

**THE MESSAGE, AN
ARROW FROM A
BOW DRAWN AT A
VENTURE, PP. 3-47**

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The message, an arrow from a bow drawn at a venture, pp. 3-47 by Anonymous

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ANONYMOUS

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A MESSAGE.

AN ARROW FROM
A BOW DRAWN AT A VENTURE.

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"I shot an arrow into the air,  
It fell—I knew not where."



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## A MESSAGE TO MY FRIENDS.

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AN ARROW FROM A BOW DRAWN AT A VENTURE.

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“I shot an arrow into the air,  
It fell—I knew not where.”

**D**O you ever listen for the postman's knock as he goes from house to house, little recking of the news he is taking to each one: sowing seeds of bitter sorrow here, and sweet joy there; bearing messages most trivial, or most important,—messages of life or death?

“No, not I: I care for nobody, and nobody cares for me. I don't often trouble the postman.”

Well, but it is pleasant sometimes to get a letter from a friend: it makes you feel you are not quite forgotten, not quite alone in the world. And now I wish you to consider this as a letter from a sincere friend and well wisher, with very

important news in it : tidings of life and death, gathered from a letter sent long ago by a tender loving Father to wayward disobedient children. They had wandered away from the love and allegiance they owed Him in return for the love and the benefits lavished on them, into the "far country" of doubt and darkness and sin ; but He *could* not (because of the yearning love in His heart), He could not let them stay there, without a message of love, *beseeking* them to return. I wish this to be a little reminder to you of things which you knew before.

In the days of the Judges, when the people of Israel being oppressed by the surrounding heathen nations, cried out unto the Lord, He heard them, and from time to time raised up a deliverer. Such an one was Ehud, who was raised up after they had served the king of Moab eighteen years. For the Lord had "strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the Lord." (Jud. iii. 12.) Ehud approached the oppressor apparently with a present ; but with a determined purpose to deliver his people from the oppression under which they groaned. He declared "I



have a secret errand unto thee, O king : I have a message from God unto thee." It must be delivered quietly, to himself alone. That message was one of death.

Many years afterwards we have another picture brought before us. A messenger in haste to deliver his message, appears suddenly before a little band, and with the words, "I have an errand to thee," beckons one of the company away to a quiet hearing of his message. This time the messenger brought tidings of a kingdom, and of work to be done for God. When Jehu returned to his companions they inquired wherefore the messenger came. He replied, "Ye know the man and his communication." (2 Kings ix. 5.)

And now I come to each one of you with the words, "I have a message from God unto thee:" and I think you know the purport of the communication. I tell you that "the wages of sin is death;" but I tell you also that "the gift of God is eternal life through Jesus Christ our Lord." I tell you also of a kingdom far grander and more enduring than of earth: of your high destiny; of work to be done for God. Man's

chief end is to "glorify God and to enjoy Him for ever." Do you mean it shall be yours? Is it true for you that, "called with a holy calling," "the kingdom of God is within you;" that "ye are a royal priesthood, called out of darkness into His marvellous light, translated into the kingdom of His dear Son," because you can say He hath "loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father"?

It has pleased God to lay me aside from active work among you; yet I do not forget you. I long earnestly that you may all know the secret of true happiness. I pray often that we may meet in Heaven. I wish that those who are wasting their lives in folly and sin may wake up to the value of time, the worth of a soul, the perishing nature of all the things we see, and the certainty of unseen realities which we hear about. I desire that those who are learning in Christ's school may go on unto perfection; taught of the Spirit to grow in grace and holiness of life, and in the knowledge of, and likeness to Jesus. That those who are weak and troubled *in body* or mind may prove that there is "grace

to help in every time of need ;" and that all of us who have held intercourse together, may, in our different callings and homes be living for God ; so living, that we may honestly, truthfully, rejoicingly say, " To me to live is Christ, and to die is gain."

And so, dear friends, as you lie so much on my heart, I cannot help but send you a few words to remind you of words you have heard often before. Perhaps the careless ones among you will toss this aside and say, " Oh, another sermon : I don't want to hear it. I don't do anybody any harm ; why can't I be left alone to enjoy myself."

Well now, answer the question *honestly*,—*Do you enjoy yourself?* When you seem most light hearted, most careless to those around, does not some thought of the future come sometimes to startle you, and you puff at your pipe all the harder, and you laugh all the louder, and you drink all the deeper, to stifle the voice of conscience and the whisper of the Spirit ?

One day I was sent for to a young man lying on what seemed to be his death bed. He looked frightened, as he afterwards admitted he was,