

THE  
BELIEVER'S MAGAZINE

FOR

Ministry of the Word, and Tidings of the Lord's Work.

---

---

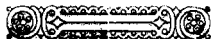
EDITED BY

JOHN RITCHIE.

---

---

VOL. II.



KILMARNOCK :—

“THE YOUNG WATCHMAN” OFFICE.

And through all Booksellers.

# INDEX.

	PAGE		PAGE
A Church of Hearty Gospellers ..	57	35, 47, 59, 108, 119, 131, 142	
A Gathered People ..	61	Rocks and Quicksands ..	109
A Good Church Condition ..	134	Sectarianism ..	123
A Young Worker's Question ..	111	Separation; True and False ..	112
A Watchword for the Coming Year ..	1	Sincere ..	78
Africa stretching out her hands (Poetry)	54	Speaking to the Heart ..	69
An Instrument of Ten Strings ..	104	The Attractiveness of the Person of Christ	67
"Ashamed Before Him at His Coming"	19	The Best Gift ..	84
Association with Evil; ..	41	The Christian Maiden's Ornaments ..	115
Baptism ..	85, 97	The Footsteps of the Flock ..	13, 26
Benjamin's Blessing ..	121	The Garment of Praise (Poetry)	20
Burden Bearing ..	55	The Glory of that Light (Poetry)	91
Christ the Portion of the Saint (Poetry)	140	The High Priest's Breastplate ..	137
Cleanliness and Fruitfulness ..	31	The Homeless Wanderer (Poetry)	125
Conflict and Experience ..	5	The Joy of the Harvest ..	109
Crumbs from Glasgow Believer's Meetings	51	The King in His Beauty (Poetry)	66
Feed Them Well ..	41	The Lord Round about His people ..	75
God's Nobility ..	105	The Love of Espousals ..	133
God is Faithful; A Voice from the Wilderness	56	The Path to the Glory ..	93
Gospel Gems from Bible Margins ..	21	The Power of the Cross ..	73
In the presence of the Lord (Poetry) ..	125	The Presence of the Lord ..	138
Individual Testimony ..	49	The Regions beyond ..	39
Iltai; or, Following Fully (Poetry) ..	79	The Refiner's Fire ..	44
Joining the Church ..	89	The River of God; (Poetry)	32
Labourers gathering Home ..	30	The Shepherd and the Sheep ..	2
Laxity ..	42	The Tract Distributing Bandio, 22, 34, 46, 58, 70, 82, 94, 107, 118, 130, 141	
Leaning on God ..	76	The Truth guarded by the Saints ..	126
Leaving our Character with God ..	128	The True Overseer ..	70
Lord Jesus! I belong to Thee (Poetry)	9	The Unsearchable Riches of Christ ..	4
Ministry ..	80	The Young Convert's Chart ..	88
Novel Reading ..	116	Times of Depression ..	69
Obeying the Truth ..	101	Times of Refreshing ..	37
Our Note Book and Question Drawer	8, 33	To Serve and to wait ..	45
Out of Bondage ..	139	To Our Readers ..	144
Paper on Gospel Work and Workers	0, 16	"Unequally Yoked;" ..	53
Politics; or, Should a Christian Vote?	63	"Waiting for His Coming" ..	18
Prayer and Reading of the Word ..	25	Waiting Hours ..	99
Religious Discussions; or, Chapter and Verse	68	What Spoils Young Believers ..	123
Reports of the Lord's Work and Workers	11, 23,	Words of Help and Cheer ..	141
		Work for those who have no gift ..	57
		Worship and Worshippers ..	2

## A Watchword for the Coming Year.

"The exceeding riches of His *Grace*" (Eph. ii. 7)

"The exceeding greatness of His *Power*" (Eph. i. 19)

"Be Strong in the *Grace* that is in Christ Jesus" (2 Tim. ii. 1)

"Be Strong in the Lord, and in the *Power* of His might (Eph. vi. 10)

As we step across the threshold of another year, and begin anew the walk and the warfare of Christian life, it is well for us to remind our souls, of the source from whence our strength cometh. Whatever the dawning year may bring, there is enough in God to enable us to triumphantly meet it. *Grace* for every kind of need. *Power* for every act of service. "Exceeding Riches," and "Exceeding Greatness," are words that inspire our confidence to draw upon God's resources without fear of exhausting them. "Be Strong." This Word invites us to equip and furnish ourselves to the fullest, so that we may stand girded for the work, and armed for the warfare of the Lord.

Solemn and searching are the voices that greet us, as the people of the Lord, at the threshold of another year. We live in strange and testing times—times that surely whisper—the end is near. The shades of night are falling all around us on the world. Dark delusions from the destroyer multiply on every side, and make old and young less accessible to the Gospel message, less careful to hear the truth of God. Once-active labourers, discouraged at their little success, or alarmed by the opposition of the world, have in many cases succumbed before the enemy, and fled from their posts, while others have been lured like Demas by the siren seductions of the present evil age. Thank God it is not so with all: it need not be so with any. The "grace" of God whose Name we bear, is rich and free, enough for every exigency; superabundant for every need. He hath not sent us into His service at our own charges, to trade upon our own resources. The "Exceeding riches of His grace," the "Exceeding greatness of His power," are at our disposal. The love of His heart, and the strength of His arm, are ours. We need not falter, we ought not to fail. There is enough at least within our reach to keep us right, and to enable us to go on patiently, faithfully, and joyously serving, until our little day has run its course. With girded loins and burning lamps let us then hold on our course, walking in the ways of the Lord throughout the opening year.

## THE SHEPHERD and the SHEEP.

---

THE centre and the source of God's Christianity is found in a Person—the Person of Christ. Christ is all. He is God's gift to the sinner, and God's object for the saint. The deepest part of the sinner's destitution is described in the words—"At that time ye were *without Christ*" (Eph. ii. 12). The highest part of the saint's bliss is, that he is able to say—"My Beloved is *mine*, and I am His" (Song ii. 16.) In the days of our unregeneracy we were "afar off," wandering in ways of our own choosing, "as sheep without a shepherd." But on the day of our conversion, we were brought to God and to Christ. "Ye *were* as sheep going astray, but are *now* returned unto the Shepherd and Bishop of your souls," are words true of every born again one. They describe what takes place in every case of genuine conversion. The wanderer is brought to Christ, not only as Redeemer and Saviour, but to own Him as the Shepherd and Overseer of the soul. Conversion is not merely a change of creed, or a change of outward life, it is a change of relationship to Christ. Before conversion, the sinner's back is toward Christ. At conversion there is a return to Him. "Ye are *now* returned (this word is elsewhere translated, converted, see Luke xxii. 32 ; John xii. 40) to the Shepherd." The experience of every truly converted one is well expressed in the familiar hymn—

"I was a wandering sheep, I did not love the fold,  
I did not know the Shepherd's voice, I would not be controlled."

Selfwill and lawlessness were the marks of these days. There was no owning of Christ's shepherd rule or care. But now found, and brought back unto Himself, the soul delights to own—

"My Shepherd is the Lamb, the living Lord who died,  
With all things good, I ever am, by Him in love supplied."

Now, as well as in the past and the future, the character of Christ's work is described as being that of a Shepherd. As "The Good Shepherd He gave His life for the sheep (John x. 11.) This has reference to the *past*—it tells what took place at the Cross. He is also "The *Chief* Shepherd," who will reward all those who have served Him faithfully as under-shepherds among His people,

feeding and tending the flock of God. This points to the future. It foretells what will take place in the day of coming glory. But lying between these two titles, there is a third, also descriptive of the service of Christ in His Shepherd character. He is called "The Great Shepherd" who was "bought again from the dead." (Heb. xiii. 20.) This has reference to His present place and His present work. He lives to care for those for whom He bled on the Cross, and will presently crown in the glory. They are the present objects of His love, and His Shepherd-rule. He is the "Shepherd and the Bishop" of His sheep: that is, He *feeds* and He *leads* them. The language of a saint enjoying His Shepherd care, and under His Shepherd rule will be, "The Lord is my Shepherd I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the quiet waters. He restoreth my soul. He leadeth me in the paths of righteousness." (Psalm xxiii. 1, 3) Here we have the *feeding* and the *leading*. And it is instructive for us to notice in what order these two parts of shepherd work are here mentioned. Feeding comes first: leading next. The soul must first be fed before it can follow. It must be restored—and the word here used, suggests the thought of *renewing* and *refreshing*, rather than recovery from backsliding—then it follows on in "the paths of righteousness." The marks of a true shepherd are that he feeds the flock in order that he may lead it. Thus it was with David the chosen ruler, he "fed" and he "led." His heart and His hands were engaged for the sheep (Psalm lxxviii. 72). And of David's Lord, the great Shepherd, it may be truly said that His heart of love, and His hand of power, are both engaged in the home-bringing of His sheep. How blessed to have such a Shepherd; to be under such control. Not a need of the soul but He knows: not a step of the way but He has trod. He knows its dangers: He has passed through its difficulties: He has met its foes. He will lead His own on safely, step by step; not one shall perish. And the true sheep hear His voice, they know Him, and they follow Him. Herein lies their security and their blessing. Under His Shepherd-rule they walk on in "the paths of righteousness." Their cup of blessing overflows. Happy truly are the people, who thus know and own the Lord.

## THE UNSEARCHABLE RICHES OF CHRIST.

**T**HERE cannot be the shadow of a doubt, but God wants His saints to be a rich and a rejoicing people. He has made every provision for them to be so. Theirs is a goodly heritage. They are even now "Blessed with all spiritual blessings, in heavenly places in Christ" (Eph. i. 3). To be a possessor of Christ, is to have access to the fulness of the Godhead—Father, Son, and Holy Spirit. To be united to Christ, joined to the Lord, is to be connected with the infinite Resource of spiritual riches. What a wonderful thing is this! What a theme for the soul to meditate upon! May it not be, that the neglect of this great theme, is the saddest secret of the Church's poverty.

The theme of Paul's ministry was—"To preach unto the Gentiles the *unsearchable riches of Christ*" (Eph. iii. 8., R.V.). The word "unsearchable" means "untraceable," it is elsewhere rendered "past finding out" (Rom. xi. 33). There is height, and depth, and length, and breadth here, which none of us can ever hope to explore. But the great business of the believer here is, to be exploring this "untraceable" mine of wealth, to be taking possession of this goodly heritage, to be reaching forth, and pressing on to know Christ and to apprehend that which is his own by virtue of his union with Him. There is something truly grand in the thought of being vitally connected with One who is the owner of unlimited wealth, and power, and greatness. This, of all things, is what the man of the world covets, and this is what the believer is. He is united to Christ: he is joined to the Lord: he is linked to the Source of all these spiritual riches.

It is written concerning all the people of God—"And of His fulness have *all* we received, and grace for grace" (John i. 16). How wonderful is this! that we bankrupt sinners, poor, and without strength, should be brought by Almighty grace, and made to share the wealth of Him in whom "dwelleth all the fulness of the Godhead." That it should be written concerning us—"In *every* thing ye are enriched in Him" (1 Cor. i. 5): that "His Divine power hath given unto us, all things that pertain to life and godliness" (2 Peter i. 3). But with all this at our daily disposal, the question arises—"How much of these things do we enjoy from day to day?"

The knowledge that they are ours is not enough; the bare theory that they are in Christ for us, will yield us little joy. They must be possessed. Like Israel of old, we must take possession of the goodly land of our inheritance. The sole of the foot must tread the soil. It was not what the eye took in, but what the foot actually covered, that was theirs in possession and enjoyment. And the measure of our actual wealth, the daily strength of the soul, for life and warfare here, is just what we have received from Christ, and hold in possession of these "unsearchable riches."

They are *in* Christ, and they will be *in* us, as a daily hourly enjoyment, a blessed tangible experience, upon condition that the soul receives from Him, drawing constantly from His fulness. The enjoyment of this is dependent on our abiding in Christ. As the branch abides in the vine, drawing, ever drawing its life-sap from the tree, so in order to be a daily possessor of Christ's riches, the soul must abide in Him. Thus abiding, the soul is sufficed, it is enriched: it is made to overflow. But the moment it ceases to abide, ceases to receive from Christ, it becomes barren and empty. There is no "deposit" of these *riches* in the soul. They come by continual reception, continual circulation, and this necessitates continual abiding. And blessed be God this is our privilege. In conscious emptiness, conscious weakness, to cleave to Him, and thus cleaving, prove in the joyful experience of the soul, what is involved in that wonderful word "the unsearchable riches of Christ."

•

Ye may count the cost, ye may count the cost  
Of all Egyptia's treasure;  
But the riches of Christ ye cannot count,  
His love ye cannot measure.

**CONFLICT AND EXPERIENCE.** *Conflict* arises from the renewed mind dealing with, or getting into collision with the lusts of the old nature, and the power of the enemy. *Experience* arises from the renewed mind dwelling in its proper element, and dealing with the truth, or the precious things of Christ, in the power of the Holy Ghost, who dwells in us. *Conflict* comes from this mind being dragged downward, and out of its due place. *Experience* comes from its being drawn upwards, towards its own proper place.

J. G. B.

## PAPERS ON GOSPEL WORK AND WORKERS.

### *I.—The Lord's Ambassadors.*

**W**HEN emperors and kings of the earth send out representatives and ambassadors to foreign countries, they choose out men of rank and reputation from among their subjects, and send them forth with a splendid retinue, to live in high state in that land, and amongst that people to whom they go. But when the Lord Jesus called those servants, who were to go forth in His Name to the nations of the earth, to represent His person and His interests among the sons of men, to spread abroad His gospel, and to call men to repentance, He passed by the great, the wise, and the noble of earth. His chosen servants, by whom He was to accomplish His purposes, and with whom He was to go forth working mightily (Mark xvi. 20) were none of earth's great ones. They were men of no fame, or reputation: they were ignorant of the world's science, untaught in its philosophy, unskilled in its languages. They had wrought no exploit, gained no laurels. They were Galileans, a people despised and hated. Their rank was in lowly life, mostly fishermen and tax-gatherers from the shores of an inland lake. Humanly speaking, the most unlikely men on earth, to effect the great object for which they were called, Yet such was the Lord's way, and such His way still. His kingdom cometh not with observation. He does not gain His victories by carnal means. His kingdom is not of this world. His instruments of warfare are not such as the world will ever recognise. They are mean and contemptible in the eyes of men. They seem to lack "power." There is nothing about them to arrest the attention of the carnal mind. They have no backing, no patronage, no support from earth's great ones. On the contrary, they were told to look for "tribulation" at the hands of the world, to expect "bonds and persecutions" in every city, and the record shews, that they received them. Hunted from city to city; hurried from raging crowd to lonely dungeon; in perils of the deep, before kings and councils, apparently unbefriended, unprotected, unprovided for, in sickness, in want, in nakedness, losing all that earth counts dear, and gaining nothing so far as men could see in return. Exposed to every blast of heaven, homeless wanderers on earth, and in the end, for the greater part, they received a martyr's death.



## WORSHIP AND WORSHIPPERS.

---

Worship of the Father is the highest exercise of soul the saint is capable of here, or will be hereafter in glory. To joy in God, and speak or sing forth the glories of His Name ; to utter His praise in His presence, and adore, is the perfection of bliss.

Meetings, assemblies of Christians for this purpose, are of the highest order, and should be so regarded by all believers. For such the evangelist preaches, and the teacher instructs. Whatever fails of this result, viz., worship, falls short of its true end and object. Such I believe to be, though imperfectly developed, the Scriptural idea of worship, and such the Father's estimate of it, which estimate should direct our appreciation and practice. I am fully aware that such thoughts as these, clash with those of many of God's dear children. Judging from the things with which they surround themselves, and the place to which they appoint men in all their assemblies, their ideas widely differ from the above. A splendid costly building, attractive music, accompanied often by the voices of those whose hearts are in the world, whose singing is solemn mockery, offensive to God, together with the intervention of a man as a priest over his brethern, whether with or without flowing robes, controlling those who should be left free to be guided by the Holy Ghost. These things and practices corrupt the simple beauty of worship, lower its dignity, and becloud and burden the minds of Christians. True worship borrows no glory from earth ; its source is divine, and its exercise is independent of externals. The more simple the place the better. They need no altar, no adornments. Believers are the beauty of the place, and if we could speak of sacredness, the persons hallow the spot, not the spot the persons. Believers thus gathered, constitute the temple, while each in spirit and by faith enters within the veil, into the heavenly temple, where the only Great High Priest leads the worship of the Father. Such worshippers give Him joy—He *seeketh* such to worship Him.”

H. HEATH.

THE QUALITY OF SERVICE. Look not at the *quantity*, but at the *quality* of your service, whatever that service may be. If it be preaching, preaching is not the best thing : the heart must first be kept. Then two or three words spoken in the power of the Spirit, may avail more than many a long discourse. R. C. C.

## Our Note Book and Question Drawer.

*Especially for the Help of Young Converts.*

**JUDGMENT.** As a *sinner* the believer's judgment is PAST (1 Peter iii. 18 : John v. 24) : as a *son* it is present (1 Peter i. 17 : Heb. xii. 5, 8) : as a *servant*, it is future (2 Cor. v. 10 : 1 Cor. iv. 5). The theory of "a *general judgment*" is not found in Scripture.

**CHRIST AS KING.** The Lord Jesus is never spoken of as "King of the Church," although in current language, and in hymns, He is often so named. He will yet reign as "King of the Jews," "King of Nations" (Rev. xv. 3, margin), and "King of kings," but He is not so reigning at present. He is now rejected by the world, but exalted to the right hand of God as "Head of the Church" (Eph. v. 23).

"**HOLY AND REVEREND.**" These two solemn words belong to the name of Jehovah alone. They occur only once in the Scriptures, in Psalm cxi. 9. "Holy and Reverend is *His Name.*" Will vain man dare to appropriate that which belongs to God alone? Yes, and Romanism and Protestantism have divided the spoil between them? The Pope is addressed as "Holy" Father, and the Protestant minister—humble man—as "The Reverend" Mr. So and So.

**QUESTIONS.** What do you think is the best way to bring the Gospel before unsaved parents? *Live* Christ before them : *pray* constantly to God for them ; and *watch* for a God-given opportunity to bring the truth lovingly, tenderly, and becomingly before them. Nothing breaks down prejudice so efficiently, as a consistent Christ-like life, in the home.

There is an Annual Festival in connection with our Warehouse, to which all the employees are expected to go. There is some singing and dancing in connection. If I go, I will be miserable, and so far as I can see, having fellowship with the follies of the world. If I stay away I will be called a "Pharisee," and they will refuse to come to the Gospel Meetings to which I invite them. What do you consider to be the proper course for me as a Christian? Clearly, not to go. It is no part of "obedience" to your masters according to the flesh, only an invitation. If you have to suffer, for the stand you take, that is no new thing. Remember Joseph, Daniel and Mordecai. God will honour obedience to Him sooner or later.

# LORD JESUS! I BELONG TO THEE.

---

“O Lord, truly I am thy servant ; I am thy servant.”—PSALM CXVI. 16.

“I am thine.”—PSALM CXIX. 94.

---

**L**ORD, from the depths to thee I cry,  
To thee I lift my tear-filled eye ;  
My Saviour ! let me *feel* thee nigh ;  
Lord Jesus ! I belong to Thee.

No home have I in this wild waste,  
O'er which with trembling steps I haste,  
The joys at Thy right hand to taste.  
Lord Jesus ! I belong to Thee.

Yes, wholly Thine ; for Thou hast paid  
The claims which Justice on me made ;  
To buy my life, *Thine* low was laid.  
Lord Jesus ! I belong to Thee.

O then, be Thou each hour my guide ;  
Ne'er let my faithless footsteps slide ;  
But keep me by Thy wounded side.  
Lord Jesus ! I belong to Thee.

In dark temptation's trial-hour,  
When Satan bends his utmost power,  
My Saviour ! be my refuge-tower.  
Lord Jesus ! I belong to Thee.

And if in grief, tears fast should fall,  
And gathering woes the soul appal,  
May this sweet thought *full* peace recall :  
Lord Jesus ! I belong to Thee.

And should at length life's pulses fail,  
And weary feet tread death's dim vale,  
Breathe to my heart Thine oft-told tale,  
And whisper, 'I BELONG TO THEE.'

J. D.

## THE TRACT DISTRIBUTING BAND.

**T**HE beginning of a new year seems a suitable time to press the claims of the many thousands of our fellows, who never go to *hear* the Gospel. They must not be allowed to perish. Our Lord's command to *all* His people is still—"Go ye," and this means to the people in their homes, and wherever they may be found. We are increasingly impressed with the importance of the work of House-to-house visitation, and would most earnestly and urgently call the attention of our brethren and sisters in Christ to this hopeful sphere of Gospel effort, in which both male and female may engage, without crossing oceans or learning languages: which those of little leisure may share, and in which those without the preacher's gift may effectively labour. There are now hundreds of towns, in this and other lands, in which a "Band" of hearty earnest workers—usually the younger ones in the Assembly of Christians—go forth at least once a month, visiting the houses of the people, and leaving a plain and pointed Gospel message, on which is printed an invitation to the meetings for the preaching of the Gospel. God has richly blessed this work to the conversion of sinners, and the workers themselves have been blessed. Empty benches in halls have been filled; Cottage meetings begun, and thousands reached with the Gospel who otherwise would not have known its blessed sound. But there are towns and villages where no such effort is yet made. The time is short. What we mean to do, should be done at once.

The following brief notes—all we have space for this month—are culled from many interesting and cheering reports:

BRISTOL—"We go out on the first Lord's Day afternoon of each month visiting." LONDON—"We spend much time here in trains. Always leave a Booklet." MELBOURNE—"We distribute on streets, and invite to meetings." PHILADELPHIA—"We occasionally get a refusal, but most are glad to get them." NEW YORK—"Still sowing the seed on the streets, and having a personal word." SYDNEY—"Many grand opportunities here, which we seek to embrace." DRONGAN—"We give away numbers of Tracts and Booklets here." MOTHERWELL—"We go round our districts once a month, and enjoy it." MANCHESTER—"The 'Messenger' is well received, and no doubt God will bless." KIMBERLEY, SOUTH AFRICA—"In this dark land there is much need. We distribute freely." NORTH OF IRELAND—"We have circulated tens of thousands of plain, pointed tracts." JOTTINGS—"The Car conductors are my special work. I give each a monthly message." "I have sent the parcel of Magazines to soldiers in Gibraltar." "I visit the lodging houses." "One lately received" into fellowship, was brought to decision for Christ, through reading "The Gospel Messenger," given at the door by one of the Band workers." "A whole family have been awakened here through reading one of the Leaflets distributed." "My brother was deeply awakened by means of a tract given him on the street: pray that he may be saved."

## REPORTS of the LORD'S WORK and WORKERS.

**NEW YEAR CONFERENCES**—For the sake of those who may be travelling at New Year time, we give the following notices of Conferences to be held in various parts. **ABERDEEN**—1st and 2nd January in Northren Friendly Society's Hall, 217 George Street. **DUNDEE**—1st and 2nd, in Gospel Hall, Bank Street. **KILMARNOCK**—1st, in Oddfellows' Hall, John Finnie St. **HAMILTON**—1st, in Victoria Hall. **WIGTOWN**—1st, in Hall, New Road. **GLASGOW**—1st, in Burnbank Conference Hall, 164 Great Western Road, at 3 p.m. **CARLISLE**—1st, in County Hall, near Station. **STOCKTON-ON-TEES**—4th January, in Assembly Rooms, Dovecot Street, beginning at 2 p.m.

**Scotland.** **GLASGOW.**—Saturday afternoon Conferences have been held in Burnbank Hall, during December. Subjects: "Gospel Work," and "How to reach the Masses." Mr. Burrige has continued his addresses to believers on Tuesday and Thursday evenings." **THORNHILL, DUMFRIESSHIRE.**—"The Lord has been giving us blessing here of late, and leading us into the knowledge of His Word. A small Assembly of Christians has begun to gather in the Lord's name, to show forth His death in the breaking of bread." **HAWICK.**—"William Murray of Glasgou, has had a series of meetings here, also at Walkerburn, Innerleithen, and Galashiels. **MOTHERWELL.**—"Andrew Morton has held a series of Lectures on "Prophecy," in Roman Road Hall here." **SANDBANK.**—"Meetings at the Powder Mills near here. Two believers were baptised in the sea, near Kirn, last week, both recently converted at Partick. **ORKNEY.**—Andrew Fraser, from the north of Ireland, has been visiting through the assemblies here. Saints have been helped and blessed by his ministry. Wm. S. King after a two month's visit to Glasgow, and other places in the south, has returned to Stromness.

**England.** **PENRITH.**—J. Hixon Irving is expected for a series of meetings in the Gospel Hall here. **WOLLESCOTE, STOURBRIDGE.**—"A number of believers have begun to gather in the Lord's name. **TIVERTON.**—"We have had some good open-air meetings here. John Knox M'Ewen has been helping in the Work."

**Canada.** Henry Turner of Belleville, and F. May, have spent several months in the backward districts preaching the Word. Amid much opposition, the Lord has owned His Word in the salvation of sinners.

**United States.** **CANAL DOVER, OHIO.**—"Six of us gather in the name of the Lord here. We have many opportunities of spreading the gospel and the truth of God." **BOSTON, MASS.**—"John Smith has been here preaching the Word." **NEW BEDFORD, MASS.**—"A New Hall is being erected here, which we believe will be a great boon for Gospel Work in this city." Wm. Matthews (who has lately been married) expects to reside in Boston, and work in the New England States, where the need of aggressive Gospel Work is great. David M'Gill, his wife and family have gone to Scotland.

**Natal.** DUNDEE COAL FIELDS.—“Six of us gather in the name of the Lord here—only a small number—but he Himself is with us. Two will be leaving soon for Johannesburg.”

**Central Africa.** GARENGANZE COUNTRY.—Changes of many kinds seem imminent in this troubled country. Mr. Swan's recently published Diary (from February to August, 1891) reveals a sad condition of things in Misidi's Kingdom. By his continual resort to plunder and bloodshedding, the old chief has raised up against himself many enemies, more than he seems to be able to subdue. The arrival of the representatives of the Congo Free State, ruled by the king of the Belgians, and settled apparently with the approval of Misidi, on the Lufra river, is another matter which will in all probability have an important bearing on the future of the Garenganze Kingdom. It is a matter for thanksgiving that these Congo soldiers have shown a friendly spirit toward the brethren who are labouring in Garenganze. One of these—the first who arrived at Misidi's Capital—on greeting Mr. Swan, confessed himself a “believer in the Lord Jesus.” Amid all these trying things, and many attacks of fever, &c., besides, our brethren Swan, Lane, and Crawford have much to try them, and greatly need the constant prayers and sympathy of fellow-saints everywhere. Interesting letters have arrived from the party en route for Nana Kandundu. They expected to arrive there about October 17th. Miss Gilchrist writes:—“Praise God we are all well. I have enjoyed the journey very much. It was a fine sight the other morning leaving Kasombo camp, to look along the long line of carriers, numbering over two hundred and fifty, all walking single file after the flag. I have had a number of girls with me in my hut during the night, to keep them from the dangers and wickedness of the camp, but they are shy to come, and unwilling. They love sin as we all did in our unconverted days. May the Lord soon reveal Himself to them; then they will have something better. We have good meetings in the camp each evening, the men listen attentively to the Word.” Archie Munnoch—who has been at the coast for supplies—writs, “Thank the Lord, we are all well. There is lots of work, but I expect soon to be able to get in amongst the people more freely.” Later—“Since leaving the coast, I have heard that our brother Joseph Lynn has had an attack of small-pox.”

**Australia.** MELBOURNE.—“On November 3rd, a number of brethren visited the Races, and gave away a large number of tracts. This is *the* great race of the year. Rice T. Hopkins has just concluded a course of weekly Lectures on “The Gospel according to Matthew,” which were well attended, and very instructive.” SYDNEY.—“We continue by the help of God to gather in the name of the Lord here, to show forth His death, and to make known His gospel among our fellows.”

**Spain.** “We regret to learn that our brother John Nisbet, who went from Kilmarnock, last year to Corunna, has suffered from a severe attack of influenza. He is slowly recovering, and still weak.

## THE FOOTSTEPS of the FLOCK.

*A Tea Meeting Address to Young Converts.*

---

**W**E have been meeting in this place for many nights, to speak and hear the blessed Gospel message. Of this we never seem to tire, for, as we sing—" 'Tis *old*, yet ever *new*."

But, blessed as the Gospel is, it is only a part of our heritage. It is God's grand message to the sinner, and while he remains outside God's Kingdom, he cannot get beyond it. But to those who believe the Gospel, and by faith become the children of God, the whole range of family privileges and possessions belong. I rejoice to believe, that there are not a few here among us this evening, who have thus welcomed the Gospel, and been born of God. They are rejoicing in Christ and His salvation, and, having known Him as their SAVIOUR, they are now proving His care as their *Shepherd*, and seeking to own Him as their *Lord*. I would seek specially to address myself to such, with a desire to help them on in their happy, Heavenward way. And first of all, I would seek to impress upon your hearts, my dear young friends, two great and blessed facts—namely, (1) that you have *in Christ* a personal and loving Shepherd, living in Heaven now, for the purpose of guiding you along the path; and (2) that in *the Word of God* you have the path plainly and clearly marked out along which He leads, and in which you are to follow. Amid the many changing, withering things of time, these abide the same. Time works no change in Jesus, for concerning Him it is written—"Jesus Christ, the same yesterday, and to-day, and for ever" (Heb. xiii. 8). And of the Word it is written—"Heaven and earth shall pass away, but My Word *shall not* pass away (Matt. xxiv. 35); "The Word of the Lord *abideth for ever*" (1 Pet. i. 25). There will never come a day of your Christian life, on which Christ will absent Himself from you, for His Word is pledged to all His loved ones, "Lo I am with you *all the days*, even unto the end" (Matth. xxviii. 20 R.V.). Nor is there a step of your Heavenward path unprovided for in the pages of the written Word. The "plain path" is there, with guidance for every stage of the journey, counsel for every emergency, and help in every perplexity. To Christ and the Word, then, let your souls cleave.

In all your difficulties and exercises of soul, to these turn for aid. They will never disappoint you. If you will open your Bibles at the first chapter of the Song of Solomon—which, by the way, is a book of communings between the saint and the Saviour, the Shepherd and the sheep, the Bridegroom and the bride—you will find in verse 10 the question of one who wants to be instructed and shown the Lord's way. I call it

A YOUNG CONVERT'S QUESTION.

The words are "Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon, for why should I be as one that turneth aside, by the flocks of Thy companions?" Here is one in perplexity, not knowing the way. To whom does she turn? To Christ. To the One whom her soul loveth. Who else can answer the question, or point out the way? The soul that has learned to say in truth "The Lord is *my* Shepherd" will instinctively turn to Him in every difficulty, and seek His counsel in every perplexity. This is the distinctive mark of true Christianity: it centres in a Person. It is not a code of rules, or a dry system of bare-bones theology. This satisfies the world; the dead sinner needs no more; but Christ Himself, His company, and His countenance, are necessary to the believer. This is what sends this inquiring one to Him. It is not for salvation; she has got that already. It is for communion. She wants to know where He feeds His flock, where the sheep rest under the Shepherd's care; and she refuses to turn aside by the "flocks" of His companions. This is a question that will sooner or later crop up in the mind of every young believer who is seeking to own Christ's Lordship and to be guided by His Word. He will want to know where Christ's flock is, in order that he may be found amongst those who own His Shepherd care. Mark the question; it is not where the sheep are, but where the Shepherd is. The sheep may wander; not so the Shepherd. The word "flock" expresses fellowship: it describes the saints as "gathered together," and is often so used in the Word. Read at your leisure Psa. lxxvii. 20; lxxviii. 52; Acts xx. 28; 1 Peter v. 2-3. The desire of this seeker is, to find *where* they are *so* gathered, in order that she may be amongst them. Some of you are exercised, I understand, about the same subject. You want to know the truth about



THE FELLOWSHIP OF SAINTS,

In other words, with *whom* and *where* you ought to be in Church fellowship. It is an important inquiry, and your decision will leave a lasting impression for good or evil on your after-life. How needful, then, to make sure you do not err, or choose, your own way, or be led astray by others. You may depend upon it, many will be anxious enough to have you, now that you have been converted, although they had no interest in you when you were on the way to the pit. But if you are listening to the Shepherd's voice, you will not be lured by the voice of the stranger. You will not be turned aside to the "flocks" of His companions. They too have their "flocks," but they are not Christ's. A "sect" is not His "flock," even if some of His sheep are there. A "denomination," gathered around, and presided over by some good Christian man, who may be a "companion" of the Lord, is not that of which He speaks in Matth. xviii. 20, where He says—"Where two or three are gathered together in *my Name*, there am I *in the midst*." To gather in the name of the Church of England, Church of Scotland, Presbyterian, Independent, or Baptist, is clearly not to gather in His peerless Name. To be known among men as Lutheran, Calvinist, or Wesleyan—names of men who, as companions of the Lord, did noble service for His cause on earth—is dishonouring to that only worthy Name, and assists the enemy in perpetuating the barriers, that keep the true sheep apart from each other. I remember well when as a young convert these things greatly perplexed me. I saw good men in false positions, supporting worldly and unscriptural practices. I saw Christians divided, some going one way on a Lord's Day, some another. Some adhering to one form of Church government, some to another, and each claiming for the system of his choice, that it was "according to Scripture." I asked myself "Can this be what God has commanded? Is this what Jesus prayed for, that "they all may be one" or what He meant when He said "they shall hear My voice, and they shall become *one flock, one Shepherd*." (John x. 16. R.V.) Surely not, the Lord is not the author of such confusion. He forbids divisions (1 Cor. i. 10.) among His people.

(To be continued.)

# PAPERS on GOSPEL WORK and WORKERS.

## *II.—The Ambassador's Message.*

THE Gospel, or glad tidings of God, "Concerning his Son Jesus Christ our Lord," (Rom. i. 3.) otherwise spoken of as "The Gospel of Christ (Rom. i. 16.)—"The Gospel of the Grace of God" (Acts xx. 24) is heaven's present message to the sons of men. This message in its simplicity is, "The power of God unto salvation to every one that believeth." During this age of grace, Divine power is connected with it, to accomplish the salvation of men. This is what gives the Gospel its character, and makes it so distinct from man's philanthropic and world-mending schemes. The latter may bless for time, but this reaches unto eternity. Man may elevate his fellow to his own level, but the Gospel raises the sinner to the dignity of a son of God. Man may reform, but he cannot regenerate. He may ameliorate the ruin, but he cannot create anew. This is God's prerogative; it is the work of Divine power alone, and this power is at present exercised in connection with the Gospel. It is "attached" to no other scheme. Had this been better recognised and remembered by all of God's true servants, it would have kept them from associating themselves with Ritualism on the one hand, and with Rationalism—both destroyers of the Gospel of God—on the other, for the sake of gaining the "ears" of the people. Had the Lord's servants remembered that "the excellency of the power" is of God, and God alone: that if He put forth His hand, none can hinder His working: that if God work not, none of this, nor all of it, could save or help to save a single soul, they never would have been found, as many are this day, adopting methods and devising plans for the spread of God's Gospel, which are alike devoid of God's power and blessing, as they are opposed to the spirit and the letter of His Word. We long and pray for the power of early days: for the manifestation of "the arm of the Lord" with His servants. That day, when it comes, will be preceded by a day of confession and humiliation before the Lord, that we have drifted so far—it may be unconsciously—in the current of the world's ways, and adopted so many of its devices, in carrying on the ambassage committed to us by our Lord, thereby reducing ourselves to the world's impotent condition. The Gospel of God, as

it is written, will never be "popular" in the world. It will never be patronized by the men of science. It does not suit the carnal mind. It is no brilliant tale. Its subject is a Crucified Man : its theme the death of greatest shame. Christ crucified—to the religious Jew, a stumbling block ; to the learned Greek, foolishness. Nevertheless this is the message, and this unsavoury theme the *power*, which God, the God of heaven used in ancient times, and uses still, for the overthrow of Satan's kingdom in the hearts of men. "The Gospel of Christ" is God's power unto salvation. "The preaching of the Cross"—that despised and lonely Cross, with all its ignominy and shame—is the instrument used by God to raise men out of the "horrible pit," and to set them upon the everlasting Rock : to deliver them from the authority of Satan, and to translate them into a new kingdom, as subjects of the Lord Christ. If the servants of Christ had only kept this in mind, they never would have adopted the fashions of the world, in order to produce "effect." They never would have fallen into Satan's snares, by catering to the "itching ears" of men of the world, preaching smooth things, and seeking to harmonize science, "falsely so called," with Scripture. There never would have been the spectacle, as we see it now, of crowds of unregenerated sinners applauding the message, and eulogising the messenger of what is called the Gospel. Surely this is of the world and not of the Father. Only when there has been a thorough judging of this unhallowed alliance with the spirit of the age, and a return in heart to the Lord, and to His ways, with a restoration of our confidence in the efficiency of God's Gospel alone, spoken in the power of the Holy Spirit, to convict and convert sinners, then may we hope to see, what has been seen and known in ancient days, and at times by handfuls of God's saints of later years who had cast off the yoke of bondage and returned to the simplicity of "the ways which be in Christ"—namely, the continued fulfilment of the Word, "And they went forth and preached everywhere, the Lord *working* with them, and confirming the Word with signs following." (Mark xvi. 20.)

FOUR THINGS TO TAKE. The water of life (Rev. xx. 17). The cup of Salvation (Psalm cxvi. 13). Christ's yoke (Matth. xi. 29). The Cross (Matth. xvi. 24).

## “WAITING FOR HIS COMING.”

---

**N**O lark ever sprang up on a dewy morning, to sing its sweet song, with such alacrity, as you and I shall spring up to meet our Lord in the air.” These words were written by one believer to another long ago, when the subject of the Lord’s return held a larger share in the ministry of the Word, and in the intercourse of saints one with another, than it generally possesses among us now. How true and beautiful the words are! They express the thoughts of one whose heart is set on heavenly things, and who has learned to estimate at its true value “that blessed hope.” And surely this should be the attitude and the position of all of us. There is everything connected with that event to cause the heart to bound with hope and expectation. It will be the “crowning day” of bliss to all the redeemed. In that day they shall be made like unto their Lord: they shall bear the full image of the Heavenly. In bodies fashioned like unto “the body of His glory,” each saint will be a witness of what His grace has wrought. It will be the day, too, of blessed re-unions of the scattered flock, for all will be there—not a lamb amissing. Loved ones gone before, friends and kindred sundered by time, all will be there; and grander than all else to the heart and eye of the saint, the Lord Himself will be there. He will be the centre of that glorified throng. The Lamb will be all the glory of that coming day. To see His face, to gaze upon His beauty, the crowning bliss of all His ransomed saints. Is it any wonder, then, that we should ever be on the tiptoe of expectation for that coming hour, and that coming One? The wonder, is that, with so much to gain, we should ever cease to look, and watch, and pray—“Come, Lord Jesus.”

And come He will, in the joy and gladness of His heart, to claim his purchased Bride. So, O Lord! keep Thy saints awake to give Thee a joyful welcome. So living, so longing, that when that moment comes, it may find us as those who “wait their Lord to see.”

“One moment twinkling quick and bright,  
And we, caught upward through the air,  
Shall shine in Thy transcendant light,  
And even Thy Heavenly image bear.”

## “ASHAMED BEFORE HIM at HIS COMING.”

---

**T**HERE is such a thing as being “ashamed before Him at His coming.” (1 John ii. 24.) We all know how true it is in earthly things, that one may be “ashamed,” before a master at his return. If a servant has received a certain work to do, and neglects to do it, he will surely be ashamed when his master returns. If an absent Lover comes to find his betrothed in the company of his enemies, she would certainly be “ashamed before him at his coming.” And so it will be with those who bury their talents, committed to them by the Lord, to be used for Him during the period of His absence, and fritter away the precious hours, in getting unto themselves worldly honour, and earthly gain. What a loss will be theirs in that coming day! If it were possible that regret could enter the portals of the eternal glory, how many would mourn the manner of their life down here. It was of so little value to Christ. It may have been a positive dishonour to His Name, and a hindrance to His truth. How can they be aught else than ashamed—“ashamed, before Him at His coming.” And the worldly backslider going hand-in-hand with the enemies of the Lord, making common cause with those who “crucified the Lord of Glory,” he too will be “ashamed before Him at His coming.” May it be ours rather to so walk, keeping our garments clean, unspotted from the world, diligent in His service, watching for His return, that we may have “an entrance ministered to us abundantly, into the everlasting kingdom.” This is our Lord’s desire, this is the purpose of our Hope. It is to purify: to keep separate from the world. Alas! how little we see of its power, even among those who speak and sing about it. And the greater number of those who say they are the Lord’s, do not even hold the truth in theory, but are looking—if for anything—for the world to be converted, and made more comfortable for them. They say through the preaching of the Gospel, but as a rule those who so speak, are not among the most zealous in spreading the Gospel. When “the hope” is burning brightly in our hearts, it is then that with heart and voice, we echo forth the Gospel’s sound.

---

**FELLOWSHIP.** The secret of lasting fellowship is that Christ is the life of it.

## “THE GARMENT OF PRAISE.”

“Sing unto the Lord, O ye saints of His.”—PSALM XXX. 4.

I HEARD a little bird,  
Upon a leafy spray,  
Pour such a gush of song, as if  
'Twould sing its life away.

No fear of prowling hawk,  
No dread of coming wrong,  
No prudent, anxious, manlike cares,  
Could spoil that glorious song.

Learn from this happy bird  
A lesson, downcast soul ;  
For ceaseless mercies let the stream  
Of ceaseless praises roll.

Sing when thy strength is firm,  
And sing when it decays ;  
When comforts come, or comforts go ;  
For *both* give equal praise.

From God's unchanging love  
They both alike proceed :  
His perfect wisdom fits them all  
Exactly to thy need.

No creature of His hand  
He loveth more than thee :  
Let no one sing its tribute song,  
With heart more glad and free.

Then sing His countless gifts,  
And sing for sins forgiven ;  
Sing that the HIGHEST calls thee son,  
And sealeth thee for heav'n.

And even at the Cross,  
Where Jesus bought thee dear,  
Oh ! let thy tend'rest notes of praise,  
Pour forth thy heart's deep cheer.

He traineth thee for song,  
For endless song above,  
To lead heaven's burning seraph choirs  
In ecstasies of love.

Then learn thy lesson well,  
And practise now to praise ;  
In joy and sorrow, storm and calm,  
Thy thankful raptures raise.

J.D.

---

GOSPEL GEMS FROM BIBLE MARGINS.

---

FREELY. "Take the water of life *freely*" (Rev. xx. 17). "They hated me *without a cause*" (John xv. 25). The words "freely" and "without a cause" are translations of the same Greek word. How beautifully this shews the character of the Gospel! There was nothing in the Saviour to merit the hatred that men gave Him; nothing in the sinner to merit the love of God.

PEACE. Peace made *for* the sinner (Col. i. 20). Peace preached *to* the sinner (Eph. xi. 17). Peace possessed *by* the sinner who believes (Rom. v. 1).

FOUR THRONES. Throne of Mercy (Exod. xxv. 21-22). Throne of Grace (Heb. iv. 16). Throne of Glory (Rev. v. 6). Throne of Judgment (Rev. xx. 11).

THREE CLASSES OF GOSPEL HEARERS ON MAR'S HILL (Acts xvii. 32-33). 1. Mockers—"Some mocked." 2. Procrastinators—"We will hear thee again." 3. Believers—"Certain men clave to him, and believed."

CHRIST THE SHEPHERD. "The *Good Shepherd*" (John x. 11).—"The *Dying One*" (Psalm xxii.) "The *Great Shepherd*" (Heb. xiii. 20).—"The *Risen One*" (Psalm xxiii.) "The *Chief Shepherd*" 1 Peter v. 4).—"The *Coming One*" (Psalm xxiv.)

GOSPEL WORK AT THESSALONICA. *Christ*, the preacher's *Theme* (Acts xvii. 3). The Scriptures the preacher's *Book* (Acts xvii. 2) The Holy Spirit the preacher's *Power*. Holy and unblameable (1 Thes. ii. 10) the preacher's *character* 1 Thes. i. 5).

SERVICE. True service begins with Christ, who is the Head, and when Christ is forgotten then the service is defective.

## THE TRACT DISTRIBUTING BAND.

**S**OME good work has been done by workers of the Band during the New Year holidays. Aggressive work in the empire of Satan, needs to be constantly carried on. The truth of God, the warnings of His Word carried into the citadel of the enemy. This is no child's play. It needs courage, wisdom, and faith. Sin is very bold: the agents of the devil know no shame. Let the children of the day buckle on their armour also. Ours is a victorious cause. Our Master is a Conquerer, and His Gospel cannot be overthrown.

CANAL DOVER, OHIO.—We read with thankfulness of the efforts of the Tract Distributing Band. I make it my purpose to give to every stranger who comes into the Store, a Gospel Tract, and have much joy in this little service, knowing that the Lord will bless, it.

BRISTOL.—“Still sowing the seed, and looking to the Lord to bless.”

DUNDEE COALFIELDS, NATAL.—“Good opportunities for giving tracts, and testifying for Christ among the ungodly here.”

HARRISBURGH, PA.—“We still distribute the Gospel Messenger, and find many willing to read it.”

LIVERPOOL.—“Workers find much blessing in visiting the houses of the people.”

STRATHAVEN.—“We had our quarterly meeting of Band workers the other night: a happy and cheering time. Cottage meetings in various parts are well attended, and interesting.”

BALLOCHMYLE, AYRSHIRE.—“The young brethren in the Assembly here, have been visiting the district around with tracts.”

MOTHERWELL.—“We still go on distributing, and new workers have joined us.”

MUSIC HALLS.—“The crowds of young men attending these low places are immense. We stand about a dozen yards from the door, and give short, sharp messages, printed on card. Many put them in their Pockets. They may speak to them some quiet hour.”

READING THE WORD.—“I am not a preacher, but was grieved to see the folly and ungodliness carried on at New Year time, with no voice raised for God. I took my Bible, went into the street, and read God's Word aloud. A crowd soon gathered. Then I passed on to another place and did the same.”

A CHRISTIAN LADY who distributes our Gospel Messenger, and visits the homes of the people with the joyful message, writes—“I find people so willing to receive the Gospel to read, it is evidently quite new to them. One old lady remarked—‘I never read anything like it before.’ Another writes—“Although our village has a large Church and steeple in the centre of it, and the greater number go there every Sunday, they are as ignorant of God's Gospel and their own guilt, as the tribes of Central Africa. Ritualism has no room for Christ, nothing to arouse the sinner, no present salvation. Thus the poor souls sleep on. O for a trumpet-like voice to raise the warning cry!”



# REPORTS of the LORD'S WORK and WORKERS.

**NEW YEAR CONFERENCES. SHORT NOTES. ABERDEEN**—"Conference fairly good, not quite so large as on former years, owing to much sickness I suppose. Addresses instructive, and on the whole helpful. Gospel meetings following week, rather small. F. Vernal has continued meetings since." **DUNDEE**—"We had a precious refreshing time at the New Year Conference. The Lord indeed blessed us." **EDINBURGH**—We had very profitable meetings on New Year's day. Our brethren, Laing, Vernal, Livingstone, and Enson from Portsmouth, ministered the Word, **CARLISLE**—"There was a fairly large gathering of saints here on New Year's day, considering the season, and the fact that so many in these parts are ill of influenza. Ed. Stack of Norwich, Jas. Hymers of Gateshead, W. M'Lean of Belfast and others, took part in ministry." **HAMILTON**—"A very large gathering of saints here on New Year's day—the large town Hall being crowded. Our forenoon subject was—"The Calling and Hope of the Church, opened by J. R. Caldwell of Glasgow. Afternoon—"The Church's Responsibility toward the World," opened by John Ritchie of Kilmarnock. A. G. Blackburn, David M'Gill, and others followed. **NOTTINGHAM**—"We realised much of the Lord's blessing at our meeting here. Our brethren C. Morton, W. Laing, E. Harris, J. C. Steen, H. Elson, Wm. Willington, and others, were with us. **WIGTOWN**—"A helpful time: I got a real *lift*." **KILMARNOCK**—"A large gathering from all parts of the county, with a variety in ministry." **GLASGOW**—Burnbank Conference Hall. Tea at five o'clock—followed by addresses by John R. Caldwell, Alexander Stewart, and John Ritchie, on "The New Things of the Bible."

**England and Wales.**—**PRESCOT**—"The Lord has been blessing us here. Last Lord's Day one professed to accept Christ, and we have been encouraged lately by seeing fruit from past labours. **NEWTON-ABBOT**—"F. J. Bannister of Teignmouth, and J. K. M'Ewen, have been here lately ministering the Word. **BRADFORD**.—E. Harris of Bedford has conducted a series of Gospel Meetings in one of the halls near here. **PENRITH**—"The Lord has blessed His Word of late here. Two lately converted have been baptised and received unto the fellowship. **BOWNESS-ON-WINDERMERE**—J. C. Steen has been here preaching the Gospel. **SALISBURY**.—A. Lawes of Northampton has conducted a series of meetings here with encouragement. **CARDIFF**—Alexander Marshall began Special Gospel Meetings in Adamsdown Gospel Hall here, on 3rd January, and continued nightly for two weeks. Meetings were large, and a number professed conversion.

**Canada.** **BOULTON**—Henry Turner has laboured here, and also in surroundings. J. W. Innes and J. Gilchrist have also been in the district preaching the Word. There are many open doors, and the people are willing to hear the Word. **TRENTON**—Meetings were held here on New Year's day. A godly number assembled, and the Word was felt to be with power. **FOREST CONFERENCE**, December 18th and 20th was largely

attended. Brethren C. Ross, Haliburton, Douglas, Muir, M'Donald, and Reich helped by the Word. SOUTH MIDDLETON—Christmas meetings were not so large as usual. The Word had some 'grip' with it, however. Douglas, M'Donald, Muir, Beveridge, and Lamb were the preachers. Conferences—which are a great help in this vast country where the saints are widely scattered—about this time occupy largely the time of many of the Lord's servants. Pray for them, that their ministry may be used of God.

**United States.** LOWELL, MASS—Believers gather in the Name of the Lord Jesus, in Gospel Room 13 and 15 Gorham Street. Breaking of Bread, Lord's Day, 10.30 a.m. Sunday School 12.30. Gospel 7 p.m. N. DAKOTA—"The Lord continues to bless His Word in these parts. On the prairies there is an open ear for the Gospel. A. J. Goff and others visit and labour around here. CHICAGO—The largest numbers ever present at a Chicago meeting of Christians gathered to the Name, came together in the end of November for four days. Meetings were held in Gospel Rooms corner of May and Fulton Streets. Brethren D. Ross, W. Matthews, and John M. Carnie ministered the Word. After the meetings some of the brethren went west, others towards Canada. DETROIT, MICH—Conference on December 11th and 13th was well attended, and the Lord's presence was manifest. It was held in the Gospel Hall, 416 Grand River Avenue. Brethren C. Ross, W. Matthews, Max. J. Reich, and others were used in helping the saints, and preaching the Gospel to the unsaved at night. AT KANSAS CITY, MO. AND BOSTON, MASS, meetings were held at Christmas time, in all of which the presence of God was known and enjoyed. SHORT NOTES—Mr D. Ross has been laid up with a cold. Is now much stronger again. C. Ross was at Detroit, Mich, and Forest, Ont., but has now returned to Chicago. D. Munro and R. Tilfer are on the Pacific coast, helping saints and preaching the Gospel. A. Matthews returns (D.V.) to Minnesota to plod away in that needy field. Wm. Matthews purposes (D.V.) making his home in Boston. Max. J. Reich—the converted Jew—is *en route* for England with his family.

**British Columba.** VICTORIA — Robert Watson, formerly of Orillia, Canada, has on account of his health been obliged to remove here. He writes—"I found a nice company of Christians gathered in the Lord's Name, a goodly number of them from Scotland."

**Central Africa.** SHORT NOTES—Mr Swan is on his way home via the Congo. In his journeys through the Ba-Shilange country, he found beautiful country, rivers, palms, abananas, with thousands of villages, swarming with people who never heard the Name of Jesus. Miss Gilchrist writes cheerfully on the way to Nana Kandundu. Mr Schlinder has had several attacks of fever, but by latest accounts he goes on more favourably, and will, with the others, we trust, have safely arrived at Nana.

## PRAYER AND READING OF THE WORD.

---

I HAVE made it a rule, throughout the many years of my Christian life," says an active, earnest Christian man of business, "to secure a quiet hour every day alone with God, for prayer, and the reading of the Scriptures; and I can testify to the blessing I have derived from this rule."

There are few among the saints who will not acknowledge this arrangement to be a good one ; but at the same time it is to be feared, that there are not so many of us who practise it. Want of time would be given as the principal excuse for its neglect. No doubt the time of many—especially of those, who, in addition to domestic and business responsibilities, have definite service for the Lord, in His Gospel and among His saints—is found to be all too short for the amount of work to be done; and yet, while body and mind will bear the strain, no true servant of God, whose heart is exercised unto the need of those around him, is willing to curtail his labours, or reduce the circle of his service for the Lord. The tendency of all this is, to neglect *the hour alone with God*; until, by habitual neglect, we accustom ourselves to do without it. But we are persuaded that there is no reparation can be made for such a loss to the soul. It is like cutting off the staff of life, or depriving the labouring man of his daily bread. He may survive for a season, but it must eventually "tell" upon him. Hurried snatches will not do instead. Listening to addresses, or even the fellowship of saints, cannot compensate the loss of that *quiet hour with God*. It is indispensable to spiritual freshness, and to a daily walk with God. So the Christian merchant found it, and so, he says, he "secured" it. No doubt it took some watching and conflict to do so, for the enemy would certainly contest the ground—aye, every inch of it. Excuses of all kinds would be raised: engagements would be sure to crop up, friends to call, disturbances to occur, anything or everything, that would draw him away from that season of being alone with God. Yet there, as nowhere else, the Christian finds the strength of his life to lie, because there, as nowhere else, his heart is searched before the Lord, and his inner life, is strengthened and nourished. Therefore, beloved brethern, let us seek, like the Christian merchant, to "secure" our daily hour alone with God "for prayer, and reading of the Word."

# THE FOOTSTEPS OF THE FLOCK.

## *Part II.—The Lord's Answer.*

IT is such a relief to the soul to turn away from the many voices, and the jarring sounds of earth, to listen to the voice of the Lord Himself. We may rest assured that if we go to Him in our perplexities, with a simple and honest desire to know His mind, and to receive His counsel, we shall never be disappointed. His own promise is: "The meek will He guide in judgment, and the meek will He teach His way." (Psa. xxv. 9). This is an all important lesson for the young believer to learn. To enquire at the Lord concerning matters that we have our minds made up about, is dishonest. To pray: "Shew *me* Thy ways, O Lord, teach me *Thy* paths" (Psalms xxv. 4.) when we want to have our own ways, and when we have already chosen the path that we want to tread, is sheer hypocrisy. Yet alas, it is no uncommon practice among those who call themselves the disciples of Christ, and the sheep of His pasture. Need we wonder, if the Lord deals with such as He did with Saul, the self-willed and disobedient king of Israel, of whom it is written that he "enquired of the Lord," but "the Lord answered him not" (1 Sam. xxviii. 6). But to the earnest, loving petition of this simple soul, the Lord at once replies, and that reply is plain and definite.

### HE DOES NOT CHIDE.

"If thou know not, O thou fairest among women." He does not chide her ignorance. He knows she has only begun to learn His truth. He does not expect the young convert to know everything. He welcomes the first exercises of heart toward His ways, and leads on in the truth, as the soul is able to follow. His under-shepherds should remember this, and not attempt to overdrive the flock, or hurry the lambs thereof on, in paths that they little understand, or have strength to tread. The "feeding" and the "leading" of the flock must never be severed. It is of great importance for us to observe that "feeding" always precedes "leading" in the Lord's order of things (See Psa. xxiii. 2-3: Psa. lxxvii. 12). The soul must be fed in order to follow; it must first be able to say, "He maketh me to lie down in green pastures;" and next, "He leadeth me in the paths of righteousness." Then

there is another point in connection with the Lord's way of guiding His people, and that is, He only shews them

ONE STEP AT A TIME.

To this inquirer He says: "Go thy way forth." There is no lengthened description or definition of the path, or where it may lead to; simply, "Go thy way forth." This reminds us of the Lord's call to Abraham of old, when he dwelt in Ur of the Chaldees. The word to him was, "Go thee out . . . unto a land that I will shew thee" (Gen. xii. 1-2), "Out" from country, kindred, and father's house first; "I will shew thee" next. "Cease to do evil: learn to do well" (Isa. i. 16-17), is the Lord's order of things. "Come *out* from among them, and be ye separate," is the Lord's call. "I will receive you [*in*]," His sure promise (2 Cor. vi. 17). The lesson in this is, that the believer must follow the light given him from God, in order to get more. If you are in association with unbelievers, you need not expect that God will shew you truths concerning your fellowship with saints, until you "come out from among them and separate." Some say they do not see, this, that, and the other truth. They do not understand about ministry, or fellowship, or rule. Of course not. How could they, where they are? They must take the steps they do understand first. They must follow the light that God has already given; then they will get more. The word is, "Go thy way forth." Are you prepared to do this, dear young saints? It is not a popular thing to do; the very opposite. You may be prepared for the opposition of the world, especially the religious part of it. It will tolerate anything but this. So long as a Christian remains within the circle of the world's religion, he may say many severe things, and yet be carressed, but let him obey the Lord's call to "Go forth," and immediately, then, the bullets of his former friends will be hurled at him, thick and fast.

THE FOOTSTEPS OF THE FLOCK.

But the questions may be asked: *What* am I to do? *Where* am I to go? *With* whom am I to be associated? The Lord's answer to this is: "*By the footsteps of the flock.*" Here is the plain path, the good old way, in which those who walk find rest and refreshing. Where are these "footsteps" to be found? In

the Word of God—only there. Creeds and confessions do not tell what these footsteps are. They are humanly devised, and they contain error and tradition, mixed up with truth. We go further back than the Westminster Confession, further back than the Council of Trent, to higher authority than Church courts, or even the Pontiff who sits in the Vatican at Rome; right away back to "God and the Word of His Grace." The Book is the final appeal, and the Supreme authority, in things divine and spiritual. Whatever changes time has wrought, it has wrought no change in the thoughts of God. It has altered nothing in the Divine programme. It has rendered nothing obsolete in the paths marked out by God for His people to tread. What God said then to His people, He says still. What He commanded in the Church's early day, He commands still. There is not a jot or a tittle altered, nothing to be added, because all is there; nothing taken away, because there is nothing superfluous. This makes it a very simple matter to find "the footsteps of the flock." We have only to go to the Word, and there find, where and how the flock walked in early days, before tradition and sectarianism divided and scattered the sheep. The footsteps are all there—"the Apostles' doctrine, the baptism, the fellowship, the breaking of bread, the prayers" (Acts ii. 41-44). The owning of Christ's Lordship, the Spirit's guidance, and the authority of the Word, in worship and service. I do not now stay to expound these things: read them for yourselves: meditate upon them, and obey them. As you read, and see, and learn these "ways that be in Christ," go forth by them. Put down your foot firmly and fearlessly in them, and go forward humbly and trustfully, counting upon God to sustain you in them. You will find others walking in the footsteps before you, who have been led there by the same Word. As one said who suffered much for the truth's sake: "I went forth at the Lord's call, without the camp, unto Himself (Heb. xiii. 12-13), and when I reached Him, I found that others had got there before me." Thus the fellowship of saints in "truth and love" is formed, and by these it is sustained. And the last word is both comforting and cheering: "And feed thy kids beside the shepherd's tents." Here the Lord's care for the little ones shines forth.

## THE SHEPHERD'S TENTS.

The question has oftentimes arisen in the minds of saints thus exercised as to following in the Lord's ways: "Who will minister to us in the things of God?" In the absence of a humanly-appointed ministry, is there to be no ministry at all? Yea, verily. The Risen Head of the Church continues to supply the ministers of His Word, as He did aforetime. Those who look to Him shall never lack. There will be evangelists, and pastors too, found in these footsteps. The Gospel will go forth in power, sinners will be converted, and lambs will gambol amongst the green pastures. Under-shepherds, labouring unweariedly, watching and tending the flock, will also be there, and the saints, obedient to the Lord's command, will know and own them, and esteem them highly in love for their work's sake. This, then, is the path, and these the footsteps of the flock of God. There is no other path than this marked out by God for His people. The Divine order of the Church and the fellowship of saints is found there, and happy is the man who can say from his heart concerning it: "I esteem *all* Thy precepts concerning *all* things to be right, and I *hate* every false way" (Psa. cxix. 128). Man has devised his own order of things, and so there is in the world many churches, and many opposing forms of doctrine and practice. But the Lord's way, although irksome to the flesh, is the path of blessing. As it is written: "Thy paths drop fatness" (Psalms lxxv. 11). Are you prepared then, dear saints of God, to go forth, committing yourself to the shepherd-care of the Great Shepherd, walking in these paths? You need not fear—His grace is sufficient. That those who walk in these footsteps will meet much to test their faithfulness to the truth is sure, for the bye-paths are many, and the snares of the enemy lie thick on every side. There will be much to learn, and, it may be, others walking there with whom you will have to bear and forbear. A right state of soul, and an individual walk with God are indispensable conditions for the fulfilment of all this. To walk in the truth we must walk with God, else we shall utterly fall. May the Lord, the Great Shepherd of His flock, be honoured, and we ourselves blessed, by a humble yet uncompromising walk in these good old paths.

## LABOURERS GATHERING HOME.

---

TWO of our most earnest and active workers have just finished their course and gone to their rest. The first was an aged sister. She passed away on the evening of New-Year's day, in the eighty-fourth year of her age. She had about a mile to walk to the meetings, but was very seldom absent. She was one of our "Tract Distributing Band," and had a district in one of the roughest parts of the City, and consequently she found a good deal of opposition, but she greatly enjoyed the work. She visited the district with the December "Messenger," for the last time, and now she has gone in to see "the King in His beauty." To see that aged one speeding along on the Lord's business, bright and joyful in the service, at the age of eighty-four, reminds one of Caleb, who at eighty-five, drove out the sons of Anak, from the place of his inheritance, (see Joshua xiv. 10-12 : xv. 14.) *The aged warrior* of that early day, and the aged Tract Distributor just gone home, both "followed the Lord fully." This was the secret of their freshness and strength. Young believer, learn from this, that if you would go on with God, and end your course with joy, you must be *for* God now, for, remember, the early days of Christian life largely determine what the later years will be.

"The other worker called away was a young man of twenty-eight. He was diligent in speaking a word for Christ among his fellow-workmen, and at the street corner. He had not much gift, but he was dead in earnest, and God owned his words. He was with us bright and happy on New-Year's day, and that day fortnight he passed away. His last day was spent in praise to God, and warning sinners to flee from the coming wrath." These calls, and many more, all around, some from high places of the earth, and some from honoured posts of service for Christ, all remind us how brief is life's day, and how soon to all of us will come the home-call to rest with Christ. Saints of God, redeemed by blood, and sealed for glory, live and labour each day as if it were your last. "The morning cometh, and also the night." Bright morning of bliss for the saved! Dark night of hopeless woe for the lost! So let us live, and work, and watch, so that when the "Welcome Home" is heard, we may greet the call with joy.



## CLEANLINESS and FRUITFULNESS.

(Song of Solomon iv. 2; John xv. 2.4.)

THE Bridegroom here compares the Bride to "a flock of sheep that are even shorn, which come up from the washing, whereof everyone bears twins, and none is barren among them." This surely has its application to believers, who "were as sheep going astray," but are now returned unto the Shepherd and Bishop of their souls. And we may well seek to profit by its lessons.

As to our standing before God, we appear there in all the perfection of the Person and work of His dear Son. For this we can always praise God, who declares, "ye are washed; ye are sanctified; ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. iv. 11). Therefore we are "Clean, every whit" (John xv. 2). "Washed from our sins in His own blood" (Rev. i. 5); and ever able to sing "Blessed salvation, once for all." But we need to remember that there must also be a cleansing by the Word. So we read "that He might sanctify and cleanse it by the washing of water in the Word" (Eph. v. 25); and again, "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17).

It is only as we judge ourselves, and regulate our ways and words, *according to the Scriptures*, that we shall give joy to the Lord's heart, and be like "a flock of sheep," practically clean in our walk and ways, "adorning the doctrine of God, our Saviour, in all things." Then there must be fruitfulness. We shall be "FRUITFUL in every good work, and increasing in the knowledge of God" (Col. i. 10). And surely Rom. vii. 4 reminds us that His purpose in our salvation was, that we should "bring forth fruit unto God." All this is in accord with our Lord's word to his disciples, in John xv. 8: "Herein is my Father glorified, that ye bear much fruit: so shall ye be, my disciples." Let us then, as the Lord's redeemed ones "*consider our ways*," and judge whether we are *practically* what we profess to be *positionally*. Only as we resemble the flock of sheep that came up "from the washing," shall we bear much fruit to God's praise, and be used in leading others to the Saviour. When this is neglected, then alas! the saint soon becomes "*barren and unfruitful*" (2 Peter i. 8), and forgets that he has been "purged from his old sins." E.H.B.

## THE RIVER OF GOD; Or, Living Waters Flowing.

- “Thou greatly *enrichest* it with the River of God, which is full of water”  
(Isa. lxy. 9).  
“The streams whereof shall *make glad* the City of God” (Psa. xlv i. 4).  
“Everything shall *live*, whither the river cometh” (Ezek. xlvi. 9).

IN the temple stood a stranger,  
As the Feast was nearly done—  
Words of import everlasting  
Spoken by th' eternal Son—  
“Come to Me and drink,” said Jesus,  
“Where the living waters run.”

\* \* \* \*

Like a torrent, full, impetuous,  
Bond nor barrier can stay,  
Came the Holy Ghost from Heaven,  
From that Stranger—far away.  
O the power, the mighty wonders,  
Of that Pentecostal day!

Still the boundless river floweth,  
What shall stop the rushing tide?  
From the highest point in Heaven  
Fresh the living waters glide;  
Source transparent, none can measure!  
'Tis in Jesus glorified.

Thirsty souls have drunk that river,  
Nevermore to thirst again;  
Sources then of life and healing  
In a world of death and pain;  
Channels of that living water  
In a desert without rain.

- “In the wilderness shall *waters* break out, and *streams in the desert*, and the parched ground shall become a *pool*, and the thirsty land *springs of water*” (Isa. xxxv. 6).  
“He that believeth on Me, as the Scripture hath said, out of his belly shall flow *rivers of living water*” (John vii. 38).

## OUR NOTE BOOK and QUESTION DRAWER.

"Prove all things; hold fast that which is good." (1 Thess. v. 21.)

*What is a Cast away* (1 Cor. ix. 27). *Is it from Salvation, or what?* The word is *adokimos*, and means "disapproved" or "rejected" (R.V.). The context clearly shews that it is not salvation, but reward. Concerning salvation, the Lord says "Him that cometh to Me, I will in *no wise* cast out," or "thrust forth without." And again, "I give unto them eternal life, and they shall *never perish*" (John x. 28). The Apostle knew well the meaning of these words. Concerning his eternal salvation, he had no doubt whatever, but the very fullest assurance (see 2 Cor. v. 1, Phil. i. 21, Rom. viii. 38). But before he could be sure of his reward, the race had to be run. It is of the crown he here speaks, and full well he knew, that "a man is not crowned except he strive lawfully" (2 Tim. ii. 5). Many who are eternally saved, will "suffer loss" (1 Cor. iii. 15) of their reward; in other words, they will be "disapproved," but not condemned (Rom. viii. 1).

*What does the date B.C. 4004 at the top of the first chapter of Genesis mean?* It is supposed to mark the date of creation as being four thousand and four years before Christ came. But this is an error. The words "In the beginning" (Gen. i. 1) speak of an unrevealed period, in eternity past, in which GOD—Elohim, a plural word, expressive of Father, Son, and Holy Spirit—created the heaven and the earth. Verse 3 and onward, gives the "making;" *i.e.*, constructing of the earth as an abode for man. This was when time began, and hence the words "B.C. 4004" should be placed above verse 2. The Hebrew word for "created" (v. 1) is *Bahrah*, and means "to bring into existence out of nothing; whereas the word for "made" (v. 7) is *Hahsah*, which means "to make out of existing materials." In days of thinly-veiled infidelity, under the specious name of Evolution, it is well to have a firm grasp of these things, so as to be able to use the "Sword of the Spirit" in defence of the Faith.

TRUTH AND ERROR.—Error never makes greater progress than when it *seeks* a temporary shelter under the shadow of truth. A little truth garnishing most deadly error takes the eye, and deceives the simple. But the saint who has learned to "prove all things," and to "try the spirits," will not be thus deceived. Therefore let us take heed "what" and "how" we hear

## The Tract Distributing Band.

---

**T**HE long winter is now almost over, and we must again turn our eyes to the streets, and lanes, of the cities, with their living mass of human beings, everyone of whom has eternity to spend, in Heaven, or in Hell. This thought pressed upon the heart, will stir up to seek some means of reaching them with God's Gospel. If they cannot be got inside to hear it, then let it go forth to them. The way to Billiard Rooms, Theatres, Gambling Saloons, and Public Houses, should be picketed with Distributors.

**NEW YORK.**—"We have taken up Tract Distribution, on Lord's Day afternoons, on Blackwell Island, among prisoners and sick folks, pray that God may bless the message." **GIBRALTER.**—"Many here, both soldiers and civilians sorely in need of the Gospel. Pray that the Gospel distributed among them may be owned by God, in awakening and leading many to Christ. **MOTHERWELL.**—"The Band goes on heartily here. One thousand of the booklets—"The sudden call of Prince Albert Victor," were distributed among the houses, and well received. No doubt God will speak to many through it. **CARLISLE.**—"Distributors go on with the work here. The day will declare the full result. **BRISTOL.**—"We sometimes meet with an interesting case in our visits, and as a rule the people are glad to get the gospel message." **SAN FRANCISCO.**—"In this great, guilty city where sin is so bold and open, and where infidelity rules the mass, we seek to lift up the warning cry, and distribute the gospel." **RAILWAY STATIONS.**—"I have the privilege of filling a small basket with Tracts, Leaflets, and Gospel Books for the Waiting Rooms in the Railway Station here, and find it a work of much interest. The many from all parts who have to wait for trains thus have the Gospel to read. No doubt God will bless it. **HIGHWAYS AND HEDGES.**—"My work is to go along the country roads and paste up Gospel Texts, and striking Handbills with bold words of warning. People quietly passing along read them, and think of the eternal realities of which they speak.

**DUNEDIN, NEW ZEALAND.**—"We seek here to spread the Gospel's joyful sound by our life, and also distribute it to read among the people."

**MELBOURNE, AUSTRALIA.**—"We take advantage of holidays, when large crowds gather for sport, and scatter thousands of printed Gospel messages among them."

**REGULAR VISITING.**—"We have found it of immense value to visit the homes of the people regularly once a month, leaving a Gospel message with them, inviting them to come to our Gospel Meetings.

**COTTAGE MEETINGS.**—"As a result of our Monthly visitation, four District Meetings have been begun, and carried on with blessing."

## Reports of the Lord's Work and Workers.

**Scotland.** ABERDEEN.—“Frank Vernal continued Gospel Meetings here, the attendance was good and the Lord gave blessing.” KILMARNOCK—A Series of Bible Readings on, “The Foundation Truth of the Gospel” every Thursday evening are well attended. KIRKOWAN, WIGTONSHIRE.—Arthur Hoogkinson has held a series of Bible Readings here for believers. MOTHERWELL.—Large Gospel Meetings here on Lord's Day evenings, and sinners converted. Tuesday evening, addresses to Believers, well attended and much interest manifest in the Word of the Lord. HAMILTON.—David M'Gill, Lakshman Rao, A. G. Blackburn and others have been preaching here on Sunday Evenings to good companies. AYR.—A special effort has been made in the Gospel on Sunday evenings by a few brethren here, in the Liberal Club Hall, Sandgate Street. Cottage meetings have also been held, and the Lord has saved a few.

**England and Wales.** BRISTOL. Alexander Marshall has been preaching at Bishopton, Bedminster, and Cumberland Hall, Bristol, and also in Bath. CARDIFF.—John Connor, of Newport, Salop, conducted a series of meetings in Adamsdown Hall here, after those held by Alexander Marshall. Several of those recently converted have followed the Lord in Baptism. CARLISLE—The Saints meeting in the Lord's Name, go on heartily and happily. Some of the number have of late been gathered home. WORKINGTON.—The assemblies of Whitehaven and Workington purpose having special meetings for Believers at Easter, in both places. Prayer is desired for refreshing and blessing. SOUTH DEVON.—John M' Ewan hopes to work a small Bible Carriage, among the needy Villages of S. Devon, selling Scriptures, books, distributing Tracts, and preaching as there is opportunity. HALIFAX.—A conference of those engaged in work amongst the young—Sunday School Teachers—and others, will God willing be held in Waterloo Hall, Savile Park Road, on Saturday 5th March, at 3 p.m. CHESTERFIELD.—George Bennet, of York has been visiting and preaching in this neighbourhood. He has used a Lantern with Bible Subjects, in the workhouse and elsewhere, and, by this means, got a good hearing for the Gospel. STIRCHLEY STREET, BIRMINGHAM.—“The Lord has opened the hearts of several here to receive His truth, and they are now rejoicing in Him.”

**Ireland.** William M'Lean, of Belfast, has been preaching in a new wooden Tent, at Ballylixon, with blessing. Thomas Lough, has been in Belfast, and visiting in Cookstown district. James Meharg, and A. Ruddoch, continue to labour in Annalong, and district. “There is not much doing in the Gospel, but the saints need help.”

**Canada.** LONDON ONT.—“We hope to have a Christian Conference here during Easter Holidays, April 14th-17 to which saints everywhere are invited, and for which we ask earnest prayer.” ORILLIA.—“Our annual Conference here was a precious and a profitable time.” “Brethren M'Clure and Hunter have gone to Campbellford. The Lord has given

much blessing there, and a company of over twenty saints have been gathered in the Lord's worthy name." John Halyburton has been preaching the Word at Foxmead. W. P. Douglas has returned to Hamilton.

**United States.** RICHMOND VA.—“In this city, and also in Manchester, another city in this State, the Lord has given blessing with His Gospel, and sinners have been converted. Alexander Matthews has been in Kansas, and hopes soon to go to Nebraska, thence to Minnapolis. He writes, “God is taking out a people for His Name. A few gather in the Name of the Lord. They are scattered here and there in these vast States, so few as scarcely to be noticed by men.” NEW YORK CITY—We have had a visit of our brother Max J. Reich who, with his wife and family, hope to sail soon for England. Our brother is according to natural birth a Jew, but of course has lost his natural standing, and by regeneration become a member of Christ. We have had a good time in meetings on Lexington Avenue and 107th St.”

**Central Africa.** SHORT NOTES.—The party enroute for Nana Kandundu are all well with the exception of Mr. Schilnder who has suffered from fever. Miss Gilchrist's Diary up to end of September, tells of a pleasant journey, with many interesting events. “We had a long march to-day, through the bush. We had to keep our hands before our faces to keep the long grass, and thorny bushes from scratching us.” “Camped to-day by the side of the Luena River, the most of us have taken full advantage of the pure flowing water.” Lord's Day! we remembered the Lord Jesus in the Breaking of Bread, and had a precious time. We start for our next camp to-morrow morning.”

**China.** SHIH-TAU—Robert Stephen, Dr. J. Norman Case, W. and Mrs Dawson, and the Misses Moore, are all here at present. Mr Stephen writes, “Two-and-a-half years ago, my wife and I were the only foreign residents; now there is quite a little community. Dr. Case thinks of opening an hospital, as soon as he is able to speak the language, but waits on God for guidance. He and I have just returned from a journey around the north part of this promontory. We find the people are willing to listen to the Gospel, and had good audiences at each place where we stopped. There is no need for singing to get the people in a market town here. We simply stand up: they gather in crowds, and we begin to preach right away.”

**Natal.** DUNDEE COAL FIELDS.—“The Lord has cheered us by giving us to hear of sinners being saved here. One told me last Lord's Day, that God had saved him the night before.” Believers meet at 11 a.m. on Lord's Days, in the Working Mens' Library, Coalfields, Dundee.

ARRIVED SAFE—Charles A. Swan, from Garenganze, *via* the Congo, arrived on 5th February, safe and well. Wm. Faulkner arrived at Southampton, on 30th January, thence to Bath: still suffering, and unable to walk without assistance.

## TIMES OF REFRESHING.

CHRISTIAN CONFERENCES: A REMINISCENCE AND A CONTRAST.

**T**HE grand cardinal truths, of the Believer's death and resurrection with Christ, his Heavenly calling and hope, and his separation from the world, on which a race of stalwart saints and devoted servants of God were reared, in bygone days, are little heard of now, in the public ministry of the Word. Once upon a time, at Conferences and other gatherings of saints, these great truths were poured forth, in all their freshness, and fullness, from the lips of the Lord's servants, in the power of the Holy Spirit: reviving, refreshing, and stimulating the people of God. Saints who had little opportunity at ordinary times for hearing the Word ministered, wearied for these stated seasons of coming together, and gladly gave up their daily toil, to gather thus with their fellow-saints to hear the ministry of God's Holy Word. Many came long distances, by road, and rail, and sea, to these happy gatherings, and returned to their homes and spheres of service, encouraged and strengthened to endure the toil, and the conflict of life. Weary ones were cheered, fainting ones uplifted, and backsliders were humbled, convicted, and restored. Over and again has it been our privilege to share in these hallowed seasons; to be borne up into the presence of the Highest as on eagles' wings, while listening to the ministry of the Lord's beloved servants, who seemed to stand basking in the sunshine of Heaven, while from their lips, flowed streams of grace, and life, and health. O the blessedness, the joy, and the lasting results of these never-to-be-forgotten times. Saints went forth into the world like giants filled with new wine. Praise was on every lip. The railway carriages rang with the echo, and those who tarried at home, heard for many days, of "the wonderful works of God," until they also caught the flame, and stood up revived, and girded afresh for the battle. Happily, the loving-kindness of the Lord continues still, and in the experience of all who wait upon Him, in humble dependence, for blessing, these "refreshing showers" are not withheld. Nevertheless we cannot shut our eyes to the fact, that present day Conferences, and gatherings of saints, are not always so. They are too often devoted to other objects than the reviving and refreshing of the saints. The great cardinal truths which formed the staple fare of

earlier times, are not to the front as once they were. Christ the Perfect Sacrifice : The Everliving Priest: The Coming Bridegroom of His people : the saints' acceptance in the Beloved, their place and portion in Christ, with many other kindred truths, are little heard of now, as once they were. Saints of former times never seemed to weary of them : they were the joy and rejoicing of their hearts. The very mention of them caused their faces to beam with joy, and their lives were beautiful by the unction and fragrance that they yielded. In many gatherings of the saints of God these great and holy themes have little place in our day. They are politely bowed out, to make room for other matters, supposed to be of more importance. Yet, after hour upon hour has been spent expatiating on these subjects, the saints do not seem to be drawn a bit nearer to God. Their faces do not shine as in the days of old. The song of praise at the close, lacks its ancient jubilant tone. Nor are the after-effects quite the same, for the railway journey back, is often spent in noisome debate, on "knotty points," and the fragments that reach the weary ones at home, are not of such a nature, as to help them to combat sin with a firmer hand, and tread the wilderness with a lighter, livelier step. To those who have never known the palmy days of old, these joyless gatherings may seem to lack nothing: and those who have been all their days but traffickers in barren theories, will be in their element there: while backsliden souls may affect to find in every idle speculation a "path that no fowl knoweth." And the devil, that subtle serpent, will hold his own by blinding with conceit and self-esteem, those whom he has thus securely in his snare, and by causing them to think and say that they, and they only are "the faithful in the land." But the "ancient men" who have seen the goings forth of the Lord, and His mighty arm made bare, in the midst of His people, will never rest satisfied, until the river of God, in all its fulness, flows down in their midst, carrying life, and health, and refreshing with it. 'Tis this O Lord, that Thy saints are panting and pining for, while they watch and pray, "Wilt thou not revive us again, that Thy people may REJOICE IN THEE," (Psalm lxxxv. 6).





## THE REGIONS BEYOND.

---

**M**UCH attraction is being given in our times to the evangelization of the heathen world, and saints of God in these highly-favoured lands are being stirred in their hearts, by the condition of the perishing millions of their fellows who have never heard the saving Name of Jesus. Young men and young women, constrained by the love of Christ, are giving themselves unto the Lord for His service among these nations, and He, the Lord of the Harvest, and of Heaven and earth, is sending them forth in His Name, to spread abroad the Gospel's joyful sound, or to lay down their lives according to His own example, for its sake. Blessed and honoured are they, who have been called to this mighty *work*, and happy too, are those, who, while tarrying at home, are yet labouring with them in prayer, and sending forth of their bounty to sustain them in the lands whither they have gone forth, for the Name of Him who alone is worthy. We would not lift our pen to write one word that would detract from the immense importance of such a God-like work. We rather pray from our heart's depth—"Lord increase it an hundred-fold." But at the same time, we are impressed with the solemn fact, that there are "regions beyond," almost as destitute of God's Gospel, lying within easy distance of our own doors, which have an equal, if not a primary claim upon us, and which, for one reason and another, are *not* evangelized as our Lord desires, and commands, that they should be. There is a certain pleasure afforded to the flesh in giving a few shillings for the evangelization of the heathen, and in seeing our own name, or that of the town in which we reside, or the assembly of saints of which we form a part, taken notice of in the Missionary Journals, and praised for liberality and evangelistic zeal. But what of the people in the next parish, who are sitting under the ministry of an unconverted ritualist, rationalist, or legalist? They have never been reached with the Gospel of God. If they go down into a dark, hopeless eternity, unwarned of danger, well known to us, who live among them from day to day, and year to year, and see their ways, will our skirts be free from their blood? I trow not. Ours was the privilege and ours the responsibility of bearing the water of life to these thirsty souls. A passing interest in Foreign Missions, will never atone

for the négléct. A paltry shilling or even a Five Pound Note dropped into "the Box" will not extenuate the guilt of allowing our nearest neighbours to go down to hell unwarned, untreated. The responsibility laid upon us by God can never be discharged by prayers and pence. The work of declaring the Gospel to "all the world," and "every creature," is intensely personal. It is an individual command. It cannot be done by proxy. No man can do his neighbour's work : every man's page is full. The moral of this is plain : we need not mistake it. It simply means, that each believer has his appointed share of this great work, marked out for him by His Lord, and his business is, to set himself to perform it well, with "all his might." There are hundreds, and thousands of our fellow-men and women, whom we meet socially, and commercially every day, to whom we owe the Gospel. There are towns and villages, not far distant, within easy reach of hearts aglow with the love of Jesus, and feet shod with the preparation of the Gospel of peace where they wait for the joyful sound, as they that watch for the morning. Weary ones sighing for rest : thirsty ones longing for the refreshing draught : those sitting in darkness looking for the light of life. To be sure the enemy will also be there, and he will seek to hinder our advance into his Kingdom. But the Lord of Hosts is with us, and the message that we bear is as the Victor's car. Captives follow everywhere in its train, and from every corner and Kingdom of the earth where Christ's Gospel is uttered, by the wayside, on the street, to the solitary soul, or to the surging crowd, in the power of the Spirit of God, sinners will be converted, and brought to the feet of Christ, to own him their Saviour and their Lord.

Let us then, beloved fellow-believer, lift up the Gospel standard high. Let us go forth in Immanuel's Name, girded by His power, with the glorious message of life and peace. The day of its proclamation and its power among men will soon be over and gone, and that last dark cloud of Satanic delusion, the shadow of which is already cast upon us, will soon settle down upon the earth. Beginning thus at our own doors, and with those around us, the echo will go forth to the ends of the earth.

# ASSOCIATION WITH EVIL: A WORD TO PREACHERS.

BY THE LATE WILLIAM LINCOLN.

---

IT is a very common remark from some: "Oh, yes, I am willing to preach anywhere." And in a certain sense the observance is in accordance with the Lord's Word.—"Preach the Gospel to every creature." A very solemn thing indeed it would be to refuse to preach Christ to sinners, seeing how greatly the heart of God yearns over them. But this sentiment though containing much truth, is not the full truth of God, on this matter. The action of the Lord Jesus in this way with sinners, reveals to us the perfect way of our God. He went wherever and whenever He was invited. Still, He was "separate from sinners." And therefore though He would go freely in grace, whenever He was asked, the moment He beheld sin, He must speak of it. No connivance with it could there be on His part: neither could He so act as if He did not observe it. Here then is our Model. When our co-operation is desired in any work, where there is a blending of the evil and the good, or where there is positive disobedience to that which is commanded us. Let us go in the Name of the Lord, but let us speak forth faithfully as to the sin we perceive, either of omission or commission. If we have not the courage to do this, let us stay away. The utmost stretch of Scriptural courtesy to those that invited us, would be to warn them, that if we accepted their invitation, and came, we should follow the Lord and denounce all evil. If our inviter was struggling in his testimony with that which was wrong, because he knew that the evil was not in that case irremediable, or because he opined that the leprosy had not got firm hold of the house itself: then would he rejoice at our co-operation, in this arduous service. But, if on the other hand, there was on the part of him who invited us, *otiose* acquaintance with the evil, or at the most, a secret sigh against it, without any disposition to cease from it, in case such ceasing involved to him opposition or loss, then his invitation would merely be as a quietus to his own conscience, by inveighing men separated from the evil, to be joined with himself in it, (see Kings xiii. 2-21.) Then our warning as to what would be our course of action, would most probably be followed by our service being rejected.

## LAXITY.

THIS is a day of great laxity in Divine things. In the religious world there is great confusion, and some perplexity. Professed ministers of Christ have no shame in telling their congregations that the Bible is not to be trusted now. Our fathers in their simplicity received it as the Word of God, and staked their lives on the promises it made, but "Science" and "Higher Criticism" have given further light, and the Book is no longer to be trusted. We wonder what is to take its place? This has not been divulged very clearly yet, but it is hinted that the Sages are feeling the popular pulse, and no doubt there will be something forthcoming to please the natural mind, which is, and ever will be, at "enmity with God," and all that He says. The Churches are honey-combed with evil doctrine, for as the Parsons preach, the people believe. The Universities are voted fairly full of unconverted Professors, and they are busily cramming the young generation with "Advanced" views, and these will be sent forth, full-fledged sceptics, to fill the posts of the orthodox who are fast passing away. Curiously enough, there are a great many of God's true people mixed up in this mass of confusion. Some are quite satisfied. The narcotics of hell have done their work in them. Others are groaning and sighing over the defection of their ministers, but seem always willing to flatter them to their face, and to provide them with the wherewithal to carry on their soul-destroying business. The solemn Word that He that biddeth such "God-speed" is held by God to be "partaker of his evil deeds," (2 John 10) must surely be forgotten. Nevertheless such is the reckoning of the Lord, and "the day" will show in what measure the blame of perpetuating the woeful sham, lies at the door of those who had their eyes opened by God to see the evil, but still continued in it, and by their presence and influence gave it their sanction and support. But what saith the Scripture, "Come out from among them and be ye separate saith the Lord." (2 Cor. vi. 17.) There is no other path possible. The day of reformation—if it ever was—is long past. The leprosy has taken possession of the house. The whole structure is permeated with it. God's true people, who are seeking by their earnest efforts in evangelism to revive and reform the world's churches, are engaged in a hopeless task.

## FEED THEM WELL.

---

IF you want to keep your sheep from leaping the fences, and getting into your neighbour's field, *feed them well*. Then they will not much want to go." Such was the old shepherd's counsel to his neighbour, and the advice was good. It may well be applied to other "sheep" and other "shepherds." Even to "the flock of God," the sheep of His pasture, and to those who feed and rule the flock in its wilderness days. Well-fed sheep are not so apt to leap the fences, and go into the world. They have enough without it. They find satisfaction in the green pastures of God's Word, and so they do not sigh after "the leeks and garlic" of the Egyptian world. They are "abundantly satisfied" with what they feed on, of the better pastures. This is true of all, but we think it applies with peculiar force to those who are the lambs of the flock—to those who are young believers in the Lord. We would echo the aged shepherd's words to such as have the care of these little ones—"Feed them well." Yea, more, we would repeat the words of the risen Shepherd Himself—"Feed *My* lambs" (John xxi. 15). This is the sure and happy way of keeping the young believer out of the world, and from the tempter's snare. Give him plenty of heavenly fare; feed him on the heavenly bread. Let Christ in all His beauty, in all His worth, be constantly set before the lambs of the flock. Then, if their hearts are set upon Him: if they are filled with Him, we may rest assured, that they will not want to go to the world, or to share in forbidden things. Dear fellow-saints, if *you* have the care of some of these little ones—O, *feed them well*. This will do more for them than whipping and scolding, or building high walls around them. Force or fear may keep back from the world for a time, but feeding on Christ leaves no desire for it. When the heart is full of Christ, there is no room for the world. This is the only cure for worldliness among the saints: feed them on Christ. Such a ministry must be of the Spirit of God, for His great office is, to take of the things of Christ and present them to the soul. And the soul thus fed with the heavenly bread, will be neither slothful nor careless in seeking to know the "ways that be in Christ." Every commandment of the Lord will be esteemed, and a joyful obedience yielded thereto.

## THE REFINER'S FIRE.

“He shall sit as a Refiner and Purifier of silver.” (Malachi iii. 3.)

“Walking in the midst of the fire.” (Dan. iii. 25.)

HE sat by a furnace of seven-fold heat,  
As He watched by the precious ore,  
And closer He bent with a searching gaze  
As He heated it more and more.

He knew He had ore that could stand the test,  
And He wanted the finest gold  
To mould as a crown for the King to wear,  
Set with gems of a price untold.

So He laid our gold in the burning fire,  
Though we fain would have said Him—*Nay*,  
And He watched the dross that we had not seen  
As it melted and passed away.

And the gold grew brighter, and yet more bright,  
But our eyes were so dim with tears,  
We saw but the fire, not the Master's Hand,  
And questioned with anxious fears.

Yet our gold shone forth with a richer glow,  
As it mirrored a Form above,  
That bent o'er the fire, tho' unseen by us,  
With looks of ineffable love.

Can we think that it pleases *His* loving heart  
To cause us a moment's pain?  
Ah! no, but He saw through the present Cross  
The bliss of eternal gain.

So He waited there with a watchful eye,  
With a love that is *strong* and *sure*,  
And His gold did not suffer a whit more heat  
Than was needed to make it pure.

And not by the Furnace, but THROUGH the midst,  
Passed a thorn-crowned and kingly Form:  
The Fire had no power on the gleaming gold  
*So close to His Bosom borne.*

He has lifted it out from His Furnace now,  
Too bright for our eyes to see:  
Till the tears that dim them are wiped away,  
On the shores of Eternity.

---

“TO SERVE . . . AND TO WAIT.”

---

IT is written concerning the saints of Thessalonica, that “they turned to God from idols, to *serve* the living and true God, and to *wait* for His Son from heaven.” Converted to God “to *serve*” and “to *wait*.” Happy service! Blessed hope! Would to God that our spirits knew more of it in these days of ours. To serve in the power of hope; as those that wait to see their Lord, and to share with Him the full joy of harvest. It is this that gives tone and character to the service of the Lord’s labourers, as they gather the stones out from nature’s quarries and build them together into a temple, to be presently filled with His glory. To serve in the near prospect of hearing the Master’s voice, and seeing His face, and having His verdict on all that we have said and done in His Name. To serve amid the scorn of the world, and, it may be, the cold indifference of the saints as well; yet to go on, upheld and sustained by the glorious prospect that the Master Himself is just at the door, that He knows all, and will give everything its right place and its proper value, when He comes. It gilds the rugged path, and nerves the feeble arm to fight, to know that He is coming, that the Lord is even at the threshold of the door: that He will “descend” as the Lord of the harvest, and gather His servants around Himself. Then in bodies of glory, to be gathered before His judgment-seat to hear His verdict on all that we have said and done in His Name. To listen to His “well done” uttered before all heaven, concerning those who have followed and served Him faithfully on earth.

## THE TRACT DISTRIBUTING BAND.

**T**HE beautiful Spring evenings and Saturday afternoons, afford excellent opportunities for sowing the seed, and preaching the Word, publicly and from house to house. The young men of the world have gone mad with Football, and their zeal may well put to shame, the Lord's ambassadors, who in many places move sluggishly. Let us awake to our privileges, and go in heart and soul, for a big sowing this "seed time." The reaping and the harvest will be sure.

**MOTHERWELL.**—Workers of the Band go on working heartily here, and hope to extend their efforts during the summer months.

**PRESCOT.**—Workers here, go on sowing the good seed, and looking up.

**HARRISBURGH, PA.**—“Still scattering the Word of Life. Messenger well received.

**WEST HARTLEPOOL.**—“I distribute tracts among the houses, and would like to have a number of Messengers, with printed notice of our Gospel Meetings on them, for distributing.”

**STRATHAVEN.**—“The workers of the Band are well received in their districts, both in town and country, and the people gladly receive the “Messenger,” handed to them every month.”

**LIVERPOOL.**—The localised Messenger is circulated by a band of willing workers, in several districts of this large city.

**SHORT NOTES FROM WORKERS.**—“I drive a Van into the country, and have fine opportunities of putting up gummed Gospel Slips, on the gates, as I pass along.” “We give our shopmates a monthly Message.” “I give one to each customer.” “I am a ‘Commercial,’ and leave lots of booklets at Hotels, and Stations.

**BICYCLE PIONEERING.**—“A number of us, all young men, spent a very happy time, last summer, among the distant villages, visiting from house to house, tract distributing, and preaching in the open air. We rode on our Bicycles one afternoon each week; left them with a friend in the village, commenced our work in earnest, and when finished rode home in the cool of the evening, singing the Lord's praise together. I believe if young men would adopt this mode of reaching distant places, to which there is no railway, many might be reached with God's Gospel who now sit in the shadow of death.”

[We heartily commend our brethren's mode of operations, and hope, if the Lord permit, to have a share in it ourselves presently. Brethren young and old, would be benefitted, in body and soul, by a turn on their “Cycles,” to regions beyond, carrying with them the joyful message. We have arranged with a firm of makers, to procure at reduced prices, their excellent “Safety Bicycles,” for brethren who will use them in thus spreading the Gospel.]

**POSTING BOOKLETS.**—Since the rate of Book Packets has been reduced to one halfpenny for 2 oz. to any part of the world, I have been sending small packets of pointed Gospel Booklets to the addresses of friends in India, China, Japan, and Australia, followed by prayer.



# Reports of the Lord's Work and Workers.

CONFERENCES 'DURING APRIL. GLASGOW.—Half-Yearly Meetings of Believers, April 4th and 5th, Waterloo Rooms (near Central Station). KILMARNOCK.—Missionary Conference, Saturday, April 9th, Oddfellows' Hall, John Finnie Street, at 3 p.m. Subject—"Our Lord's Last Command" (Matt. xxvii. 18), opened by Mr. J. R. Caldwell, Glasgow; Messrs Swan and Faulknor, lately returned from Central Africa, are expected to be present and give some account of work in Garenganze, Congo, &c. BELFAST.—Annual meetings of Believers, on 17th, 18th, and 19th April, in Working Mens' Institute, and Victoria Hall. Liverpool, 15th; Whitehaven 18th; Birkenhead, 18th; Workington, 18th;

**Scotland.** GLASGOW.—Alexander Marshall has been preaching in the Marble Hall, during March, to good companies of the unconverted. A number professed conversion. A Saturday Afternoon Conference was held there, on 5th March, Subject—"Revival." A stirring and refreshing time. Robert M'Murdo conducted meetings in Abingdon Hall, Partick. There are usually large meetings in this Hall, on Lord's Day evenings, and the Lord has saved and gathered many of late. Max Isaac Reich, a converted Jew, has been preaching in Wolsely Street, and elsewhere in the city. WIGTOWN.—"Mr. Arthur Hodgkinson has been with us here. Meetings fairly good, and several profess to have been saved." He has gone to labour at Palnure, Kirkcudbrightshire. STRATHAVEN.—During the winter months Kitchen meetings were carried with interest here, and on March 14th, a Tea Meeting was held in the Gospel Hall, for those who had been attending. About 160 sat down to tea, after which, Gospel Addresses were given by various brethren. ORKNEY ISLANDS.—William S. King has been labouring in Westray. He writes "The Lord has done a good work during the last Twelve months. Seventeen have been added to the assembly during the past Twelve months, all young men and women. A few children have also professed conversion. An all day meeting was held at Stromness, on 15th March." KILMARNOCK.—Large gatherings of believers here on Thursday evenings.

**SHORT NOTES.**—Spencer Jones from China has visited Glasgow, Greenock, Ayr, Kilmarnock, and other places, giving an account of work in Foo-chow, Shanghai, &c. Robert M'Murdo has been in Tayport, Fife. Good meetings at Craigellachie. W. L. Faulknor is in the Saltcoats Home. His general health is a good deal improved; the sore on his foot heals slowly.

**England.** WORKINGTON.—"We have had a visit of our brother, J. Hixon Irving, whose ministry was very helpful and refreshing." KIRKBY-STEPHEN, WESTMORELAND.—"Our brother Edward Stack, of Norwich, has been here for a series of meetings." FRANT, SUSSEX.—A few Christians gather in the Lord's Name in this village. There is no suitable hall for preaching the Gospel in, but meetings are conducted in a place, three miles distant, each Lord's Day, many coming to hear the Gospel. TAUNTON, SOMERSET.—John K. M'Ewan has been itinerating

with his small Bible Carriage, among the villages, around here. He writes —“I pushed the Carriage eleven miles the other day, and both it and myself were well looked at.” LONDON.—Chas. A. Swan has been giving addresses in and around Londou, and is expected in Scotland this month.

**Canada.** HAMILTON.—“The annual Conference here, was a time of refreshing to the saints, and we all sorely needed it. GALT.—“The Lord has blessed us here, of late, through the ministry of His servants, Lamb and Beveridge.

SHORT NOTES.—Donald Munro, who has been labouring on the Pacific Coast, expects soon to return to Canada. Donald Ross is now in better health, and finds lots of work among saints and sinners in Chicago, and district. James Kay has been in Bay city and Standish, Michigan, and later in Saginaw, labouring with Geo. Hicks. J. M. Carnie has laboured in the neighbourhood of Kansas.

**United States.** CONFERENCE.—SAGINAW, MICH.—In Armory Hall, South Hamilton Street, on 8th, 9th, and 10th April. NEW YORK.—“We had a Christian Conference here, on Washington's Birthday, Feb., 22nd, goodly numbers gathered from surrounding assemblies, and the Lord gave us a season of blessing. He spoke to our hearts through his servants, Wm. Matthews, John Carnie, and Frank Crook, who were with us.” BOSTON, MASS.—“Our brother, Wm. Matthews, has been here for a fortnight, giving addresses on God's dealings with man, from Eden, to the great White Throne, with a Chart. Quite a number of strangers have been coming and there has been fruit of the Word spoken.” CANAL, DOVER, OHIO.—“I had the privilege of giving each customer a Sheet Almanac, at the New-Year, to be put up on the wall. They were gladly received, and the people seemed very pleased to get them. May the Lord speak to them, through His Word, thus before them daily. BERMUDA.—“Two of the little flock here (Emma Lousia Smith, and Lura V. Outerbridge,) have passed away to be with the Lord. There is much interest among the Portugese at Tankfield. A number profess to have been recently converted.”

SHORT NOTES. W. P. Douglas has been labouring in Ravenswood. Haliburton and Oliver at Leslie, new field. Jas. Kernohan, and R. J. Dickson, at Watford. A. M'Kellar, at Staffordville, and South Meddleton. John Smith, in and around Stratford. Alex. Lamb, and Beveridge have been at Galt, and Clyde.

**Africa.** Mr. and Mrs. Bird, Mr. Schlinder and Miss J. Gilchrist, reached ana Kandundu, on 15th October. A very interesting Diary from Miss J. Gilchrist, giving account of the journey, has come to hand. Here is a portion of it. “Kangombe,” the chief of this part of the country is related to Queen Nana, and is delighted to know that we are going to live amongst her people. He also expresses a desire that some one would come and live in his country. So here is an open door, all ready. Who will come and enter in? The people seem quiet, and very industrious. [Young men what think ye of this?]

## INDIVIDUAL TESTIMONY.

IT has been frequently remarked by some of late, in their public ministry of the Word, that "we live in a day of individual testimony." If this statement is to be regarded as having any signification at all, it must surely be, that the time has come for "individual" rather than "corporate" testimony among the people of God. In other words, seeing that the united testimony of the Church has not been what the Scriptures say it ought to be, it is now to be given up altogether, and instead of attempting to offer anything like a united testimony to the Name of the Lord Jesus, and His truth, we are to make it our one study to individually please Him. There is something very plausible in this way of putting the matter, and its plausibility gives it ready access among a certain class of the Lord's people. But the question we would ask is this. Does God anywhere in His Word command such a course? Is this theory of individual *versus* corporate testimony of the Lord? This is the real point at issue, and we must seek to have it established, not by our likes and dislikes, but by a "Thus saith the Lord." A single word from the Book of God, is of more value on a matter of this kind, than ever so much sentiment, no matter how attractively it may be expressed. We may say at once, that we believe the theory to be utterly void of Scripture. Yea more, to be a glaring contradiction of many of its clearest statements, and of some of its very plainest commandments. That saints of God should individually testify for Him everywhere and always, goes without saying. Nobody would think of supplanting this, by corporate testimony. The saint is His Master's bond-slave, bought by His blood, set apart for His service, wholly and absolutely His property. His business here is to please Him, to live for Him, to testify of Him. But this does not end his responsibilities. He is not a unit in the world. He is related to others, who are in the same position as himself. He is a member of the body of Christ. He is a child in the family of God. Does "individual testimony" mean, that he has no responsibilities to discharge towards fellow-members of that body, and no service to render toward those who are his brethren, children of the same Father? Few would be bold enough to say so, but if not, then what does it mean?

For if these Divinely-appointed responsibilities are to be discharged according to God, they must bring us at once into the circle of our brethren, where we shall have to learn the oft-times unwelcome lesson, of bearing and forbearing with them. To stand aloof from everybody, to be responsible to nobody, and to vaunt of this as a higher grade of spiritual life, than any enjoy who are toiling among the saints, feeding, leading, instructing, and shepherding them, may be gratifying to the flesh, but it is entirely away from the pattern given by Him who ungirded Himself to stoop down to His disciples' soiled feet, that He might wash them, and who afterwards said—"I have given you an *example* that *ye should* do, as I have *done* to you" (John xiii. 15). There is no thought in all this, of soaring aloft in "individual testimony," satisfied that our own feet are clean. It rather, teaches us that the clean individual should become the willing servant of the whole company of his needy brethren. It very often happens that those who are the boldest advocates of this "individual" as opposed to "corporate testimony" are persons whose history proves that they have utterly failed in the latter. They have been in many associations, and for causes not explained, they have left them all. The only possible path open to them, is that of "individual testimony," and so they adopt it as their watchword, and go forth extolling it as the Alpha and Omega of Christianity. But it has been weighed in the balances and found wanting. We hope to refer to the subject in our next, in connection with certain of the Lord's commandments concerning the assembling together of His saints, but meanwhile would take leave of the matter by commending to our younger brethren and sisters in Christ (and it is especially for such that we write), who may be in danger of being led from "the ways that be in Christ" by this specious delusion, the following wholesome words, concerning some of our privileges and responsibilities, toward those who are our fellow-pilgrims to glory, and fellow-heirs of the Kingdom:—

- |  |  |
|--|--|
| 1. Receive <i>one another</i> , Rom. xv. 7.    | 6. Exhorting <i>one another</i> , Heb. 10. 13.     |
| 2. Love <i>one another</i> , John xiii. 34.    | 7. Pray for <i>one another</i> , James v. 11.      |
| 3. Serve <i>one another</i> , Gal. v. 13.      | 8. Forbearing <i>one another</i> , Eph. iv. 22.    |
| 4. Consider <i>one another</i> , Heb. x. 24.   | 9. Forgiving <i>one another</i> , Col. iii. 13.    |
| 5. Comfort <i>one another</i> , Thess. iv. 22. | 10. Submitting <i>one to another</i> , Eph. v. 22. |

## CRUMBS FROM GLASGOW BELIEVERS' MEETINGS.

**WASHING THE DISCIPLES' FEET.** The bason, the water, and the towel, were all there in the guest chamber, but there was no one to use them. It was the service of the lowest slave of the house, to wash the feet of those entering, before they reclined to eat. One after another of the twelve disciples passed by, but not one of them was found willing to take that lowly place, for his brethren, no, not even for his Lord. Then it was that He, the Lord of all, the Creator of Heaven and earth, arose from the table at which He reclined, girded Himself with that unused towel, and stooped down to wash His disciples' feet. O wondrous sight! In the consciousness, that He "came from God and went to God," He stooped down. Here is our example, and our pattern. Do we talk of our position? Then can we stoop to serve our brethren?

**IN THE SHADOW OF THY WINGS** (Psa. xlii. 1.) Who seeks the refuge of the wings of yon brooding hen? Only the feeble chicken. Not the strutting cock, who walks about displaying his plumage. So only those who are consciously small and weak, seek the refuge of Jehovah's wing. It was David the stripling, the shepherd lad, who nestled here. It was the knowledge of this that enabled him to go forth fearlessly to meet Goliath in the valley. He feared not. He would not take the refuge provided by the armour of king Saul, for as he said, he had not "proved" it. But he had proved the security of trusting in Jehovah, and of taking refuge in the shadow of His wings. This also is our place of security, "until calamities be overpast."

**FRUITBEARING.** I have seen clusters of fruit artificially fixed to a tree for show, but there is a vast difference between this and fruit borne by a living tree. The fruit is in every case according to the nature of the tree.

**FORBEARANCE.** A man's strength is tested not by what he says, but by what he can bear. There are some men who can walk up a stair with a two hundred-weight sack upon their back, without feeling overburdened, while others would be sorely tried to carry half of that weight. The real strength of a believer is shewn by the amount of abuse and misrepresentation he can bear from troublesome brethren, and the world. Some who can boast of their faithfulness to truth, quickly break down, when called upon to bear and forbear.

## UNEQUALLY YOKED.

A WORD TO YOUNG CONVERTS.

---

THERE are few things more destructive to spiritual progress in a believer than the unequal yoke; yet alas! it is a common snare, and one especially prevalent among young believers. A Christian youth forms acquaintance with a shop-mate, and begins to keep company with him. They spend their evenings together; they have a common interest in all that they do. But one of the lads is a child of God; the other is unregenerate. What is the consequence? The Christian suffers; He declines in in soul, becomes worldly, and by-and-by leaves off association with his fellow-believers; and becomes an out-and-out backslider. Now the hidden cause of all this was, the unequal yoke. The formation of a companionship with his unconverted shopmate, not to preach Christ to him, or to tell him of his need of being converted—but to be yoked together as *companions*, having common interests. A yoke like this reminds me of a steamboat taking a barque in tow, and dragging it along in her course: the strongest conquers. Wherever two form companionship—one of them a Christian: the other a worldling, the latter *always* conquers. Do you ask why? The answer is, because the power of the world, the flesh, and the devil, are all on his side, and the child of God being out of the path of obedience to God, *cannot have God's power exercised on His behalf while there*. Let the children of God weigh this well. They need not count on God preserving them, if they deliberately disobey His express command—"Be not unequally yoked together with unbelievers" (2 Cor. vi. 14.)

Take another case. A young man, a Christian—is thrown into the company of a young woman, a nice moral girl, but an unbeliever. An intimacy springs up between them, which deepens, and they become lovers. But the fearful anomaly is, that one is God's child, saved, and on the way to Heaven; the other a child of wrath, lost to God, and on the road to hell. The subjects that occupy their thoughts and conversation when they are together, are not of course spiritual. *She* has no interest in these things, and so in order to meet her, *he* consents to be silent on that which above all else should occupy his heart. Need we wonder if he declines

in spiritual life, and *soon* becomes *like* the one he companies with. Another phase of the same snare of Satan is, that the unregenerate companion, to meet the wishes of the other, *professes* conversion, and for a time shews some little interest in the outward things that concern Christ's Name and people, until her end has been secured. Immediately they are married, the mask is dropped, and the true character of the professor comes out. But what a revelation, and what an awakening to the Christian.\* To find that a life-link has been formed with one, who is an alien from God, and far off from Christ. That Satan has deceived him, and that he allowed himself to be his victim by disobeying with open eyes the plain commandment of the Lord—"Be not unequally yoked." Social, commercial, and even religious alliances of this nature, are by no means uncommon. They are ruining thousands of God's people, and marring their testimony. We would lovingly raise the warning note. *Beware of the beginning of such a course.* Do not allow the unequal yoke to fasten itself upon you ; if you do, the bitter end of the course must be reached.

WORK FOR THOSE WHO HAVE NO GIFT.—In the temple-service of old, there were those who attended to external things, such as the oversight of the flour, the wine, the oil, and the frankincense (1 Chron. ix. 29.), as well as those who ministered at the altar in priestly service. Without the former, the latter would not have been able to give themselves fully to perform their priestly functions within the sanctuary. Although there are no such distinctions now among the people of God as priests, Levites, and common people,—for all are alike welcome into the Holiest—yet all are not alike gifted for public service, in ministry of the Word and Gospel of God, and in overseeing and guiding the flock. Very often those who are, seem to have their hands filled, and their time occupied with work which others less gifted, but of willing heart, might do, and thus leave the others more free to give themselves fully to the needed work of preaching and teaching the truth. Here is an open door, and a wide field, for brethren who solace themselves by saying "they have no gift" for public service.

## AFRICA STRETCHING OUT HER HANDS.

“Ethiopia shall make haste to stretch out her hands unto God.”—

PSALM LXVIII. 31. R. V.

*Hymn read by Mr Chas. A. Swan, at Kilmarnock Missionary Conference.*

**O** CHURCH of God, awake from sloth, turn from the clash of creeds ;

Awake to acts of sacrifice—not words, but noble deeds ;  
To Africa, hear, hear the call, the door is open wide,  
For love of God, for precious souls, for Jesus' sake, who died.

Ye Christian men of Britain, with you to-day she pleads ;  
Think of her awful sufferings, her dire and dreadful needs ; [flood,  
Think of the slave, the lash, the brand, her woes that, like a  
Have swept her fields and villages, with blasts of fire and blood.

O God, when'er I think of these, my heart cries out, “How long”  
This frightful tale of horror, and this bitter tide of wrong ?  
Shall now be as the days gone by, the future as the past ? [blast ?  
Shall Arab band sweep through the land with burning, blighting

I hear a cry come moaning up, from dying human souls,  
Like a surging, rushing river, its mighty volume rolls ;  
'Tis the cry of myriad bondmen—'tis the cry of human blood,  
Rising upward, mounting upward to the Holy Throne of God.

Oh Saviour, Lord, what love was Thine, may Thy deep love  
Full many a heart with ardent zeal, with fervent, sacred fire ; [inspire  
With high resolve, great things to dare, for love, O Lord to Thee,  
So by the Gospel's wondrous power, the brand, the chain shall flee.

A vision lighteth up my heart, a dream of days to be—  
A dream of peacefulness and rest, when Afric's sons are free ;  
Of holy calm, of joyful psalm, of happy, gladsome days, [praise.  
When from above the Saviour's love shall fill their hearts with

God of all power, how weak these words, how feeble is my pen !  
Speak *Thou* the word, and forth shall go, devoted, earnest men—  
*Women* and *men* whose hearts shall cry, “Lord, 'here am I,  
send me,'

For this great work I give myself, and all I have, to Thee.”



## BURDEN BEARING

"Bear ye one another's burdens and so fulfil the law of Christ," (Gal. vi. 2.)

"Every man shall bear his own burden," (Gal. vi. 5.)

**T**HERE are two burdens here, one which we may share with others, and one that each Believer must carry himself alone. There is no contradiction between the two statements. "Bear ye one another's burden." The figure here, is that of a man bearing on his own shoulders a burden, such as the branch of a tree, too long and heavy for one to carry, but which may be easily borne by two, one at each end. That wonderful cluster of grapes from Eschol, would never have reached the camp in the desert, had it not been borne "between two on a staff," (Num. xiii. 23). And there are burdens of sorrow, of trial, of infirmity, in which we are called to share with one another. This is said to "fulfil the law of Christ," the royal law of the new commandment, "love one another, as I have loved you," (John xv. 12.) This is Christ-like work : it is according to the divine pattern. "Every man shall bear his own burden," v. 5. Here, the figure is that of a ship bringing its own cargo into port. This cannot be done by another. The truth here taught is, our personal and individual responsibility. Each labourer must carry his own load, and according to the measure of our own faithfulness, so will be the Master's reward, (Rev. xxii. 12.) and the Master's praise, (1 Cor. iv. 5.) Brethren beloved, let us remember these things. We are not to be unmindful of each other's sorrows, but helpers of each other's joy. This is Christ-like : it is a statute of the Kingdom. "By this, shall all men know that ye are my disciples, if ye have love one to another." Yet, in the matter of our service and responsibility, we must never forget, that a special burden has been given each of us to carry, like the Levites of old, which no man can share with us, but which we must bear, as directly and individually responsible to the Lord. The reward for such labour done by Him is sure. How blessed to see His pierced hand hold forth the glory-crown to those who have toiled among His people, feeding and guiding the blood-bought flock in wilderness days. Surely there is power and unction in all this, to keep the saints serving joyfully and unceasingly, until the Master comes.

## God is Faithful: A Voice from the Wilderness.

THE following joyful testimony to the love and faithfulness of God, and of His care for His own who trust in Him, is from the pen of an aged pilgrim of three score years and ten, living on an American Prairie.

“I am in my seventieth year, living in the wilderness. It pleased the Lord to try me by fire last summer. My barn, my stables, and all my farm impliments were reduced to ashes, in two short hours. But my dwelling house was saved, praise be to the Name of the Lord. My Heavenly Insurance Company has enabled me to replace the barn with a new one, and they have filled it with a bountiful and abundant crop. I can truly say “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord” (Psa. cxlvi. 5.) There is nothing happens by chance, for “all things work together for good, to them that love God.”

There would be many a wilderness song, and many a joyful experience of God’s faithful and loving care, did we but trust Him more simply and implicitly, instead of running to men of the world for help in the day of our distress, and clamouring for their succour and protection. The trusting soul would find its solace and shield in the shade of the Almighty. He delighteth to have it so. He who loved us without cause, ere time began, who loves us now, as its sands run slowly out, and who will continue to love us, unto eternal ages. *He* has charged Himself with the burden of His beloved peoples’ cares, and to them He says “Casting all your care upon Him for He careth for you” (1 Peter v. 7.) Dear fellow-saints, is it your daily habit and your joy, to obey this commandment of the Lord? It is one thing to read the verse, and to profess to believe it to be the inspired Word of God, and quite another thing to *prove* the blessedness of God’s care from day to day. There *are* simple souls who enjoy this blessedness. Hidden ones of the Kingdom, whose names are unknown beyond their own circle, who spend their earthly days leaning on the Arm of the Almighty, and allowing Him to bear their burdens. But it is to be feared that the careworn look, the wrinkled brow, the sad countenances too often seen among the Lord’s people, are evidence that God is not known or trusted as the One who delighteth to care for, and manage His people’s daily affairs.

## A CHURCH OF HEARTY GOSPELLERS.

THE saints of Philippi seem to have been pre-eminently active in their Gospel labours, and warm in their sympathies with the apostle and his fellow-labourers, as those who heralded forth the Gospel among men.

It is a great thing for the Spirit of God to inspire the apostle to write concerning them, "I thank my God upon every remembrance of you . . . for your fellowship in the Gospel from the *first* day until now" (Phil. i. 3-5). There are few assemblies of saints concerning whom such a commendation could be truly given. The apostle's letters to other churches were largely occupied in correcting errors, in restoring from evil ways, and in recovering them from a low spiritual condition. But here he is able to let his heart flow forth in earnest thanksgiving to God for a church which had gone on steadily and perseveringly in spite of all opposition, "striving together for *the faith* of the Gospel" (v. 27), and "holding forth the Word of Life" (chap. ii. 16).

They had their enemies without (chap. i. 28), and their troubles within, as well (chap. iv. 2), but these were not allowed to damp their zeal, or wither up their fellowship in the Gospel, which had been entrusted to them to spread among others. May the lesson have its due weight upon us, dear fellow-saints. A Gospel church—a hive of hearty, happy, active Gospellers, "all at it, and always at it," spreading abroad the good news, standing shoulder to shoulder, pulling together—is a blessed sight. It does not however come into being by miracle, nor is it sustained apart from individual effort. The measure of an assembly's zeal in Gospel labours will be great or small, according to the measure of importance in which God's Gospel and the responsibility of spreading it, are held in estimation by the individual saints who compose it. If the bulk of those who are in "the fellowship" consider that they fulfil their stewardship by dropping a shilling into the "Box" to help the Lord's servants who have gone forth to other lands to preach the Word, or by coming regularly to fill a seat on the Lord's Day Evening at the weekly Gospel meeting, there is little hope of such a commendation as was given to the Philippian saints, ever reaching such an assembly.

## The Tract Distributing Band.

**S**UMMER work has now begun in earnest. The workers have begun to go out in "Bands," carrying the good news into villages, hamlets, and country towns. "Matches" have been taken advantage of, to circulate thousands of Gospel and Warning Handbills. But there are hundreds of places yet unreached. They lie asleep, drugged by the opiates of a false religion, secure in the hands of the enemy. By united, hearty effort, these could easily be reached. Who will "launch forth" into the "deep?" There are some grand netfulls awaiting those who will.

**ELLACOMBE, TORQUAY.** "A number of young workers go out distributing the localized "Messenger," every second Lord's Day of the month. They go two and two taking districts. The prayers of God's people are earnestly asked that the Gospel message, thus spread abroad, may be blest of God to the salvation of sinners."

**BARNSTAPLE, DEVON.** "We stood on the road and gave away tracts last week to the people as they came from a Football Match. It is said there were 36,000 there."

**RED HILL, SURREY.** "The people around in the villages seem very pleased to get the tracts and "Messengers." Occasionally we get into the houses and have a word with the people.

**PEEBLES.** "We are hoping to extend our districts next month. The "Messenger" is well received."

**WESTON, BATH.** "The Lord encourages us in this little sphere of labour. We deliver the Gospel Messages with much prayer."

**GALSTON.** Mr W. Faulkner, lately from Africa writes, "I had the privilege of being present at the prayer meeting of the Tract Distributing Band here last night."

**KILMARNOCK.**—The workers are just beginning their work among the villages for the season, and look forward to a busy summer if the Lord will.

**SINGING THE GOSPEL.** The young women of the Band form a circle and sing Gospel Hymns, while the young men go round the houses, distributing tracts and inviting the people to the open air meeting.

**YOUNG WORKERS.** "There are a number of us here, too young to preach, but we give away the Gospel from house-to-house, and in crowds." [Go on young friends, but see that you don't get "too old" before you begin to preach Christ.]

**READING THE WORD.** A village worker writes—"I often go single-handed, and am a very poor public speaker. But when there is no one else to blow the Gospel Trumpet, I open my Bible at the village cross, and read a chapter, often the third of John. People gather around, and no doubt the Word of the Book is not read in vain."

**HOLIDAY WORK.**—We hope, if the Lord permit, to take up one of the Counties of Scotland during *July* and *August* for holiday work. Full particulars will follow.

## Reports of the Lord's Work and Workers.

GLASGOW.—The Half-yearly meetings here, on 3rd 4th and 5th April were large, the largest we ever saw. There was some helpful ministry and exhortation. The Monday evening meeting was chiefly occupied by our brethren, Swan and Faulkner, in giving some account of their travels and service in Central Africa. It was a stirring time, and many felt as they never did before, the need of God's Gospel in the dark places of the earth, and their responsibility and debtorship to "all the world," and "every creature." KILMARNOCK.—At the Missionary Conference held here on 9th April, the Oddfellows' Hall was crowded out, many being unable to get standing-room. The subject:—"Our Lord's last command," was opened by J. R. Caldwell, and followed up by C. A. Swan, who gave a searching word on the necessity of being called, furnished, and sent by God, to work in the Foreign Field. He then gave a deeply interesting account of the various countries through which he passed, and the condition and needs of the people. After Tea, W. L. Faulkner spoke, and shewed a number of Native tools, instruments, and curiosities brought from the Garenganze country. We trust the effects of this meeting may be seen in an increased and practical fellowship being shewn in the Lord's Work and heaven-sent workers in "regions beyond." We had our Bible Class Tea on Friday, 8th April, at which over 250 were present. Our Brethren Swan and Faulkner gave stirring addresses, and we expect to see fruit, in a deeper interest being manifested in the spread of God's Gospel at home and abroad. NEW DEER, ABERDEENSHIRE.—Francis Logg has been labouring in the Gospel here, and at Gowanwell. There has been large meetings on Lord's Days and the Lord has blessed. There has been a few bright cases of conversion. INVERNESS.—"We have had large open-air meetings here lately, and tokens of blessing with the Word spoken." EDINBURGH.—"Wm. Montgomerie has conducted a series of meetings in Jamaica Street Hall, here."

**England.** HEREFORD.—A special effort has been made in the Gospel here. A theatre has been taken for Lord's Days. Numbers have come together to hear the Gospel preached by Alexander Marshall and others. MILVERTON—LEAMINGTON.—Christians now gather in the Name of the Lord in the Board Room, Union Road, Milverton. Breaking of bread, Lord's Days, 11 a. m. ; Gospel preaching, 7 p. m. Communications to J. Hixon Irving, East Dean, Rugby Road, Leamington. BARRY—SOUTH WALES.—H. G. Lloyd of Newport Mon, gave a series of lectures on the Tabernacle last month, also in Adamsdown Hall, Cardiff. MANCHESTER—Warwick Street Hall. A number of young folks have recently been baptised and received into fellowship ; there has been blessing in the Gospel also.

SHORT NOTES.—Rice T. Hopkins arrived in England last month on a visit, and has been ministering the Word in several places. Wm. L. Faulkner has visited Liverpool, Prescot, and surrounding places. Easter

meetings at Whitehaven, Manchester and Liverpool on Good Friday, and at Workington and Birkenhead on Easter Monday were well attended, and said to be profitable.

**Canada.** LONDON, ONT.—A helpful conference was held here at Easter. HAMILTON.—“We have Messrs Lamb and Beveridge here with us, and are looking to the Lord for a time of blessing.” NAPANEE.—Richard Irving, J. J. Harris, Jun., of Belleville, and J. Sims have been labouring at Napanee. A number have been saved. BELLEVILLE.—Mr Sims has been conducting meetings. A conference was also held at Easter. MANITOBA.—R. Benner has been labouring in various parts here with blessing.

**United States.** Our aged brother, Donald Ross, thinks of leaving Chicago to labour in the Gospel in the West, where there is much need of plain preaching. T. D. W. Muir has been at Saginaw, and is now in Ontario; Alexander Matthews, in Nebraska; John Grimason, in North Dakota, working among the Prairie settlers; Donald Munro, in Oakland and San Francisco; James Kay, in Michigan.

FOREIGN NOTES.—Wm. Macdonald of Penang writes of an interesting visit recently made to “Leper Island,” where he had an opportunity of preaching the Gospel and distributing tracts in the Government Leper Hospital, in which there are 232 male Chinese lepers shut up for life. Miss Ririe, writing from Kwala Lampni, says:—“The Lord has led me here along with Mr. and Mrs. Eagger. This is a town of 45,000, mostly Chinese and Malays, without a single witness for Christ’s Gospel.” J. Cecil Hoyle and family have removed from Vigo to Santa Eugenia. Miss Lucas, who went to China from Canada, is in Wu-ch’en.

**Africa.** JOHANNESBURGH.—“Last Lord’s Day about Thirty of us remembered the Lord in the Breaking of Bread here. On the previous Saturday we had a Tea Meeting. After Tea addresses were given by our brethren William Blane, William Hamilton and others. We hope soon to begin gathering, in the Lord’s Name, at Germiston. This will be more suitable for those living in the district, as the distance to Johannesburg is considerable.” CAPE TOWN.—“We go on quietly here, seeking to walk in the ways of the Lord, and to hold forth the Word of Life.” Cyril and Mrs. Bird are finding plenty of work at Nana Kandundu. The people are accessible, and willingly receive medical aid. They are busy with the Luena language. Fred S. Arnot, with his wife and child, are expected shortly in England. Our brother’s health is very feeble, and it is hoped the change may be beneficial. Mr. Schlinder has had several attacks of fever. Miss Gilchrist has also been unwell, but is better. Writing from Nana Kandundu on November 14th, she says;—“It is eight weeks to-day since we arrived here. We are making progress with building. Nama, the little girl given me by Mr Arnot, has had smallpox, but has recovered. She keeps singing away at the hymns she has picked up. We have several camps of Biheans quite near. I had a nice time with them to-day.”

## A GATHERED PEOPLE.

"Gather My saints together with Me."—Psa. l. 4.

"Not forsaking the assembling of ourselves together."—Heb. x. 25.

THE people of God are not an isolated people. They have been called unto the fellowship of God's Son, Jesus Christ our Lord, and to jointly share the privileges and responsibilities of His Church, or assembly on earth. In order to make this possible, they have been commanded by the Lord to gather together. The manner and time of such gathering, as also its purpose and object, are fully made known to us in the Holy Scriptures, and the saint in whom there is a heart exercised unto pleasing of the Lord, will make it his business to know, and find it his delight to do, whatsoever the Lord has commanded to be done.

It was to God's ancient, redeemed, and separated people, whom He had called out from Egypt, and brought, as on eagles' wings unto Himself, to be under His immediate control, and for whom He chose a place in which His Name and His presence were to dwell, that the Word was spoken, "Gather my saints together unto Me," and every careful reader of Old Testament history knows, how frequently, and for what variety of purpose, the chosen people assembled together at Jehovah's call to that chosen place. How full of joy and blessing such assemblings were to the obedient Israelite the Scriptures abundantly tell (see Deut. xvi. 11-14: Psa. cxxii. 1-9) And these assemblings together were not confined to the early days of Moses and Joshua, or to the palmy days of David and Solomon, when strength and glory marked the course of the chosen people, but even in the days of their weakness, after they had been scattered and driven into captivity in Babylon for their sin, when only a feeble remnant was found, it is written concerning them, that they "gathered themselves together as one man to Jerusalem" (Ezra iii. 1). And from this we learn, that the commandment of the Lord concerning His people in their gathering together, is not to be considered as obsolete, although the greater part of His people give no heed to it, and by their own choice remain in associations and positions which render it impossible for them to yield obedience thereto. When we turn to New Testament time and practice, we find that

the assemblings together of the people of God is one of the leading characteristics of the present dispensation.

The memorable words of the Lord Jesus spoken to His disciples in view of the time now present, will readily occur to most of us, "Where two or three are gathered together in (or unto) My Name, *THERE AM I* in the midst of them." (Matt. xxiii. 20) Surely these words forbid isolation. They lend no help to those who contend for "individual testimony," as opposed to gathering together unto Christ. And then, we have the plain injunction of the Holy Spirit, "not forsaking the assembling of ourselves together *as the manner of some is*" (Heb. x. 25.) Surely He who saw the end from the beginning, knew full well, when He caused these words to be written, that some would "forsake"—in the sense of leaving it behind them, as the meaning of the word is—the assembling of themselves together with fellow-saints, for such purposes as the Lord has commanded His people thus to gather. How many in this busy day, "forsake" the assembling of saints, on the first day of the week to eat the Lord's Supper, because say they—"We have good opportunity to preach and teach at that particular hour," as if service *for* the Lord were of more account than banquetting with Him, or as if doing some fussy, self-chosen work, were equal to His plainly-revealed will, and the practice of the early saints. No doubt the believer who chooses to remain in isolation, or to rove as he thinks fit, having no fellowship with any scripturally gathered company of saints, but willing to associate with anything or everything that will give him scope to carry out his own will, may have fewer burdens to bear on his heart, but he will miss that blessing given to those who in obedience to the Lord's call gather together unto *Him*, to hear His voice, and to know Him in the midst, as He has promised. This is the highest of all privileges given to men on earth, and the day will declare, that obedient continuance in it, in a day of difficulty and broken bonds like ours, is of great esteem in the sight of the Lord. May it be ours then, dear fellow-saints, to hold fast the unalterable Word of our God, and to lay hold upon His strength to give it effect. The Divine precept can only be obeyed in strength Divinely given. And that strength will be given to all who walk with God, individually, and honour the Lord collectively.



## POLITICS; or, Should a Christian Vote?

THE question is frequently asked—"Should a Christian be a Politician? Ought he to vote in the election of Magistrates and Members of Parliament; or, if opportunity occur, ought he to take office as a civil ruler and legislator, in the town or the kingdom wherein his lot is cast?" There is diversity of opinion among those who profess the Christian name on these matters: some contending in favour of the Christian sharing in politics, others against. There are many on both sides, whose zeal and sincerity we respect, but in seeking a satisfactory answer to a question such as this, we need to go beyond the arguments and practices of men, and seek our counsel from the Lord alone. We would therefore turn to Him and to His Word, for help in the matter. A Politician is one who takes an active interest in the government of his city or country, and of the world at large. He claims and exercises the civil privileges conferred upon him as a citizen of the world, to create or to influence the conduct of rulers. He joins in praising those in authority when they govern according to his political creed, and condemns them when they do otherwise. A *Christian* is a man who has been born of the Spirit of God (John iii. 5), separated from the world by the Cross of Christ (Gal. vi. 20), and called to be a partaker of an heavenly calling (Heb. iii. 1). He is on earth a "stranger and a pilgrim" (1 Pet. ii. 11), he is not of the world, as Christ was not of the world (John xvii. 16), his citizenship is in heaven (Phil. iii. 20, R. v.) While he remains on earth he is to shine as a light in the world (Phil. ii. 12), and not to be unequally yoked with unbelievers (2 Cor. vi. 14).

Now the question asked is—"Ought a Christian (not a mere professor), a man answering to the above description, engage in political affairs? Has he been called by God to so do? Is he in so doing, acting according to his calling, and the example left him by Jesus Christ, and in obedience to the commandment of God?"

The earthly life of the Lord Jesus is a pattern for the Christian. He left us "an example that we should follow His steps" (1 Pet. ii. 21). All that He did, and all He omitted to do, was pleasing to His God; for He says—"I *always* do those *things* that please

Him" (John viii. 29). Was the Lord Jesus then a Politician? Did He take an active part in the government of His country? Did He exercise his civil rights as a citizen, or seek to influence the people against the government then in power? I do not find that He acted in either of these ways, or as a Politician at all. He lived in a time when government was anything but what it ought to have been. His nation was oppressed by the tyrannical rule of Rome. An Edomite was on the throne in David's city. The poor were crushed, and the righteous suffered wrongfully. Yet the Lord took no political action to have it otherwise. *Jesus was not a Politician.* Once He was asked to become a civil judge, and to arbitrate between two brethren, concerning a contested inheritance. But He refused, and in His answer, He turned the occasion to good account by warning His disciples against covetousness, and the unsaved against neglecting to consider the world beyond the grave. He spoke to them of eternity. If the Christian follows His example, he will do likewise. At another time He was told of an outrage committed by Pilate, who had mingled the blood of certain Galileans with their sacrifices (Luke xiii 1). Here was a case of sacrilege: a trampling on the religion of His countrymen by a Pagan tyrant—just such a case as would rouse a Politician to immediate action. Does Jesus denounce the outrage? Does He applaud His countrymen as martyrs? Does He stir up the people to demand redress? No. Concerning the political aspect of the case, He is entirely silent, but from it He points a solemn moral to the consciences of His hearers, "Except ye repent ye shall all likewise perish." (Luke xiii. 3.) Yet again, He is asked unjustly to pay a tax while in Capernaum (Matt. xvii. 24.) Does He resist, as a Politician would say, "for the sake of example?" No. He proves His freedom from the tribute, but immediately works a miracle to provide Himself with means to pay it. Jesus was not a Politician. If He had, He would surely have acted in a case like this. When others came to Him asking if they should pay tribute to Cæsar, He refused to enter into the question of Cæsar's political rights, and simply said, "Render unto Cæsar the things which are Cæsar's, and to God the things which are God's (Matt. xxii. 21). The example of Jesus was in all points perfect: yet He was no

Politician: He left His people nothing to copy concerning politics, save His entire abstinence from them. This being so, I conclude that a Christian—one who follows Christ's example—cannot be a Politician either. Jesus says, "I have given you an example" (John xiii. 15). "It is enough for the disciple that he be as his Master" (Matth. x. 25). In the Lord's commandments to His people, the duty of subjection to "the powers that be" (Rom. xiii. 1) is plainly enforced, and this duty remains the same, no matter what political party may be in power. The Christian is commanded to "obey" those in authority, whether Conservative, Liberal, Despotic, or Republican, and in obeying the ruler, he obeys God. The only exception to this rule would be, if the Government should command what God forbids, or prohibit what God commands. Then God's command must have the prior claim (see Acts iv. 19). In such a case, insubjection to rulers would not be selfwill, it would be obedience to God. But while the believer's place and duty as a *subject* is emphasised again and again (1 Pet. ii. 13-14), there is no commandment given as to the behaviour of a Christian ruler: nothing to guide the believer as a Politician. To those who believe in the sufficiency of Holy Scripture to guide them in fulfilling all their earthly relationships, the silence of Scripture on this will be significant. The absence of all legislation for the conduct of the Christian as a Politician, simply means that *God does not want him to occupy such a position*, hence He has given no light, no guidance, as to how he is to behave himself in it. If he will go into politics, he must therefore grope his way, without a ray of Divine light to guide him. We therefore conclude that the Christian is not to be a Politician; that he is not called to be a ruler himself, or to take any part in voting for others to fill such a place.

If the believer desires to seek his country's good; to see its peace and prosperity, let him remember that the Lord has told him to "pray for kings, and for all that are in authority." (1 Tim. ii. 2.) Here is his sphere of real influence. Not the polling booth, but the throne of grace. Not by agitating the people, but by interceding with God. Not in heated controversy, but in believing prayer. May the saints of God, holy and beloved, remember their holy calling, and keep themselves from the world.

## THE KING IN HIS BEAUTY.

FROM the golden fields of India,  
Laden with a costly freight,  
From the distant land of Sheba,  
Came a queen, in royal state.

Eagerly she gazeth onward  
Toward the city of the king,  
Earnestly she presses forward,  
Homage, with her gifts, to bring.

Solomon, in all his splendour,  
Shines at length before her eyes,  
And her heart with glad surrender  
Ceases Sheba's gems to prize.

Spices lose their sweetest fragrance,  
Precious stones of lustrous hue  
Pale before the light and radiance,  
Of the scene disclosed to view.

"Face to face mine eyes behold thee  
Seated on thy golden throne ;  
Ah ! the half hath not been told me  
Of thy worth, for thou alone

Far exceedest all in beauty,  
Glory, majesty, and state ;  
Would it were my bounden duty,  
At thy feet to stand and wait.

There to here thy words of wisdom,  
There to serve thee, if I might ;  
Happy slave in such a kingdom,  
Bondage changed to pure delight.

Never more thy fame shall slumber  
Live for ever, blessed king !  
Had I harps in countless number,  
To thy praise I'd tune each string."

\* \* \* \* \*

Lord, this story wakes the yearning  
To adore Thee face to face ;  
Sets mine inmost soul a-burning  
To behold Thy power and grace.

Knowledge of transcendent order,  
Aspirations pure and true,  
Here on earth, scarce touch the border  
Of Thy robe of heavenly blue.

Angels worship at Thy pleasure,  
Saints in light Thy praise repeat ;  
Homage, though sublime in measure,  
Only rises to Thy feet.

Ah ! throughout the wide creation,  
Fairest treasures, rich with fame,  
In the dust must yield oblation,  
To the glory of Thy Name."

---

## THE ATTRACTIVENESS OF THE PERSON OF CHRIST.

---

**W**HAT attractiveness there must have been in Him, for the eye and the heart that had been opened by the Spirit ! This is witnessed to us in the Apostles. Doctrinally they knew little about Him, and as to their worldly interests, they gained nothing by remaining with Him. And yet they clung to Him. It cannot be said that they availed themselves of His power to work miracles. Indeed they rather questioned it than used it. And we have reason to judge that, ordinarily, He would not have exercised that power for them. And yet, there they were with Him ; and for His sake had left their place and kindred on the earth. What influence His *Person* must have had with souls drawn of the Father ! And this influence, this attractiveness, were alike felt by men of very opposite temperaments. The slow-hearted, reasoning Thomas, and the ardent uncalculating Peter, were together kept near and around Him.

## RELIGIOUS DISCUSSION; or Chapter and Verse.

**M**ANY of the Lord's people are employed in factories, workshops, and offices, with the unconverted around them. It is not at all an uncommon thing, for discussions and arguments to arise on religious subjects in such places, especially at times when God is working and sinners being saved. We have seen, at such seasons, public workshops and factories, during meal-hours, transformed into something like "Debating Clubs," where Scriptural subjects were discussed and argued, in anything but a Christ-like spirit. It would be well for you, dear young saints, to keep clear of this kind of thing altogether. It is very bad for your spiritual life to get mixed up in contentions, with worldly men. As a rule, you can do them no good, but they can do you much harm. Besides, there is no need to argue or debate on the things of God. Everything is as clear as noon-day in the Book. If you should be asked to "give an opinion," simply refer them to "Thus saith the Lord." Quote to them the Word of God on the matter. Give them "Chapter and Verse." This is the most effectual way of silencing an opponent. It is the only way of convincing an honest enquirer. God's Word speaks for itself: it needs none of our arguments. I remember a large factory where a number of young believers worked. At the dinner hour, arguments often arose on various subjects, such as prophecy, politics, baptism, amusements, &c., and over and again, young believers lost their tempers, and got into a bad state of soul arguing and debating. There was one young lad there, who would never share their debates at all. When his opinion was asked, he simply opened his Bible and read what God said, without adding a word. When assertions were made, he quietly asked, "Will you give us Chapter and Verse for that?" Some didn't like it; yet they all respected Him. He was nick-named by some "Chapter and Verse," but his word had weight. He was a man of the Book: he knew it, loved it, obeyed it, and believed in its sufficiency. He accepted nothing that "Chapter and Verse" could not be given for, and he was right. Dear young saints, stick to your Bibles. There never was a time, in which the Book of God was more assailed, and less obeyed, than this. Therefore cleave to it the more.

## TIMES OF DEPRESSION.

---

**T**HERE are what commercial men call "times of depression" in the business world, when everything seems to go slowly, and the chariot wheels of commerce drag heavily. There seems to be "nothing doing," as men say. Such seasons are not confined to the world of commerce; they appear in the things of God as well. "Times of depression," when everything seems so flat and dull, with scarcely a breath of spiritual power to be felt. Whatever may be the cause of such seasons coming upon us, it is clearly not the will of God that we should settle down in the midst of them, as if they were the only thing He had ordained for us. They may be useful in leading us to search our ways, but they cannot be the best that God has to give us. It will be found, in general, that "times of depression" in the Lord's work, are closely connected with rampant worldliness, prayerless closets, neglected Bibles, and a low condition of soul among the Lord's servants at such times. Only as our own souls are living in the employment of God's love, will we be happy or active in His service. "In Thy presence there is fulness of joy." There is no "depression" there. The devil's aim is to get us to be occupied with outward things, with the hope of being able to fix the blame on some of these. But the safest plan in all such seasons is, to search *first* the condition of our own souls, and to ask, "Is there anything in me that has helped this depression on?"

---

## SPEAKING TO THE HEART.

"I had been often spoken to about my soul," said a man of God, "and often warned to flee from the coming wrath. I felt there was truth in what was said to me, but it was often said in a harsh unfeeling way. I was addressed as a culprit receiving his sentence. A dear, godly young man linked his arm in mine one night, as I came from a Gospel meeting, and walked with me to my lodgings. He spoke of "the wrath to come," but it was with such feeling and solemnity as I never heard before. Before I slept that night I was converted. Dear fellow-workers, seek to reach the heart with your words, and do not hurl the truth in a hard and unfeeling spirit, at those to whom you speak. Words coming from the heart, go to the heart again.

## The Tract Distributing Band.

**V**ERY cheering reports pour in from all quarters, of earnest seed sowing, and open-air testimony in the Gospel. Far off villages, hamlets, and solitary houses, are being reached with the Glad Tidings. Bands of young men should be found in every town, ready to take up such happy work. We will be glad to send on our Leaflet of "Hints and Helps to Tract Distributors," and "How to Form a Band," post free to any who wish it.

**BIRKENHEAD**—"We begin work among Cheshire villages this month, going out on Thursday evenings."

**WEST HARTLEPOOL**—"The 'Messengers' are well received. The people often ask for an extra copy to give to a friend."

**STRATHAVEN**—"We had a good time at the Fair, giving away tracts, which were on the whole well received."

**EDINBURGH**—"We go out on the Saturday afternoons, among the villages, distributing Gospel Leaflets and preaching the Word. May the seed thus sown bring forth much fruit."

**KILMARNOCK**—A number of young men go out on Saturday afternoons visiting the villages, distributing tracts from house-to-house, and when opportunity occurs, preaching the Gospel. The villages of Fenwick, Waterside, Craigie, and Symington have already been reached, and there are many others still lying around, where the Gospel is needed.

**TOTTERDOWN, BRISTOL**—"Our Tract Distributing work goes on with much cheer. We had a Tea Meeting last night in connection with this work. Thirty-five were present, and we spent a pleasant and profitable evening. We are looking to the Lord to bless His message distributed among the people."

**STOCKTON-ON-TEES**.—Much Gospel Literature is distributed by the Bible Cart here.

**LONDON**.—"In this great city, Tract Distribution is rather difficult. We do a little in house to house visitation, and at the close of our open-air meetings we give Leaflets and Tracts to those who stand listening."

**BANNERS**—"I carry my Gospel Banner on the Saturday afternoons through the crowded streets, and brethren accompany me, giving sharp printed messages."

**WORKHOUSES**—A Christian lady sends by post a packet of Gospel Magazines for distribution among the inmates of a Workhouse, where little or no Gospel is ever heard. One of the nurses distributes them. "She writes—"We are glad and thankful to have the Magazines you send. *All* the inmates read them. After they read them, they return them to me, and I keep them for the new patients." [What a grand work might be done for God and Eternity by similar efforts. If God's people were only half alert to their privileges and responsibilities. Ed.]

**INVALID'S WORK**.—An aged invalid sister writes. "Send me one Thousand and "Life's Messages" for distribution. When the weather is a little warmer, I hope to be able to go out in my Bath Chair, and will have an opportunity of distributing Tracts to passers by."



## Reports of the Lord's Work and Workers.

**Scotland.** GLASGOW—R. T. Hopkins, and others gave addresses in National Halls here on Saturday, 14th May. ORKNEY—George Mason of Aberdeen has been labouring in Harray and Evie. W. S. King in Stennes, South Ronaldshay, and Burray. MOTHERWELL—William Murray of Glasgow has conducted a series of Gospel Meetings here. A number of young lads from the Sunday School have been saved, several of whom have been baptized and received to the fellowship of saints. KILMARNOCK—Thursday Evening Bible Lectures have been closed for the season. They were well attended by believers from all parts throughout. ABERDEEN—Chas A. Swan paid a visit to Aberdeen on the 5th, and gave some account of work in Africa. Rice T. Hopkins on 7th. Large meetings and stirring addresses. EDINBURGH—A Missionary Conference was held here on 14th at which I. I. Aschkenasi, who labours among Foreign Jews in London, and Chas. A. Swan were present. R. T. Hopkins gave an address to Believers in Marshall Street Hall on Lord's Day Afternoon. SANDBANK—In this lovely spot, on the shores of the Holy Loch, there is a good opportunity for preaching Christ during the summer months among visitors. There is a little Assembly at Cremona House.

VILLAGE WORK—It has been suggested that the track of country lying between Glasgow and Kilmarnock, in Renfrew and North Ayrshire might be a good field for part of the summer work. It is easy of access from Glasgow, and could be worked by young men and others going forth in the evenings, and on Saturday afternoons. There are several towns of considerable size, and a lot of villages sorely needing the Gospel.

**England.** NEWPORT, SALOP—Believers meet in the Old Mechanics' Institute, every Lord's Day, Breaking of Bread 11 a.m.; Gospel preaching 6.30 p.m. TUNBRIDGE WELLS—The Easter Meetings here were large and very helpful. There was much power and blessing with the Word. BRIDGEWATER—J. K. M'Ewan has visited this place, preaching to good crowds in the open-air, and selling Gospel books from the Bible Carriage. SUNDERLAND—An interesting Conference of those engaged in work amongst the young, was held here during the Easter holidays. BLACKBURN—J. Hixon Irving has been lecturing on "The Tabernacle" here.

**United States.** BOSTON MASS—"There is considerable opposition manifested at present to the Gospel preaching on Boston Common. Pray for the Lord's wisdom to be given us." SAGINAW—"We have just had our Conference Meetings here for three days. They were good and helpful. Brethren John Smith, T. D. W. Muir, W. P. Douglas, and others ministered the Word." DETROIT, MICH.—T. D. W. Muir has been giving Lectures on "The Tabernacle," with a model. Well attended. SAN FRANCISCO, CAL.—Donald Munro continues here, and has had much help in Bible Readings for believers. He is expected in Canada soon. Charles Ross has removed to 223 Seneca Street, Elgin, Ill. John M'Carrie has laboured in New England States, and is now at Kansas City, Mo., where his home is. Alex. Lamb and A. Beveridge have returned to Phila-

delphia from Canada. Erskine and Burt have been at Fort Scott. T. D. W. Muir hopes to go to North Michigan with a tent, and asks prayer. Tent Work in the States begins generally in June, and lasts about three months. There is much need, and if God's people were only half alive to their privileges much could be done for God and Eternity.

CHICAGO—Donald Ross hopes to go to Portland Oregon with a Tent. He has transferred his Tract Depot in Chicago, to Mr R. Bultman, Avondale, Ill.

**Canada.** Conferences at Belleville, and London, Ont., were well attended, and saints refreshed and blessed. STRATHROY—Conferences held on 22nd, 23rd, and 24th May. WARMINSTER—An all-day meeting for Believers was held here. R. Telfer is preaching at Peterborough. John Smith in and around Stratford. Arch. M'Kellar has settled in Tilsonburgh, and hopes to labour in Norfolk Co., Ont. George Hicks has gone to Watford.

**Africa.** Arch. Munnoch writes cheerfully from Kwanjelula. He had been at the coast; had two hundred carriers and children. On the way back he had several attacks of fever, and lay at one place seven days. He says F. S. Arnot is not at all well, and will go to England in May. Meetings at Kwanjelula thinly attended owing to the wet season. GERMISTON, TRANSVAAL—A few of the Lord's people have begun to gather in His Name here, and He has opened a door for the preaching of His Gospel also. Later—"Good meetings here, people turned out well to hear the Gospel last Lord's Day. Brother Wm. Blane was with us." DIAMOND FIELDS—"A little encouragement among the young folks, and some willing listners. One young man anxious."

**Australia.** NEW SOUTH WALES—David Niven, who went from Stenhousemuir, Scotland, in failing health to this Colony, is feeling much stronger. He is in a place called Helensburgh, on the Illawarra Line. Soon after he went there he began to gather a few children in his lodgings and spoke to them of Jesus, but this could not be continued. Just at this point, the Lord sent him a Cheque for £45, with which sum he built a small hall to hold sixty. "Then," writes our brother, "I could gather children to my hearts' content." He has two classes, one for boys, another for girls. They had a fortnight's Gospel Meetings well attended. Three break bread gathered in the Name of the Lord every Lord's Day morning. SYDNEY—Richard Graham has been preaching here with much blessing for three months. A number have been saved and received to the fellowship of saints. VICTORIA, SHEPPERDTON—Mr Fairley (late of Grangemouth, Scotland) continues to find much encouragement in spreading the Gospel in the country around. He has lately been in Tasmania.

FOREIGN NOTES—W. J. Hopkins had a fall from a bullock cart, hurt his knee, and has suffered considerably. Later accounts say he is improving. W. L. Faulkner is still in Scotland, and gathers strength. John Nisbet is expected on a visit from Spain this month.

## THE POWER OF THE CROSS.

THE saints of earlier days were wont to sing, with great fervour and enjoyment—

“We’re a pilgrim band, in a stranger land,  
Who are marching from Calvary ;  
Where the wondrous Cross, with its gain and loss,  
Is the sum of our history.”

It was a song according to the heart of those who had known the separating power of the Cross of Christ, and who had been severed from things beneath the sun, by the power of that wondrous Cross. There is a tendency in our times to forget this great initial step of Christian life, namely, the separation of the heart and person of the believer, from the present world, by the Cross of Christ. The devil would have it so. His aim is, to connect the Name of Christ and Christianity with earthly things. To yoke that which is opposed to God, and that which professes to own Him together. And this co-partnery is to be called—“The Christian World.” But this can never be with God. The very name is an anomaly. The world is the empire of Satan : it is in rebellion against God : it has rejected Christ. A Christian is one who has received Christ, and whose interests are identical with His. His life is in Christ : His portion is in heaven with Christ. The world cast out the Master : it will cast out the servant also. This is what the early followers of the Lord experienced. They were persecuted, and cast out : they suffered bonds, and death itself for His Name’s sake.

But time has brought about a change. Alas, that it should have to be owned—in the saint, as well as in the world. The world has assumed the Name of Christ, and in order to meet it half-way, the saints of God have in many cases laid aside the stigma of the Cross, and gone down to embrace the world. But the world is the same at heart as it ever was. It has no room for Christ. It has not repented of that dark deed of Calvary. If He were here again doing the same work, and speaking the same words, it would give Him the same treatment as it did before. It has not changed. The Cross still stands unchanged, not only as the proof of God’s love, but as the expression of man’s hatred of Christ. That Cross is the believer’s glory. He welcomes its brand. He rejoices in

its separating power. The language of His soul is—"God forbid that I should glory, save in the Cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world." (Gal. vi. 14, margin.) Such is the power of the Cross, when allowed to operate on the heart and ways of the saints of God. It separates alike from the world's religion, its follies, and its sins. The saint, on whom the Cross is wielding its power, will not be found in the arena of the world's political strife, but standing as God's witness, separate and unspotted, he will be found testifying for Christ, and seeking for Him to rescue a people from the world's coming doom.

---

### THE BEST GIFT.

---

THE best gift of a soul-winner, be he evangelist, visitor, or Sunday School teacher, is a compassionate heart—a real love for souls. This is indispensable. He may be much used to win souls, even if he has little gift in the way of utterance, but he cannot have success as a soul-winner, if he lacks a warm heart."

To these words of a brother beloved, who, when he was here with us, was much used in leading sinners to the Saviour, we heartily say—Amen. We believe "the compassionate heart" to be "the best gift" of one who goes forth to win souls to Christ. He may have little ability as a preacher, in fact, may never be seen on the platform at all, and yet be a successful winner of souls. The words spoken by him go to the heart, because from the heart they proceed. They may lack the eloquence of the lips, but they have the eloquence of love. They quickly find their way to the conscience; they are felt to be words of power. Even if they are but few, they are the message of the Lord, to those to whom they come. Surely then the soul-winner should seek to be possessed of this great qualification for his work. Where is it to be found? Only by daily living in communion with the heart of Him who was "moved with compassion" for the needy multitude. It is not a plant of Nature's growth. We do not possess it as men. Only as we drink in the Master's spirit, and become conformed to the Great Soul-winner's likeness, do we gain and retain "the compassionate heart."

## THE LORD ROUND ABOUT HIS PEOPLE.

*Gleanings from an Address given at Bradford Conference.*

**W**HEN the servant of Elisha, the man of God, saw the host of Syria encompassing the city, he was in sore distress and cried out—"Alas, my master, what shall we do?" (2 Kings vi. 15.) But the man of God was calm and peaceful, and said to his servant—"Fear not; for they that be with us, are more than they that be with them." Then Elisha asked the Lord to open the young man's eyes, and he then saw the mountain full of horses and chariots of fire round about them. The prophet and his servant were equally safe, for the host of Jehovah was encamped around them both, but the difference lay in this, that Elisha had his eyes opened to see the defence of Jehovah around him, and he was calm and confident, whereas the young man only saw the enemy and he was troubled. There is a lesson here for us, dear fellow-saints. We have our enemies also. But how blessed the knowledge, that God is for us. That the eye of the Lord sees, and His ear hears all. *He sees: He knows.* When we are falsely accused, and evil spoken of, our flesh is ever ready to rise up, and contend with our enemies, but how much better it is to fall back on the assurance that the Lord sees, and knows it all, and that He is on our side to defend and protect us. How calm and peaceful the heart is, that has this knowledge! It was this that enabled the apostles to go on in their testimony, calmly and boldly, when priests and rulers were united against them. They simply appealed to God, in the memorable words—"And now Lord *behold* their threatenings and grant unto Thy servants, that, with all boldness, they may speak Thy Word" (Acts iv. 29).

They do not ask for vengeance on their enemies, they only ask that He may "behold." And dear children of God, when our eyes are open to see that He knows, that He has provided, then we learn to be calm and trustful, in the midst of opposition, no matter from whomsoever it may come, and we are able to praise God even before the deliverance comes, when we see that He is on our side. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." (Psa. xxxiv. 7.) The knowledge of this enables the saint to say—"Though an host should encamp against me, my heart shall not fear." (Psa. xxvii. 3.)

## LEANING ON GOD.

**I**T is deeply important for the young believer that he learn to live alone with God. The fellowship of saints is a holy privilege, but if God should call his child to witness for Him in some lonely or desolate corner, where he would be deprived of this, he ought to be able to do without it, and go on with God. A saint who walks with God will never feel alone, and he who draws direct from God's resources will never run short of supplies. His leaf will ever be green, and he will bear his fruit in its season. For

" A lonely heart that leans on God  
Is happy anywhere.

This is the kind of Christian that stands the tear and wear of life, and retains the dew of his youth. He seems to get on, no matter where he is, or what his surroundings. If there be barrenness and drought all around, he is fresh and fruitful. If persecution and scorn surround his steps, his bow abides in strength all the same. The secret is, he lives with God. Second causes do not occupy him ; he goes direct to God for everything. Surroundings do not affect him, he walks beneath God's eye, looking up. He is not dependent on passing showers, his roots are struck deep down in the river (Jer. xvii. 9). He is nourished from a hidden source by God Himself, and let men do what they will, he endures, seeing Him who is invisible. But is all this real, or is it only a theory, and a bit of sentiment? Yes, it is real, very real. The men have been here themselves, living in the world and amid the scenes in which we mingle, who experienced and proved this walk with God to be a blessed reality. Men of like passions with ourselves, very ordinary men, fighting with the same foes, and subject to the same weaknesses as we are. Yet they stood firm for God, amid the hottest fire, and the most powerful seductions. Yet so far as human aid or friendship are concerned, they stood alone ; yet not alone, for God was with them. Just look at that youth in the palace of Babylon's king. He is far away from the land and city of his fathers, and the temple of his God. A tempting offer is put before him, but it is coupled with a command to eat and drink forbidden things. Does he yield? Nay, verily, He stands firm and calm before the temptation with a purposed heart, a heart true to God. But Daniel had been in the school of God ere this. This was

evidence of a God known well enough to be trusted. He had been living with God in the quiet of his early days at Jerusalem, and now, alone in the world's headquarters, he stands the test. His three companions walk into the raging flame of the seven-times-heated furnace, rather than disobey their God, in bowing to an idol. But they must have known Him well ere they could have so confidently spoken of "*our God whom we serve.*" And the time would fail to speak of a lonely Joseph in Egypt, an Elias on Carmel, and a Mordecai in Shushan, who stood firm and true to God, His truth and His testimony, amid thousands of faltering ones, and in spite of threatened death by open foes, and deceitful enemies in disguise. They stood alone with God, and for Him in life's darkest hours. And is there no need for such Christians now? Yea, verily, more than ever are they needed, although few there are to be found. Young men and women are needed, as witnesses for Christ in lonely places, to stand and witness for Him in the midst of scorn, alone. But how many utterly break down whenever they leave the parental roof. They had not learned to live with God, and when the trial came, they failed. They seemed bold enough as long as they were surrounded by a wall of fellow-believers, and propped up and looked after by godly parents; but, immediately the prop was removed, and their surroundings changed, they got swamped in the world. They had no real acquaintance with the living God. They had been leaning on man, and not on God, and so they failed to trust in the hour of need. Dear young believer, learn to live with God, and to walk with Him. Then no matter where you are, you will not lose your company. You will always have the same Arm on which you lean.

The young believer who makes it his habit to walk *with* God, will never be badly off for a companion, and he who makes it his business to stand as a witness *for* God, and to live for Him, will never be out of employment. Come what may, the saint will go on, sustained and upheld by the power of God, holding fast the truth, and walking in the ways of the Lord. He will go forward in the Name of the Lord, and the language of his heart will ever be—

Alone with Thee, O Master, where the light of *earthly* glory dies;  
 Misunderstood by all, I dare to do what thine own heart will prize.

## SINCERE.

THE word "Sincere" is made up to the two Latin words "*Sine*"—without, and "*cera*"—wax. It means "without wax." The origin of the word is said to be as follows. In the days of ancient Rome the palaces of the rich were built of white Italian marble. Large sums were given for blocks in which no flaw could be found, for this purpose. The Emperor's palaces were built of the finest specimens that could be had. Their appearance was magnificent. One of these palaces, built of beautiful blocks of white marble, suddenly gave way on one side, and came to the ground with a fearful crash. No one could tell the cause, but on examination of the marble slabs, it was found that in several, there were large cracks, and in order to hide the defects, these had been filled up with white wax, which at a distance, looked like a vein in the stone. But the heat of the sun melted the wax, causing the cracked slabs to fall down, and thus the palace was ruined. In all purchases of white marble ever after, the buyers inserted the words "*sine cera*"—without wax, and the merchant had to affix his name to these conditions. So the word "*sincere*" came to be of current use, as meaning genuine, without flaw: able to bear close inspection: pure when viewed in the sunlight. It occurs in the New Testament in Phil. i. 10 where the Apostle prays for the saints at Philippi that they may be "sincere, and without offence until the day of Christ." There is a deal of what passes as sincerity that will not bear to be tested in the sunlight. But the genuine article will court the light, it has nothing to lose, it is "without wax." Sincerity of this description should be the aim of every true believer. We live in a day of fair appearances, but God looketh on the heart. Much, O how much, that seems to be the work of God, may be found in the day of Christ to be only a "fair show in the flesh," full of wax, corrupt in motive, and disapproved by the Righteous Judge. Whereas, that which was little esteemed among men, but was "without wax" in the sight of God, both as to motive and matter, will be acknowledged and rewarded by the Lord Jesus, in the day when He reviews the work of His servants. In view of that day when our work shall be tested in heaven's sunlight, let it be our study and aim now, dear fellow-saints, to be "sincere" in all that we are, and all that we do for the Name of the Lord Jesus.



## ITTAI: OR, FOLLOWING FULLY.

(2 Samuel xv. 19-23.)

WHEREFORE goest thou with me?' said the king disowned—  
Said the king, despised, rejected, disenthroned.  
'Go return unto thy place, to thy king of yore—  
Here a pilgrim and a stranger, nothing more.  
Not for thee the cities fair, hills of corn and wine ;  
All was portioned ere thou camest—nought is thine.  
Wandering forth where'er I may, banished from my own—  
Shame, rejection I can grant thee ; that alone.  
Turn and take thy brethren back, with thy people dwell ;  
I have loved thee—I, the Outcast : Fare thee well.'  
Then unto the crownless king, on the Kedron's shore,  
All the wilderness before him, Ittai swore—  
'As the Lord lives, and the king : ever lord to me,  
Where in death or life he dwelleth, I will be.'  
'Go pass over,' spake the king: then passed Ittai o'er ;  
Passed into the place of exile, from the shore.  
He, and all his little ones, granted by that word,  
Shame, rejection, homeless wandering, with their lord.

\* \* \* \* \*

'Go, pass over!'—words of grace, spoken, Lord, to me ;  
That in death or life, where Thou art, I might be.  
Dead, and crucified with Thee, passed beyond my doom ;  
Sin and law for ever silenced, in Thy tomb.  
Passed beyond the mighty curse: dead, from sin set free,  
Not for Thee earth's joy and glitter, not for me.  
Dead—the sinner past and gone, not the sin alone ;  
Living—where art Thou in glory, on the throne.  
Hidden there with Christ in God, that blest life I share ;  
Christ it is Who liveth in me—liveth *there*.  
'He who serves Me,' spake His lips, 'let him follow Me,  
And where I am, shall My servant, ever be.'  
Follow—where His steps lead on, through the golden street,  
Far into the depths of glory, track His feet.  
Till unto the throne of God—of the Lamb—I come,  
There to share the blessed welcome ; welcome home !  
There, with Him whom man despised : in the light above,  
Those whom God His Father honours. Such His love.

# MINISTRY:

## MAN'S COUNTERFEIT, AND GOD'S REALITY.

---

THE popular idea of a Christian Minister is, that he is a man whose office and calling is to preach to, and pray for, the congregation of people over whom he has been chosen to preside. That he, and he only, is capable of "administering the Sacraments," and that in virtue of his ordination, he is empowered in some extraordinary manner, to look after the souls of men, and in some not very clearly defined way, to make their salvation sure. That he is not to be regarded as an ordinary mortal, but distinctly marked off from the "Laity" by wearing a clerical dress, and having the title "Reverend" prefixed to his name. In return for all this, he is paid a salary—in many cases an enormously large one, incongruous to the work done for it—and being the servant of the people whose purses supply this money, they of course have a right to choose the man they desire to perform all these spiritual functions for them. This is oftentimes no easy job, as there is usually a superabundance of candidates for the vacant church,—more especially if the opening be a good one, with a tempting salary. In consequence of this system, it need not be wondered at, that in the average congregation of dissenters, the chief demand is, for the men who preach smooth things, and not for men who will speak the truth of God.

In the National church, the patron may present the living to whomsoever he thinks fit, and as facts too clearly demonstrate, his choice is not generally that of a man who will in clear and certain tones, tell the rich man's doom (Luke xvi).

Need it be wondered at, that an ever-increasing number of ungodly and unregenerate men are being drafted into "the ministry"—men who do not hesitate to remove every bulwark of the faith, and fritter away every doctrine of the Book of God, to make room for that which will please the people, and keep them comfortable in their sins, on the way to perdition.

But the marvel is, that many of God's true people are found supporting such a state of things. We do not wonder at the unconverted doing so, it is just what we might expect from them. But saints of God who have their eyes open; who know the difference between light and darkness, to be found "sitting under"

the teaching and preaching of a man whom they know to be unconverted to God, and whose life in many instances proves him to be so, is a marvel to men and angels. Apart from the spiritual condition of the "minister," the whole system of his creation, his ordination, his priestly position and clerical functions, his title, attire, and salary, in short, the whole matter of "the ministry" according to the popular meaning of that phrase, is opposed from stem to stern, and from bottom to top, to the Word of the eternal God. Do you say this is too hard, and too sweeping? Well tell me where do we read in that ever blessed Book—the only authority on things spiritual—of "The Reverend" Mr this, or that? Where? And where do we read of his salary, or his clerical garb? And which of the churches chose their own minister? The testimony that Scripture bears, presents a different picture. A "minister" according to the pattern there given, is a man whom the risen Christ has gifted, either as an evangelist, a pastor, or a teacher, (see Eph. iv. 11). If the former, his sphere is the world (Mark xvi. 15) and to the world he goes with the Gospel message, not waiting for man's appointment (Gal. i. 1, 16.) or to be hired by men (1. Thess. ii. 4 with Gal. i. 10). The Lord looks after his servant's needs, and supplies them through his stewards (Phil. iv. 15, 18) but from the world he takes nothing (3 John 7). If a pastor shepherding the flock, or a teacher instructing the saints in God's Word, he is not chosen by the people, nor is he the minister of any stated congregation. His gift is for "the edifying of the body of Christ" (Eph. iv. 16.) and wherever he meets one of the Lord's people, he is under obligation to seek to help him and lead him on in the truth. This leaves no place for "one man" ministry, no more does it for "any man" ministry. God's ministers need neither title nor attire to mark them: their labours point them out (2 Cor. xi. 23, 28: 1 Thess. v. 12). Wherever the Divine call, and the Divine qualifications are found, there is a "minister of God," and through him God will edify and guide His people. But where there is no Divine call, and no indication of Divine power in the ministry, that person has no claim whatever to the recognition of saints, as one of God's ministers. This is true alike of the ordained and titled Clergyman, and of the unordained and unqualified "evangelist" who "goes forth" unsent.

## The Tract Distributing Band.

THE beautiful weather, long evenings, and holidays begun, all give increased facilities for extending the work of Visitation and Distribution. We rejoice to hear that many are taking full advantage of all, and going in heartily for pioneer work. God bless them.

COOKSTOWN, IRELAND.—A number of workers go on heartily here sowing the seed.

PECKHAM, LONDON.—Regular visitation and distribution goes on here.

BLACKBURN.—A number of workers distribute here, vigorously and continuously.

WOODSIDE, ABERDEEN.—Messengers are distributed each month in this populous place.

BRADFORD.—District visitation has gone on here for many years. God has blessed.

JARROW-ON-TYNE.—We go out visiting the surrounding places, and giving Tracts to the people. We had good open air meetings last Saturday. Eleven of us went out five-and-a-half miles."

POLLOKSHAW, NEAR GLASGOW.—"A number go out visiting the houses here, with a monthly Gospel Message having announcement of meetings."

BEAULIEU, NORTH DAKOTA.—"We have the privilege of distributing the Gospel among the settlers on the Prairie here. They are widely scattered, but the Lord loves them."

WEST HARTLEPOOL.—"I believe God is already using the Gospel Messenger distributed among the people. People coming out better to Gospel Meetings."

FRUIT.—"A young woman was saved in Philadelphia, through reading the little booklet "*Willie Menzies*," given her there, by an evangelist." A "*Gospel Slip*," posted on a gate post, was used in leading a young man here to decision for Christ. He was anxious, and while he stood reading that Gospel Message the light shone into his heart." "A young man to whom I offered a Gospel Booklet, not long ago, pulled out two tracts from his pocket, and acknowledged that they had been used to awaken him about his salvation. I spoke with him a long while, then we went into a field where I prayed for him, and before we parted, he was rejoicing in the Lord."

ELECTION LITERATURE.—The forthcoming Election, gives good opportunity to those who make it their aim to scatter the Gospel, "in season, out of season." We have prepared a number of pointed Leaflets and Cards for distributing in crowds, and for handing among the unconverted at this season. The Leaflets are purely Gospel. The *titles* and prices will be found on page two of Cover. If workers of the "Band," in each Centre, could arrange to reach the people attending Election Meetings, Polling Booths, and the thousands standing about discussing Politics, with these short, sharp, messages, many would have things Eternal forced upon their notice, and God would own the service no doubt.

## Reports of the Lord's Work and Workers.

**Scotland.** LARKHALL.—Alexander Marshall pitched a Tent here on 3rd June, and has conducted nightly meetings since. BURNBANK, NEAR HAMILTON.—A Tent was erected and opened here on 5th June, for Gospel Meetings, conducted by Alexander Livingstone. BALLOCHMYLE, AYRSHIRE.—A Canvas Tent was erected here on May 26th, and meetings have been continued. MAYBOLE.—Alexander Marshall had over a week's meetings, in Society Row School here. A few professed Conversion. Wm. L. Faulknor has visited Ayr, Troon, Kilbirnie, Cumnock, and other places. He gathers strength. ABERDEEN.—R. T. Hopkins again visited Aberdeen, and gave addresses on 18th June.

**England.** BRADFORD.—The Whitsuntide Conference of Christians, was held here, on 5th, 6th, and 7th June, in Gospel Hall, Thornton Road. Large numbers of God's people, from many parts, were present, and were welcomed by Bradford Saints, in their usual hospitable and gracious way. The Ministry was searching, stirring, and cheering, and a spirit of love and unity prevailed throughout. MARKET HARBOUR.—There is a small assembly of Christians gathered in the Lord's Name here. John Fraser, late of Ayr, has gone to reside not far from this place, and hopes to give a helping hand in Gospel Work. CARDIFF.—Robert M'Murdo has been here, and at Barry, giving Lectures on the Book of Daniel. HOTWELLS, BRISTOL.—A series of Thursday Evening Addresses, to Christians, on "Up Grade Teachings," has been given in Cumberland Hall, here, during June. FEATHERSTONE, YORKSHIRE.—A small company of the Lord's people have begun to gather unto His Name here. A room has just been opened for the preaching of the gospel, and in addition to the Lord's Day Evenings, a week's Special Gospel Meetings has been conducted by our esteemed brother in Christ, Alfred J. Holiday, and others residing there. There is a hearing ear, and considerable interest. MANCHESTER.—Meetings for the ministry of God's Word to Believers, were held here on Friday and Saturday of Whit week, in Warwick Street Hall, and Pendleton.

**Ireland.** SHORT NOTES.—The North of Ireland Gospel Van, has begun work this season. It is worked chiefly by young men and others, in their spare evenings, and holiday time, and much pure Gospel Literature has been circulated among the people. It would be well if Christians, in other large centres, saw their privilege, to undertake such service for the Name of the Lord. "The Lord gave a solemn, searching time, at Stubby Hill Believers' Meeting."

**United States.** SHORT NOTES.—John Grimason is again on the Prairies of North Dakota, seeking to make known the joyful sound. VICTORIA, BRITISH COLUMBIA.—James Freel has returned here. There are now about fifty gathered in the Name of the Lord. They have begun Open Air Meetings, on Saturday evenings, and many, thus, hear the Word of Life. This province promises to rapidly develop into a great centre of activity and there is a grand opening for God-sent labourers who

will go on with God, holding forth the Word of Life. T. D. W. Muir has been preaching in Alpena, En Sable, Sterling, Standish, Saginaw, and Bay City, Michigan. James Kay, of Forest, and others have been holding forth in a place called Saganin, and several have been saved. Three Tents are to be operated in the State of Michigan, during the Summer. They will be pitched in Detroit, Bay City, and Grindstone City. The Lord is gathering out His own. A brother writes—"Last Lord's Day, I had the privilege of sitting at the Lord's Table with an Ojibway Indian, lately saved, baptized, and gathered to the Name of the Lord."

**Africa.** NANA KANDUNDU.—Miss Gilchrist writes—Small Pox is still very prevalent in the country, and many have died. My little girl, Nama, is recovering, but Mrs Bird thinks she had better stay in her hut, ten or twelve days longer. I began my little School to-day, and also visited the Ovimbundu Camps, and had an opportunity of speaking to them of Jesus. Cinyama who went to Garenganze, with Bro. Arnot, and also with Bros. Swan and Faulknor, is in one of them. He has often heard the Gospel, but I fear has not yet received it, but he invited me to his village, to speak to his children, if I return to Bihe. Mr Bird had several attacks of fever, I think he has been working too hard in the sun, building his house. Several women and a few boys have been down from the camp. We spoke to them and sang the hymn "Come to Jesus." They seemed very pleased, and said they would come again to-morrow. One of them had been at Garenganze and remembered the same things told them by Brother Swan there. May the Lord open their hearts to the Gospel, and save them. Later news from Nana Kandundu—Miss Gilchrist has been ill of fever several times; fears the climate will not suit her. Rumours from Garenganze that Misidi has been slain, but not confirmed. JOHANNESBURG.—Wm. Blain has left Johannesburg, and gone as general Manager of a Gold Mine, some distance off. There is encouragement at Johannesburg and Germiston, and interest manifest in the Gospel. DUNDEE COAL FIELDS.—A little interest, and a good deal of opposition still manifest here. The prayers of saints are requested for the delivering power of God to go forth.

FALLEN ASLEEP—John M. Campbell of Nairn, well known in the North of Scotland in former years as an evangelist, by whose ministry many careless sinners were aroused, and many of the Lord's people cleared out of worldly religion. He was one of a band of honoured Gospellers associated with Mr Donald Ross, whose labours in the North were owned to the conversion of very many, abiding fruit of their ministry being found everywhere to the present hour. Our departed brother broke down in health in 1875, and from that till now, has been unable for active Gospel labour. After being ten weeks confined to bed, under the hospitable roof of the Riddoch family, at Orton, Morayshire, he passed away to the presence of the Lord, on Friday, June 10th. That ringing voice that made sinners tremble, is silent, but some of the words spoken long ago are remembered still.

## BAPTISM.

---

**A**T the time of my conversion to God, I was privileged to form the acquaintance of four young men, all believers in the Lord Jesus. We were in the habit of spending one night together every week, for united prayer, and reading of the Word of God. These were happy seasons, and under God's blessing, many precious truths were thus unfolded to our souls. Reading the Scriptures together one evening, we came across the subject of baptism, and much to our astonishment, it became manifest that we were not at all of one mind about it. One thought the Scriptures clearly taught that believers and believers only, ought to be baptized, and that the proper form of baptism was by immersion. Another believed that infant sprinkling was the right thing, while the third was of opinion that the baptism of the Holy Spirit was the only essential baptism, and that it did not matter much which of the two forms of water baptism was adopted, if any, as it was only an outward sign. I had personally no mind on the matter. I had not thought much about it, but I suggested that rather than introduce a subject of discord into our midst, it would be better to let the matter of baptism drop altogether, and if we should come across it again in our searching of the Scriptures to pass it over, leaving each free to hold his own opinion. This for the time, seemed a satisfactory way out of the difficulty, yet somehow we were not able to steer clear of the subject of baptism from that time onward. It would come up again and again, when we were not looking for it, or in fact wanting to see it, and although we endeavoured to keep it out of court according to our arrangement, it became more and more apparent to all of us that this was a very unsatisfactory way of getting rid of the matter. We had learned in some measure to value the Word of God as our Guide, and to accept its teachings as the only authority in things pertaining to the kingdom of God. Yet here we were, of divided opinion on a subject concerning which God had clearly something to say, and yet we were unwilling, or afraid, to examine His Word, lest unpleasantness should arise amongst us. Of course we were aware that Christians generally, like ourselves, were much divided about baptism; that this had been so for hundreds of years, and that able and devoted Christians were to

be found on opposite sides in the controversy. Even this did not give us entire satisfaction. If God had spoken about baptism, surely it was possible for us to know what He had said, unless He had departed from His ordinary way, and left the subject of baptism in obscurity. At any rate, we felt it impossible to shelve the matter any longer. God had said something about baptism in His Word, that was certain, and we felt ourselves responsible to find out what He had said, and to allow His sayings to enlighten us. We resolved therefore, that we would each separately, and prayerfully search the Word of God for a week on the subject, carefully jotting down all the passages in which baptism is mentioned, and afterwards arranging them in the following manner. *First*, as to the *subjects* of baptism—then the *mode* of baptism—and after that, the *meaning* of baptism. At the same time we agreed, to obtain whatever help we could from Concordances, Lexicons, Commentaries, and Church History, to enable us to ascertain the proper meaning of words, and the practices of the Church, in early times.

We had a busy week, and on the occasion of our next united meeting, we had each a considerable compilation of Scripture testimony on the subject, which in the fear of God we proceeded to compare and examine. I will endeavour to give here a brief *resume* of what these papers contained; of that evening's conversation, and its results, because I think we may thus be able to examine the *subject* of baptism in a simple and straight-forward manner, and at the same time, to raise and dispose of the common difficulties that present themselves in connection with it.

We began by reading

#### THE LORD'S COMMAND FOR BAPTISM

as found in the commission given by Him to His disciples before His ascension into Heaven. "Go ye therefore and teach (or, make disciples of, margin) 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" (Matth. xxviii. 19-20.) Then in Mark xvi. 15 we read "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, and He that believeth not shall be damned."



The formèr of these Scriptures is the Lord's own command to the preacher, the latter to the convert. They are both co-extensive with the command to preach the Gospel and make disciples, and clearly while the one continues, so should the other. There is no hint given, that baptism might be given up, while the making of disciples continues or that the *order* should be reversed, or the *subjects* changed. What the Lord said to His servants then, is His command for His servants still, and it is their responsibility wherever a sinner is brought to Christ to receive Him as his Saviour and own Him as his Lord, first to baptize him, and then to teach him "all things" commanded by the Lord. In Mark the word is to the *receiver* of the Gospel, the one believing in the Lord Jesus. After believing he is to be baptized, and if the preacher fail to set before him the truth, yet his responsibility to obey it remains. This will be sufficient authority for water baptism, to all those who accept the Word of God as their Guide Book, and it will at the same time, answer the objections of those who speak of baptism as a thing of no account, "a carnal ordinance," and a "non-essential of Christianity." Strange, it must appear to such, if they ever think, that the Son of God should have coupled with the preaching of the Gospel of salvation, the grandest message earth will ever hear, a thing of no account, and that those men who were sent forth on the glorious mission of making disciples, should be called upon to impose upon them a "carnal ordinance," and a "non-essential of Christianity" at the earliest stage of their Christian life. Yet this is exactly what the reasonings of those who reject baptism amount to, no matter how they clothe them. We gather then, that the Lord's command for baptism is unassailable, and that it abides unrepealed to the present hour. We next examined our papers to find—

#### A COMMAND FOR INFANT BAPTISM.

But not one was there. In all our searching of the Word, we had not come across *a single text* commanding the baptism of infants. This was significant. Surely if the Lord had intended that infants should be baptised, He would have said so. If he has said nothing whatever about it, we are not at liberty to add to His Words, or to institute an ordinance in His Name, that He has not appointed.

(To be continued in our next.)

## THE YOUNG CONVERT'S CHART.

---

THE course of the Christian, from the day of his conversion, until the day of his entrance into heaven, has been likened to a voyage. And so it truly is: a voyage across life's sea to the fair eternal shore, *where* the anchor shall be dropped, the voyage ended, and the mariner at home. The day of a sinner's conversion is the day when he is "launched" on this voyage. He starts that day on his course, fully equipped and furnished. The Lord himself furnishes him with chart and compass, and the Holy Spirit who dwells within, is the power by which he is "propelled" against wind and tide of opposition, waged by sin and Satan. But we have often heard of gallant vessels, launched amid ringing cheers, and well supplied with every requisite for a safe and prosperous voyage, being wrecked, because the chart had been neglected. A chart is a map of the sea. It tells where sunken reefs and rocks are lying; it points out the shoals, the quicksands, and the whirlpools, which are so dangerous to ships, and by which so many have been wrecked. To the voyagers across life's dangerous ocean, there has been given a chart also, and in this chart the hidden dangers have all been plainly marked. One who himself has crossed the deep, and has taken soundings of it, has caused this chart to be made and given as a gift to every mariner, small and great, who sails in His Name across life's sea. Do you know, dear young believer, what this chart is? Listen to what the Giver of it says—"I have given them *Thy Word*." (John xvii. 14.) Yes, there it is—*The Word of God*. Do you use your chart then, every day and every hour? Do you consult it at every stage of your voyage? Many do not. They think it was a very necessary thing to consult the Bible as to the way of salvation, and the start for heaven, but now that they have got fairly afloat, they suppose that they can do with less of it. They go to the Word perhaps in dark and cloudy days, when they do not see their way, but in ordinary times when everything is bright, the sea calm, the wind favourable, and everything pleasant, they go on for days without looking at "The Book" at all. Alas! how many fair vessels have been wrecked by thus neglecting their charts, and how many young believers have so far as their testimony as Christians here is concerned, have suffered shipwreck, by neglecting to

consult the Holy Scripture as to their course through a dark deceitful world. The subtleties of Satan, and the "hidden rocks" (Jude 12. R. v.) of the world, are far too deep for human eyes to see, but not to Him before whose eyes all things are naked and open. And it is just because we cannot see them that He has told us of them, and warned us away from them in the pages of His Holy Word. Our safety lies in the path of implicit obedience to all that He has commanded. It is not ours to reason, but to obey. We may rest assured that if *He* forbids us to do this, or that, or to go here or there, there must be some wise reason for it, and without enquiring the why, or wherefore, a simple obedient saint will immediately "do" whatsoever the Lord has commanded. He will rejoice to say "I esteem all Thy precepts concerning all things to be right; and I *hate* every false way" (Psa. cxix. 128.) This is the safe and happy path. Therefore, dear young saints, cleave hard to your Divine Chart. Make it your daily counsellor, your constant guide. And when the tempter would lead you from the "course" marked out by the Lord, let your answer be, like that of the Great Exemplar—"It is written."

---

## JOINING THE CHURCH.

---

IT is not only the will of God that His people should be separate from evil, but that they should be sharers of that which is good. "Abhor that which is evil: *cleave* to that which is good" (Rom. xii. 9,) is the Divine order of things. And the Lord's ways with His people are all according to this principle. He separates them from the world (Gal. 1. 4): He brings them unto Himself (1 Pet. iii. 18): He delivers them from the authority of Satan (Acts xxvi. 18): and translates them unto the Kingdom of His dear Son (Col. 1. 13): The tie that bound them to sin (Rom. vi. 17): and the law (Rom. vii. 4), is broken: they are joined into the Lord, one spirit with Him (1 Cor. vi. 17,) and made one with all who are His (1 Cor. xii. 12). These are the operations of the Spirit of God; they are wrought for every saint, and human failure cannot reach unto, or undo them. But the answer to these great acts of the Lord should be seen in the

lives of saints. This is what the Lord has commanded. There is to be a manifest and practical separation from the unconverted, a coming out from that which is unclean (2 Cor. vi. 17), a turning from those whose religion is an empty form (2 Tim. iii. 5.) They are not to forsake the assembling of themselves—(Heb. x. 25.) They are to be His church, His ecclesia, His assembly on earth. Isolation is not the path of the saint. He is to “follow righteousness, faith, charity, peace, *with* them that call on the Lord out of a pure heart” (2 Tim. ii. 22.) The Christian is to seek the fellowship of his brethren. Like the Apostle Paul, the pattern man of this dispensation (See 1 Tim. i. 16), whose ways in the Lord we are to imitate (Phil. iii. 17; iv. 9), the young believer is to “join himself” to disciples (Acts ix. 26), found gathered together according as the Lord hath commanded. He is to seek fellowship with a church constituted according to the Word of the Lord. The seeking of such fellowship is *his* responsibility; the receiving of him to that fellowship is theirs (Rom. xiv. 1; xv. 7; xvi. 2.) But let the young believer see to it, that those to whom he goes seeking such fellowship, are a people in whose midst the Lord Jesus is (Matt. xviii. 20.) It is not simply that they are Christians. They might be all born again, and yet gathered as a sect. The ground of their fellowship might be a *doctrine* such as *Baptism*; in which case they would not be an Assembly of God, but a sect of Baptists. A number of true believers might come together, simply as *brethren*, each one free to do as he pleased, believe as he liked, go where he chose; with no discipline, no order, no rule, such as the Lord *has* commanded to be in His church. It would be a serious thing for a young believer to join himself to such a company, inasmuch as it is not according to the divine pattern, and has no claim whatever to be regarded as an Assembly of God. The individual lives of those who compose it may be excellent: their diligence in service may be very estimable, but so long as they disregard the commandments of the Lord, as to the constitution, fellowship, ministry, order, and rule of God’s church, they cannot claim to be walking in the truth, and therefore ought not to be associated or companied with, as a church, by one who desires to “observe all things” whatsoever the Lord hath commanded (Matt. xxviii. 20.)

## THE GLORY OF THAT LIGHT.

“I saw in the way a light from heaven, above the brightness of the sun,  
shining round about me.” (Acts xxvi. 13.)

“I could not see for the glory of that light.” (Acts xxii. 11.)

I was journeying in the noon-tide,  
When His light shone o'er my road ;  
And I saw Him in that glory—  
Saw Him, Jesus, Son of God.

All around in noon-day splendour,  
Earthly scenes lay fair and bright ;  
But my eyes no longer see them,  
For the glory of that light.

Others in the summer sunshine,  
Wearily may journey on ;  
I have seen a light from heaven,  
Past the brightness of the sun.  
Light that knows no cloud, no waning—  
Light wherein I see His face ;  
All His love's uncounted treasures—  
All the riches of His grace.

All the wonders of His glory,  
Deeper wonders of His love ;  
How for me He won, He keepeth,  
That high place in Heaven above.  
Not a glimpse, the veil uplifted—  
But within the veil to dwell,  
Gazing on His face for ever,  
Hearing words unspeakable.

Marvel not that Christ in glory,  
All my inmost heart hath won ;  
Not a star to cheer my darkness.  
But a light beyond the sun.  
All below lies dark and shadowed,  
Nothing there to claim my heart ;  
Save the lonely track of sorrow,  
Where of old He walked apart.

I have seen the face of Jesus,  
Tell me not of aught beside ;  
I have heard the voice of Jesus,  
All my soul is satisfied.  
In the radiance of the glory,  
First I saw His blessed face—  
And for ever shall that glory,  
Be my home, my dwelling-place.

Sinners ! it was not to angels  
All this wondrous love was given,  
But to one who scorned, despised Him—  
Scorned and hated Christ in Heaven.  
From the lowest depths of evil,  
To the throne in heaven above ;  
Thus in me He told the measure  
Of His free, unbounded love.

---

### WAITING HOURS.

**A** BELOVED saint, now gone to her rest, once told of a waiting time, which lasted over a period of months, during which she prayed for light to guide her in a path of service upon which her heart was set. She was one that seemed especially fitted for that path, and many advised her to go forth upon it. Still she halted : she felt the Lord had something to teach her, and that his full time had not yet come. The waiting days were full of blessing to her spirit, though very irksome to her restless flesh. Lessons of patience and trials of faith, are very hard for nature to bear, and so she found it. At length the Lord's call came, clear and full. She stepped forth in the path that the Lord had called her to tread, fearlessly and firmly, assured that He who had called her to wait upon Him, would now be with her, and she was not disappointed. The Lord blessed her service to many a weary soul, and she often said, amid its many ups and downs, how valuable were the lessons that she learned during these waiting days. We little think how much we miss by hurrying forth into service without the Master's call, and without having been alone with Him.

## THE PATH TO THE GLORY.

"We look not at the things which are seen, but at the things which are not seen" (2 Cor. iv. 18)

HERE was an eye fixedly resting on the distant joys. Counting and marking well the bulwarks of that city of God which shone before it; surveying the heavenly country which the promise had spread in the prospect. And I would ask, does he not, after this, seem to track the path up to this distant glory. (Chap. v. 1-8.) He knows that there is this eternal building of God in the heavens for him—this body of glory, wherein mortality is to be swallowed up of life. But he intimates also that there is, or may be also, an unclothed condition—a condition of the life or spirit, ere this body of glory is taken up. His desire is after the house itself—after the body of glory. Though the present body, or earthly tabernacle, be a place of groans and burdens to Him, yet he does not ask to lay it aside, or to be unclothed, for that would be simply *his own* advantage or rest. He is rather willing to labour still, till mortality be ready to be swallowed up of life. But though ready to continue in the present body, with its groans and burdens, yet, if *desire* and *will* were consulted, he is willing rather to be out of the body, willing to be unclothed, that in spirit he may be present with his Lord. Such seems to me to be his mind here. And still it is a precious, lovely mind—as was his mind in the previous verses. (Chap. iv. 17, 18.) But, as I was anticipating, he does not seem, in them, to track the way to the distant city of glory—that it may possibly be through the place of the unclothed spirits. It is not *necessarily* the way, for some will be *alive* when the Lord descends from Heaven, and from their bodies on earth, they will ascend in their bodies of glory to meet Him. But the path may lie through this region of the unclothed spirits, which is called Paradise. And so he is "always confident," knowing that if he be "unclothed" or removed from the body, he should only be present with the Lord, in that spirit which he has received from God, as his earnest of the body of glory—the eternal house which he is in addition to get by-and-by. We are happy here through the Lord's constant tendence, but we must live by the day. Watching and prayer are the divinely-appointed securities against temptation; and, if they be not exercised by the soul, God will be true to His own perfect principles, and let the temptation get advantage.

J. G. B.

## The Tract Distributing Band.

**I**N addition to special efforts among distant villages, hamlets, and country places, there has been some real aggressive work done in connection with the General Election. Our Four special "Election Leaflets" have been scattered abroad in Tens of Thousands throughout Great Britain and Ireland. Workers tell of blessing to themselves, and many interesting cases among those who received them. During August we hope to hear of further efforts in "regions beyond" sowing the seed.

**EDINBURGH.**—Workers here go out to surrounding villages, distributing Tracts and preaching the Word. They say "We have visited Eleven villages, and desire to be remembered in prayer."

**KILMARNOCK.**—Saturday afternoon efforts among the villages continue and quite a number of Gospel Tracts and Magazines have been distributed.

**LLANELLY, SOUTH WALES.**—"We circulate the Gospel among the people, and tell the story in English and Welsh."

**CAVERSHAM, NEW ZEALAND.**—"We formed a "Band" here over Twelve months ago. There are fourteen of us, with seven districts. We sow the good seed, expecting to find fruit in that day."

**MOTHERWELL.**—The workers of the Band here continue their efforts, and find the people ready to receive the Gospel to read.

**LIVERPOOL.**—"We continue to spread the Gospel in this great city of wickedness." "Have had good times carrying Gospel Banner on streets Crowds read the message and pass on."

**BRISTOL.**—"We continue sowing the seed here, where there is so much need of the plain Gospel. Ritualism and Romanism abound on every hand,"

**DUNDEE.**—"We have good opportunity here for Tract Distribution, especially on the Lord's Day, when crowds go out walking."

**VISITATION IN TENT WORK.**—"We have found visitation a wonderful help in bringing the people to our Tent Service here. Once a week, we go through all the houses in town with a fresh Gospel Message, having a picture of Tent and notice of meetings printed on it."

**AMONG THE VILLAGES.**—"Ten of us go out every Wednesday to villages Ten and Twelve miles off and visit the dear people with the Gospel."

**COAST EFFORTS.**—"I find my work is to lay Booklets on the seats along the shore. I find them always gone when I return. "After our open air meetings on the Sea-Beach, we get in among the crowd and distribute Gospel Booklets." Gummed 'Vital Questions' are first-rate for putting up on the rocks, and are read by Thousands."

**POSTAL WORK.**—"I sent a copy of the booklet "Prince Albert Victor" to all my customers and friends by post, and I have reason to believe that God blessed it."



## Reports of the Lord's Work and Workers.

**Scotland.** Tent work goes on, in various places. The wet weather has no doubt hindered so far as numbers are concerned. But the main thing wanted is the Gospel in the power of the Holy Spirit, then few or many, sinners will be saved: all else will end in smoke. GLASGOW—Tent pitched in S.E. district has been well attended on Lord's Days and blessing is reported. BEITH, AYRSHIRE—W. Hamilton and W. Lindsay encountered considerable opposition, the tent has been removed to Largs. BALLOCHMYLE, AYRSHIRE.—Meetings have been fairly well attended and a number have professed conversion. LARKHALL—Alexander Marshall had meetings here during June and early part of July and a number professed to receive the Gospel. Meetings were very well attended. TAYPORT, FIFE.—Tent was up here during part of June, meetings conducted by R. M'Murdo. BURNBANK, NEAR HAMILTON.—Meetings have been conducted by Alexander Livingstone during June, and Robert M'Murdo is now working the Tent. Fred Stanley Arnot, his wife and child have arrived safely and are now in the Island of Arran for rest and change. TROON.—Open air meetings on the shore are well attended on Sunday Evenings. SANDBANK, HOLY LOCH.—“We have begun our Sunday Evening open air testimony on the shore, and shall be glad to welcome God-sent helpers, to continue this during the season.” KILMARNOCK—Alexander Marshall expects to pitch his Tent here for Gospel work, during August. ABERLOUR—Believers' meetings were held in the Hall, Craigellachie, on Tuesday and Wednesday, July 19th and 20th. FERNIGEAR, NEAR HAMILTON—The Tent formerly at Burnbank has been removed here.

**Ireland.** SHORT NOTES.—Tent work is in full swing in many parts of the North of Ireland. The Gospel Van also itinerates, sowing the seed, W. L. Faulknor has been visiting Assemblies in the North of Ireland, seeking to stir up interest in Africa. His health improves. There were good meetings at Ahorey, Co. Antrim, and at Currie's Corner, Co. Down, on July 12th and 13th. It is a matter of much thankfulness to God, that amid the many temptations to join in political and national controversy at this time, many of the Lord's people who seek to own His Name, have been kept through grace in their place as witnesses for Christ. James Meharg has been preaching in a Tent at Lisburn. Believers' Meetings at Mullafernahane, King's Mills, Newtonards, on July 12th, were well attended, and ministry was searching, cleansing, and encouraging. Simple, practical truths to the conscience and the heart. David Rea and Francis Logg are preaching in Lurgan. Thomas Lough and Andrew Ruddock in Mourne district. Clark and Gilmore near Comber, in a district swamped in Unitarianism. Johnstone and Bond are in Tyrone, near Castlederg. Watt and Matthews at Ballindara, Co. Fermanagh.

**England and Wales.** FEATHERSTONE, YORKSHIRE.—Arthur E. Hodgkinson has been preaching in a Tent pitched here. Attendances are good and considerable interest. NEWPORT MON.—“We have had a short visit from our brother Chas. A. Swan, which we enjoyed very much.

He gave an account of work in Africa, and preached the Gospel to the unsaved." **CARDIFF.**—John Steen has been visiting the various assemblies in and around Cardiff, preaching the Gospel and giving addresses to believers. **CARMARTHEN.**—D. E. Jones is conducting Tent meetings here. **NORTH CAMP ALDERSHOT.**—"The Lord has been blessing here. On a recent Lord's Day six were baptised, and we believe as the result of this testimony others will soon follow." **BARROW-IN-FURNESS.**—"There has been a good deal of blessing in the Gospel here of late. Several of the Lord's Servants have visited us, and souls have been saved and gathered to Christ." **DURRY PORT, SOUTH WALES.**—Gospel Meetings in English and Welsh have been conducted by David E. Jones and others. **BIRMINGHAM.** The Lord has richly blessed His Word in the Gospel Tent pitched at Selly Oak, and sinners have been converted. Young believers are seeking to follow the Lord, and to know His ways.

**Faroe Isles.** Messers Sloan and Mitchell have been visiting among the Northern Isles and found many open doors for the Gospel Message." A. Mitchell writes—"We were on the Island of Sudero one of the largest of the group, for Twenty-one nights, and had Seventeen Meetings in Five villages. Nearly every meeting was crowded: in some cases we had half the population. We left tracts in every house, and had many invitations to return. We hope to visit the southern part of the Island later on, if the Lord will."

**Africa.** Miss Gilchrist has returned to Kwanjelula, and since her arrival there, her health has improved.

**CAPE TOWN.**—"The Lord has given blessing here of late. Saints have been revived, and meetings increased in attendance. Romanists are strong here. They draw crowds by their music, and make special efforts to get hold of the young. The two brothers Fish are here and well."

**DUNDEE COAL FIELDS.**—"In spite of opposition, the Lord goes on to bless, and those who lately professed conversion go on happily. A few of the Lord's people who own His Name alone, have come to Newcastle, and we hope there may soon be a small assembly there."

**United States.** Donald Ross writes cheerfully from Portland, Oregon, where he is preaching every night in a Canvas Tent. John Carnie and C. W. Ross are preaching in Kansas. John Grimason is still working on the prairies of North Dakota. Conference at Elgin, Ill. was a time of blessing to many. **NEW BEDFORD.**—"Christians gathered in the Name of the Lord here, are having a new Hall built, which we hope will be ready for our Conference on September 5th. May it be the birth-place of many souls."

**Canada.** J. Halyburton and Blair have been labouring in a Tent at Lisle, Ont. Three days Conference at Galt, Ont., July 1-3, were good, and profitable, also at West Selkirk and Brandon, Manitoba. Our brother John Rae, of Brandon (formerly of New Deer, Scotland) has been ill, but is gaining. Archd. M'Kellar has pitched a Tent at Bancroft, North Hastings, Co., and has been encouraged in the work there.

# BAPTISM.

## PART II.—WHO ARE TO BE BAPTIZED? BELIEVERS OR INFANTS.

**W**E next proceeded to examine the Scriptures as to the subjects of Baptism, and on this we found an array of evidence that quite astonished us. In the Lord's commission as recorded in Matt. xviii. 19, the order is, first to "make disciples," next to baptise them, and in Mark xvi. 16, it is, "He that believeth and is baptized." From this we gather that the subjects of baptism are to be believers; and only believers. The *examples* recorded in the Acts of the Apostles confirm this. In Acts ii. 41, —the first recorded case of baptism after the Lord's commission was given—we read, that "They that gladly received His Word were baptized." The receiving of the Word preceded baptism. In Chap. viii. 5. the Gospel was carried to the city of Samaria by Philip, and "*When* they believed Philip preaching the things concerning the kingdom of God and the Name of Jesus Christ, they were baptized both men and women (Acts viii. 12.) They *believed*, they were *baptized*. The Ethiopian eunuch's conversion is next recorded, immediately followed by his baptism in water (Acts viii. 36-39). The next example is that of Saul of Tarsus, who first met the Lord in the way to Damascus, and was afterwards addressed by Ananias as "Brother Saul" and by him baptized as a believer. The Gospel was then preached by Peter to the Gentiles (Acts x. 34-43.) Cornelius and those with him heard the Word, received the Holy Ghost and were baptized in the Name of the Lord (Verses 44. 48.) It is interesting here to note, that the possession of the Holy Ghost did not set aside their baptism in water, but was the reason given by Peter for proceeding with it. Surely this is sufficient answer to those who boast that the baptism of the Spirit is the only baptism, and that baptism in water is unnecessary. In chap. xvi. 13-15. we have the baptism of Lydia, "whose heart the Lord opened," and her house, and in the same chapter the baptism of the Jailer of Philippi and his house. When the Gospel was preached by Paul at Corinth, "many of the Corinthians hearing, believed, and were baptized (Acts xviii. 8.) They heard, they believed, they were baptized. At Ephesus twelve men, disciples of John, who had been baptized *before* they heard the Gospel, were baptized

in the Name of the Lord Jesus (Acts xix 51.) an answer surely to those who maintain, that baptism in infancy, before conversion, is equivalent to the baptism of believers after it. From these examples recorded in the Word of God for our instruction, we gather, that the proper and only subjects of baptism are believers, and we look in vain in the Word of God, to find a single instance of the baptism of an infant.

#### THE BAPTISM OF HOUSEHOLDS.

It is sometimes urged by those who contend for infant baptism—in fact it is their principal argument—that we are told in Scripture, that whole households were baptised, and that there may have been infants in these households. To say the least, this is a very slender foundation to build upon. When men are driven to seek their authority for infant baptism in a “supposition,” it shows how hard up they are for “proof.” Yet it seems to satisfy the consciences of many, and they take it for granted, that household baptism conclusively proves that infants were baptised. Let us see. There are *three* households said to have been baptised, and God has told us somewhat definitely of what they were composed. He has not left us to guess. There was the house of the Jailer of Philippi. We are told that Paul and Silas spake unto him the Word of the Lord, and to *all* that were in his house,” (Acts xvi. 32.) and that “he rejoiced, believing in God with all his house” (v. 34.) They all *heard*, they all *believed*, they were all *baptised*. So that if there was an infant, it was a *hearing* and *believing* one, and a proper subject for baptism. 2. There was “the house of Stephanas” (1 Cor. xvi. 16.) baptised by Paul, and in 1 Cor. xvi. 15. it is said they “addicted themselves to the ministry of the saints.” Babies do not usually minister, they need to be ministered unto. 3. There is the house of Lydia (Acts xvi. 15) and this has always been the stronghold of the advocates of infant baptism. Lydia’s baby is their principal witness. But there are quite a number of things we have to suppose. First that she was married—if she was, where was her husband, and why was she carrying on business on her own account as a seller of purple? We have to suppose that she had a family, and next, that one was an infant, and that she had brought it with her from Thyatira to Philippi, a distance of three hundred miles! All this is pure Speculation: the Book says nothing about it. What it does

say is, that there were "brethren" in the house of Lydia, who were comforted by Paul and Silas, before they departed (Acts xvi. 40.) Thus God overturns the whole by telling us, that the house of Lydia were "brethren," a name given only to Believers.

#### THE TESTIMONY OF HONEST MEN

Who are regarded as able expositors, ancient and modern, we found to confirm us in this. Here is their Testimony. *Luther* asserts—"It cannot be proved that infant Baptism was instituted by Christ, or by the first Christians after Christ" *Calvin* says—"It is nowhere expressed by the Evangelists that infants were baptized." *Erasmus* who wrote in Luther's day, says—"It is nowhere expressed in the Apostle's writings that they baptized children." *Jeremy Taylor* testifies—"It is against the perpetual analogy of Christ's doctrines to baptise infants." *Professor Moses Stuart* says—"Commands, or plain and certain examples relative to it in the New Testament, I do not find."

#### THE HISTORY OF INFANT BAPTISM AND ITS MEANING.

It may be naturally asked, how it comes that infant baptism concerning which the Scriptures give neither command or example, has come to be so extensively practised by almost every sect in Christendom. The answer to this is very simple—It was originated along with other innovations when men began to lay aside the Word of God, and substitute their own traditions in its place. It was introduced at a time when the very foundations of the Gospel were being frittered away, and when the wretched theory of Baptismal Regeneration was made to supplant the fundamental doctrine of the New Birth. *Neander* the Church historian, informs us that when "the notion of a magical influence or charm, connected with the Sacraments" gained ground, infant baptism was necessarily introduced. It owes its origin to the African Church, which at the same time "introduced infant communion: giving wine to children incapable of taking bread." The "charm" of infant Baptism was, that it was supposed to destroy original sin, followed by *Penance* for the removal of actual sin, and *Purgatory* completed the purification after death. This is the doctrine of the Church of Rome. The Church of England, in "the Prayer Book," plainly declares that in Baptism, an infant is made "a child of God, and an inheritor of the Kingdom of Heaven."

## ROCKS AND QUICKSANDS.

---

THE Heavenward course of the believer is beset with dangers. Some of these are manifest, and may be eschewed, but there are others hidden, and these are by far the most dangerous.

The Word of the Lord concerning evil which is open and manifest, is—"Avoid it, pass not by it, turn from it, and pass away"—(Prov. iv. 25.) "Abstain from all appearance of evil" 1 (Thess. v. 22.) Concerning companionship with the ungodly, the commandment of the Lord is very explicit—"Be not unequally yoked together with unbelievers" (2 Cor. vi. 14), and if already such yoke and companionship has been formed, the Word of the Lord is—"Come out from among them, and be ye separate" (2 Cor. vi. 17.) These evils are like great out-standing rocks which may be seen and avoided. But there are others, not less destructive in their character, but more hidden. They are not apparent above the surface. They lie like hidden rocks covered over by the waves, on which the unwary mariner has often been wrecked. Some like dangerous quicksands appear to afford anchorage, but only to deceive and lure on the saint, to wreck and destruction of his testimony here, with loss of his reward hereafter. On the pages of the Book of God—the only sure and trustworthy chart to consult, the Lord has raised His beacon-lights and danger-signals, marking where the dangers lie, and He has also given us some account of noble lives, who either neglected or disobeyed the warnings given. *Covetousness* is one of these hidden rocks. How many of Christ's disciples have been wrecked through love of the world? Yet the light fixed on this rock is plain and clear—"Love not *world*, neither the things that are in the world" (1 John ii. 15.) "The love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. vi. 10.) These are words which should be carefully treasured by every Christian mariner, and especially by the young believer. They have in the mercy of God, spared many a saint from shipwreck on that hidden rock of *Covetousness* and *Love of the World*, on which Demas struck (2 Tim. iv. 10. Another lying very near it, is *Pride*. A desire to get up, to be great, to excel in the world, is the sure precursor of a fall. Many a mighty man has stranded there. "God giveth grace to

the humble." (1 Peter v. 5.) And what a quicksand the *World's religion*, and its *proffered kindness* has been, to the children of God! How many have been lured to bestow their confidence thereon, deceived by fair appearances, regardless of the warnings of the Lord. You may rest assured, dear young believer, that the Lord knows best, what these things *are*. He knows their hidden depths; He is familiar with their hollow unreality, and He has fixed the beacon-light upon them, in order that *you* may be warned thereby. Seek not how near you may come to these dangerous places, and yet remain in safety, but guided by the Spirit of God, in obedience to the written *Word*, let your course be *complete separation* from all that God has forbidden, and no conniving, no approach to that which is dangerous to the soul, but "holding a straight course in the Word of truth" (2 Tim. ii. 15. R.V. margin), observing all things whatsoever the Lord hath commanded. The faithful promise is "Lo I am with you all the days even unto the end." (Matt. xxviii. 20.)

---

## OBEYING THE TRUTH.

---

THE only safe and happy path for the believer, is the path of whole-hearted obedience to whatsoever the Lord has commanded. In days before conversion, selfwill, insubjection to God, and negligence of His Word, characterised the sinner, but now, as a new creature in Christ Jesus, he is set apart "unto obedience." (1 Peter 1-2.) He has been brought from his self-chosen path as a "sheep going astray" unto Him who is "the Shepherd and Bishop," as well as the Lord and Master of His people. His life now as a disciple of the Lord Jesus, is to be one of obedience to all that his Lord and Master has commanded. This he is to be taught (see Matt. xxviii. 19), and having learned the will of the Lord, he is to obey it. Thus he shews his love to Christ, by keeping His commandments (John xiv. 21.) The only *spirituality* acknowledged by God is that which manifests itself in obedience to the truth (1 Cor. xiv. 37.) There may be a great deal of high talk, and much apparent zeal, but God takes no account of this, if His Word is set aside or dis-

obeyed. Activity in service, or even giving up one's life professedly for Christ, is not acknowledged to be of any value whatever, by the court of heaven, unless it be done by "the commandment of the Lord." The Lord's word to Saul, who had turned from the plain commandment of the Lord, to offer sacrifice, is very searching in a day like ours, when many of God's commands are frittered away, or ignored, to allow some service that will command the attention of the multitude to be done professedly for Him. "To obey is *better* than sacrifice, and to *hearken* than the fat of rams. Hath the Lord as great delight in the fat of sacrifices as *in obeying* the voice of the Lord." (1 Sam. xv. 21-22.) Obedience is what pleases God, and is of great value in His sight. "I have no greater joy than to hear that my children walk in truth." (3 John 4.)

Christian Reader, have you learned from God the value of thus obeying the truth? Do you seek to make it your daily business to *know* what the will of the Lord is, and having learned it, to *do* it? This will never be a popular path on earth. Obedience to the will of God will be sure to rouse the ire of the enemy. He hates obedience to God, and seeks by every possible means to prevent it. He will hinder *you* from obeying God if he can. He will smooth the path of disobedience before you; strew it with things pleasing to the flesh, and pampering to pride, while he points to the perils and persecutions of the path of obedience to God. One of His favourite services is, to point to men of high esteem in the religious world, and it may be men who have many gifts and personal graces, who do not walk as the Scripture plainly commands the saint to walk. Sad as it is that true Christians should thus be found giving support to that which God disapproves of, and bids His people be separate from, it ought not to hinder in anywise, the true believer from obeying the commandments of his God. The Word of the Master to His servant and disciple is—"What is that to thee? Follow thou Me." (John xxi. 11.) And blessed it is to know, that however little such obedience may be esteemed on earth, it will have its reward in the day of Christ's judgment-seat, where not the *quantity* but the *quality* of our service will be the test, and not our success, but our faithfulness, will have the Master's reward, and "Well done."



# THE TRUE OVERSEER:

## HIS WORK AND REWARD.

---

"Feed My Lambs." "Tend my sheep" (John xxi. 16. R.V.)

"Tend the flock of God which is among you, exercising the oversight" (1 Peter v. 2. R.V.)

"Admonish the disorderly, encourage the faint-hearted, support the weak" (1 Thess. v. 14. R.V.)

---

**D**ESIREST thou a shepherd's work? ask wisdom from above:  
It is a work of toil and care, of patience and of love,  
Ask for an understanding heart, to tend with godly fear  
The feeble flock of which the Lord hath made thee overseer.

Alas! thou surely mayst expect, some evils to endure,—  
E'en children's faults are hard to bear, and harder still to cure;  
They may be wilful, proud, perverse, in temper unsubdued,  
In mind obtruse and ignorant, in manners coarse and rude.  
Thou may'st contend with sluggish minds till weary and depress'd,  
And trace the windings of deceit in many a wilful breast.

Yet scorn them not: remember Him who loved His lambs to feed,  
Who never quenched the smoking flax, nor broke the bruised reed;  
Who, for the thankless and the vile, poured out His precious blood,  
Who makes His sun to rise upon the evil and the good.  
The love of God extends to all the works His hand has framed;  
He would not that the most perverse should perish unreclaim'd:  
Pray that His Holy Spirit may, thy selfish heart incline  
To bear with all their waywardness, as He has borne with thine.

If, by example or by word, thou ledest them to sin,  
Thou perilest the precious souls, that Jesus died to win;  
If thou, from indolent neglect, shouldst leave their minds unsown,  
Or shouldst their evil passions rouse, by yielding to thine own;  
Shouldst thou intimidate the weak, and thus destroy their peace,  
Or drive the stubborn to rebel, by harshness or caprice;  
Shouldst thou their kindlier feelings chill, by apathy or scorn,  
'Twere good for them, and for thyself, that thou hadst ne'er been  
born.

But, Oh ! what blessings may be thine, when thou hast daily striven  
To guide them in the narrow path, that leadeth up to heaven !  
What joy to see the humble walk of those who once were wild ;  
To mark the crooked mind grow straight, the rugged temper mild ;  
To note the sinful habit check'd, the stubborn will subdued ;  
The cold and selfish spirit warmed by love and gratitude ;  
To read in every sparkling eye, a depth of love unknown,  
And hear the voice of joy and health in every silvery tone !

If such the joys that now repay the shepherd's work of love ;  
If such thy recompence on earth, what must it be above ?  
Oh ! blessed are the faithful dead who die unto the Lord ;  
Sweet is the rest they find in Heaven, and great is their reward ;  
Their works performed in humble faith, are all recorded there ;  
They see the travail of their souls, the answer to their prayer :  
There shall the Shepherd and the sheep, one glorious anthem raise ;  
And they who sow, and they who reap, unite in endless praise !

---

## AN INSTRUMENT OF TEN STRINGS.

---

**D**AVID'S ten-stringed harp had its own power of melody, and all combined under the touch of his fingers to swell the strain. That skilful hand touched as its master willed the trembling strings. Some might be seldom bidden to speak, while others might bear the chief burden of the accompanying harmonies, but had one string been broken, or out of tune, how would it have troubled the musician's ear, for in a well-tuned harp there is an unbroken sympathy of sound. Every string echoes the song in soft vibrations and sounds that give the perfect connascence. And when the Word of Christ dwells richly in His saints, and they are filled with the Holy Spirit, they speak to one another in psalms and hymns and spiritual songs, and sing with grace in their hearts to Him. Would that it were so with us; but alas! too often are the harp-strings out of tune, too often mute to the praises of Jesus.

## GOD'S NOBILITY.

---

**B**EREA was celebrated in ancient, as it is in modern times, for the beauty of its streets and environs, the abundance of its waters, the grateful shade of its palm trees, and the extensive view which it commands, lying as it does on the eastern slope of the Olympian range. But these natural beauties and advantages are left unnoticed by the inspired historian. Other and higher advantages and distinctions are attributed to it. The Word of God was already known, prized, and consulted by a pious circle of worshippers of the true God, in that Pagan city. And now when the Gospel came, they were prepared for it. Paul, who had, a few days before, introduced Christianity into Europe, and had been driven from Thessalonica by the fierce and bigotted Jews, and obliged to come by night to Berea, went *there* into "a synagogue of the Jews." "These were more noble than those in Thessalonica, *in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.*" This is the *nobility* which the word of God hath here distinguished, and given to it an immortal memory in the history of the Church. Their candour in listening to the preaching of the Apostle was noble. Their love of the truth was noble. Their earnestness in comparing it with the written revelation of God was noble. Their independence of human authority was noble. Their submission to the authority of God in His written word was noble. Their promptness and courage in receiving the *preached* word (sustained and corroborated as it was by the written Word) was noble. Here is true Christian nobility. "Not many *noble*," we are told, are called with the Christian vocation. The same word is used there as here, but in a worldly sense. God makes little of titles, or nobility derived from natural descent, or denoting worldly distinctions. But the Gospel has its order of nobility as well as the world. It consists in love of truth, freedom from prejudices, openness of conviction, independence of human authority, earnestness in exploring the Word of God, courage in avowing the truth, even when it contradicts ourselves and defies the world. These are the *high-born* and *generous* souls (for such is the simple meaning of the word) whom God hath decorated as the spiritual nobility of Christianity.

## The Tract Distributing Band.

**G**REAT activity, and some real aggressive work has been going on during the bright days, and warm evenings of August. It is delightful to hear of brethren and sisters on their holidays, diligently sowing the seed, and pointing weary sinners to the Lamb of God. Verily in such work, there is "a rest and a refreshing," and the testimony of one and another returning to the daily round of life's toil has been—"This has been the happiest and best holiday we ever spent." Go on then, dear fellow-workers in the kingdom, there is much land still to be possessed, and many weary ones all around. Let not Satan occupy your mind with "questions to no profit," or with the ever-increasing sophistries and endless genealogies of unbelieving sinners, and back-slidden saints, but go forward in the Lord's Name, counting on His strength, walking firmly in His ways, and always abounding in His work. Soon our working days will be past, then the long sabbath rest of eternity.

**LARGS**—"We were here during the holidays, and had good opportunity of giving away Tracts, and inviting people to the Tent meetings.

**ARGYLESHIRE**—"As the Lord has given opportunity, we have been sowing the seed among the hamlets and peasants' cottages of this wild and needy part."

**ARRAN**—"Gospel books in Gaelic and English have been distributed among the islanders here."

**ISLE OF MAN**—"Crowds of health-seekers are here, and many no doubt need the Great Healer's power as well. The Gospel has been given them in tracts and books."

**OBAN**—"Fine opportunities here just now for giving thousands of Gospel Books. Many of the better class, who seldom read the Gospel have got them."

**THE CONTINENT.**—"Send me a supply of French and German Gospel Booklets. I will have opportunity to slip in one here and there.

**TORQUAY**—"Our Tract Distributing Band here goes on working unitedly and happily."

**WOLVISTON**—"This month's Messenger is very suitable for this place and people. If we had chosen it we could not have had anything better."

**EASTBOURNE.**—Election Leaflets came safely and were distributed. We believe God will bless them. Notice was taken of them in local Newspapers.

**BOSTON MASS.**—"A number of the sisters go out visiting in the neighbourhood of the Hall with "The Gospel Messenger" and find much joy in this service.

**PAISLEY.**—"A lot of stirring Gospel Tracts were circulated during the holidays and races here."

**HOLIDAY WORK.**—"This is the first season in my life that I have associated Gospel Work with my holidays. It has indeed been a joyful time. I go into the hayfields and give Gospel Messages to the Labourers." "At country Stations I have distributed "Gospel Messengers" in the Waiting Rooms."

## Reports of the Lords Work and Workers.

**Scotland.** GLASGOW.—M. I. Reich has laboured in a Tent in the South East-district of this city. Meetings have been well attended, and a number have professed conversion. KILMARNOCK.—Alexander Marshall pitched his Tent on the Town Green, on August 6th and has continued nightly meetings ever since. On week nights it has been well filled, and on Sundays a number were listening outside unable to get seats, There has been conversions. MOTHERWELL.—“We expect our brother Wm. Willington of Manchester to begin meetings in Roman Road Hall here, on August 21st, and are looking to the Lord to give a time of blessing. SANDBANK.—A number of visitors from various parts of Scotland and Ireland have been here during August. The Gospel has been preached on the shores of the Holy Loch to attentive listeners on Lord’s Day evenings. Bible Readings also for Believers on Lord’s Day afternoons, and Wednesday evenings. Wm. King of Stromness, and Wm. Murray of Glasgow, have been preaching in a Tent at Alyth. John Walbran of Belfast has been preaching in a Tent at Stranraer. Wm. Hamilton and Wm. Lindsay at Prestwick.

**England.** FRIZINGTON.—“We had Believers’ Meetings here on August 1st. Ministry plain and practical with much blessing.” HALIFAX.—William Maclean of Belfast has been preaching in a Tent here, The Lord has blessed and saved sinners. Prescott—“A number of brethren from Prescott have been going out on Wednesday afternoons visiting the villages and hamlets in the country around, and preaching the Gospel in the open air. Goodly numbers have turned out to hear the Word of the Lord.”

SEDBERGH, YORKS.—Believers gathering in the Lord’s Name here, now meet in the Mission Room, at back of Market Place.

**Canada.** Donald Munro, W. P. Douglas, and John M’Fadzen have been preaching the Word in a Tent at Chatham with help and blessing. Meetings well attended. Wm. Kernohan and J. Goodfellow are in Wilkesport, Ont. The Lord has saved a few, others are anxious. M’Clean and Hunter have had their Tent at Campbellford, where meetings were with blessing. M’Kellar and Turner at Bancroft. For all these Workers earnest prayer is asked. NEEPAWA, MANITOBA—“There are a few scattered sheep of the Good Shepherd’s here, far sundered from each other, with few opportunities of coming together for the much needed fellowship of encouraging each other. Remember us before the throne. WINNIPEG.—We have opportunities of speaking of Christ to this worldly, money-loving people. Alas! they care more for dollars than things eternal, but our confidence is in the power of God’s Gospel to reach the heart and conscience.

**United States.** BOSTON, MASS.—“We are seeking to make known the Gospel of God’s grace to the thousands of this great city. A number of us go to the beach on Lord’s Day afternoons, and another company occupy a stand on Boston Common, usually from two o’clock till about seven. Others go to the country. For all this we need the power of God. Wm. Matthews and John Martin have been preaching in a Tent at Ames-

burgh and are now at Haverhill, Mass, a populous place of 27000. Donald Ross continues to preach under canvas in Portland, Oregon. John Carnie and C. W. Ross, have had blessing in the Tent at Garnett, Kansas. John Smith and J. Kay have been labouring in a Tent in Bay City, Mich. Large and interesting meetings have been held in a Tent at Newark, N.J. Alexander Matthéws and J. Erskine are working a Tent in stiff uphill Minneapolis, and need the prayer of God's people. A. J. Goff writes— We have had our Tent up for about three weeks. The people come to hear the Word, and some seem interested. May the Lord save many of them."

FOREIGN NOTES.—John and Mrs Nisbet have arrived in Madrid, and begun work. George Davis has gone to Ronda in Andalusia where he has met Robert Lawson, formerly of Glasgow,, and will continue there for a time. Ronda has 20,000 inhabitants. W. J. Hosking is better, and able to preach at Coimbatore, Malvalli, and Kollegal. Cyril and Mrs Bird at Nana Kandundu are well, and building operations continue.

**Singapore.** FALLING ASLEEP OF MISS ANNIE RIRIE. Mr Alfred R. Thoburn writing on July 16th says—" In the May number of the "Believer's Magazine," a short letter appears from our sister Miss Ririe. She has since gone in to the presence of the Lord. Everything that love and skill could do, was done for her, but the Lord had need of her. As her body became weaker, her faith increased, and was beautiful to witness. In the midst of her delirium she kept saying—"Precious Jesus"—"Look at the Cross." We sang "Praise the Saviour"—"How sweet the Name of Jesus sounds" and "Jesus Lover of my soul," in which she joined. Then she closed her eyes with her hands, and said—"They are coming: precious Jesus." Then a heavenly smile came over her face, she drew a few short breaths, and then passed into the presence of the Lord. Brother Honywill gave thanks to God, for the grace manifest in our departed sister. On the following Friday afternoon a large company of Christians including some twenty Chinese carried her body to the burial, and had a most solemn time around her grave." Thus another labourer has passed from the Foreign field, to the inner presence chamber of the Master. It will be remembered that our sister only left her home in Aberdeenshire, Scotland, last year, and accompanied Mr & Mrs Macdonald to Penang.

FALLEN ASLEEP.—At Overtown near Wishaw, George Marshall, a beloved brother, and earnest labourer in his humble sphere. He has left behind, a bright testimony to the grace of God, borne patiently amid great bodily suffering before the Lord took him home. At Plymouth, Devon, on July 23rd, Sarah Burley Scoble, the beloved wife of Robert Scoble, whose latter end was "perfect peace." The prayers of God's people are earnestly desired for the sorrowing husband, and five motherless children, who mourn her absence, and keenly feel their loss.

## THE JOY OF HARVEST.

---

IT is truly grand to be in the midst of a season of ingathering. To see the arm of the Lord made bare in the salvation of the lost. There is joy in other paths of Christian service no doubt, but the "joy in harvest." (Isa. ix. 3), the time of gathering in the lost has a joy peculiar to itself. It is indeed the joy of Heaven shared by saints on earth. The joy of God-Father, Son, and Spirit, in the conversion of a sinner by the power of the Gospel. The fifteenth chapter of Luke, is a scene of such heavenly joy. There we have the Shepherd, rejoicing over his wandering sheep brought back: the woman, who had diligently sought for her lost piece of silver, rejoicing that it is found; and the father and his household, making merry over the return of the prodigal. It is "Joy, joy, joy" the three-fold cord, not easily broken. But there is one made mention of in this chapter, who stands the contrast to all this scene of joy and gladness, although closely related to it, and to those who were sharing it in all its fulness. This is "the elder brother" of the prodigal, whose place in "the field" and self-righteous spirit, kept him from sharing in the common joy. Indeed he spoke reproachfully of the whole of it, and upbraided his father, for his unbounded grace shown to the returned prodigal, with whom he refused to claim kindred, or own as a brother. He would stay outside the house, rather than go in on such conditions. I suppose he did stay out, shivering in his own conceit and self-righteousness, while the feast and the joy went on without him. There are lessons good for us to learn from a scene like this. Here we have God's own joy in redemption; His expressed delight in the conversion of a sinner. Neighbours, friends and servants, all share the joy, but one, and he a "brother," remains by choice outside it all. He was not "in touch" with the occasion which yielded joy to all the rest. He had nothing in common with the father who bestowed such grace, or with the son who received it. He was narrowed up to self, and the acting of self, and this always hinders the saint from fellowship with God, in His work of receiving sinners, and restoring saints. The measure of the saint's interest in the operations of God's grace, will always be regulated by his spiritual condition. If the heart has got away from God, He may be working a great work around our doors, and we having little or no share in

the joy of it, simply because we have little communion with Him. When saints become worldly, or proud, or conceited, they find it difficult, to see the grace of God in others. It is said concerning Barnabas, that when he went down from Jerusalem to Antioch where the Lord had been working mightily, through new, and apparently irregular means, that when "he saw the grace of God he was glad." Many would have only seen the failures, and pointed out the mistakes. But this "good man" full of the Holy Spirit "saw" the grace of God and "he was glad." He shared the joy of harvest, and threw himself, and his energies in heartily to bind the sheaves together. There are such times and seasons still; days of the right hand of the Lord, when, as of old He takes us by surprise, and "sends showers of blessing." Let us see to it dear fellow-saints, that we are always ready to welcome such seasons in whatever way the Lord may see fit to send them. They may not come as we had expected, or through the channels that we had been accustomed to look upon, as the most likely for Him to use. But we have nothing to do with this. God is a Sovereign. He uses what He pleases, and chooses the instruments best fitted to accomplish His purpose. We live in wonderful days, days of the grace of God, and ingathering of the Gospel's fruit. This Divine grace flowing to sinners on the one hand, with the dark and ever-widening stream of evil on the other, remind us, that the harvest home is near, and that soon our day of Gospel labour and of Gospel joy, will reach its close. Let us while it lasts, make it our aim, to present ourselves approved unto God, ever ready to welcome, and diligently to share the day of ingathering, and the joy of harvest. Ready to rejoice with all heaven, over the lost one found, and the prodigal welcomed home, and to stretch forth the hand of hearty fellowship, to those who, whatever they may have been in time past, are now the subjects of God's saving and restoring grace, welcomed to His heart and home, to sit at His table, and to share His joy.

**GOD'S CALL AND GOD'S STRENGTH**—If a saint or a servant of God thrusts himself forward, and assumes responsibilities which God has not called him to bear, he may be assured that sooner or later he will be crushed beneath their weight. But when God calls any servant of His to stand in such a place, he qualifies and strengthens him to bear the burden, whatever it may be.



## A YOUNG WORKER'S QUESTION.

**I**N this Town" writes a Young Worker "there has been a blessed work of conversion going on, for the past few weeks. Quite a number of young men in the Factory where I work, have been saved, and go on happily in the Lord. The Evangelist whose ministry was used in their awakening and conversion, has gone, and the Ministers of the town, who were nominally in favour of his meetings, are seeking by every means to pick them up, and get them into their "Churches," where alas! the greater number are unconverted. What do you think I ought to do in these circumstances?"

Help on the Young Converts in every way you possibly can. They are the Lord's. The lambs of His flock; and His word to you concerning them is—"Feed My lambs," (John xxi. 15.) There are many such at this present time. The earnest, and in many cases solid work which is carried on by those who call themselves "unsectarian" evangelists, and by the "Unions" which exist for Gospel effort, have unquestionably been used in leading many sinners to the Saviour. But further than this they cannot, or will not go. They do not lead the converts on in the truth. They do not teach them all things whatsoever the Lord has commanded (Matth. xxviii. 19). Many are wandering hither and thither, seeking after the truth. They are not satisfied with what they get in the "Churches." In many cases, they have been harshly treated by those who are outside sects, and instead of being helped and led on gently, they have been upbraided as "sectarian," and spoken "at" reproachfully, by persons who while possibly right positionally, so far as Church constitution is concerned, are a long way beneath those earnest Christians in spiritual condition, personal godliness, and activity in the Lord's service. Some have been prejudiced and driven from the truth by this unchristian conduct, but there are others open to be helped. The difficulty is how to reach them. You cannot go into the so-called "unsectarian" circle with an open Bible, at least very rarely. But there is no reason why you should not arrange to have Meetings with those who are open to receive help, and seek to lead them on in the ways of the Lord. Get them to your house, or go to their's. Bible Readings from house-to-house are often helpful.

## SEPARATION: True and False.

---

**T**HERE is a separation which is the work of God, and there is a separation which is the work of Satan. In times like ours, when much prominence is given by certain, to this line of things, both in their teaching and their practices, and when a corresponding measure of opposition is offered against it, by others, it becomes the duty of every true believer, to diligently examine the Scriptures, with an honest desire to fully know, what the will of God concerning these matters is. Only thus, may any become possessed of the Truth, and thereby be enabled to discern between what is of God: His purpose, His commandment, and His operation: and that which is—although in many respects like unto the work of God—only the counterfeit of Satan. The work of separating or uniting persons or things, appertains to God alone. He only is the Omniscient One. He only fully knows what such things and persons are, and it is as thus knowing, that he gives His Sovereign will and commandment concerning them, and the relation of others unto them. Thus it was that when He, who had said —“Let light be,” and light was, had seen the light which His Word had begotten, and pronounced it good, He next “divided the light from the darkness.” (see Gen. i. 3-4.) There was first a creation; after that a separation—a separation of that light which was the workmanship of God, from that darkness, of which we may assume that Satan was the originator and ruler, (compare ver. 2 with Luke xxii. 53; Eph. vi. 12; Col. i, 13). Separation, then, as truly as creation, is the work of God. Whenever we see the hand of God at work in a sphere where sin and Satan have been, or still are actively working, the separation of that which is of God, from that which is of Satan, will be found to form part of the operation of God’s hand. Abram’s call and separation from Ur of the Chaldees; Israel’s redemption and exodus from Egypt, illustrate the same truth. This principle abides in “the work of God” now being carried on by the power of the Gospel among sinners, and in “the work of the Lord,” continued by means of His truth among saints, throughout the present age. It is an age in which the work of separating and uniting, holds a prominent place among the works of God—separating the precious from the vile; the living from the dead, and the clean from the unclean, and

the uniting of those, or that which God has ordained and fitted to be together in the Lord. A brief review of this work in its various aspects, may assist us to a fuller and clearer grasp of its meaning, and also to detect its counterfeits.

There is first the great initial act of the believer's separation from the world, (see Gal. i. 4, with vi. 14,)—for the world is Satan's kingdom, His sphere of rule, (John xvi. 30)—as the darkness was of old. This is effected by the Cross, and the believer's crucifixion and judicial death there with Christ to it, and all its belongings, (see Gal. ii. 20; Col. ii. 20.) This is the great, once for all accomplished separation, in which every believer shares. It is upon this doctrine that the exhortation is based—"Be not unequally yoked together with unbelievers," followed by the express command to those who are found in such association—"Come out from among them and be ye *separate*," (2 Cor. vi. 14-17) words that admit of no concession whatever: they are absolute and abiding. They are not to be regarded as sentiment or theory, or frittered away by applying them to a limited circle, but their full force, and authority ought to be felt, regarded, and manifested everywhere.

But there are other forms of separation. A man in Christ who has been taught the way of the Lord, as to how he individually should deport himself, and also keep rank with fellow-believers in whose company and fellowship his lot is cast, becomes a "disorderly" walker. (See 2 Thess. iii. 6.) He "breaks rank" (as the word means) and betakes himself to an independent perverse way. The word of the Lord to others still walking in His ways concerning this disorderly walker is "that ye *withdraw yourselves* from every *brother* that walketh disorderly" (v. 6) and if he persists in his disobedience, then "keep *no company* with him." (v. 15.) Here is a withdrawal command from one who is a brother, and this would include separation from him in service for the time being, (though still in recognized church fellowship) having for its object his conviction and restoration.

More pronounced still, is the separation of the saint to be, from one called a brother, who has been guilty of immoral practices, and whom the assembly of saints have expelled from their fellowship in the Name of the Lord Jesus (1 Cor. v. 4-6.) Saints are not to "keep company," "not to eat" with such an one. There

is to be no point of contact, or manner of association between them and such a person, until he has been humbled on account of his sin, restored to God, and received back by the assembly to its fellowship. The same course holds good with one expelled for evil doctrine. (1 Tim. i. 20).

There is a separation commanded also from ecclesiastical associations wherein evil, and evil-doers are tolerated and defended and where discipline or expulsion according to God's will becomes an impossibility (see 2 Tim. ii. 18-21). All this is disregarded by those who say, that every man who is a Christian, is thereby eligible for Church fellowship and companionship, no matter what doctrines he may hold, or what his practice and associations may be.

But there are separations and divisions which are not of God. A saint "overtaken in a fault" is to be restored by the spiritual (Gal. vi. 1-3)—not separated from. An ignorant brother is to be instructed (Acts xvii. 24-27)—not kept at a distance, or among those without. A Church in a carnal condition (1 Cor. i. 2 with iii. 1), or in which contentions, (1 Cor. i. 11) grave moral disorders (1 Cor. v. 1.) and even doctrinal errors exist (1 Cor. xv. 12) is not to be rashly separated from. So long as there is access to God's servants with His Word, to correct errors, and to convict offenders (see 2 Tim. iii. 16; 3 John 9-10.) Faithful service (2 Cor. ii. 4; xii. 21) would in most cases restore such churches to the ways of the Lord. To separate from a company of Christians who have any claim to be regarded as a "Church of God" (see 2 Cor. i. 1; 2 Thess. ii. 14) is sin. To cause division among, or to demand separation from a company of God's people, because they refuse to pass a judicial verdict on some abstruse question of Church Discipline, which happened a quarter of a century ago, is not a part of God's legislation, but a theory of men, and must be resisted as subversive to the truth of God, and its promoters regarded as "them that cause divisions" (Rom. xvi. 17) and treated accordingly. To separate from a company of fellow-believers, is in any case a serious matter, and ought to be the very last resource, after every Godly means of reaching them with the Word of the Lord has failed. To separate is much easier than to suffer, but if not in obedience to a direct commandment of the Lord, such separation is sin.

## THE CHRISTIAN MAIDEN'S ORNAMENTS.

---

“ Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart . . . *The ornament of a meek and quiet spirit* which is in the sight of God of great price.—(1 Pet. iii. 3, 4.)

“ In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but, (which becometh women professing godliness) with good works” (1 Tim. ii. 9-10).

---

**S**HALL the Christian maiden wear  
Flowers or jewels in her hair,  
When the blood-stain'd crown of thorn,  
On her Saviour's brow was borne?

Shall the Christian maiden's breast  
Swell beneath the broider'd vest,  
When the scarlet robe of shame  
Girt her Saviour's tortured frame?

Shall the Christian maiden's feet  
Earth's unhallowed measures beat,  
When beneath the Cross's load  
Sank the suffering Son of God?

Shall the Christian maiden's song  
Earth's ignoble strains prolong,  
When the Saviour's troubled breast  
Sought in hymns its sacred rest?

Ne'er such sin and shame be said,  
Of a holy, Christian maid;  
Christian maids should live and die  
As beneath their Saviour's eye.

Saviour! bless the simple strain,  
Let it not go forth in vain;  
Help Thy saints to live for Thee,  
Though reproach their portion be.

## NOVEL READING: A Snare to Young Believers.

THE reading of novels is a favourite pastime in the world. Novels are largely read by persons of all classes, professions, and ages. Tons of weekly, monthly, and yearly works of fiction are sold and circulated, to be eagerly read and long remembered. Some of these are coarse and vulgar, some are exciting and sensational, and some are supposed to be moral and religious. The effect upon the masses—young and old—produced by reading such books and periodicals can hardly be imagined. It is one of Satan's most powerful instruments—alike for the diffusion of his principles, and the pollution of society. Thousands and tens of thousands of pages teeming with sensational tales of burglary, murder, and divorce—real and unreal—described in glowing words, and invested at times with varied attractions, are daily devoured. By this means men's minds are polluted; their taste for pure and instructive books, and particularly for the Word of God—is destroyed; and by receiving and unconsciously imbibing the spirit of what they read, they become sceptical, impure, and criminal, just like the heroes and heroines with whom they form an acquaintance, and over whose actions and words they pore.

But sad and sorrowful as it is, to look upon the world so voraciously devouring this seething mass of corruption as its literary food, there is a more sorrowful view still of the subject. *The people of God are not free from blame in this matter.* It is beyond all doubt that many—who profess at least, to have been purged from their sins, and from all iniquity, and severed from the world, to be a holy people unto God—read works of fiction, and that too of the most abominable and demoralizing kind. What means the heaps of such books to be seen in the homes of the people of God? What means the weekly and monthly works of fiction to be seen on their tables? Simply this, that they are read, and read with more zest than the Word of God. Need it be wondered at, that they are carnal, worldly, and even ungodly in their ways? Men become like what they admire. They assimilate the objects upon which they gaze. They manifest the principles they imbibe. If they breath an atmosphere where immorality, seduction, and crime, walk as a pestilence, and yet where its perpetrators are dressed in all the embellishments of heroes and martyrs, they need not

wonder at their want of spirituality. If they allow their eyes to rest upon, and their minds to imbibe, the writings of men who ridicule the Scriptures, and seek either openly or secretly to undermine Christianity, how can they expect to "walk with God"? And if we turn from that which is coarse and vulgar, to that which is professedly religious in this kind of literature, we are confronted with what is more Satanic still. Imaginary conversions, fictitious tales of martyrdom for truth, and, above all, novels written on Bible subjects, professing to supply lacking information, and to supplement Inspiration. These, and the whole of the pile of disguised infidelity and lies, to which they belong, should be avoided by the people of God as they would flee from a pestilential disease. When once a taste for such garbage is acquired, an appetite for "sound doctrine" is gone. The "fables" that minister to itching ears, turn them from "the truth"—(2 Tim. iv. 3). They blunt the conscience, blind the mind, and harden the heart. No believer in a healthy condition of soul, living in communion with God, and finding God's Word to be "the joy and rejoicing of his heart," would think of handling fiction with one of his fingers. Any one who does, must be in a state of departure from God, and on the highway to a fall. Young believers be on your guard. Watch this little fox, that has spoiled some of God's most fruitful vines. Heed not those who tell you there is no harm in reading novels. God says, "Put away lying, and speak every man truth with his neighbour"—(Eph. iv. 25). Novels are lies, be they religious or profane. No morality can be taught by what is untrue; no spirituality can be produced by assimilating falsehood. They can only minister to the flesh, stirring its "lusts," reviving its "desires," and strengthening it to do its "works." Search the Scriptures. Meditate on them. Feed on Christ, the Bread of Life. Read the lives of God's witnesses; the records of their faith and deeds. Acquaint yourself with the facts of the world's state; its need, its history, and its doom. Inform yourself of its peoples, their ways, their manners, and their sins, that you may weep over them, and have fellowship with God in sending the Gospel to save them. Work for God earnestly, zealously, constantly. Seek the health of your own soul; the salvation of the souls of others.

## Tract Distributing Band.

**T**HE efforts of the "Band" Workers will now be chiefly directed toward the towns and cities where their lot is cast. In very many cases God's people are wakening up to the fact, that in order to get the people to come to Halls, and other places to *hear* the Word, they must be visited in their homes, and invited again and again, until their presence is secured. In hundreds of places this is now being done systematically by a band of Tract Distributors, who visit all the houses in their district or town, leaving a Gospel Message with an invitation to meetings printed thereon and giving a kind, hearty invitation to every family in their districts. The results of such labour may never be fully known on earth, but we are constantly hearing of increased attendance, and of cases of anxiety and conversion as direct results of it. Our young men and young women, can spend their time at no better employment than this. There ought to be a vigorous Tract Distributing Band, in connection with every assembly of Christians, and in every town and village where there is a Gospel Testimony. We shall gladly give any hint or help toward such being formed.

**BRISTOL.**—Tracts were given at Races, and Games recently held here.

**DUNDEE.**—"Good opportunities here for sowing the seed: we seek to buy them up, remembering the time is short."

**DUNEDIN.**—"Young Christians here work heartily in Tract Distribution: it is a good work."

**PAISLEY.**—Work goes on here. Lots of Tracts are circulated, and workers find them well received.

**AYR RACES.**—"Tracts were distributed, and the Gospel was preached to the crowds assembled here."

**HOW TO STOP TRACT DISTRIBUTION.**—The devil has various ways of putting a stop to the work of Tract Distribution. Here is one of them. "We had a hearty Band of Distributors here. They went round the houses once a fortnight, and the people came out splendidly to our Gospel Meetings. Some difficulty or trouble, in a neighbouring company of Christians, with which we had nothing whatever to do, was dragged in, and made a matter for discussion. The young workers became occupied with it, differed, got into a bad state of soul, and have ceased their efforts." [Sad enough; and yet by no means uncommon. Our advice to our young brethren and sisters who are engaged in the work of Tract Distribution is—Go on with your work, and take no notice of such quarrels. Ed.]

**AN ARRESTING WORD.**—"As I passed along the streets of a large town the other day, I saw in a window of what appeared to be a working man's house, a plain Text Card with the words, "After this the Judgment." That arresting word must have met the eye of thousands, and I am sure it would not be in vain."



## Reports of the Lord's Work and Workers

**Scotland.** KILMARNOCK.—The Tent Meetings were continued until the end of August, large numbers continuing to come, and quite a number professing conversion. Then the meetings were transferred to the Art Gallery which was crowded on Sundays, and well filled during the week. After that Bible Readings for young converts in the Waterloo Hall. A real interest has been awakened, and it is to be hoped will be followed up, and those who have been converted led on in the truth. BOTHWELL.—“Good meetings in the Old School-Room here. Our brother A. G. Blackburn has been preaching on the Sunday evenings of September.” WOODSIDE, ABERDEEN.—“The Lord has been saving sinners here, and some have followed the Lord in baptism. . Very interesting cottage meetings have also been held for some months, brethren from Footdee and the city, helping heartily in the work.” MILNGAVIE.—“There has been much interest in Tent Work here during the month, many impressed, and quite a number of conversions. We are desirous of carrying on the work and helping those who have been converted, that they may follow the Lord.” KIRKCALDY.—“The Lord has been blessing us here. One young lad of fourteen lately converted, will be received to our fellowship on Lord's Day.” A conference was held here on a recent Saturday. CREETOWN.—“Arthur Hodgkinson is here, and will be for a week. He has been preaching in various parts of England.” STRATHAVEN.—“Annual Conference here on September 17th. A helpful and refreshing time. STRANRAER.—“The Tent has been taken down, and our brother Wm. Maclean has gone to Glenluce. Believers have been stirred up.”

**England.** WORKINGTON.—“We have good meetings in our Gospel Hall here, on Lord's Day evenings, and considerable interest in the Word. We expect our brother, J. Isaiah Aschkenasi, to be with us on Thursday next.” BARROW-IN-FURNESS.—Alexander Marshall preached in the Gospel Tent here, on Lord's Day, 18th. ABERYSTWITH.—George Bennet writes of blessing with the Word spoken here. Severe weather hindered the meetings, in early part of September. BRISTOL.—Special Meetings have been held for a fortnight at Stokes Croft. BIRMINGHAM.—“The Annual Conference was held here, on 20th and 22nd September. Amid much to humble and cast us upon God, the Word was with grace and power to the help of many.” BLACKDOWN HILLS.—“The Prayers of God's people are earnestly desired for the Schools and Gospel Work here. The Work and Workers are at present passing through a time of trial.”

**Ireland.** DUBLIN.—The Annual Conference will be held in Antient Concert Rooms, on 17th, 18th, 19th, and 20th October. All Christians welcome. John Walbran has been preaching in the Merrion Hall, during part of September. DROMORE, CO. DOWN.—“A converted Roman Catholic has been preaching in our Hall here, and large numbers have attended.” DISTRIBUTION OF THE SCRIPTURES.—There is a wonderful opening in the South and West for the sale of God's Word. A quiet but effective work is being done, by several young men in this way.

**United States.** BOSTON, MASS. "Meetings continue fairly well attended." We are looking to the Lord for a time of blessing." NEW YORK. "Nothing special to record, but going on steadily. Saints keep active and go on preaching the Word." GRINDSTONE, CITY, MICH.—"We have a Gospel Tent here, and the Lord is saving sinners, blessing His own people, and gathering some to the Name of the Lord Jesus." KANSAS CITY.—J. M. Carnie and W. O'Brien have been preaching in a Tent here, with encouragement and blessing. NEW BEDFORD, MASS.—Conference here on September 5th. PORTLAND, OREGON.—Donald Ross and his son-in-law are still preaching here under Canvas. Worldliness, Theosophy, and every shade of heresy is rampant. Pray for our brethern. Wm. Matthews and John Martin preached in Haverhill, Mass, after leaving Anesburg and had better meetings there. John Rae of Brandon, has been visiting the small Assemblies of saints in Dakota.

**Canada.** BEEHER, ONT.—Robert J. Dickson writes, "Brother Hicks and myself have been working in a Gospel Tent here, about a fortnight. Meetings were held here in early Spring. A few were saved, and we hope to see an assembly gathered out to the Lord's Name." FOREST, ONT.—"Quite a number have been saved here this summer. In cities it seems uphill work, but in the country, the people flock to hear the Word of God." CAMPBELTOWN, ONT.—"Brethren M'Clure & Monypenny have had blessing in the Tent here. Several cases of conversion. SHORT NOTES.—Donald Munro and another have had Tent Meetings in Toronto. Telfer and Hunter at Trenton. Samuel and Roland Benner, in Winnipeg, Man. FALLEN ASLEEP.—After a long and trying illness, Mrs George O. Benner, of Orillia, Ont.

**Africa.** KWANGELULA.—Cheering news comes from workers here; Dr. and Mrs Walter Fisher have returned, and find plenty of work. Arch. Munnoch & Mr Schlinder are going out among the villages speaking to the people the good news, and Mr and Mrs Murrain are also at work. Miss Gilchrist has returned from Nana, and is in much better health. She writes in her usual cheerful strain praising God for his goodness. Here is an extract "I have had a day out with Dr. Fisher to-day. We started off at 9 a.m, having each a mule. We went to some villages a long way off, and after the usual greetings, the Dr. told them that I wanted to talk with the women. The most of them laughed at the suggestion; however, about forty women and children came, and listened very attentively. Dr. Fisher had a meeting in another yard." "I think dear Mwepo (you remember she came to Mr. Arnot in Garenganze) is really converted. She prayed so devotedly to-day, and told the Lord in her prayer, that when Delunga and herself were in Garenganze, they laughed at the Words of God, but now they believed them. She prayed earnestly for Nama, and named several others who were there."

# BENJAMIN'S BLESSING.

(Deut. xxxiii. 12.)

NOTES OF A RECENT ADDRESS TO YOUNG CONVERTS.

THE blessing of Benjamin, is especially the portion of the little ones. His name means—"The son of my right hand" and his brothers called him "the little one" (Gen. xlv. 20.)

There are many of the Lord's little ones here, and in this blessing of Benjamin, there is a goodly portion which every one of you may claim. Come on then, and do it. First of all, look at the endearing name by which this little one is called.

## 1. "THE BELOVED OF THE LORD.

Could anything be more blessed than that? The word that came from the open Heavens upon the only begotten Son was, "This is My Beloved Son, in whom I am well pleased" (Matthew iii. 17.), and we will all at once say, He was worthy of it. He was the ever-obedient One. He dwelt in the bosom of the Father: the object of His Father's Love. We were sinners, rebels, enemies: afar off, and without God. But wonder of all wonders, grace came out after us, saved us, and brought us to God. And not only so, but into that *very* place of love, which Christ Himself had ever occupied. The word is "He hath made us accepted *in* the Beloved." (Eph. i. 8). Yes, "in the Beloved." As near, as dear as He is. The very word that fell from the open Heavens, on Him alone, now falls on all who are in Him—"The Beloved of the Lord." "Beloved of God, called saints," (Rom. i. 7.) "Elect of God, holy and *belov-ed*" (Col. iii. 12.)

## 2. "SHALL DWELL IN SAFETY BY HIM."

Here is the dwelling-place of the little one. "*By Him.*" Close by the side of His Lord: ever within call of His voice. "*In Him*" is salvation: "*By Him*" is communion, and it is only in communion that the saint is secure from the evil around. In Eastern lands, the lambs walk close to the shepherd's side, and no lion, no wolf can reach them there. Straying from Christ, wandering into the world, the believer is an easy pray for sin and Satan, but dwelling by the Lord's side, he is there "in safety." No foe can harm him there. No enemy can touch a hair of his head, and so the weak one cleaving to the strong One's side can sing—

“How blest are they who still abide, close sheltered by thy watchful side,  
Who life and strength from *thee* receive: who *with* Thee move, and *in*  
Thee live.”

3. “AND THE LORD SHALL COVER HIM ALL THE DAY LONG.”

He may well be *in safety* there. Through that covering no shaft can penetrate. Noah's Ark was pitched within and without, so that no drop of water reached him, or the smallest creature with him there. The believer is covered from every foe. First as to his sins, the blood has covered them. Now as to himself, the Lord Himself covers him. “He shall cover thee with His feathers, and under His wings shalt thou trust” (Psa. xci. 4). The devil is utterly unable to touch him there. Sin is powerless. The world has lost its hold. But remember, only while the Lord's covering is over you. Whenever the believer struts out into the world as Demas did, he virtually takes himself out of the care of the Lord, and is in immediate danger of being attacked and overthrown. Do not forget that. And O remember the devil, our adversary still roams about “*seeking* whom he may devour.”

4. “AND HE SHALL DWELL BETWEEN HIS SHOULDERS.”

This is the place of strength. Upheld by the power of God, the little one is made strong to stand. Weak in himself, but upheld by the strength of the Almighty. Is'nt it wonderful? So weak, so helpless, so easily upset, that a single blast of temptation would overcome us, yet abiding in the place of our calling, *dwelling* in that Risen One, in the place of His power, the little one is invulnerable. He is more than a conqueror. Victory follows him all along the line, and he praises God day and night. Take your places then, ye Benjamins, beloved of the Lord, in this safe dwelling-place. Believe it to be yours, then you will enjoy it. And seek not to roam abroad into the world, for the world is the enemy's country. His black flag floats over it: it is the empire of Beelzebub, and will meet its doom along with its prince and ruler. Be it yours to dwell far above it, in that safe and happy place where grace has put you, and where glory will greet you ere long.

## SECTARIANISM.

THE word translated Sect is the Greek word—*Hairesis*. It is frequently used in the New Testament to describe a company of persons who unite themselves around some favourite doctrine, or who become the adherents of some political or religious creed. We read of “The *Sect* of the Pharisees,” (Acts xv. 5); “The *Sect* of the Sadducees,” (Acts v. 17); and the Apostle Paul, speaking of his manner of life previous to his conversion says, that he lived after “the straitest *sect*” of the religion of his fathers, a Pharisee (Acts xxvi. 5). The word occurs in the Epistles three times: viz—1 Cor. xi. 9; Gal. v. 20; 2 Peter ii. 1; and is translated in each case in the Authorised Version—“*heresies*.” The word “heresy” is then simply a sect, and not an error in doctrinal teaching, or a defection from foundation truths of the faith, as the popular use of the word “heresy” implies. The formation of sects in the Church of God is regarded by the Scriptures as evil, inasmuch as the will of God is, that His Church in every place should be *one*, (see 1 Cor. i. 2, 10). That the only Name unto which His saints should be gathered together, is the Name of the Lord Jesus Christ, (Matthew xviii. 20), and that, as thus gathered He alone may be owned as Lord (1 Cor. xii. 3-5), and His Word alone regarded as authority in all matters pertaining to the ordering of the Church, and the behaviour of those who compose it, (1 Tim. iii. 15, 1 Cor. xiv. 36-37). Alas! how sadly this has been disregarded, and sectarianism condoned and defended, as if it were a virtue and a stimulus, rather than a sin. Of sects there are various kinds. Some are open and palpable, having their chosen names and doctrines inscribed on them. Others profess to be unsectarian, and disown denominational titles, yet impose conditions, and require subjection to certain truths or traditions, as a basis of fellowship, which God has not required. Within the circle of such a fellowship the saint may only come after having pronounced their “Shibboleth.” He must subscribe himself a disciple of the particular doctrine or creed by which they are distinguished as a separate community, or by submission to that peculiar rite or form of government which is the distinctive badge of their ecclesiastical position. The latter is of the two, the most dangerous and subtle, and is usually so well garnished with Scripture (misapplied or misinterpreted) that it presents no small attrac-

tion to the untaught and unwary Christian. A community professing to be "simply Christians," or "Believers," or "Disciples," or "Brethern," congregated according to the voluntary principle, each being at liberty to do his own will, and to believe and practice as he pleases, may be as truly sectarian in character, and in practice, as any of those congregations who place their distinctive names and tenents on their church doors. It is, moreover, a possible and a comparatively easy matter, for a company of God's true people who at one period of their existence were in reality gathered together and constituted by the Lord a Church of His, according to the Divine pattern, to so depart from Him and His Word, either suddenly, or by easy stages, as that they degenerate into a sect, in which case—the proof of God having disowned them as His Assembly being evident—it would be impossible for godly ones who seek unto God and the Word of His Grace, to be longer associated with such a company, no matter what its past achievements, or its present pretensions may be.

There is yet another form of Sectarianism, which is perhaps the most attractive and seductive of all. It is formed by gathering together such as are wholly agreed on certain truths or doctrines, and by the exclusion of all who do not see, or have not yet attained to the knowledge of these. The counterfeit here will be all the more specious, if the truths which form the bond of union, or become the test of fellowship, have been truths neglected by many. The Baptism of believers by immersion for example, is a truth to which many true believers give but little heed. It has nevertheless been clearly given by God in His Word for His people to learn and obey, but it is not to be taken from its Divinely ordered place, and measure of importance, and made a basis of Church Fellowship, or a pre-requisite to be regarded as "one of us." This would be—with or without the name—a *sect* of Baptists.

The same principle applies to any truth perverted from its place, and measure of importance, and exalted into undue prominence, until it becomes the bond of union among those who espouse it as their watchword, and the barrier between them and all who refuse to give it the place of pre-eminence they claim for it. We would repeat, there is peculiar danger of this being done with truths

that have lately come into prominence in the ministry of God's Servants, and that the minds of many have been opened to receive, and to practice, and more especially so, if these truths have been and still are truths neglected by many of God's people. Such truths, important in their place, must not allowed be to become the basis of Church Fellowship, or the bond of union amongst gathered saints. The old rock-fast foundations remain. These, notwithstanding man's failure are the same to faith, and disowning all sects, and the doctrines and practices that create and foster them, the obedient believer will seek back to the old way and find therein rest.

◆

### In the Presence of the Lord.

"In Thy Presence is fulness of joy." (Psalm xvi. 2.)

—

“How tedious and tasteless the hours,  
 When Jesus no longer I see,  
 Sweet prospects, sweet birds, and sweet flowers,  
 Have lost all their sweetness for me.  
 The midsummer sun shines but dim,  
 The fields strive in vain to look gay,  
 But when I am happy in Him  
 December's as pleasant as May.

His Name yields the richest perfume,  
 And sweeter than Music His voice ;  
 His presence disperses my gloom,  
 And makes all within me rejoice.  
 I should, were He always so nigh,  
 Have nothing to wish or to fear ;  
 No mortal so happy as I ;  
 My summer would last all the year.

Content with beholding His face,  
 My all to His pleasure resigned ;  
 No changes of season or place  
 Would make any change in my mind :  
 While bless'd with a sense of His love,  
 A palace a toy would appear ;  
 And prisons would palaces prove,  
 If Jesus but dwelt with me there.

# The Truth guarded by the Saints.

BY THE LATE WM. LINCOLN.

---

“The good deposit which was committed unto thee, guard through the Holy Spirit, which dwelleth in us.” (2 Tim. 1-14 R.V. MARGIN:)

---

**A** COMMON way by which the devil leads the people of God to reject some part of God's truth, is by the presentation to their minds of some other part of the truths of God. Now beware of that! Do not, because you see one doctrine in God's Word reject another. Hold fast all. You cannot afford to give up one atom of God's Word; let it search us through and through, and permeate our whole being, the more the better, and let us hold it fast, beloved friends. It may be that some of you will say, “But we cannot all be adepts in the Word of God, or such deep divines, to know exactly what is God's truth and what is not: we cannot be all such clever scholars in the Word of God as that. It may be competent for the church, or it may be competent for a gathering where there is a great number of intelligent and mature Christians, to be able to judge; but it is not possible for a little gathering which consists only of half a dozen, and those young Christians or old women, and those recently converted, it cannot be competent for them!” Now I ask your attention to this. Is it not designed of the Holy Ghost that the 2nd Epistle of John is written to a woman? It was not written to some deeply-read theologian; the instruction was not given to some advanced and profoundly intelligent divine; it was given by “the elder unto the elect lady,” and, as if that was not enough, “and her children”—to a mother and her children. Beloved friends, I do not admit that is such a difficult thing to know the truth of God. My idea is, if we keep our eye on the Cross, and on a risen Christ, we shall quickly apprehend that which is for His honour, and that which dishonours Him, and that when any doctrine is presented, or any heresies get into the church, it seems to me not difficult for those who are sensitive of Christ's honour and glory, to see the source from whence they emanate, and judge them quickly and well. Yes, even this elect lady and her children were charged with the care of the truth—not some great gathering of aged Christians merely.



## THE HOMELESS WANDERER.

“Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His Head.”

“Every man went unto his own House, Jesus went unto the Mount of Olives,” (John viii. 53. viii. 1).

**N**OT where to lay Thy head? Methinks  
The grand hills Thou hast trod,  
Were proud to wind their green arms round  
The couch where slept a God.  
The stern old mountains never knew,  
Nor isle, nor rock, nor sea,  
Nor wondering earth, a pageantry  
So bright as circled Thee.

No dwelling place! but low and sweet  
The winds sink down and die;  
And all the long night angel feet  
In shining ranks go by.  
Time's startled kingdom never woke  
A song which deeper swept,  
Than when, o'er earth in music broke  
This anthem,—“Jesus wept.”

The palace gate hath sword and spear  
To shield its royal breast,  
Only the great deep stars were here  
To guard Thy place of rest.  
Not where to sleep? Methinks within  
Each isle, and mount, and sea,  
Struggled a thousand prisoned tones,  
O Christ, to welcome Thee.

The wanderer has his bed of straw,  
The prisoner knows his cell;  
The gray old eagle's eyrie saw  
The meteors where they fell;  
The white waves capped with spray are furl'd,  
The red sun seeks the west,  
But, peerless monarch of the world,  
THOU had'st NO place of rest.

## LEAVING OUR CHARACTERS WITH GOD.

---

THERE are few things that try the patience of God's servants like being misrepresented. It is easier to bear the open opposition of the world, than to be misunderstood and misrepresented by those whom we love, and desire to serve. Yet such has been the case with many of God's true servants. Their service has been misunderstood, and the basest motives attributed to them, while they were with singleness of heart, in obedience to their Lord's command, seeking only the honour of His Name and the welfare of His people.

It was so with David in the day that he went to the valley of Elah. He went, in obedience to his father's command, as the bearer of his message. When he reached the place, and found the armies of Israel discomfited by the uncircumcised Philistine host, his heart was stirred within him for the honour of God, and he began to ask some pointed questions, and to call persons and things by their true names, in the presence of his brethern. His words of truth aroused the anger of Eliab, his eldest brother, who, we may infer had no friendly eye for David, since the day that God made choice of him to be anointed in the midst of all his brethern. The smothering envy in his heart burst forth that day, as he heard his younger brother speak of "the armies of the living God" being defied by an "uncircumcised Philistine," and he hurled the taunt at him in the presence of them all—"I know thy pride, and the haughtiness of thine heart; for thou art come down that thou mightest see the battle" (1 Sam. xvii. 28). The "pride" was Eliab's, not David's. He entirely misunderstood and misrepresented his brother's mission. David had come from the desert, where, alone with God, he had slain the lion and the bear—a deed of which it seems Eliab had heard nothing. Had "pride" and "haughtiness" been found in David, as Eliab said, he would have proclaimed his bravery from Dan to Beersheba. Certainly Eliab would have done so, if he had had any such deed to tell of; and judging according to his own standard, he condemned his brother. Severe judgments of this kind, generally indicate the condition of the soul. They are the unmistakable symptoms of the presence

of that very thing in ourselves, that we blame in others. It is instructive to note how David treated this wicked misrepresentation: "And David said, What have I now done? Is there not a cause? And *he turned from him*" (v. 29). This is the best way to treat misrepresentation, especially in cases where we know that envy and jealousy are ruling in the one who makes them. It is no easy matter for us to be silent in the presence of such misrepresentation coming from the lips of a brother. There is a strong temptation to retaliate, or, at least to vindicate ourselves and establish our innocence. But the Lord's way is to be silent, to submit to the stigma, assured that the Lord has permitted it for some wise purpose, and that sooner or later He will vindicate the cause of the misrepresented one. Over and over again has this been proved by those who, in such circumstances, have given themselves to prayer and waiting upon God, instead of seeking to clear themselves of the false charges brought against them. The saint who is misrepresented, may be assured that his cause rests safely in the hands of his God, and that He will deal with those who have so wickedly sought to injure one of His loved ones. Therefore dear children of God, leave your cause in your Father's hands. Shun self-vindication. Trust in God and do the right. If your enemies traduce you, leave your character and cause in the hands of God.

---

### WHAT SPOILS YOUNG BELIEVERS.

---

"Beware lest any man spoil you through philosophy and vain deceit."  
(Col ii. 8.)

IT is not a little matter for the young disciples of Christ to learn, that they are in more danger from the men that are called philosophers, than from any one set of enemies whatever, except those we have within. Next to them come the religious men, but the first of our enemies are the wise men. It is a great thing to be able in lowliness to look down upon them, as they look down upon us. Let us fear the patronage of the world, more than its persecutions.

R. C. CHAPMAN.

## TRACT DISTRIBUTING BAND.

**G**OOD news of winter efforts, in Tract Distribution, and winter Gospel work, reach us from many quarters. House to house visitation is now taken up vigorously, and found to be a splendid means of getting at the people, and also of getting them out to hear the Gospel. There are hundreds of places still, where there is little or nothing done in this way. We earnestly recommend those who find it hard to get people out to give it a trial.

**TORRE, TORQUAY.** “The Band of Workers here go on happily, and are much encouraged by the eager way the people take the “Messenger.”

**BLACKBURN.**—“We have much encouragement in the work here, and go on happily.

**HAMILTON, ONT.**—For many years, there has been a regular distribution of monthly “Messengers” here, with name of Hall and announcement of Meetings, which the Lord has indeed blessed.

**DUNDEE.**—“The people willingly receive the Gospel *Message* and there is much need in this town.”

**MOTHERWELL.**—“The work of the Band here goes on cheerfully, and we are finding open doors for an extension of our efforts.

**GLASGOW.**—“On the Streets, at Doors of Theatres, Public Houses, and places of amusement where crowds of careless sinners are found, we sow the seed, shout Texts, and give sharp pointed messages.”

**ARRESTING CARDS.**—“I have found stiff Cards (which cannot be crushed up like Tracts) with a short pointed question, or appeal, good for giving in the Streets. Each Card can be read at a glance, and the message will cling to the reader’s memory, even if the card itself should be destroyed.”

**REACHED BY VISITATION.**—An aged woman in relating the story of how the Lord saved her lately, said—“I had not been out to any place to hear the Gospel for twenty long years. I had no Sunday clothes, and there was no place to go except to the Church, where all the people were well dressed. Two young women called at the house with a Gospel Tract one Sunday afternoon, and said there would be a meeting in the open air that night, and urged me to go and hear. I did so and heard things plainly put, as I had never had heard before. They came again next Sunday and continued all the summer. When the nights grew dark, the meetings were held in a Kitchen, and I continued to go. Thank God I was saved there, and now my Kitchen is used for the Meetings, and I visit the houses myself every week with Gospel Tracts.

**A SPECIAL EFFORT AT CHRISTMAS.**—An earnest business man suggests:—“I believe we should make a special effort at the coming Christmas holidays to reach our customers with the truth of God and the verities of Eternity, and not panderto worldly fashion by giving useless cards. Short attractive Gospel messages printed on cards such as are usually given by grocers, bakers, etc., to their customers at that season would be equally acceptable and of more practical use.” [We had thought of the same thing, and have prepared a series of Cheap Floral Cards with pointed Gospel messages, very suitable for distribution among old and young. *Samples free.* ED.]

## Reports of the Lord's Work and Workers.

**Scotland**—**GLASGOW**—MAX I. Reich has been preaching in the Marble Hall. The Conference Meetings held in the Waterloo Rooms, on October, 6th & 7th, are said to have been "very large, and very helpful."—**KILMARNOCK**.—We continue to gather in fruit of the summer tent work. Over a dozen have followed the Lord in Baptism, and have been received into the fellowship of saints. The Thursday Evening Meetings for young believers are large and interesting. **WIGTONSHIRE**.—Arthur E. Hodgkinson, has been visiting among the small assembles of this county, where few of the Lord's servants go. **KIRRIEMUIR**.—"We have had a short visit of Edward Stack and D. M'Nab, with the Caledonian Bible Carriage. They have also been in Forfar, and purpose going north." **STRATHAVEN**.—"The Lord gives blessing here. Four were baptized last week and have been blessed in their obedience to the truth. **KILBIRNIE**.—Alexander Marshall began Gospel Meetings here on October 9th. People have come out well, and a number have professed conversion. **TROON**.—Special Sunday Evening Meetings conducted by brethren from other places have been held during October, and will be continued during November.

**England**.—**WORKINGTON**.—"We are having Special Meetings here at present conducted by our brother William Pugsley of London." **SALISBURY**.—Special Meetings have been held here, Gospel Meetings and for Believers. **DEVONPORT**.—"God has blessed His Word here to the conversion of sinners, and several have lately been baptized in the Name of the Lord. **CHIRNSIDE, BERWICKSHIRE**.—J. Hixon Irving has visited this place and given a series of Addresses on "The Priesthood of Christ." **BLYTH**.—George R. Mason of Aberdeen has been preaching the Gospel in the Waterloo Road Hall here. **NOTTINGHAM**.—"Our brother Charles Morton, formerly of Merton, Surrey, has come to reside here, and is helping us at present with Special Meetings for the young, on Monday Evenings."

**Ireland**.—**BALLYMENA**.—David Rea has been preaching here with help and blessing from the Lord. A number have been converted: saints have been stirred up, and a spirit of prayer prevails. **ANNALONG, County Down**.—Thomas Lough writes—"We have finished up in the Canvas Tent, Meetings were encouraging, with tokens of blessing. Meetings are now going on in the Wooden Tent. **COUNTY DONEGAL**.—There has been much blessing in part of this needy County during the past summer. A number have been saved, six were baptized, and there has been a deal of persecution against those who have followed the Lord." **BELFAST**.—A Circus was taken for Meetings here during the later part of October, and numbers have heard the Gospel.

**United States**.—**NEW YORK**.—"We have had David Oliver here for a week's Meetings." Fallen asleep.—"Our brother John Campbell, well-known in the Lexington Avenue assembly of Christians here, as one who had the care of saints, and diligently laboured in the Gospel, has been

called home to be with Christ. We shall miss him much, but our loss is his gain."—OAKLAND, CAL.—"The Lord has given blessing here in the preaching of the Gospel. A number have been converted and baptized. PORTLAND, OREGON.—Tent work has been finished for the season here, and Meetings are continued in a Hall, 171½ Second Street by our aged brother Donald Ross and helpers.

**Africa.**—Miss Gilchrist writing from Kwanjelula says "Our little school goes on very nicely, and since my return from Nana I have enjoyed excellent health. "Ngai" the boy brought by Mr Arnot from Nana is a dear little fellow, and gets on so well at school. He told me the other night "I do not want to go to Satan. Satan is "occululu" (that is covetous). "Yes," I said, "he wants to steal people, then he will cast them into"—Ngai added seriously "his lake of fire." Do pray that this dear boy may be brought to Christ in his early days. A party of workers hope to leave England, Liverpool, by the "Ambaca" early in November for Benguella, if the Lord permit. The party so far as is at present known, will consist of Mr and Mrs Swan; Miss Skinner of Bristol; Miss Lacey of London; & Dugald Campbell from the Assembly in Marble Hall, Glasgow. Saints at home who know the past in connection with parties going out to this needy but dangerous land, will no doubt follow the brethren and sisters named with many prayers. "He preserveth the way of His Saints," (Prov. ii. 8). GARENGANZE.—After a long and anxious time, letters have come from the brethren in Garenganze. Amid many dangers, war and famine, the Lord has preserved His servants. A very interesting letter from Daniel Crawford appears in "Echoes of Service" for November 1st. H. B. Thompson's Diary of the journey from Nana Kandunū to Misid's country has also come to hand. It was a journey of many hardships and difficulties owing to the unsettled state of the countries through which he passed, the terror of the carriers, small-pox in camp, and the excessive greed of native rulers. Hereby it is no easy path, to reach the interior of Africa, but God has led on and without bloodshed, gun or spear, it has been accomplished in a way worthy of God. KIMBERLEY.—"Our brother Thomas Winship who has been in poor health for sometime is considerably better. The brothers Fish are expected here to sow the seed during the time of the Exhibition."

**Australia.**—HELENSBURGH, NEW SOUTH WALES.—David Niven (formerly of Stenhousemuir, Scotland), writes cheerfully from this out-of-the-way place. He has a good Sunday School, in a small Hall built for the Work, and Gospel Meetings also when helpers come from Sydney. Js. Fairley (formerly of Grangemouth) has had encouraging Meetings in Tatura, a place a few miles distant from Shepparton, where he resides. These brethren in lonely places, and others like them, seeking single-handed to preach the Gospel, and lift up the standard of God's truth, need and should have the fellowship in prayer of saints at home.

## THE LOVE OF ESPOUSALS.

THE Lord sets a high value on the love of his people; especially does He prize the "first love" of the heart that has just been won for Him by the Gospel. "I remember thee, the kindness of thy youth, the *love of thine espousals*" (Jer. ii. 2.) said the Lord, concerning His ancient people, and the words remain as true, concerning His people of this present time. There is a peculiar brightness and freshness in the "love of espousals," which nothing else can touch. It cannot be imitated. The heart is won by its object. Christ is all, to the newly saved one. The world loses its hold. Old companionships are broken. From that new relationship,—the marriage union of the believer with Christ (Rom. vii. 4.) there springs up a new affection, which has as its object the Lord Himself. Not only the blessing, but the Blesser: not only salvation, but the Saviour. "My beloved is mine, and I am His," (Song ii. 16.) is the language of the Christ-won heart. "To know Him" (Phil. iii. 10.) is the one desire. To please Him, is the great ambition. Love will not be satisfied with less than this, and when less is rendered, then we may reckon that love has declined. And this decline in love, is the greatest fall of all. It opens the door for all evil. While the heart beats true to Christ, His Word is truly honoured. Nothing of His, however small, will be lightly esteemed. But let love decline, then His words and commandments will lose their hold, and if for a time, the sense of their authority begets for them a hearing, that too will go, if love for Christ has waxed cold. There are some of the saints who seem to carry with them this early love, right on to the end of their course. They maintain "the dew of their youth" and the "love of their espousals" even unto gray hairs. Blessed and honoured is such a path. And the best of it is, that all the saints may share it. There is no need for love's decline. It is not a "law" of the kingdom. On the contrary, it is a sin, a dark greivous sin, which saints should learn to hate, and conquer. To become cold in heart to Christ is the greatest loss to Him, and He keenly feels it. But it need not be thus with you, dear young believer. Your privilege is to go on from strength to strength, abounding in love, knowing no decline. The great preventative is, to be constantly abiding in His love to you, to be ever dwelling in the light and warmth of His presence. There is no coldness, no leaving of first love there.

## A GOOD CHURCH CONDITION.

“Then had the churches (the church R. V.) rest throughout all Judæa, Galilee, and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.” (Acts ix. 31.)

**T**HESSE are happy conditions. Blessed, one may say, is the assembly of which such things can be said. If we earnestly desire that it should be with us as it was with those saints, let us consider that we have here (1) that condition in the assembly, which renders it morally fit for the blessing of God (all being of grace), that is, *the fear of the Lord*; and (2) the blessing which God bestows on all in whom that condition is fulfilled, *the comfort of the Holy Ghost*.

I. “The fear of the Lord.” When the yoke of sin was taken from our necks, it was not that we might do our own will; but that we might take the other yoke, the yoke of Jesus. “O Lord . . . I am thy servant. . . Thou hast *loosed* my bonds,” says the Psalmist. (Psalm cxvii. 6.) Being made free from sin, we are become servants of God. The *Saviour* Jesus, is the *Lord* Jesus.

The Corinthians seemed to have been forgetting this; and, accordingly, in the eleventh chapter of his first epistle, we find Paul pressing upon them the name of the *Lord*. In the compass of a few verses (20—32) we read of the Lord’s supper, the Lord’s death, the blood of the Lord, the Lord’s body, what Paul had received of the Lord, what the Lord Jesus had done in instituting the supper, and that the judged person was chastened of the Lord. Surely the instruction in this is, that had there been “the fear of the Lord,” there would not have been the disorder which the apostle sought to correct.

And if there are troubles among us, the cause is to be found here. The fear of the Lord has not been before our eyes; the solemn sense of the presence of the holy Lord God has not been upon us. We have been foolish; for the fear of the Lord is the beginning of wisdom, and we have not walked therein.

Is this “legal” language? Surely not. “In the fear of the Lord is *strong confidence*.” (Pro. xiv. 29.) “There is *forgiveness* with Him, that He may be feared.” (Psalm cxxx. 4.) “Pass the time of your sojourning here in fear,” says an apostle, “forasmuch



as ye *know* that ye were not redeemed with corruptible things, but with the precious blood of Christ." (1 Peter i. 18-19.) Man might have said, pass the time in fear; for you do not know, and no one can tell, whether you are redeemed or not. And of God, "There is *judgment* with Him that He may be feared." But His thoughts are not our thoughts. Our fear, is the fear of those who know that they are redeemed, and that there is forgiveness with Him whom they reverence. The same Psalm (Psalm xxxiv) which says: "I sought the Lord, and He heard me, and delivered me from all my fears," teaches us, "O fear the Lord, ye His saints, for there is no want to them that fear Him."

Still, as of old, God will be sanctified in them that come nigh Him. Holiness becometh His house for ever. And our fear is but the reverence, (compatible with the happiest assurance of His love) which we owe Him as the Holy One, present with us by the Holy Ghost, on the ground of a sacrifice by which His holiness has been perfectly indicated.

II. "The comfort of the Holy Ghost." This must be ours, if, self-judged, we approach God with due reverence. The river of God will flow in its widest channel, if only the obstructions on our part are taken away. The Spirit (as it has been observed the Scriptures teach,) may be resisted: He may be quenched: He may be grieved. We, in consequence, may be parched and athirst; but He is still the Comforter, given to abide with us for ever, and if we be humbled in confession, His gracious ministry will be abundantly fulfilled.

Let us weigh these things. If the condition of the churches of God presses upon us, we shall be concerned that evil should be kept out, and that there should be abounding blessing within. On the fulness of the Holy Ghost among us, these results depend. And how shall we have the unhindered action of the Spirit? By walking in the fear of the Lord, whose fear is to hate evil, and to depart from it. (Prov. viii. 13; xvi. 6.)

Let us not think to secure these blessings otherwise. Doctrinal correctness, how valuable soever, cannot insure church purity. The power to resist and repel evil, depends on the godliness of the saints, and neither on their gifts nor their knowledge.

In Zechariah ii. 4, 5, we read: "Jerusalem shall be inhabited

as towns *without walls*, for the multitude of men and cattle therein, for *I*, saith the Lord, will be unto her a *wall of fire round about*, and will be *the glory in the midst* of her." This is the two-fold blessing we want, an object which attracts and satisfies, and a bulwark which will not suffer evil to encroach upon us. The walls raised by men (doubtless with the best intentions) have been proved to be walls of paper; the true wall, is the wall of fire, even our God, who is a consuming fire, intolerant of sin; while yet He is the glory in the midst, the attraction of the hearts of His people. Then how is it, it may be asked, that evils creep in? God's manifestations of Himself are conditioned on our obedience and holiness. On the fear of the Lord, depends the comfort of the Holy Ghost. God makes Himself known according to our state, "With the pure, He will show Himself pure; and with the froward. He will shew Himself froward." (Psalm xviii. 26.) That we have grieved His Spirit is our sin, and our weakness is consequent upon it. Our responsibility is, not to have God among us—He *is* amongst us; but to take care not to hinder His gracious action. In this we have failed.

We may read Acts v. 1—14, as illustrative of the doctrine which it has been sought to set forth. God had acted in sudden judgment on Ananias and Sapphira. As a consequence, "*great fear* came upon all the church, and upon as many as heard these things." Further, we are told (ver. 12—14.) "By the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch, and *of the rest durst no man join himself unto them*; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." Have we not here, the wall of fire repelling "the rest," so that they durst not join themselves to the apostles, and at the same time, the attractive glory, drawing to the Lord multitudes of believing men and women?

Let us walk in the fear of the Lord. So doing, God's presence shall be made known among us; sin will be speedily detected, and we shall be strong to put it away. The ungodly will shrink from the searching light. We shall have rest. We shall be edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, we shall be multiplied.

## THE HIGH PRIEST'S BREASTPLATE.

---

THERE are few Scripture emblems more full of comfort and encouragement for anxious, troubled, doubting souls, than this, the most precious part of Aaron's garments "for beauty and glory." The breastplate was worn upon the *heart* of the high priest, and was so fastened to the ephod, as *never* to be separated from it. Twelve stones were set in it, all precious stones, but not two of them were alike. They were altogether different, in form, hue, character, and also in beauty and value (according to man's estimation), but all of them were *gems* in the sight of God, one as another. They were each set in gold, and they rested equally upon the heart of Aaron, when he ministered before the Lord.

Doubtless these precious stones were gathered in lands far sun-dered. Some from the depths of the ocean, it may be, and some from the dark mine. But whatever their variety, or the circumstances of their history, or the distance from which they were carried, they were united in the narrow compass of the high priest's heart; and diamond, and jasper, and emerald, were borne there equally and together, for a memorial before the Lord continually.

Truly here are great things for the faith of God's living stones, His jewels, to apprehend, to realize, and triumph in. The breastplate of the high priest of old, was a picture of the inmost heart of our great High Priest, the Lord Jesus Christ—the Holy Spirit thus unfolding it to our eyes, that we may *see* and *know*, and *believe* what is within.

Here we are taught that each believer has his *own place* in the heart of Christ—his own peculiar place, consecrated to himself. He is "individualized" there, and no other child in all the family of God, or all the other children put together, could fill that place. "For a memorial before the Lord continually"!

And wherefore for a memorial? Doth our Father in heaven need such? Yes, truly. If not to inform His omniscience, yet to satisfy and delight His love; and, principally, that His people's faith may be encouraged, and that they might have in heaven, wherewith to comfort their hope and assure their hearts.

And why were those precious stones with the names of the tribes to be borne "continually" before the Lord? Just to teach us,

that as this ordinance was not, and *could not* be affected, by the circumstances, frames, feelings, sins, inconsistencies, rebellings, or even the captivities of Israel; even so, however matters may be with the believer here below, his name is written on Christ's heart above, and borne for a memorial before the Lord continually.

---

## IN THE PRESENCE OF THE LORD.

---

SOME value the presence of their Saviour so highly, that they cannot bear to be at any distance from Him. Even their work they will bring up, and do it in the light of His countenance, and while engaged in it, will be seen constantly raising their eyes to Him, as if fearful of losing one beam of His light. Others, who, to be sure, would not be content to live out of His presence, are yet less wholly absorbed by it, than these, and may be seen a little further off, engaged here and there, in their various callings, their eyes generally upon their work, but often looking up to the light which they love. A third class, beyond these, but yet within the life-giving rays, includes a doubtful multitude, many of whom are so much engaged in *their worldly* schemes that they may be seen standing sidewise to Christ, looking mostly the other way, and only now and then, turning their faces to the light."

These words of godly Payson are beautiful, yet searching. We may profitably allow them to shed their light upon us, and give our hearts time to answer. Our intimacy with the Lord, the joy of dwelling in His presence, and of doing our work, and speaking our words, consciously in the light of His countenance, is the great test of spiritual condition. There may be much activity, fiery zeal for the truth, and apparently great results, but if all this is outside the Divine presence, and with only occasional reference to the Lord Himself, there will be little in it to please Him, or to refresh the spirit of the worker. But to dwell with God, to abide ever in His presence, worshipping, walking, and working, there is heaven on earth. Verily here, as hereafter it may be truly said.

"In Thy presence there is fulness of joy."

## Out of Bondage, into Liberty.

I WAS converted a number of years, before I had any real joy in the Lord. I believe the chief cause of this was, I sat under a minister who was either unconverted, or very dark in the things of God. I got nothing to help me, and the result was, I became very like the world. God in mercy sent a bright and earnest young man to the farm where I was, and he began at once to speak to me about the things of God. His life was really beautiful: so full of joy, and so consistent. Before many weeks, I had got rid of my doubts, and was very happy. My companion and helper left, and I praised God for the blessing He had been to me. I was determined not to settle down again, so began work among the young men of the congregation. I earnestly sought to infuse life and energy into the system, and suggested to the elders, that there should be some effort in the Gospel. But this met with a cold reception. I was greatly perplexed, and in my heart I sought help from the Word of God. As I read one night in 2 Timothy iii., I came to the verse "Having a *form* of godliness, but denying the power thereof." I said to myself as I paused, "That's like our Church." Imagine my surprise as I resumed reading, to find that the words, that followed were, "*from such turn away.*" My eyes were opened: God's Word had enlightened me. My path was plain. I saw that my work was not to attempt to set things right in a Church of unconverted professors, or to infuse vigour into a dead and unscriptural system, but to turn away from it. I acted on the Word, and I praise God for it. Next to my conversion, I thank God for delivering me from association with unconverted, religious professors, and from the bondage of a system in which God and His Christ, the Word and the Spirit are all dishonoured.

As I think of the numbers of my dear brethern and sisters in Christ, who are striving earnestly as I was, to revive and reform the "Churches" with which they are connected, my heart yearns for their deliverance. It is only time and labour lost, to seek to set up as a Christian, a man who has not been born of God, and it is equally so, to attempt to revive or spiritualize a system, that has not been begun according to God, or with His truth as its foundation. We are slow to learn the latter, but it is nevertheless the way of the Lord.

# CHRIST, THE PORTION OF THE SAINTS.

“My Beloved is mine and I am His” (Song ii. 16).

“I am my Beloved’s, and His desire is toward me” (Song vii. 10).

**Y**ES, Thou art mine, my blessed Lord;  
O my Beloved, Thou art mine;  
And purchased with Thy precious blood,  
My Lord and Saviour, I am Thine.

Thy fulness Lord is mine—for Oh!  
That fulness is a fount as free  
As it is inexhaustible!  
Jehovah’s boundless gift to me!

My Christ! O sing, ye heaven of heavens!  
Let every angel lift his voice;  
Sound with ten thousand harps His praise  
With me, ye heavenly host, rejoice!

With tears, with song, with holy psalms,  
With daily love, with odours sweet,  
With broken heart, with outstretched arms,  
I’ll pour my praises at Thy feet.

Thee will I hymn, my holy Christ,  
My Lord, my love, my life who art;  
Nor time, nor all eternity,  
My treasure from my soul shall part.

And wandering by the way, I’ll drink  
Of this sweet fountain, gushing free  
And sit and sing beside the brink,  
Of all my Saviour is to me.

My Christ! my own! for ever mine!  
By gift, by promises, by blood,  
By oath, by covenant Divine,  
By the unchanging will of God,

Solely Thine own no more—but given  
To me, Beloved—Thou art mine;  
My joy, my life, my heaven of heaven—  
And I, Beloved, solely Thine.

## Words of Help and Cheer, to Young Believers.

*Short, crisp, and helpful items of experience, will be welcome for this page at any time.*

**L**IFE AND FRUITBEARING.—“A Young Believer” says “For many a day John xv. was a chapter of great difficulty with me. I was converted in the midst of a people who hold that a believer may fall away and perish, and this chapter was pressed into service to prove the doctrine. It was a wonderful deliverance to me, when I learned at a Young Believer’s Bible Class one night, that John xv. referred to fruitbearing, and not to salvation at all. I think many dear young Christians need to know the difference between life and fruitbearing, and that *union with Christ* is one thing, communion with Christ another.”

**A QUIET HALF-HOUR.**—I have a busy life, and find it difficult to get long seasons over the Word, much as I desire them. But I have made it a rule to secure at least *one quiet half-hour* once a day, for private prayer and reading of the Word. This I have found to be a great blessing to myself, and after that quiet half-hour, I feel strengthened to go forth again, and meet the world. But I ought to say, the enemy often tries to rob me of it. I am sure he hates that quiet half hour.” [No doubt he does. He has good reason too, for there the saint is armed afresh to do battle with him, and to conquer. What do you say to this quiet half hour with God, dear Young Believer.?)

**A BACKSLIDER RESTORED.**—“I have been restored in soul to the Lord, after two long years of backsliding, and I earnestly hope now I may be kept cleaving to Him. The beginning of my departure was, in neglecting prayer, and the reading of God’s Word. Then I got among unconverted companions, played ‘Lawn Tennis’ and ‘Cricket’ with them, and was led further and further into the world. By the faithful word of a dear young brother, my conscience was reached, and I was led to own my sin before God, and to receive His forgiveness.”

[Those who can play “Lawn Tennis” and “Cricket” with the ungodly, had better test their state of soul. No believer in a good condition of soul would be found there, assisting unconverted sinners to trifle away their day of grace in frivolity.]

## Reports of the Lord's Work and Workers.

**Scotland.**—**GLASGOW.** Fred S. Arnot gave an account of work in Africa during the last three and a half years, in the Christian Institute, on Tuesday evening, 8th Nov. **MARBLE HALL.**—The meetings conducted by Max I. Reich here, were well attended up to the close, and a goodly number professed conversion. **BRIDGETON.**—Robert M'Murdo, had a series of meetings here during latter part of October, and beginning of November. **ELIM HALL.**—Large Gospel Meetings here on Sunday Evenings, many interested, of a class not usually reached. Lectures on the Tabernacle during early part of November, were well attended and the whole counsel of God, on separation, worship, ministry, &c., spoken. The Christians meeting in this place, have been traduced, by some ignorantly, by others wilfully, but they seem like some of olden time to have "grown" according to the measure of their "affliction" (Exod. ii. 12.) Our testimony is, that we found them a people desirous of knowing the will of God, and doing it. **MOTHERWELL.**—John Ferguson has been preaching in the Roman Road Hall here, with help and blessing from the Lord. **DALRY.**—William Murray of Glasgow, has been here conducting Gospel Meetings. Several cases of conversion. **HURLFORD.**—Conference of Christians here on 19th November, addressed by J. R. Caldwell and others.

**England.**—**BOWNESS-ON-WINDERMERE.** Frank Vernal began Gospel Meetings in Bank Terrace Meeting Room, on Lord's Day November 13th. **WORKINGTON.**—The Lord has given blessing with the Gospel here of late. Quite a number of young folks have recently been converted. James Wharton of Barrow is expected to labour in the Gospel soon. **LEEDS.**—Thomas M'Laren Junr. has been giving Gospel addresses on Sunday evenings on special subjects. **SALISBURY.**—A conference of Christians was held in Bethany Hall, here, on November 10th, and Gospel Meetings continued for a fortnight by W. Wills and Jos. Gale. **BLYTH.**—Christians formerly meeting at Bowes Street, have removed to 1 Waterloo Road, Blyth. They have been much helped by visits from G. R. Masson from Aberdeen, and John Ormston from Howden.

**Faroe Isles.**—**THORSHAVEN.** Alexander Mitchell writes—"Just now Brother Sloan and I are on a journey among the North Isles. The few meetings we have been able to hold, were well attended, and earnest attention given to the Word. The Lord is working in the hearts of the people, and quite a number give good evidence of having been born again. We hope that some of them may follow the Lord in baptism soon, and come out from Lutheranism. We have been circulating books among them giving a clear sound on separation and other emancipating truths."

**Africa.**—The party for Bihe, consisting of Charles and Mrs Swan, Dugald Campbell, D. C. Smith, Miss Skinner, and Miss Lacy, sailed from Liverpool by the S. S. "Ambaca" on November 7th. The farewell meeting in Albert Hall was large. Addresses were given by Messrs Swan, Arnot, and others. **KWANJELULA.**—Miss Gilchrist writes of good times in making known the Gospel in the villages around here. Dr. Fisher,



**Brethern Munnoch, Lynn, and Murrain** find lots of work, and many opportunities of making known the good news. Here is a sample. "On Lord's Day afternoon, after gathering around the Lord's table to remember Him, The Meeting Room was quite filled, chiefly with women, men being the smallest number. Brother Lynn counted 122 grown up people, besides children. The story of the Cross was told simply, and I believe God is working by His Spirit in the hearts of these people. NATAL, DUNDEE COAL FIELDS—"There is much to give discouragement and to cause sorrow here, yet the Lord is above all. Amid departure from the truth, He abideth faithful, and will never fail those that cleave to Him." The brothers Fish are here working for the Master.

**India.** NURSAPUR.—Annie Johnstone writes—"We are always glad to receive "The Believer's Magazine" and "Young Watchman." We have some interesting Children at School here. They come very regularly, and learn their Bible Lessons very well. One, already married according to native custom, is prevented from coming by her husband as much as possible, and others have tried to persuade her to go to another School, but she says, "No, I will not leave the Mission School, because there we hear the Word of God." I earnestly ask, that these children be remembered in prayer." "Alfred Redwood writing from Malvalli says—"Our little gathering of Believers here, numbers about twenty: not a very large Church! I have just returned from a visit to our dear brother Hosking at Poona, a beautiful hilly place, where I have never been before. He is being blessed there in his service for the Lord, and forgets himself in his desire to help others."

**Spain.** We are sorry to learn that our brother, John Nisbet, who went out from Kilmarnock to Madrid, only a few months ago, has been partly laid aside by a weak and painful throat, which threatens to give him further trouble.

**Canada.** George O Benner writes—"I have spent the last five weeks in Manitoba, chiefly in meetings for the Lord's people, at Winnipeg, Nepawa, Brandon, and then I hope to go on to St. Andrews among natives of the country." WEST SELKIRK, MANITOBA.—"Some twenty have followed the Lord in baptism here, and now and then one gets saved." TORONTO.—Conference here on November 11th, 12th, and 13th.

**NOTE.**—Our aim in recording the above reports of the Lord's Work, and movements of the Lord's servants, is, to stir up our readers unto a prayerful and practical fellowship, in the various details of the work of the Lord, which He is carrying on in the world, and among His saints in these last days, We seek to exercise care and discrimination, in placing only before our readers what we believe to be *in* and *of* the Lord, but of course we do not by any means claim to be *perfectly* able to do this. We make this our aim, and shall welcome from fellow-believers, notes and jottings of such work as is known to them personally, at any time.

## TO OUR READERS.

**O**UR present issue completes the *Second* Volume of "THE BELIEVER'S MAGAZINE." We are thankful to be able to record the Lord's blessing upon us in this little service for his Name, and unto the help of the little ones of His blood bought flock. We desire to heartily thank fellow-believers who have practically assisted us throughout the year. We are glad to be able to state that the circulation has been maintained, and slightly increased, and we have received hundreds of cheering letters, from children of God, telling of help and blessing ministered to their souls through these pages. Let us give God the praise.

We hope in the will of the Lord, to continue this little paper during the coming year, and to keep before us, as we have endeavoured to do in the past, that there are *young* ones and *simple* ones in the household of God, who need the bread of life broken small to them, and who are not able to grapple with things high, and hard to be understood, or to deal with abstruse questions, and knotty points. Our aim shall be, to feed the flock of God, with the truths of His Word, keeping back nothing profitable, and to record such incidents of His Work, and operations of His servants, as shall by His blessing cheer and enlarge the hearts of our readers unto a fuller fellowship with what the Lord is working among saints and sinners. In order to give fuller space for several *new* items of interest during the coming year, we will condense the whole of the Reports of Work and Workers, and the efforts of the Tract Distributing Band into two pages. This will enable us to devote a page to "*The Young Believer's Question Box*," for answering questions of general profit, and dealing with difficulties common to young pilgrims on the heavenward road. We hope to begin in the January number, a series of plain and simple articles on "THE SECOND COMING OF THE LORD JESUS," with the order of events, in Heaven and on Earth, and in order to give a special interest in this great and blessed subject, we will present with the January number, to all our Subscribers,

### **A Coloured Diagram,**

shewing the great events of the future in their order, as revealed in the Word, from the Personal Advent of Christ, till the Great White Throne, and the Eternal State. This diagram may be gummed in the Bible and consulted as the various branches of the subject are dealt with in these pages.

We would earnestly ask the continued fellowship of fellow-saints, in circulating the magazine among all who need encouragement, and simple instruction in the truth of God.

A packet of Specimen Copies, few or many, will be cheerfully sent to any, who will seek to introduce our little paper to individual Christians, and Assemblies of Saints.

**NOTE.**—In order to make sure that copies of the *January* Number, with the *Coloured Diagram Supplement* reach you in due time, please send your orders for 1893 as early as possible, direct to the publisher. The same number of magazines will be sent to subscribers during 1893 as at present unless we are advised to the contrary,