth be as the elders are in heaven, sitting around the throne. May Christ be the object of our thoughts; the center of our lives. How can we endure to live at such a distance from our Beloved? Lord Jesus, draw us nearer to Thyself. Say unto us, "Abide in Me, and I in you," and permit us to sing:

Oh, lift me higher, nearer Thee,
And as I rise more pure and meet,
Oh, let my soul's humility
Make me lie lower at Thy feet,
Less trusting self, the more I prove,
The blessed comfort of Thy love.

Christ drieth our tears by His revelation of forgiveness, and His limitless forgiveness. The bitterest tears of reproach and remorse are dried away. Christ gives us tearless eyes by His revelation of our share in His own destiny. "Father, I will that they also whom Thou hast given Me be with Me where I am, that they may behold My glory which Thou hast given Me." Nothing can disappoint that will. The destiny of Christ is the destiny of every one who trusts Him.

Then let our songs abound,
And every tear be dry,
We're marching through Immanuel's ground,
To fairer worlds on high.

In due time there shall be heard a great voice in heaven, to every believer saying, "Come up hither." This should be to the saints the subject of joyful anticipation. Instead of dreading the time when we shall leave this world to go unto the Father, we should be panting for the hour of our emancipation. Our song should be:

My heart is with Him on His throne,
And ill can brook delay,
Each moment listening for the voice,
Rise up, and come away.

We are not called down to the grave, but up to the sky. Our heaven-born spirits should long for their native air. Our God knows best when to bid us come up hither. We must not wish to antedate the period of our departure. I know that strong love will make us cry:

Oh, Lord of Hosts, the waves divide,
And land us all in heaven.

But patience must have her perfect work. God ordains with accurate wisdom a most fitting time for the redeemed to abide below. Surely, if there could be regrets, the saints might mourn that they did not live longer here to do more good. Oh, for more sheaves for my Lord's garner, and more jewels for His crown.

My God, I am Thine, what a comfort divine,
What a blessing to know that the Savior is mine,
In the heavenly land, thrice happy I am,
And my heart it doth dance at the sound of His name.

Living near the cross of Calvary, we may think of death with pleasure and welcome it when it comes with intense delight. It is sweet to die in the Lord. It is a covenant blessing to sleep in Jesus. Death is no longer banishment. It is a return from exile, a going-home to the many mansions where the loved ones already dwell. How long shall the soul be tossed upon the waves before it comes to that sea which knows no storm. Listen to the answer, absent from the body, present with the Lord. Yon ship has just departed, but it is already at its haven; it did but spread its sail and it was there; like the ship of old, upon the lake of Galilee, a storm had tossed it, but Jesus said, "Peace, be still," and immediately it came to land. When the eyes close in death, they open in heaven. The chariot and horses of fire are but an instant on the road. Then, oh child of God, what is there for thee to fear in death, seeing that through the death of thy Lord, its curse and sting are destroyed, and now it is but a Jacob's ladder, whose foot is in the

dark grave, but its top reaches to glory everlasting. When I get there I will sing:

There shall I bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.

Heaven is a state of acceptance. We can know and feel that acceptance, and rejoice in it. When we look forward to our experience in heaven, we sing:

Then shall I see and hear and know,
All I desire or wish below,
And every power finds sweet employ,
In that eternal world of joy.

We are now looking at Him darkly, through a glass, but there we shall see Him face to face. Christ looks down on the Bible, and the Bible is His looking-glass. We look into it, and see the face of Christ, as in a mirror darkly, but soon we shall look upon Him face to face. Have we not had visions of Calvary? Have we not wept both for joy and for grief, when we beheld our Savior nailed to the tree for our sake, and saw Him bleeding out His life for us?

Sweet the moments, rich in blessing,
Which before the cross I spend,
Life and health, and peace possessing,
From the sinner's dying Friend.
Here I'll sit forever viewing,
Mercy's streams in drops of blood,
Precious drops my soul bedewing,
Plead and claim my place with God.

Every true believer in Jesus can sing:

My name from the palms of His hands,
Eternity will not erase,
Impressed on His heart it remains,
In marks of indelible grace.

Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in Heaven.

In my flesh shall I see God, Job. 19 :26. Mark the subject of Job's devout anticipation. I shall see God. He does not say, I shall see the saints, but I shall see God. It is not, I shall see the pearly gates, I shall behold the walls of jasper, I shall gaze upon the crowns of gold, but, I shall see God. This is the sum and substance of heaven: is the joyful hope of all the labor. They love to behold Him in communion and in prayer, but there in heaven they shall have an open and unclouded vision, and thus seeing Him as He is, shall be made completely like Him. Likeness to God! What can we wish for more? And a sight of God! What can we desire better? The patriarch looks forward to this sight of God as a personal enjoyment. Whom mine eyes shall behold and not another. Take realizing views of heaven's bliss; think what it will be to us; our eyes shall see the King in His beauty. All earthly brightness fades and darkens as we gaze upon it. But there is a brightness which can never dim, a glory which can never fade. I shall see God.

To dwell with Christ, to feel His love,
Is the full heaven enjoyed above,
And the sweet expectation now
Is the young dawn of heaven below.

It is not merely what comes out of being with Him, His company itself is heaven. Even to have seen Jesus in His flesh was a privilege.

I think when I read that sweet story of old,
When Jesus was here among men,
How He took little children like lambs to His fold,
I should like to have been with Him then.

I wish that His hands had been placed on my head,
That His arms had been thrown around me,
And I might have seen His kind look when He said,
Let the little ones come unto Me.

The heavenly city is described as having an abundance of all manner of delights. The very streets are paved with gold, exceeding clear and fine. The gates are pearls and the walls are built of precious stones. No palace of the Caesars could rival the glorious riches of the city of the Great King.

That city with the jeweled crest,
Like some new lighted sun,
A blaze of burning Amethyst,
Ten thousand orbs in one.

Oh, blessed place, where we shall not need to enter into our closets to worship our Father, who is in heaven, but shall in the open street behold the unveiled vision of God. Oh, blessed time, when there shall not be Sabbaths, but one endless Sabbath. Do we trust our Savior? Are we believing Him? His cry from the cross is, "Look unto Me, and be saved." Have we so looked?

My soul looked back to see,
The burdens Thou didst bear,
When hanging on the cursed tree,
And hopes her guilt was there.

Our Lord Jesus stands in front of the throne interceding for us. Opening the way for us to approach to God, even the Father.

This is the Man, the exalted Man,
Whom we, unseen, adore,
But when our eyes behold His face,
Our hearts shall love Him more.

The throne of God and of the Lamb is in heaven. Behold the throne in heaven. We must pass beyond this earthly region, and join the company of those who people the celestial realm before we can see the throne of God so as to obtain a complete view of it. Is not this among the chief joys in Heaven?

I'd part with all the joys of sense,
To gaze upon Thy throne,
Pleasures spring fresh forever thence,
Unspeakable, unknown.

The throne of God and the Lamb will be the center of our delights. To have reached home in the heavenly Father's house,

to have seen our Elder Brother, and to be sure that we shall abide with Him and go no more out. Oh, that is what we pant for. We long to hear His voice welcoming us to our new abode.

Come in, thou blessed, sit by me,
 With My life I ransomed thee,
 Come, taste My perfect favor,
 Come in, thou happy spirit, come,
 Thou now shalt dwell with me at home,
 Ye blissful mansions make him room,
 For he must stay forever.

Our song will be to Him who loves us, and yet we shall want to tell out to others our love to Him. We cannot wash His feet with our tears, because He will wipe all our tears away. We cannot honor him with our substance there as we can here, for there will be no widows and orphans, whom we can relieve, no poor and needy ones, whom we can feed and clothe and visit, doing to His disciples as we would do unto Him, but oh, to fall before Him, and then gaze upon Him. He looks like a Lamb that has been slain, and wears His priesthood still. Oh, for a sight of Him. But, oh, if we could only see Christ, even on earth for a minute, we would be content to die and go home with Him, nor ask leave first to go and bid them farewell which are at our house. "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also, and whither I go, ye know, and the way ye know."—John 14:1-4. "If ye love Me, ye would rejoice, because I said I go unto the Father." Imagination fails to picture the glory of our Lord's return. I think the psalmist gives us liberty to believe that, when our Lord ascended, the bright ones of the sky came to meet Him, and cried, "Lift up your heads, oh, ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in." May we not believe of bright seraphs and ministering angels that

They brought His chariot from on high,
 To bear Him to His throne,
 Clapped their triumphant wings and cried,
 "The glorious work is done."

He was seen of angels, they beheld that joyous re-entry. The opening of the eternal doors to the King of Glory and the triumph through the celestial streets of Him who led captivity captive, and scattered gifts among men. Oh, joy, unutterable, unutterable joy, can we not now once for all dismiss every fear in the prospect of the endless bliss reserved for us.

See that glory, how resplendent,
Brighter far than fancy points,
There, in the majesty transcendent,
Jesus reigns, the King of Saints.
Spread thy wings, my soul, and fly
Straight to yonder world of joy.

Joyful crowds His throne surrounding,
Sing with rapture of His love,
Through the heavens His praises sounding,
Filling all the courts above.
Spread thy wings, my soul, and fly
Straight to yonder world of joy.

I want to hear some of the Bible passages read in heaven, after we have gathered up our dead children, I want to hear these passages read, and want to point them out, the passages that comforted us on the day of interment. When we meet our friends in heaven, we will want to talk over the trials of this life, and say, those were the promises that cheered us. I want to hear David with his own voice read "the Lord is my Shepherd." I want in heaven to hear Paul read, "Thanks be unto God who giveth the victory to our Lord Jesus Christ." I want to hear the archangels play Paul's grand march of the resurrection with the same trumpet, with which he woke the dead. Oh, blessed Book, good enough for earth, good enough for heaven. When I have no griefs to be solaced, when I have no sins to be pardoned, when I have no hope of heaven to be enkindled, that will be the day and the hour, and that the minute I will give up the Bible. Book of life, book of comfort, book of God. Book bespattered with the blood of the martyr, who died in its defense. Book sprinkled with the tears of a Christian ministry, who were comforted by its promises. Dear old Book.

How precious is the Book divine,
 By inspiration given,
 Bright as a Lamb, its doctrines shine,
 To guide our souls to heaven.

It sweetly cheers our drooping hearts,
 In this dark veil of tears,
 And life, and light and joy imparts,
 And banishes our fears.

This lamp through all the tedious night
 Of life shall guide our way,
 Till we behold the clearer light
 Of an eternal day.

THE LORD CONTROLS THE UNIVERSE.

On *earth* the Lord's power as readily controls the rage of the wicked as the rage of the sea ; His love as easily refreshes the poor with mercy as the earth with showers. Majesty gleams in flashes of fire amid the tempest's horrors, and the glory of the Lord is seen in its grandeur in the fall of empires, and the crash of thrones. In all our conflicts and tribulations, we may behold the hand of the divine King.

God is God : He sees and hears
 All our troubles, all our tears.
 Soul, forget not, 'mid thy pains,
 God o'er all forever reigns.

In *hell*, evil spirits own, with misery, His undoubted supremacy. When permitted to roam abroad, it is with a chain at their heel ; the bit is in the mouth of behemoth, and the hook in the jaws of leviathan. Death's darts are under the Lord's lock, and the grave's prisons have divine power as their warder. The terrible vengeance of the Judge of all the earth makes fiends cower down and tremble, even as dogs in the kennel fear the hunter's whip.

Fear not death, nor Satan's thrusts,
 God defends who in Him trusts ;
 Soul, remember, in thy pains,
 God o'er all forever reigns.

In heaven, none doubt the sovereignty of the King Eternal, but all fall on their faces to do Him homage. Angels are His courtiers, the redeemed His favorites, and all delight to serve Him day and night. May we soon reach the city of the great King.

For this life's long night of sadness
He will give us peace and gladness.
Soul, remember, in thy pains,
God o'er all forever reigns.

LET GOD BE TRUE.

"Let God be true, and every man a liar." Shall not *He* be true? Shall *He* not keep His word? Shall not every word that cometh out of His lips stand fast and be fulfilled? Solomon, at the opening of the temple, used this same mighty plea. He pleaded with God to remember the word which He had spoken to his father David, and to bless that place. When a man gives a promissory note, his honor is engaged; he signs his hand, and he must discharge it when the due time comes, or else he loses credit. It shall never be said that God dishonors His bills. The credit of the Most High never was impeached, and never shall be. He is punctual to the moment: He never is before His time, but He never is behind it. Search God's word through, and compare it with the experience of God's people, and you shall find the two tally from the first to the last. Many a hoary patriarch has said with Joshua, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass." If you have a divine promise, you need not plead it with an "if," you may urge it with certainty. The Lord meant to fulfill the promise, or He would not have given it. God does not give His words merely to quiet us, and to keep us hopeful for a while, with the intention of putting us off at last; but when He speaks, it is because He means to do as He has said.



SAINT JOHN'S REVELATIONS.



AND I LOOKED, AND, LO, A LAMB STOOD ON THE MOUNT ZION.

(REV. 14:1.)

The apostle John was privileged to look within the gates of heaven, and in describing what he saw, he begins by saying, "I looked, and lo, a Lamb!" This teaches us that the chief object of contemplation in the heavenly state is "the Lamb of God, which taketh away the sins of the world." Nothing else attracted the apostle's attention so much as the person of that Divine Being, who hath redeemed us by His blood. He is the theme of the songs of all glorified spirits and holy angels. Christian, here is joy for thee; thou hast looked, and thou hast seen the Lamb. Through thy tears thine eyes have seen the Lamb of God taking away thy sins. Rejoice, then. In a little while, when thine eyes shall have been wiped from tears, thou wilt see the same Lamb *exalted on His throne*. It is the joy of thy heart to hold daily fellowship with Jesus; thou shalt have the same joy to a higher degree in heaven; thou shalt enjoy the constant vision of His presence; thou shalt dwell with Him forever. "I looked, and, lo, a Lamb!" Why, that Lamb is heaven itself. "Heaven and Christ are the same thing;" to be with Christ is to be in heaven, and to be in heaven is to be with Christ. That prisoner of the Lord very sweetly writes in one of his glowing letters—"O my Lord Christ, if I could be in heaven without thee it would be a hell; and if I could be in hell, and have Thee still, it would be a heaven to me, for Thou art all the heaven I want."

Not all the harps above
Can make a heavenly place,
If God His residence remove,
Or but conceal His face.

The condition of glorified spirits in heaven is that of nearness to Christ, clear vision of His glory, constant access to His court, and familiar fellowship with His person: nor is there any difference in this respect between one saint and another, but all the people of God, apostles, martyrs, ministers, or private and obscure Christians, shall all be seated *near the throne*, where they shall forever gaze upon their exalted Lord, and be satisfied with

His love. They shall all be near to Christ, all ravished with His love, all eating and drinking at the same table with Him, all equally beloved as His favorites and friends, even if not all equally rewarded as servants.

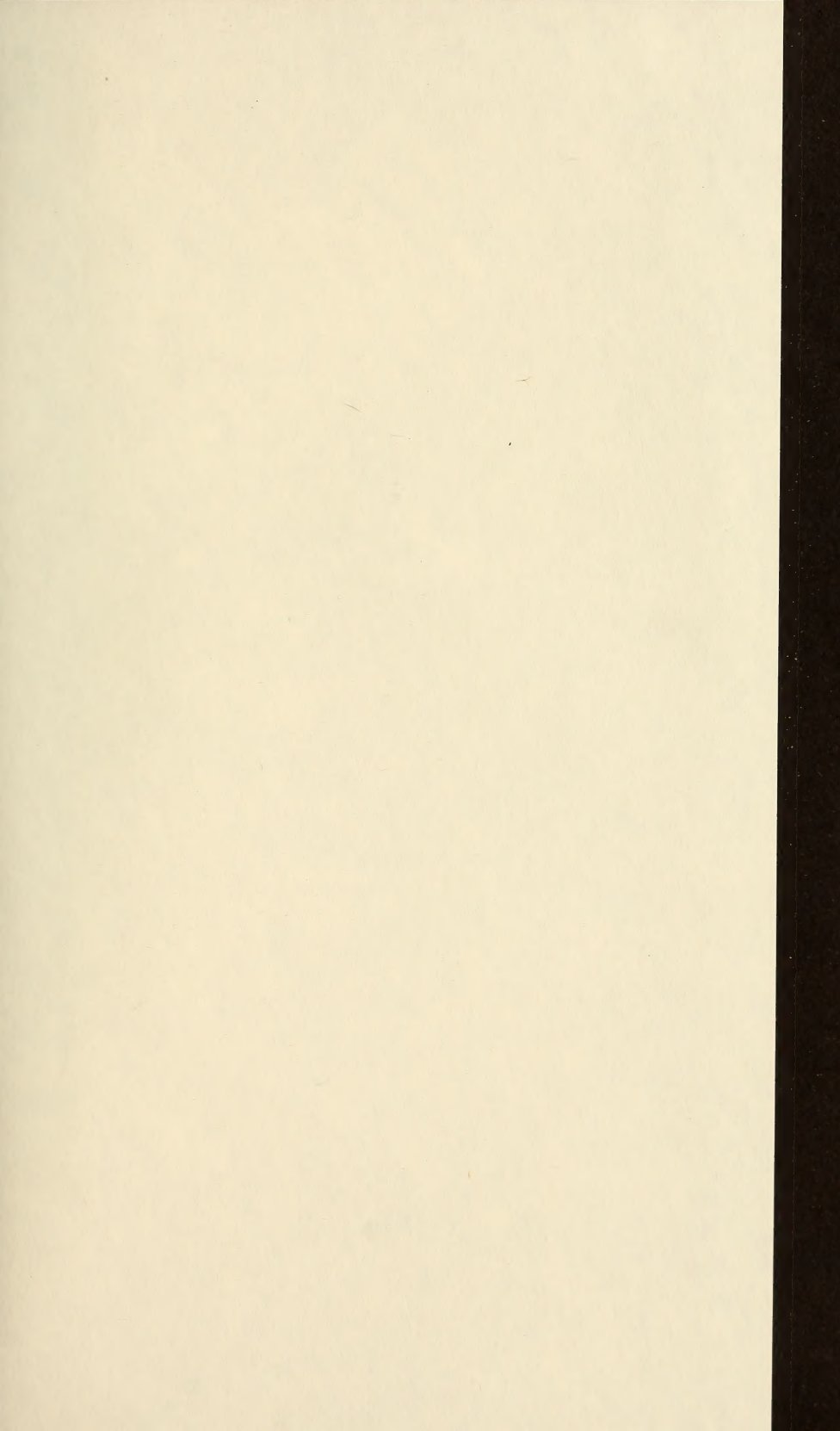
Let believers on earth imitate the saints in heaven in their nearness to Christ. Let us on earth be as the elders are in heaven, sitting around the throne. May Christ be the object of our thoughts, the center of our lives. How can we endure to live at such a distance from our Beloved? Lord Jesus, draw us nearer to Thyself! Say unto us, "Abide in Me, and I in you;" and permit us to sing, "His left hand is under my head, and His right hand doth embrace me."

Oh, lift me higher, nearer Thee,
And as I rise more pure and meet,
Oh, let my soul's humility
Make me lie lower at Thy feet;
Less trusting self, the more I prove
The blessed comfort of Thy love.

AMEN.

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