

Royal Insignia

NINETY-EIGHT READINGS
ON THE BELIEVER'S CREDENTIALS—
HUMILITY, BROKENNESS, NOTHINGNESS,
DESTITUTION, LOWLINESS, ETC.

Compiled by
Edwin & Lillian Harvey

BRITISH ADDRESS

Harvey Christian Publishers UK
P.O. Box 510, Cheadle
Stoke-on-Trent, ST10 2NQ
Tel./Fax (01538) 752291
E-mail: jjcook@mac.com

UNITED STATES ADDRESS

Harvey Christian Publishers, Inc.
3107 Hwy. 321, Hampton, TN 37658
Tel./Fax (423) 768-2297
E-mail: books@harveycp.com
<http://www.harveycp.com>

Contents

Copyright © 1992 by Lillian G. Harvey

Fourth Edition 2005

Printed in USA

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system without written permission from the copyright owner, except for the inclusion of brief quotations in a review.

Cover design by John Shaffer
johns@calvarymultimedia.com

ISBN-13: 978-1-932774-43-6
ISBN-10: 1-932774-43-2

Printed by
Old Paths Tract Society Inc.
Shoals, Indiana 47581

	<i>Page</i>
1 The Royal Insignia	7
2 The Infallible Proof	9
3 Unwelcome Demolition	11
4 The Frightful Ruins	13
5 Pulling Down the Edifice	15
6 His Building Site – Our Ruins	17
7 Break My Primitive Tower	19
8 Humility by Aspiration	21
9 The God-Blinded Soul	23
10 Invisible by Divine Investiture	25
11 God’s Exchequer to the Lowly	27
12 Frailty Clothes Omnipotence	29
13 Reigning by Serving	31
14 Water Seeks the Lowest Level	33
15 Lowliness the Goal	35
16 The Tragedy of the Self-Sufficient	37
17 Need Determines Supply	39
18 Divine Diminishing	41
19 God’s Mighty Minority	43
20 When Weakness is Dynamite	45
21 The Kingdom of the Lowly	47
22 No Righteousness of Our Own	49
23 The Opiate of Self-Satisfaction	51
24 Blessed Hay	53
25 Speaking Only of Him	55
26 Nuts and Bolts	57
27 Greatness in Disguise	59
28 He Made Himself of No Reputation	61
29 Take Off the Fancy Dress	63
30 A Little Push Downwards	65
31 Cease Striving to be Great	67
32 The Venom of Pride	69
33 Ridiculous Conceit	71

	<i>Page</i>		<i>Page</i>		
34	Self-Reliance is God-Defiance	73	68	He Takes Things Which Are Not	141
35	Exalting Our Gate	75	69	He Uses Nothings	143
36	The Low Door of the Cross	77	70	I Failed, He Conquered	145
37	The Door of Destitution	79	71	Insufficient – All Sufficient	147
38	Cherished Humblings	81	72	Mastered by God	149
39	Disdaining Praise	83	73	The School of Humility	151
40	Shun the Praise of Men	85	74	Poverty of Spirit	153
41	Dangerous Flattery	87	75	Continuing Dependence	155
42	Return it to God	89	76	Limited – Unlimited	157
43	Not by Man’s Might or Power	91	77	The Child Mood	159
44	Sink Your Own Cause in His	93	78	Profound or Childlike?	161
45	Take the Lowest Seat	95	79	Acquire Meekness	163
46	Keep Out of Sight	97	80	The True Nobility	165
47	Admit Your Size	99	81	The God-Tamed Ones	167
48	Take Heed of Climbing	101	82	Self-Forgetting Service	169
49	The Strappado	103	83	Secret Service	171
50	Too Big to Be Little	105	84	Unmindful of Who Gets the Credit	173
51	Emptiness Before Filling	107	85	The Collapse of Self-Confidence	175
52	Triumphant Defeat	109	86	Not Ashamed to Bend	177
53	Humbling Before Honor	111	87	Made Wise by Reproof	179
54	Rejection Before Acceptance	113	88	Acknowledge Your Faults	181
55	Reduced to Despair	115	89	To Whom Should We Listen?	183
56	Genius Balanced with Thorns	117	90	Humility Keeps the Most	185
57	God Resisteth the Proud	119	91	The Dwarf Becomes a Giant	187
58	Pride is Competitive	121	92	Perfecting God’s Strength	189
59	Mock Humility	123	93	The Lord Be Magnified	191
60	Boasting or Belittling	125	94	The Depth of Descent	193
61	The Detestable Vanity	127	95	Divine Humility	195
62	Stealing the Glory	129	96	Washing Away the Earth-Touch	197
63	The Tragedy of Strife in the Church	131	97	Get in Orbit	199
64	False Glory	133	98	On Collision Course or in Orbit?	201
65	Pride of Dress	135		Scripture Index	204
66	High Living and Hell	137		Author Index	206
67	We Are Nothing	139			

Foreword

For many years, the subject of humility greatly interested my good husband and I as we studied this virtue in Scripture and in biography. Together, we gathered much material, and, before my husband's death, we had already prepared part of this book, but it was not yet God's time for its publication. We still had many things to learn.

The laws of the Kingdom of God are unerring. Humility and lowliness of spirit are conditions which bring the mighty God very near and provide a platform upon which He can display His power. We have a God Who works silently and in secret. The big, noisy, self-advertising method that is popular with the world, is at variance with Him. Rather than share His glory, God removes Himself until humbled, stripped, and broken, man comes as a suppliant, dependent wholly upon Him.

Paul learned this lesson well when he said, "Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal body. So then death worketh in us, but life in you" (2 Cor. 4:10, 11). That was the law of the Kingdom.

Another writer has put it this way: "Materially, death occurs when the soul forsakes the body; but, spiritually speaking, death works in us whenever we sacrifice the visible to the invisible. In that measure, we become more and more separated from earthly things and introduced to the heavenly realities."

We are deeply indebted to Trudy, Barry, and Edwin Tait, Joan Henry, and Edward Cook for their assistance in the preparation of this book. It would never have reached the press but for their sacrificial labors. Oh may God bless these truths to those who minister to others!

Lillian G. Harvey
July, 1992

The Royal Insignia

Let this mind be in you, which was also in Christ Jesus: Who . . . made himself of no reputation, and took upon him the form of a servant . . . humbled himself, and became obedient unto death (Phil. 2:5-8).

THE Good Book tells us in its opening pages how man, God's highest creation, fell by pride which has henceforth become the insignia of the kingdom of this world. Read any advert; listen to the media, and you will immediately recognize the insignia of the serpent. If this be true, then every born-again child of God ought to wear the insignia of Christ in His humility, meekness, and lowliness.

Christ's life in the Gospels was one of entire renunciation of His royal aspect; if He were to redeem mankind, then He must, as the last Adam, walk as God had intended our first parents to walk. If the first Adam climbed, the last Adam must descend. If man soars, Christ must come in lowliness.

Because man seeks the highest seat, He took the lowest.

Because man wishes to be as the gods, He became man, even a babe.

Because man desires costly dwellings, He had not where to lay His head and began His life in a manger.

Because man chooses elite suburbs, Christ chose Nazareth as His home.

Because man strives for wealth, He became poor.

Because man disdains his inferiors, He often chose the poor and outcasts as His friends.

Because man chooses men of renown to rule and govern the nations, He chose humble fishermen from Galilee to be His disciples. —Lillian Harvey.

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable:

Pride of ability: "I can of mine own self do nothing."

Pride of birth and rank: "Is not this the carpenter's son?"

Pride of bigotry: "Father, forgive them; they know not what they do!"

Pride of intellect: "As my Father hath taught me I speak these things."

Pride of learning: "How knoweth this man letters, having never learned?"

Pride of personal appearance: "He hath no form or comeliness."

Pride of reputation: "A friend of publicans and sinners!"

Pride of respectability: "Can any good thing come out of Nazareth?"

Pride of self-reliance: "He went down to Nazareth and was subject. . . ."

Pride of self-will: "I seek not mine own will but the will of Him that sent me."

Pride of success: "He was despised and rejected of men."

Pride of superiority: "I am among you as he that serveth."

Pride of wealth: "The Son of man hath not where to lay His head." — *Emmanuel* (Birkenhead, England).

It had been a small mastery for Him to have drawn out His legions into array, and flank them with His thunder; therefore He sent foolishness to confute wisdom, weakness to bind strength, despisedness to vanquish pride; and this is the great mystery of the Gospel, made good in Christ Himself, Who, as He testifies, came not to be ministered to but to minister; and must be fulfilled in all His ministers till His second coming. — Milton.

Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me (Jer. 9:23,24).

The Infallible Proof

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith (Hab. 2:4).

THE great test of whether the holiness we profess to seek or to attain is truth and life will be whether it be manifest in the increasing humility it produces. In the creature, humility is the one thing needed to allow God's holiness to dwell in him and shine through him. In Jesus, the Holy One of God Who makes us holy, a divine humility was the secret of His life and His death and His exaltation; the one infallible test of our holiness will be the humility before God and man which marks us. Humility is the bloom and beauty of holiness.

The chief mark of counterfeit holiness is the lack of humility. Every seeker after holiness needs to be on his guard, lest unconsciously what was begun in the Spirit is perfected in the flesh, and pride creep in where its presence is least expected. — Andrew Murray.

There was a nun who was renowned for her great miracles. The Pope heard of it and sent his servant, Phillip, to report on her witness and work. Battered with mud and weary from the long journey, the Papal messenger finally reached his destination and was ushered into the presence of the famous nun. Putting his muddy boot up, he asked if she would help him with it. Disdainfully she refused such a humbling task. Phillip returned to the Pope, saying, "Sir, you need not concern yourself. There is no miracle because there is no humility."

An experienced servant of God, Dr. Owen, said that, while popularity is a snare that not a few are caught by, a more subtle and dangerous snare is to be "famed for holiness." The fame of being a godly man is as great a snare as the fame of being learned or eloquent. It is even possible to attend with

scrupulous anxiety to secret habits of devotion in order to get a name for holiness.

Archbishop Fénelon who tutored the son of King Louis XIV of France was an able and saintly man who valued highly humility, that Christian trait, admired on earth and honored in Heaven. "He who is conscious," he said, "that he is lowering himself has not yet reached his true place, which is below all lowering. Such as these are very proud in their humility, which, indeed, is often but a subtle spirit of vain glory. And this is not the humility which will enter into Heaven, unless it acquires pure charity, which alone is worthy of God, and which He delights to fill with Himself.

"They who are really thus filled never feel either humbled or lowered, for they count themselves as below all humiliation. Before they could humble themselves, they must rise from whence they are, and they would not leave that place to which God has called them. They are not humbled by men's contempt or condemnation, neither do they triumph in any applause, for neither concerns them. They think that One only, in taking upon Him the nature of man, humbled Himself."

I want the first approach to feel
Of pride, or fond desire;
To catch the wand'ring of my will,
And quench the kindling fire.
— Charles Wesley.

When Dr. Cairns was Head of the Theological College in Edinburgh, he was offered the principalship of the university there, but declined it, preferring to serve his church in a humbler way. On public occasions, he was accustomed to stand back and let others pass him, saying, "You first, I follow."

When he was dying he said farewell to those whom he loved, but his lips continued still to move. They bent to catch the final word, which doubtless was spoken to Him Who was dearer to him than life—"You first, I follow." Such lowliness is one of the richest ingredients of love, and in its presence pride becomes an impertinence and an offence. — Graham Scroggie.

Unwelcome Demolition

Except the Lord build the house, they labour in vain that build it (Psa. 127:1).

AND they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name. . . ." These outspoken, misguided men voiced the intent of every human being who has lived since Adam. Since the fall, every man desires to build a tower and a name. The dominant child goes about it in the family. The growing boy does it on the field of sport. The young girl goes about it in the ballroom, or on the dance floor. In the school room, in the office, and alas in the church, we all want to build something.

We build egos, reputations, circles of influence, personal friendships, business empires, and so it goes—build, build, build. Our youthful energies, our budding intellect, and if we are not careful, our religious experiences, all go to build something. At its height, it takes expression in the words of the old king, Nebuchadnezzar, "Is not this great Babylon that I have built . . . ?"

The Psalmist David saw the folly of it all and exclaimed, "Except the Lord build the house, they labour in vain that build it."

God is the Universal Demolisher. He must destroy the fruits of our labors while there is time to build something that lasts. Jesus said that the man who built without His instructions was building on the sand. In love, our God would lay low our treasured castles of self, only that He might build.

His word to Jeremiah, newly commissioned as His prophet, was "to root out, to pull down, and to destroy, and to throw down." Only after these four operations of demolition were performed, could he proceed with God's help to build and plant (Jer. 1:10). Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

In our own day, we have all witnessed, sometimes with relief and sometimes with sadness, the ruthless process of demolition. A bulldozer can tear down in a few minutes the work of many months, performed so laboriously by hand a hundred or more years ago.

What concerns us here is, what is God doing with us? The self-righteous sinner, in a thorough repentance, finds his good-works' edifice tumbling around his ears. The "seventh of Romans" would-be saint finds his every self-effort at personal holiness worse than useless.

But do we recognize that in our Christian living and service we are in danger constantly of building in vain? And God in His great love tears down our little empires. We are crushed with disappointment and disillusionment.

Oh, to recognize the demolition of love! God strips David of Saul's armor that he might slay the giant "in the Name of the Lord" with a sling and a stone. This same God decimated Gideon's army from 32,000 to 300, or we might coin a word and say He "centimated" it, divided it by 100 rather than by ten.

The pulling down of precious things in our lives and in our little "empires" is unpleasant business. But our loving Father knows best. Let us hand the job over to Him and He will build that which will endure when this world is wrapped in flames. Then, in the words of Samuel Rutherford, we will "praise God for the hammer, the file, and the furnace." — E. F. Harvey.

If God build not the house, and lay
The groundwork sure — whoever build,
It cannot stand one stormy day.
If God be not the city's Shield,
If He be not their bars and wall,
In vain is watch-tower, men, and all.
— Unknown.

The Frightful Ruins

Take away her battlements; for they are not the Lord's (Jer. 5:10).

MADAM Guyon, a devout, French Catholic woman of noble birth, attained great spiritual wisdom, through many revelations from the Holy Spirit. Her light was far in advance of most of her contemporaries, and God was enabled to use her mightily in the salvation of nuns, priests, and even much higher dignitaries within the Roman Catholic Church. For this she suffered banishment again and again, was denounced by her own church, and finally imprisoned within the Bastille. When asked to write her autobiography, she placed foremost in the book the most important truth she had gleaned throughout her varied history. She has left us these classic words:

"You will not attain sanctification save by much trouble and labor, and by a road which will appear to you quite contrary to your expectation. You will not, however, be surprised at it if you are convinced that God does not establish His great works except upon 'the nothing.' It seems that He destroys in order to build. He does it so in order that this temple He destines for Himself, built even with much pomp and majesty, but built nonetheless by the hand of man, should be previously so destroyed, that there remains not one stone upon another.

"It is these frightful ruins which will be used by the Holy Spirit to construct a temple which will not be built by the hand of men, but by His power alone. God chooses for carrying out His works either converted sinners whose past iniquity serves as counterpoise to the exaltation, or else persons in whom He destroys and overthrows that 'own' righteousness, and that temple built by the hand of men, so built upon quicksand, which is the resting on the created, and in these same works, in place of being founded on the living stone, Jesus Christ. All that He has come to establish, by entering the world, is effected by the overthrow and destruction of the same thing He wished

to build. He established His Church in a manner that seemed to destroy it. Oh, if men knew how opposed is the 'own' righteousness to the designs of God, we should have an eternal subject of humiliation and distrust of what at present constitutes our sole support."

My bleak flagpole was stripped bare until my Master ran His colors up. — Rachel Rice.

Failure, the breaking down of men's confidences, the going to pieces of men's plans — failure means many things. One of the things which it means is this: that God will not let the soul hide behind any protection which He knows is insecure. His whole love binds Him to let the soul know its blunder before it is too late. . . . If you have known any such experience as that, you have been taken into one of the richest rooms of God's schoolhouse, one of the rooms in which He makes His ripest and completest scholars. Oh, if our souls today could mount to the height of some such prayer as this: "Lord, if I am building around the prosperity of my life any battlements which are not Thine, any defences of deceit or injustice or selfishness, break down those battlements whatever pain it brings, however it may seem to leave my hopes exposed." — Phillips Brooks.

Charles Spurgeon, the preacher who constantly depended upon the prayers of his people, always had a full house to which to preach. The secret of his usefulness might be discovered in his own words: "It seems that Jehovah's way is to lower those whom He means to raise and to strip those whom He intends to clothe. If it is His way, it is the wisest and best way. If I am now enduring the bringing low, I may well rejoice, because I see in it the preface to the lifting up. The more we are humbled by grace, the more we shall be exalted in glory. That impoverishment which will be overruled for our enrichment is to be welcomed.

"Oh, Lord, Thou hast taken me down of late, and made me feel my insignificance and sin. It is not a pleasant experience, but I pray Thee make it a profitable one to me. Oh, that Thou wouldst thus fit me to bear a greater weight of delight and of usefulness, and when I am ready for it, then grant it to me, for Christ's sake! Amen."

Pulling Down the Edifice

The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; Casting down . . . every high thing that exalteth itself against the knowledge of God (2 Cor. 10:4,5).

IT is astonishing how the same truth can become the property of Christians living over a century apart. The very truth which Madam Guyon, a French Roman Catholic, brought to our attention in the previous reading, was revealed to George Bowen, an American Presbyterian, many years later. Surely the same Holy Spirit was their common Teacher. We quote from Bowen's book, *Love Revealed*:

"Alas for those who are rearing up on high, storey above storey, a towering monument, intending, when it is done, to put the living Stone somewhere at the top, and so get the whole transported to Heaven! No, it must all come down, every stone of it; and it is to be feared that there will not be time for you to get it down and a new foundation laid before the great earthquake flies rumbling through the earth, for the cement that you are using hardens rapidly, and the stones cling together as though they naturally belong together; and you are bestowing so much ornament and there are so many admirers that you are every day more and more fascinated with your own work. Day by day you become more and more intensely your own ideal; and the demolition of a structure so laboriously reared, so expensively, seems to your conception like the crash of an expiring world.

"Then the schools of the world, so far from fitting their pupils for the school of Christ, make it less and less possible that those pupils should ever be brought to Christ. And here we discover a very important cause of the misunderstanding between the scholars of Christ and other scholars."

In another portion of his book, the author asks why it is that Christians should be hated by the world, when they are

loving in disposition and always desirous of their fellowman's redemption. He then proceeds to answer his own question:

"Consider this: the mission of Christians is to take from men something that is unutterably dear to them, to reduce them to a condition that seems to them worse than slavery, to carry them away into perpetual exile, to foil them in every enterprise that they have at heart, in fact – we may as well say it – to kill them. Do you start back in horror? Hear me to the end.

"There is not anything so dear to the man of this world as the idea of his own unblamableness. Every day of his life he has been engaged in rearing, in his inner thought-world, a lofty edifice – a tower of Babel – to answer at once the purpose of a monument in his own praise, and to enable him, when the time shall come, to step from its pinnacle into Heaven. Every day he has been busy carving to some answerable shape the stones of his daily experience. He has diligently, all his life long, done battle with the insolent voices of a miscreant conscience, establishing by successive victories the difficult fact that he is, take him for all in all, one whom God must look down upon with benignity, if not with admiration.

"You come to him in the name of Christ for the very purpose of depriving him of this idea of his own goodness. Your aim is to do what that tormenting conscience of his, with all its advantages of time and place, failed to do. Do you think that he has fought with the Goliath of his own conscience so many times, and so successfully, to be now discomfited by you? Will he allow you to be victorious over him and take from him the idea of his own integrity in the sight of God, after he has gone through a thousand fights to obtain that pearl of price?

"You tell him that he is a mere rebel against the most high God, that he has never been anything else, that all his righteousnesses are contemptible in the sight of Heaven, that he deserves the wrath of God, and you ask him to take this same view of himself. You ask him to adjudge himself to be worthy of everlasting punishment. How easy were it for him in comparison to surrender all his worldly substance! Self-esteem permeates his whole nature like the fibers of a cancer, and to bid him part with it is like bidding him surrender life."

His Building Site – Our Ruins

*O Israel, thou hast destroyed thyself; but in me is thine help (Hosea 13:9).
Gather up the fragments that remain, that nothing be lost (John 6:12).*

HAROLD St. John was a profound Bible student who shared his riches with countless others. His daughter, Patricia, was a missionary for some years in North Africa. Out of the wealth of her experiences, she has written books for children which are on the market today. It is evident from her poem, that she had come to realize this secret of the Lord – that our failures and frustrations are the ruins which the Master Builder chooses for His site:

"My Master has an elixir that turns
All base and worthless substances to gold.
From rubble stones He fashions palaces
Most beautiful and stately to behold.
He garners with a craftsman's skilful care
All that we break, and weeping cast away.
His eyes see uncut opals in the rock
And shapely vessels in our trampled clay.
The sum of life's lost opportunities,
The broken friendships, and the wasted years,
These are His raw materials; His hands
Rest on the fragments, weld them with His tears.

"A patient Alchemist! – He bides His time,
Broods while the South winds breathe, the North winds blow,
And weary self, at enmity with self,
Works out its own destruction, bitter slow.
Then when our dreams have dwindled into smoke,
Our gallant highways petered out in mire,
Our airy castles crumbled into dust,
Leaving us stripped of all save fierce desire,
He comes, with feet deliberate and slow,
Who counts a contrite heart His sacrifice.

“(No other bidders rise to stake their claims
He only on our ruins sets a price).
And stooping very low engraves with care
His Name, indelible, upon our dust;
And from the ashes of our self-despair
Kindles a flame of hope and humble trust.
He seeks no second site on which to build,
But on the old foundation, stone by stone,
Cementing sad experience with grace,
Fashions a stronger temple of His own.”

– Used by permission.

We found this lovely story in an old *Christian Herald*: “A poor apprentice once made a cathedral window out of discarded pieces of glass, which his master had thrown away. But when completed, the window won the admiration of all. The master’s boasted work was rejected, and the window made from the condemned material was given the place of honor in the Cathedral. The wisdom of the world made its painted window of the wise, the learned, and the righteous, but the unknown Jesus of Nazareth became the Architect of a new society. He rejected the noble and the wise and chose the very material that the wisdom of the world had condemned, and from the refuse of society He has taken up fallen sons of men and set them, as gems, to sparkle forever in the diadem of His glory.” – Mrs. G.

John Milne had offered himself as a candidate to the Missionary Society. And they, sorely in need of someone to send to assist Robert Morrison, were loathe to send him because of his many deficiencies. After highlighting his drawbacks, they offered him a post as servant rather than a missionary. John Milne replied: “If I am not judged fit to be a missionary, I will gladly go as a servant. I am willing to be a hewer of wood or a drawer of water, or to do any service that will advance the kingdom of my heavenly Master.”

Years afterward, Dr. Milne was recognized by all men as one of the best and most competent workers in the land. God had taken up the fragments and built them into His missionary edifice in China.

Break My Primitive Tower

Let us build a city and a tower, whose top may reach unto heaven (Gen. 11:4).

A BLIND, Scottish minister, George Matheson, composed that beautiful hymn, “O Love That Wilt Not Let Me Go.” If he had penned no other gem than this, he would have left posterity enriched; nevertheless, he also wrote numerous inspirational books which reveal the fact that he saw more deeply into the Scriptures than did many of his contemporaries. The truths which Madam Guyon and George Bowen have just shared with us, he has endorsed in his own unusual style. Commenting on the building of the tower of Babel, he shows how universal is man’s ambition to climb:

“This world is a place where human beings are taught to climb, but it is to climb down. It is quite natural for us to go up. The writer of the Book of Job says, ‘Man is born to trouble as the sparks fly upward.’ I think he must have meant, ‘Man is born to fly upward like the sparks, and therefore he is troubled.’ At all events, that is true.

“Our early dangers come from our early daringness – not from our early feebleness. Young Adam always begins with the biggest tree and always gets a fall. God’s education of the earth is a series of lessons in ‘how to descend’ in the moderation of desire. Christian prayer itself is a moderation of desire. It is a refusal any longer to say of everything, ‘It is mine.’ It is the refusal to ask that which will lift me above other people. It is the cry to have my garments parted among the multitude. It is the impulse, the determination, the instinct, to share.

“Lord, break my primitive tower! It is built with a child’s arrogance, not with a man’s humility; break my primitive tower! My feeblest moments are my most grasping moments – I am never such an egotist as in the cradle; break my primitive tower! Like the sparks I have been born to fly upwards, and to leave my brother behind. I need a second

birth—a power to fly downwards. I need more weight on the wings; every weight will be to me ‘a weight of glory. . . .’

“Lord, Thou hast arrested me on my Damascus journey. Thou hast transformed self-consciousness into humility. I set out on the road with boundless belief in myself; I felt no obstacle; I experienced no difficulty. Suddenly, at the turning of the way, my soul grew paralyzed. The confidence faded. The world no longer stretched before me as a pleasure-ground. There came a mist over the scene, and I could not find my way. It all happened in the meeting with one Man—a Man from Nazareth. Before I met Him, my pride of self was unbounded; I said in my heart, ‘I shall carve my own destiny.’ But one glance at the Man of Nazareth laid me low. My fancied glory became ashes; my imagined strength became weakness; I beat upon my breast and cried, ‘Unclean!’

“Shall I repine because I met that Man? Shall I weep because a flash of light at a street corner threw all my greatness into shade? No, my Father, for the shade is the reflex of the sheen. It is because I have seen Thy beauty that humanity has grown dim. It is enlargement that has made me humble. I have gazed for a moment on a perfect ideal, and its brightness has eclipsed my candle. It is not night, but day, that blinds me to my own possessions. It is light that makes me loathe myself.” — *Thoughts from Life's Journey*.

Half feeling our own weakness,
We place our hands in Thine—
Knowing but half our darkness,
We ask for light divine.
Then, when Thy strong arm holds us,
Our weakness most we feel,
And Thy love and light around us
Our darkness must reveal.
— Unknown.

Humility by Aspiration

Lord, what is man, that thou takest knowledge of him! or the son of man, that thou makest account of him! (Psa. 144:3).

PHILLIPS Brooks was a much loved Episcopalian minister in Boston. His meditations on the Scriptures make for beneficial reading: “When Christ showed us God, then man had only to stand at his highest and look up to the Infinite above him to see how small he was. And always, the true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is. . . .

“Unreal humility always goes about depreciating human nature. Genuine humility always stands in love and adoration, glorifying God.

“Humility comes by aspiration. If, in all Christian history, it has been the souls which most looked up that were the humblest souls; if today the rescue of a soul from foolish pride must be not by a depreciation of present attainment but by opening more and more the vastness of the future possibility; if the Christian man keeps his soul full of the sense of littleness, even in all his hardest work for Christ, not by denying his own stature, but by standing up at his full height, and then looking up in love and awe and seeing God tower into infinitude above him—certainly all this stamps the morality which is wrought out within the idea of Jesus with this singular excellence, that it has solved the problem of faithfulness and pride, and made possible humility by aspiration.”

There are two humilities, that which bows and that which soars, the humility of a servant who looks down, the humility of a son who gazes up. This latter makes religion not stiff and heavy with ceremonial, but simple, glad, and pleasing to God. — Professor Dowden.

Not wishful for a foremost place,
Authority or power,
But just to gaze upon Thy face
Daily and hour by hour.

Marking the lowliness that led
Thy footsteps to the Cross,
The pain that Thou didst choose instead
And utter earthly loss.

Shall I be proud of gifts that make
My life more full and free?
Can I be vain when I but take
Each benefit from Thee?

Down to the dust my soul sinks low
At all the thankless pride,
That threatens as a deadly foe
To tear me from Thy side.

Raise Thou me up, but not to power
Not to a foremost place,
But till I learn each day, each hour,
To gaze upon Thy face.
—G. M.

I shall find it easy to humble myself when I compare my character with that of God, and I shall find it easy to take a low seat when I know my true condition. — Anon.

How lovely to think that when folk humble themselves God is not unmindful. You see, the eyes of the Lord are constantly on the humble people — He can't resist the humble person. The eyes of the Lord run to and fro throughout all the earth to show himself strong on behalf of those who fear him. The person who fears the Lord is a person who is humble, for to fear the Lord is to have an acute awareness of His presence. When you are aware of the presence of God, I'll tell you what, you're very small. We become big in our own estimation when we lose the sense of the divine touch on our lives, when we think that He has become a God afar off, that He's suddenly become remote. The true fear of God is a recognition of the immediate presence of God. And no one can be proud when aware of the presence of God. — Robert Cox.

The God-Blinded Soul

For I determined not to know any thing among you, save Jesus Christ, and him crucified. . . . that your faith should not stand in the wisdom of men (1 Cor. 2:2,5).

THOMAS Kelly was Professor of both Eastern and Western Philosophy in various Quaker colleges and secular universities throughout the United States. He came into a living, vital relationship with God at forty-four years of age which changed his entire outlook for the four brief years remaining to him. We quote from his deeply devotional book, *A Testament of Devotion*:

“What trinkets we have sought after in life, the pursuit of what petty trifles has wasted our years as we have ministered to the enhancement of our own little selves! And what needless anguishes we have suffered because *our* little selves were defeated, were not flattered, were not cozened and petted! But the blinding God blots out this self and gives humility and true selfhood as wholly full of Him. For as He gives obedience so He graciously gives to us what measure of humility we will accept. Even that is not our own, but His Who also gives us obedience.

“But the humility of the God-blinded soul endures only so long as we look steadily at the Sun. Growth in humility is a measure of our growth in the habit of the Godward-directed mind. And he only is near to God who is exceedingly humble. The last depths of holy and voluntary poverty are not in financial poverty, important as that is: they are in poverty of spirit, in meekness and lowliness of soul. . . .

“The fruits of holy obedience are many, but two are so closely linked together that they can scarcely be treated separately. They are the passion for personal holiness and the sense of utter humility. God inflames the soul with a craving

for absolute purity. But He, in His glorious otherness, empties us of ourselves in order that He may become all.

“Humility does not rest, in final count, upon bafflement and discouragement and self-disgust at our shabby lives, a brow-beaten, dog-slinking attitude. It rests upon the disclosure of the consummate wonder of God, upon finding that only God counts, that all our own self-originated intensions are works of straw. And so in lowly humility we must stick close to the Root and count our own powers as nothing except as they are enslaved in His power.

“But O, how slick and weasel-like is self-pride! Our learnedness creeps into our sermons with a clever quotation which adds nothing to God’s glory but a bit to our own. Our cleverness in business competition earns as much self-flattery as does the possession of the money itself. . . . Our status as ‘weighty Friends’ gives us secret pleasures which we scarcely own to ourselves, yet thrive upon. Yes, even pride in our own humility is one of the devil’s own tricks.

“But humility rests upon a holy blindedness, like the blindedness of him who looks steadily into the sun. For wherever he turns his eyes on earth, there he sees only the sun. The God-blinded soul sees naught of self, naught of personal degradation or of personal eminence, but only the Holy Will working impersonally through him, through others, as one objective Life and Power.”

Worldlings prize their gems of beauty;
Cling to gilded toys of dust;
Boast of wealth, and fame, and pleasure;
Only Jesus will I trust.

Since mine eyes were fixed on Jesus,
I’ve lost sight of all beside;
So enchained my spirit’s vision,
Looking at the Crucified.
— Mary D. James.

Invisible by Divine Investiture

And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted . . . (Isa. 2:17).

ANOVICE is a person who is inclined to take credit to himself for what the Lord did through him.” It is for this reason that God is hindered in His trusting us with large results. The instant we are favored with His blessing, we are like the little girl who was given a new watering can. Delighted, she ran out to the garden and began to water the flower bed. Then it began to rain. Large drops fell, but the little girl was not pleased at all and her face fell. Looking up at the raindrops for a few minutes, she exclaimed, “Mummy, doesn’t God know I’ve got a watering can now?”

This reminds us of an evangelist who boasted that he was intending to hold services in Europe, and that he expected to beat St. Peter’s record of three thousand converts. Man struts about, proud of his few drops of blessing, striving in vain to compete with God’s copious showers. How much like the little girl and her watering can, when we compare man’s puny efforts with a God-sent cloud-burst of revival blessing!

Torrey said: “Oh, how many a man has been full of promise and God has used him, and then that man thought that he was the whole thing and God was compelled to set him aside! I believe more promising workers have gone on the rocks through self-sufficiency and self-esteem than through any other cause.

“I can look back for forty years, or more, and think of many men who are now wrecks or derelicts who at one time the world thought were going to be something great. But they have disappeared entirely from the public view. Why? Because of over-estimation of self.”

I knew a youth of large and lofty soul,
A soul aflame with heavenly purpose high;
Like a young eagle's, his clear, earnest eye,
Fixed on the sun, could choose no lesser goal.
For truth he lived; and love, a burning coal
From God's high altar, did the fire supply
That flushed his cheeks as morning tints the sky,
And kept him pure by its Divine control.

Lately I saw him, smooth and prosperous,
Of portly presence and distinguished air.
The cynic's smile of self-content was there,
The very air about him breathed success.
Yet by the eyes of love, too plainly seen,
Appeared the wreck of what he might have been.
— Unknown.

Alexander Maclaren has said that the reason why so few people are anointed with the Holy Ghost for service is that "so few are willing to be made invisible by the Divine investiture." It is only when we take the low place before God and are able to count ourselves as nothing, that the Holy Spirit is able to use us.

Humility is a kind of large-mindedness. The humble man grows in knowledge and power and usefulness. He takes a large and free and happy view of life. He refuses to become the victim of slights and annoyances and hostilities. He will not confine his soul to beat its wings against the cage of his self-esteem.

But the proud man is thwarted at every turn. He will not go forward that way because he has been slighted. He will not go forward another way because he must change his mind. So he stands still, and from being a man becomes a mouse.

Thus it comes to pass that "whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." — *Treasure Chest*.

God's Exchequer to the Lowly

Blessed are the poor in spirit: for theirs is the kingdom of heaven (Matt. 5:3).

BLESSED are the poor in spirit. . . . 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 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. — C. H. Spurgeon.

Alexander Duff, a well-known missionary and educator, remarked: "The only thing that really distresses me is that they are already publishing all manner of extravagancies about me in the newspapers. The natural tendency of all this on my spirit is to paralyze it, as the glory is too much taken from the Creator and bestowed on the creature. This is sinful, and the Holy and jealous God will not allow it, but blast the whole with the mildew of His sore displeasure. Oh for grace, grace, grace!"

Every act
Which shunned the trifling plaudits of mankind,
Shall here to wondering millions be displayed,
A monument of grace. — C. P. Layard.

“Love of glory can only create a great hero; contempt of it, a great man,” said Talleyrand. And with the maxim as our rule, we might well conclude that Luther was indeed a great man however others might have judged him.

At Wittenberg, Melancthon had issued an order that all the students should rise when Luther entered to lecture. Although this was an ancient college custom, yet the humble Luther was not pleased with it, and said, “I wish Philip would give up this old fashion. These marks of honor always compel me to offer more prayers to keep me humble. If I dared I would almost retire without having read my lecture!”

When a friend proposed to him that he should dedicate one of his writings to Jerome Ebner, a Jurist-Consult of Nuremburg, who was then in great repute, “You have too high a notion of my labors,” answered Luther, modestly, “but I myself have a very poor opinion of them. It was my wish, however, to comply with your desire. I looked among all my papers – which I never before thought so meanly of – I could find nothing but what seemed totally unworthy of being dedicated to so distinguished a person by so humble an individual as myself.” – *Table Talk*.

“I pray,” Luther said on another occasion, “you leave my name alone, and not call yourselves Lutherans, but Christians. Who is Luther? My doctrine is not mine. I have not been crucified for anyone. Paul would not that anyone should call himself of Paul or of Peter, but of Christ. How then does it befit me, a miserable bag of dust and ashes, to give my name to the children of Christ? Leave, my dear friends, these party names and distinctions. Away with them all and let us call ourselves only Christians after Him from Whom our salvation comes.”

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
– Isaac Watts.

Frailty Clothes Omnipotence

He was crucified through weakness, yet he liveth by the power of God (2 Cor. 13:4).

When I am weak, then am I strong (2 Cor. 12:10).

IN nature we see that all the grandest forces are best expressed through the frailest mediums. The awful energy known as electricity works most effectually through slender wires. The mighty magnetic stream is revealed in the trembling needle. Thought is not located in an organ like a man’s fist, all bone and muscle: its chosen seat is the delicate brain, and it best acts through fairy cells and attenuated films compared with which the gossamer is coarse. Life does not reside in the massive skeleton, but pulses along the silver cord of alarming delicacy.

This principle comes out supremely in Christianity – the cross is its last and highest expression. The aspect of frailty clothes omnipotence. “He was crucified through weakness, yet he liveth by the power of God.” In the moment of His utmost weakness, Christ had the consciousness of measureless power and the full assurance of victory. “Thinkest thou that I cannot beseech my Father, and He shall even now send me more than twelve legions of angels?” Let us more fully understand our Master’s greatness, and we shall share His confidence and peace.

The Church of God is the theater of disappointment and failure. Nothing here seems to succeed. Workers are snatched away when most wanted; expensive undertakings born in enthusiasm are buried with tears; missions starting in poetry die into prose; we are distressed on every side by delay and disaster. There is more failure with us than anywhere else. We suffer more defeats than any army. Our shipwrecks exceed those of the high seas. There would be a panic on the Stock

Exchange every day if our bankruptcies were commercial.
And all this implies our glory.

The sense of failure is acutest where the aim is highest, and the catalog of defeats suggests the grandeur of the enterprise. Think of the enemies we challenge: our vast ambition, our immense field of action, the difficult elements in which we work, and no wonder that we know most of the sense of failure, and feel failure most keenly.

But our failures are infinite successes, our defeats – victories, our martyrs – conquerors; we faint only to prevail, we die to live in resurrection power and beauty. . . . He Who is the same yesterday, today, and forever, knows all this. It is His own program, and He is not disheartened. – W. L. Watkinson.

By failure and defeat made wise,
We come to know, at length,
What strength within our weakness lies,
What weakness in our strength.

What inward peace is born of strife;
What power of being spent;
What wings unto our upward life
Is noble discontent.

O Lord, we need Thy shaming look
That burns all low desire;
The discipline of Thy rebuke
Shall be refining fire!
– Frederic Lucian Hosner.

Our Lord died an apparent failure, discredited by the leaders of established religion, rejected by society, and forsaken by His friends. The man who ordered Him to the cross was the successful statesman whose hand the ambitious hack politician kissed. It took the Resurrection to demonstrate how gloriously Christ had triumphed and how tragically the governor had failed. – A. W. Tozer.

Reigning by Serving

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal (John 12:25).

A PARADOX has been defined thus: “A tenet or proposition contrary to received opinion and seemingly absurd, but true in fact.”

The Gospel of Christ is full of paradoxes, for God’s thoughts and ways are on a higher plane than human thoughts and ways, and therefore appear impossible and even absurd from the merely human standpoint, just as the statements and actions of an astronomer searching the heavens with a telescope would appear absurd to the wild savages in the heart of Africa. We give a few of these paradoxes:

We see unseen things (2 Cor. 4:18).
We conquer by yielding (Matt. 5:5), (Rom. 12:20,21).
We rest under a yoke (Matt. 11:28-30).
We reign by serving (Mark 10:42,44).
We become great by becoming little (Matt 18:4).
We are exalted by being humbled (Matt. 23:12).
We become wise by becoming foolish (1 Cor. 1:20,21).
We become free by becoming slaves (Rom. 6:17-22),
(Rom. 8:2).
We possess all things by having nothing (2 Cor. 6:10).
All things are ours because we are not our own
(1 Cor. 3:21), (1 Cor. 6:19).
When we are weak then we are strong (2 Cor. 12:10).
We triumph by defeat (2 Cor. 12:7-9).
Our honor is in our shame (Phil. 2:5-11), (Luke 6:26).
We glory in our infirmities (2 Cor. 12:5).
We live by dying (John 12:24,25), (2 Cor. 4:10,11).

– *Bright Words*, 1902-1907.

“You will shine the brighter,” said Shelhamer, a minister and author, “by giving up your own brilliancy; go the faster by walking softly with your God; grow eternally tall by sitting on a low bench; reign over others by letting them reign over you; yea, save your life by losing it.”

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqu’ror be.
I sink in life’s alarms
When by myself I stand;
Imprison me within Thine arms,
And strong shall be my hand.

My heart is weak and poor
Until it master find;
It has no spring of action sure –
It varies with the wind.
It cannot freely move,
Till Thou hast wrought its chain;
Enslave it with Thy matchless love,
And deathless it shall reign.

My will is not my own
Till Thou hast made it Thine;
If it would reach a monarch’s throne
It must its crown resign;
It only stands unbent
Amid the crashing strife,
When on Thy bosom it has leant
And found in Thee its life.
– George Matheson.

Water Seeks the Lowest Level

But where shall wisdom be found? and where is the place of understanding? When he made a decree for the rain, and a way for the lightning of the thunder (Job 28:12,26).

LILIAS Trotter, an English woman of promising artistic talent, gave up all worldly prospects and went out to North Africa as a missionary with two other companions. All were in ill health; they knew no one on the field; none of them were acquainted with the language. They had a God too big to fail them.

Lilias Trotter was a great student of nature, and learning the laws that govern that realm, she applied these same laws to the spiritual realm. She received great comforting from God’s word to Job and comments thus on the above verses:

“... God finds the way for the wind and the waters and the lightning. It came with a blessed power what those ways are:

“The way for the wind is in the region of the greatest emptiness.

“The way for the water is to the place of the greatest depth.

“The way for the lightning is along the line of the greatest weakness. ‘If any man lack.’ There is God’s condition for His inflow of the spiritual understanding. . . .

“In our northern lands a watercourse shows out as the richest green of the meadow land, broken by a ripple and a glimmer and a glitter through reeds and ferns and moss. Not such are the African watercourses, and not such are God’s counterparts in the spiritual kingdom.

“Out here you can detect the channel by the clue that it will be the barest of the bare places – sun-bleached, rounded stones, stretching across a plain or a deep cut gulley winding among the tablelands that bind the Sahara to the North.

Scripture Index

GENESIS			
11:4	19		
NUMBERS			
12:3	163		
DEUTERONOMY			
8:2,3	81 21:23	62	
JUDGES			
7:2	41		
RUTH			
1:20,21	107		
1 SAMUEL			
2:3	71 15:17	67	
2:8	53 16:7	133	
1 KINGS			
17:12	143 22:7,8	183	
2 KINGS			
4:3	143 5:13	58	
2 CHRONICLES			
26:16	127 32:25	103,127	
JOB			
28:12,26	33		
PSALMS			
1:1	184 102:17	79	
22:14	103 116:6	35	
35:27	129 127:1	11	
40:16	191 131:1	101	
70:4	191 144:3	21	
101:5	73 149:4	153	
PROVERBS			
6:16,17	73 17:19	75	
8:13	71 18:12	111	
13:18	179 26:28	87	
15:33	111 29:5	87	
16:9	145 29:23	105	
ISAIAH			
2:11,12	157 14:12-14	69	
2:17	25 53:3	113	
6:2	169 66:2	65	
JEREMIAH			
5:10	13 10:23,24	180	
9:23,24	8		
HOSEA			
13:9	17		
AMOS			
2:14	43		
MICAH			
6:8	151		
HABAKKUK			
2:4	9		
ZEPHANIAH			
2:3	163		
MATTHEW			
5:3	27 15:32	143	
5:5	31,167 18:1-3	161	
6:3,4	171 18:4	31	
6:6	171 19:14	159	
6:17,18	171 23:12	31	
11:28-30	31 23:13	63	
11:29	77,165		
MARK			
5:25,26	142 10:42,44	31	
LUKE			
5:5	144 15:7	39	
6:26	31 15:14,17	141	
6:35	144 16:25	137	
7:42	141 17:18	89	
11:6	143 22:26	109	
11:43	95		

JOHN			
1:10,11	59 7:6	201	3:12,13
1:15,27,30	140 7:18	55	
1:30,31	59 10:9	77	
2:3	143 12:24,25	31	6:7
3:30	139 12:43	83	
4:36,37	173 13:3,4	193	
5:7	142 13:8	123	11:34
5:30	143 13:14	197	
5:41,44	129 13:14,15	195	
5:44	85 15:4	155	4:6
6:12	17 18:36	47	4:10
6:63	143 21:18	201	
ACTS			
3:6	143 17:28	199	3:3-5
ROMANS			
2:28,29	185 6:17-22	31	
2:29	83 8:2	31	
3:27	125 12:20,21	31	
1 CORINTHIANS			
1:20,21	31 3:6,7	174	
1:25-28	187 3:21	31	
1:27-29	141 6:19	31	
1:29	129 12:23,24	57	
2:4	91 15:9	99	
2:2,5	23 15:10	93	
2 CORINTHIANS			
1:8	115 10:4,5	15	
3:5	37 10:12	121	
3:5,6	147 12:5	31	
4:7	46 12:7	117	
4:10,11	31 12:7-9	31	
4:18	31 12:9	189	
5:12	133 12:10	29,31	
6:10	31 13:4	29	
GALATIANS			
2:20	97 6:3	139	
4:4	201		
EPHESIANS			
3:8	99		
PHILIPPIANS			
2:3	131 2:5-11	31	
2:5-7	61 3:9	49	
2:5-8	7 3:12-14	51	
COLOSSIANS			
			177
1 TIMOTHY			
			144 6:11
			175
HEBREWS			
			45
JAMES			
			119 5:16
			181
1 PETER			
			135

Author Index

A		D	
Angell, Edward	168	D'Aubigne, J. H. Merle	191
Arnott, W. D. D.	108	Daniels, W. H.	186
Augustine, St.	52	Darby, J. N.	87,144
		Denny, Dr. James	115,164
B		Disraeli	100
Barnes, Dr. Albert	145	Divall, Edith Hickman	90
Basil the Great	127	Dods, Marcus	91,93
Baxter, Elizabeth Forster	137	Doddridge, Philip	85
Baxter, Richard	119, 188	Dowden, Prof.	21
Benson, Joseph	180	Drescher, John	12
Bergin, G. Fred	105	Drummond, Henry	91
Bernard, St. of Clairvaux	182,188	Drysdale, J. D.	88
Bertin, Eugene	170	Duff, Alexander	27
Bethune, G. W.	194		
Bett, Henry	164	E	
Blackie, Prof. Stewart	177	Edwards, Jonathan	122
Bonar, Andrew	49,58,88, 124,170	Elliot, John	83
		Erskine, Thomas	128
Booth-Cliborn, W. E.	196		
Bowen, George	15,43,123, 155,199	F	
		Faber, Frederick W.	88,109
Bradburn, Samuel	180	Faraday, Michael	84
Bramwell, William	105	Farrar, Dean	69
Brengle, Samuel Logan	78,84	Fénelon, Archbishop	10
Brook, F.	50	Finney, Charles G.	134
Brooks, Phillips	14,21,169	Fitzgerld, Opal	96
Bunyan, John	66	Fletcher, John	89,135,153
Burke, Edmund	179	Fletcher, Mary	135,154
Burns, William C.	174	Flew, J.	175
Bushell, Dr. Horace	99,200	Flint, Annie Johnson	77
Buxton, Barclay	87	Follette, John Wright	53,157
		Forsyth, P. T.	149
		Fox, C. A.	36
C		Fox, George	35
Carter, E.	124	Francis, St.	142
Caughey, James	167		
Cecil, Richard	98	G	
Chambers, Oswald	49,79,127, 162,168	Garratt, Helena	81
		Gee, H. L.	71
Chapman, Robert C.	74,82,102	Gerhardt, Paul	107
Chapman, Wilbur	185	Godbey	45
Chrysostom	134	Godet, Frederick	156
Coleridge, Samuel T.	64,179	Gregory, J. G.	142
Cookman, Alfred	159	Guyon, Madame	13,95
Cowman, Charles	190		
Cowper, William	66,96,114		
Cox, Robert	22		

H		M	
Hall, Robert	117	MacDonald, George	82,84
Harrison, John	58	Maclaren, Alexander	26,77,175
Harrison, Prof. R. K.	162	Macmillan, Hugh	75,161
Harvey, E. F.	11,41	Malof, Basil	51
Harvey, Lillian	7,25,55,57,83,95, 99,107,134,139,141, 143,167,171,183,201	Mantle, Gregory	113
		Martyn, Henry	83
		Matheson, George	19,32
		Maxwell, L. E.	57
		McCheyne, Robert	173
		McConkey, James	38
		Merritt, Stephen	177
		Meyer, F. B.	65,195
		Miller, J. R.	40
		Milne, Dr. John	18
		Milton, John	8,62
		Moffatt, James	115
Havergal, F. R.	178,189	N	
Havner, Vance	161	Nee, Watchman	166,197
Herbert, George	162	Newton, Isaac	84
Herrick	76	Newton, John	86
Hoffman, Dr.	65	Nicoll, W. Robertson	91
Holden, J. Stuart	146		
Hooker	66	O	
Hosner, Frederic Lucian	30	Oatman, J.	150
		Owen, Dr.	9
		Oxenham, John	176
		P	
		Parker, Joseph	162
		Pascal	39,179
		Payson, Edward	67
		Pearse, Samuel	128
		Phillips, J. B.	167
		Phillips, Jean Leathers	170
		Pierson, A. T.	176
		Plato	96
		Plumer, William	146
		Pulsford, John	162
		Q	
		Quarles	180
		Quexon, Manuel	178
		R	
		Ravenhill, Leonard	129,137
		Redpath, Alan	37
		Rendel	187
		Rice, Rachael	14
		Roberts, Bishop	59
		Rotide, T.	170
		Rowe, George Stringer	110
		Ruskin, John	159,182
		Ruspini, Constance	80
		S	
		Saphir, Adolph	112
		St. John, Harold	97
		St. John, Patricia	17
		Scroggie, Graham	10,126
		Shaeffer, F. A.	44
		Shakespeare, William	82

Shelhamer, E. E.	32
Simpson, A. B.	50,113,147
Spurgeon, C. H.	14,27,66, 69,193
Stevenson, Robert Louis	177
Stewart, James Alexander	51
Studd, C. T.	58,187
Suso, Heinrich	140
T	
Tagore, Rabindranath	68
Tait, Trudy	72,98,160,199
Taylor, Hudson	88
Tersteegen, Gerhard	151
Tholuck, A.	47,101
Torrey, R. A.	25,186
Tozer, A. W.	30,125,183
Trench, R. C.	76
Trotter, Lilius	33
U	
Upham, Dr.	128
V	
Venning, Ralph	108
Vinet	161
W	
Walker, Thomas	98
Warnock, George	111
Washington, George	96
Watkinson, W. L.	29
Watts, Isaac	28,132
Wesley, Charles	10
Wesley, John	50,69,89,144, 181
Whyte, Dr. Alexander	103,163
Winkler, Eva Von	61
Y	
Young, Dean	100