



THE
Believer's 
 Magazine.

EDITED BY
JOHN RITCHIE.

VOL. III.

Kilmarnock:
"THE YOUNG WATCHMAN" OFFICE.
[AND THROUGH ALL BOOKSELLERS.]

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A MESSAGE FOR THE NEW YEAR.

“Surely I come quickly.”

Rev. xxii. 20.

THESE are the Master's own words, spoken from the throne of God to His servants still on earth. They come to us with a peculiar sweetness at the dawning of another year. The times are strange, and very uncertain. We live in an age of rapid changes. Old landmarks are being fast removed. The Book of God, for which our fathers lived and died, is being questioned, and rejected by their children. The spirit of infidelity is abroad in the world, and year by year its ear becomes more dull, and inaccessible to the Gospel, and the Truth of God. The thing that calls itself “the Church” is honey-combed with scepticism, and overrun with worldliness. Even among true believers, the spirit of lawlessness, selfishness, and indifference to the claims of Christ as Lord, increase with alarming rapidity. A flippant talk of the lips, and a loud profession of fidelity to truth, coupled with excessive arrogance and intolerance, forboding further developments of division and confusion, complete the picture. There is no prospect held forth of a brightening future for the world. But to the Christian in it, the bright and cheering word breaks forth, “*Surely I come quickly.*” Yes, most blessed Lord and Master, this at least *is* sure, that Thou wilt come, and at Thy coming—not before it—darkness, storm, and confusion shall cease. Let it then be the joyful attitude of Thy saints, day by day, throughout the year, or whatever part of it they may be left, to work, and war, and witness for Thee here, to be looking for, and waiting to welcome Thee at Thy return. Not wasting the precious hours in seeking to reform a world that has rejected Thee, or to reconstruct a Church having outward form and unity, yet devoid of inward grace and power, but with unwearied step, still going forth with the Gospel message in all its freshness, fulness, and power to the world, seeking to gather the lost to Jesus as Saviour, and the saved unto Jesus as the Lord, and as thus gathered, to teach them to look for His advent from heaven, the fulfilment of His own last promise—“**SURELY I COME QUICKLY.**”

CHRIST THE CENTRE.

THE Person of Christ is God's centre. His purpose is, to gather unto, "and sum up all things in Christ" (Eph. i. 10, R.V.) Christ is the Head of the New Creation. When the purpose of our God has been fulfilled, and when His will has been perfectly done, that new order of things will shine forth in its beauty, with Christ as its Centre, and its Head. All the disorder, and confusion, and sorrow, that we daily see down here, arise from the fact that Christ has been displaced. The world has rejected Christ; yea, even the professing Church refuses to own His claims as Lord, and God has written confusion on both, as the result. When Christ receives His place—and He will, on earth, as well as in heaven, in days to come,—then the groan of earth will cease, and the long-pent-up stream of blessing will flow to the ends of the earth. The desert shall then blossom as the rose: the earth shall yield its increase, and all nature shall rejoice. And what will bring about this wondrous change? Simply this, that Christ will have His place. The earthly people, who in their blindness refused to own Him, and concerning whom He mourned in the bitterness of his soul—"How oft would I have gathered thy children, . . . but ye would not" (Matth. xxiii. 37)—will then be gathered around Him, joyfully owning Him as their Messiah-King. "Unto Him shall the gathering of the people be" (Gen. xlii. 10). The world will then own His sceptre, and bow beneath His sway. Christ will have His place, and blessing in all its fulness; peace in all its plenty will flow to the sons of men. We, of course, know that the time for all this has not come. The day of earth's blessing is yet in the future, yet we may gather some valuable lessons for our profit, from what God has told us of that coming day, and of what will usher it in. *Christ will have His true place*: that will be the secret of it all. And wherever Christ gets His true place *now*, blessing will be the result. Give Christ His place in the *heart*, and the reign of peace will be begun there. Give Christ His place in the *home*, and that home, like the home of Obed-edom, when the ark of God rested within it—will be blessed. Give Christ His place in the *Church*, in the midst of His gathered people, owning Him as Lord, His Word alone as law, and streams of grace and blessing will flow. The assembly will be, as the

garden of the Lord. Strife and division will be impossible there. One word will rule—the word of Christ. One law will prevail—the law of love. There is no gainsaying of this. It is a cardinal truth, clear as a sunbeam in the pages of the Word, and witnessed to in the experience of the saints. Dethrone Christ, and trouble begins. Put Christ out of His place, and sorrow breaks upon sorrow. There may be “second causes,” as men may say, but wherever there is barrenness, dearth, and darkness in a soul, a home, or an assembly, the *root* cause is this: Christ has not *His* place. While this continues, the setting right of points will effect nothing. To begin arranging the hands of a watch while the mainspring is broken, is only lost labour. The source of the breakdown must *first* be reached, and dealt with. After that, of course, set right the hands, if they so require. And so, dear fellow-saints it must be in the soul, and in the Church. The first restoration must be the restoration of Christ to *His place*. God will not acknowledge less. He will write confusion upon every effort to set up the Church in outward form, if Christ has not His place as Centre and as Lord.

THE SACRED SCRIPTURES.

*A BIBLE READING, by Mr. THOMAS NEWBERRY,
Editor of “The Englishman’s Bible.”*

SACRED Scriptures,—that is, temple or priestly Scriptures: Scriptures for priestly use, written by the inspiration of God, to be used in the presence of God, by those who have an unction from the Holy One to know all things. Sacred Scriptures: only to be understood in God’s own light; only to be realized by the teaching of the Holy Spirit—the communication to men of the mind of God, the heart of the Father, in the Person of Christ, and by the Holy Spirit. Sacred Scriptures: whose source is God the Father, whose subject-matter is Christ the Son, and the communicator of which is the Spirit of God. The mind of God in Christ, the glory of God in the Person of Christ, are here revealed; and as the sun is only seen by his own light, so only may the Word of God be apprehended by the teaching of that Spirit, Who searcheth all things, “Yea, the deep things of God.”

THE DIVISIONS OF THE SACRED SCRIPTURES.

Just as in an orange, though it is one complete orange, there are natural divisions, so in the sacred volume. The Sacred Scriptures naturally divide themselves into six distinct portions.

The *first* portion we have in the Pentateuch, or five books of Moses, and the subject of that portion is, *the world and the wilderness*.

The *second* portion is from Joshua to Esther—the historic portion—and the subject of that portion is, *the land and the kingdom*.

The *third*, or experimental portion, you find from Job to Solomon's Song—the inner kernel or core of Scripture, adapted to man's inward need, the experience of *communion restored*, and of the *fellowship of the soul*, with the Bridegroom of the soul.

The *fourth* natural division of the Book, is in the prophetic books, Isaiah to Malachi—all the prophets.

Then we come to the NEW TESTAMENT, and there we have the *fifth* division, which is the four Gospels. There the subject is, *Christ on earth*.

Then from Acts to Revelation is the last division, and there it is, *Christ in heaven*.

But, while we thus divide the Old and New Testament into four and two respectively, the New Testament may also be divided into *four*, corresponding with the four parts of the Old; and if we divide the New Testament into four portions, in harmony with the four portions of the Old Testament, we do it thus. The four Evangelists will correspond with the five books of Moses—*Christ on earth*; the Book of Acts will correspond with the historical portion, from Joshua to Esther—*Christ in heaven*. Then the Epistles will correspond with the experimental portion, Job to Solomon; and the Book of Revelation, will correspond with the prophetic portions of Isaiah to Malachi.

A Memorable Bible Reading.

“He expounded to them in all the Scriptures, the things concerning Himself” (Luke xxiv. 27).

O, what a Bible Reading have we here;
 Not barren theory—musty, dry, and drear—
 But Christ, the “Altogether lovely,” full in view:
 Himself the preacher, text, and sermon too.

PRAYER and REVIVAL.

IT has often been remarked, that those whom God has used most extensively in bringing sinners to Christ, have been men of prayer.

They have differed in many other respects. Some have been able to speak to thousands, others could only speak to a solitary soul by the way-side. Some had long acquaintance with the Word of the Lord, others were barely able to read it, but there was one distinctive feature in which the whole family of soul winners shared alike, and that is, they were men of the closet—men of prayer. We do not stop to discuss the philosophy of this; the proof is everywhere. The Word of the Lord, and the history of the Church, both bear witness. Every true revival among God's people, and every real work of grace among the lost, has been intimately connected with earnest, believing prayer.

Richard Baxter, whose closet walls it is said were wet with praying breath, went forth with the Gospel's message to the people of Kidderminster, and hundreds were born of God.

Jonathan Edwards spent a whole night in prayer, before he preached from that word—"Their feet shall slide in due time"—and as a direct result, it is said, over five hundred were converted to God.

George Whitefield, after much secret prayer, went forth to Moorfields during an Easter Fair, and in the very centre of that scene of sin and revelry, he lifted up Christ crucified, and three hundred and fifty souls were brought to God that day.

The great Irish Revival of 1859 began in a country school-house, where four young men assembled to pray, for revival among saints, and the salvation of sinners. The 1857 Revival in America, began in a little prayer meeting held in Fulton Street, New York, among a few workmen who assembled there during their dinner hour.

Explain it away who may, there is no getting over the fact, that men of prayer, have been the men whom God has used to do His work all along the line. Prayer and success in winning souls have been marvellously linked together, and so have prayerlessness and barrenness. Brethren beloved, let us heed the sign, and search our ways.

The Dying Believer's Farewell to his Bible.

"Thy Word was unto me the joy and rejoicing of mine heart" (Jer. xv. 16).

"Thy Word hath quickened me" (Psa. cxiv. 50).

O BOOK ! life's guide ! how shall we part,
And thou so long seized of my heart ?
Take this last kiss, and let me weep
True thanks to thee, before I sleep.

Thou wert the first put in my hand,
When yet I could not understand ;
And daily did'st my young eyes lead
To letters, till I learnt to read.
But as rash youths, when once grown strong,
Fly from their nurses to the throng,
Where they new consorts choose, and stick
To those, till either hurt or sick.
So with that first light gained from thee,
Ran I in chase of vanity ;
Cried dross for gold, and never thought
My first cheap book, had all I sought.
Long reigned this rogue ; and thou, cast by,
With meek, dumb looks, didst woo mine eye,
And, oft left open, wouldst convey
A sudden and most searching ray
Into my soul, with whose quick touch,
Refusing still, I struggled much,
By this mild act of love, at length
Thou overcam'st my sinful strength ;
And, having brought me home, didst there
Shew me that peace I sought elsewhere ;
Gladness, and peace, and hope, and love,
The secret favours of the dove.
Her quickening kindness, smiles, and kisses
Exalted pleasures, crowning blisses,
Fruition, union, glory, life,
Thou didst lead to, and still all strife.
Living, thou wert my soul's sure ease,
And dying, mak'st me go in peace ;
Thy *next effects* no tongue can tell :
Farewell, O Book of God ! Farewell.

The Second Coming of our Lord Je-us Christ; WITH SUBSEQUENT EVENTS IN HEAVEN AND ON EARTH:

INTRODUCTION.

WE desire, in the following series of short papers, to gather the testimony of God concerning the great events of the future, as contained in the Holy Scriptures, and to present the same in a simple form, for the help and blessing of young believers, and others, who may not have had opportunity to search the Scriptures on the subject of the personal return of their Lord, or to give themselves to the study of the prophetic Word. We shall endeavour to avoid speculation and controversy, and limit our searching and meditation, to those things which are clearly revealed by God, for the edification of His beloved people. Next to the believer's personal salvation by grace, and his present position and portion in Christ, there is nothing that can possibly be of greater value to his soul, than to read aright, and learn from God, his interest and share in the glory that is to come. To that glory, grace has already called him (1 Pet. iv. 10), and until he reaches and shares it with his Lord, he can never be fully satisfied. It is to the future that he looks, and God has graciously revealed as much concerning that future, as He sees needful to sustain his faith, and nourish his hope, while yet a pilgrim here.

The events of the future may be said to embrace two great circles—viz., the heavenly, and the earthly. God has purposes concerning the heavens, and His heavenly people. He has also purposes concerning the earth, and those that dwell therein. He will glorify Christ in both. First, in the heavens above, next in the earth below. The hope of the believer and of the Church, is the personal advent of the Lord from heaven. The hopes of Israel, and of the world, are connected with His return to earth. To enable the eye of the reader to distinguish the leading events in the heavens above, and on the earth beneath, various colours have been adopted to represent them, in our diagram.

KEY TO THE COLOURED DIAGRAM.

The Past.

THE DEATH OF CHRIST ON THE CROSS: The centre of all God's counsels.—Gen. iii. 15; Isa. liii.; Dan. ix. 26; John xi. 51, 52. Re-

THE SECOND COMING OF OUR LORD JESUS CHRIST.

surrection of Christ.—Matth. xxviii. 1-10; 1 Cor. xv. 20. Ascension.—Luke xxiv. 51; Acts i. 9. Exaltation at the Right Hand of God.—Heb. i. 1, xii. 2. Descent of the Holy Spirit.—Acts ii. 1, with John xiv. 26, xvi. 7.

The Present Age.

The Jews cast off.—Acts viii. 51; Rom. xi. 15. The Gospel Preached among all Nations.—Matth. xxviii. 19; Rom. i. 5.

THE CHURCH CALLED OUT.—Acts xv. 14; Eph. iii. 2. Christ the Head of the Church in Heaven.—Eph. i. 22, v. 23.

THE CHURCH ON EARTH AS GOD'S LIGHT-BEARER.—Rev. ii., iii. SATAN, PRINCE OF THIS WORLD.—John xvi. 20. The god of this age.—2 Cor. iv. 4.

The Future.

THE ADVENT OF CHRIST AS SON OF GOD.—John xiv. 23; Acts i. 11. The Hope of the Church.—Titus ii. 13; 1 Cor. i. 7; Phil. iii. 20. The Descent into the Air.—1 Thes. iv. 16; 2 Thess. ii. 1. The Dead in Christ Raised.—1 Thess. iv. 16; 1 Cor. xv. 20, 52. The Living Saints Changed.—1 Cor. xv. 51; 1 Thess. iv. 17. Caught up together to meet the Lord. Received by Him.—John xiv. 3; and presented faultless, Jude 24, in the Father's House.—John xiv. 2, xvii. 24.

Events in Heaven AFTER the Saints are Caught Up, and BEFORE they Return to Earth with Christ.

THE JUDGMENT-SEAT OF CHRIST, AND THE REWARDS OF SERVICE.—Rev. xxii. 12; 2 Cor. v. 10; 1 Cor. iii. 14, iv. 5.

THE MARRIAGE OF THE LAMB.—Rev. xix. 7; Eph. v. 25-27.

JUDGMENTS UPON EARTH—The Seals, Trumpets, and Vials of Wrath.—Rev. vi.-xvii.

Events on Earth After the Saints are Caught Up.

APOSTACY OF CHRISTENDOM.—2 Thess. ii. 3; Rev. iii. 16; 1 John ii. 18. Strong Delusion: the Lie believed.—2 Thess. ii. 11. Antichrist Manifested, and Received.—2 Thess. ii. 3-10; John v. 43.

JUDGMENTS upon CHRISTENDOM, and BABYLON THE GREAT.—2 Thess. ii.; Rev. vi.-xviii. Return of a Jewish Remnant to Canaan.—Joel iii.; Zech. xiii., xiv.; Rom. xi. 15-20—to Rebuild the Temple, and resume Worship.—Acts xv. 16; Ezek. xliii.; Rev. xi. 2.

GOSPEL OF THE KINGDOM PREACHED.—Matth. xxiv. 14; Rev. xi. 1-7; Isa. lxvi. 19.

THE BEAST, or Head of the Restored Roman Empire.—Rev. xiii. 1-8, xvii. 11-17; Dan. vii. 8, 24; Rev. xiii., xvi., xvii.; Dan. vii. 8, 21, 27, x. 27, xi. 21-45. Another Beast, the False Prophet.—Rev. xiii. 11-

18; xvi. 13-16; xix. 20. The Roman Empire Revived. The ten Kingdoms.—Rev. xiii. 7. Daniel's Seventieth Week begins.—Dan. ix. 29. ANTICHRIST makes a Covenant with the Jews, for one week, or Heptad of 7 years.—Dan. ix. 27. Two witnesses prophecy $3\frac{1}{2}$ years, are killed, and received up to heaven.—Rev. xi. 3; Zech. iv. 11-14. Satan Cast into the Earth.—Rev. xii. 4. The Covenant is broken.—Dan. ix. 27, vii. 25, xii. 7; Rev. xi. 3.

THE GREAT TRIBULATION.—Matth. xxiv. 21-30; Jer. xxx. 7; Dan. xi. 21, xii. 1; Rev. xiii., xvii. The Martyred Remnant.—Dan. vi. 21-25; Rev. xiii. 15, vi. 9-11; Psal. lxxix. The Spared Remnant.—Rev. vii. 4.

THE APPEARING OF CHRIST, or "Manifestation of the Glory of Jesus Christ.—Titus ii. 13; Rev. i. 7, xix. 11-16; Col. iii. 4; Zech. xiv. 4-9; Jude 14, 15; 2 Thess. i. 7-10, ii.

COMING OF THE SON OF MAN.—Luke xxi. 27; Matth. xxiv. 29.

THE DAY OF THE LORD.—1 Thess. v. 2; 2 Thess. ii. 2, 12; 2 Peter iii. 10; Malachi iv. 1, 2; Zech. xiv. 1-4; Joel iii. 9-16; Isaiah ii. 12, 21, xiii. 9-13, xxvi. 20, 21, lxiii. 1, 6. Judgment Executed on the Antichrist, and the False Prophet Judged.—Rev. xix. 20. Judgment on the living nations.—Matth. xxv. 31, 46; Joel iii.

SATAN CAST INTO THE BOTTOMLESS PIT.—Rev. xx. 3.

The Millennium.—Rev. xx. 6; Acts iii. 19-21; Col. i. 20; Rev. xxi. 9-27, xxii. 1-6; Zech. xiv. 5-9; Isa. ii., xi., xx. 19-20, xxxv.; Ezk. xxxvi.; Jer. xxxi. 31-34.

JERUSALEM, THE CENTRE OF EARTHLY BLESSING TO THE NATIONS.—Psalm lxix. 35, cii. 13; Jer. xxx. 1, xxxi. 28-31, xxxiii. 16; Zech. viii. 3, 4; xii. 6, xiv. 8-16; Joel ii. 32; Isa. ii. 3, iv. 5, liv. 11-17, lxii., lxvi. 19-24; Ezk. xlvi. 35.

CHRIST REIGNS AS KING.—Jer. iii. 17, xxxii. 5, 5; Isa. xi. 1-12, xxxii. 1; Psa. xcix., c.; Zech. xiv. 4-16; Dan. ii. 45, vii. 13, 14; Rev. xix. 16; Psa. lxxii. 8-16.

HIS SAINTS REIGN WITH HIM.—Rev. xx. 4; 2 Sam. ii. 12. The River of Blessing.—Zech. xiv. 8; Ezk. xlviii., i. 9.

RESTORATION AND GATHERING OF ISRAEL, TO THEIR LAND, and their Re-union with Judah.—Rom. xi. 21; Isa. xi. 11-12, xviii., lxvi. 19; Ezk. xx. 33-49, xxxvii. 15-22; Deut. xxx. 1-5; Jer. xxx. 1; Hosea iii. 4, 5.

THE NEW JERUSALEM. The Bride. The Lamb's Wife.—Rev. xxi. 9-27, xxii. 1-5. Satan Loosed.—Rev. xx. 7, 8. The Last Great Apostacy.—Rev. xx. 8, 9. Satan's Doom.—Rev. xx. 10.

THE GREAT WHITE THRONE. Resurrection and Judgment of the Unjust.—Rev. xx. 11-15; 2 Tim. iv. 1; John v. 25-29; Rom. ii. 16.

THE ETERNAL STATE. New Heaven and a New Earth.—Rev. xxi. 1-5; 2 Peter iii. 13, 1; Cor. xv. 25; Rev. xxi. 8. The Lake of Fire. The Final Doom of the Lost.—Rev. xxi. 14; xxi. 8.

How an Unconverted Sister was Won for Christ.

YOUNG believers often find it difficult to get their unconverted relatives to accompany them to places where the Gospel is simply and faithfully preached, especially when those relatives are religious, and bigoted in their own "churches." The following instance may be helpful to such:—A young girl, lately converted, was much exercised in heart about the spiritual condition of her own sister in the flesh. She had frequently spoken to her about the Saviour, and invited her to go with her to the Sunday Evening Gospel Meeting, but without success. She had repeatedly said that she "would never darken the door of a place where *uneducated* and *unordained* men were allowed to preach." But this did not hinder her Christian sister from continually praying to God, to break down her prejudice, and incline her to go. The fellowship of fellow-believers was sought in prayer on a certain Lord's-day afternoon, when a number came together to pray for blessing on that evening's Gospel preaching, and her name was mentioned in supplication before the throne. Just as the first hymn was being sung, at the evening meeting, Mary slipped in, and took a seat quite near the door, where she thought she would be unobserved. An aged brother—one who had prayed for her that afternoon—saw her enter, and whispered to her sister, who sat next to him, "God has given us the first instalment of the answer to our prayer; let us unite in asking Him to give us the rest to-night, and *believe* that He will do it." While the Gospel was being preached, these two hearts were uplifted to the God of heaven, that Mary might be awakened and converted then and there. At the close, an invitation was given to anxious ones to remain, for personal conversation; and to the astonishment of many—but not to the two praying hearts—Mary kept her seat, while others went. While the hymn was being sung, she rose, and, walking across the room to where her sister sat, beside the aged disciple who had joined with her in prayer, she grasped her hand, and in a burst of tears said—"I'm saved." That was a joyful greeting, and Mary joined in praising God that night, for answered prayer in her conversion. The God who hears His people's cries still lives, and His promise abides unchanged. "What things soever ye desire, when ye pray, *believe that ye receive them*, and ye SHALL HAVE THEM (Mark xi. 21).

Reports of the Lord's Work and Workers.

New-Year Conferences.

As many will be travelling at this Season, we give a list of Meetings of believers to be held in various places. May they be rich in blessing.

ABERDEEN.—Northern Friendly Society's Hall, January 2nd, 3rd, and 4th.
KILMARNOCK.—Laigh Kirk Mission Hall, (rented for the occasion) Monday, January 2nd, 11 a.m. **HAMILTON.**—Town Hall, January 2nd, 11 a.m.
STOCKTON-ON-TEES—Assembly Rooms, January 4th. **CARLISLE.**—Y. M. C. A. Hall, Fisher Street, January 2nd, 11 a.m. **STRANRAER.**—Sun Street Hall, January 2nd, 12 Noon. **CUMNOCK.**—Town Hall, Tuesday, January 3rd, 11 a.m. **EDINBURGH.**—Old Heriot Schools, 145 Rose Street, January 2nd, 11 a.m. **GLASGOW.**—January 2nd, Berkeley Hall, 4-30 p.m., Christian Institute, 1-30 p.m.

Scotland—**BOTHWELL.**—J. R. Caldwell gave an Address here on Saturday, December 18th, on Satan's Devices, and preached the Gospel on Lord's Day—Subject: "Is Christianity a Failure." **STIRLING.**—Christians now gather in the name of the Lord Jesus, in Public Halls, Dumbarton Road. **MOTHERWELL.**—The Young Tract Distributors here, go on actively with their work. "In due season" no doubt the harvest from the seed will come. **SALTCOATS.**—Alexander Lamb from America, and Andrew Hamilton, have been preaching in Quay Street Hall here, on week nights, and in Town Hall, on Lord's Days. **DUMFRIES.**—Arthur Hodgkinson has settled here in business, but hopes to help locally and in surrounding assemblies in Gospel work as he has opportunity. **NEW DEER.**—"We expect to have our brother William M'Lean with us on Lord's Day. He expects to be leaving soon for New Zealand. **STROMNESS, ORKNEY.**—William S. King writes "Things go on quietly here. Saints have been preserved from division and go on in the old paths."

England.—**SELLY OAK, BIRMINGHAM.**—"The Lord has graciously answered prayer, and saved many sinners here. Over twenty five have been baptized, and received into fellowship. They are anxiously seeking the salvation of others." **KIDDERMINSTER.**—"The Lord is graciously working here, reviving His own people. Sinners are also being saved." **MANCHESTER, WARWICK STREET.**—"The Lord has given us a time of blessing here, among the young. Quite a number have professed conversion and there is undoubtedly a real interest among others. We have Children's Meetings on Lord's Day Afternoons, with an "after meeting" at the close." **CARDIFF.**—Mr Douglas Russell gave a series of Addresses in Adamsdown Hall, here, on the Believer's Privileges, Responsibilities, and Prospects, from December 4th to 9th. **PLYMOUTH.**—A number of young folks have recently been converted here. A special meeting for young converts is conducted on Wednesday Evenings.

Ireland.—**DROMORE, Co. DOWN.**—"David Oliver has been preaching here. The Lord has given much blessing among saints, and lost ones have been awakened also." **BALLYMENA.**—"The Lord has wrought a good work

here. A number of sinners have been converted. Twenty-six believers baptized. On Lord's Day, the Largest Hall in the place is crowded, and many unable to get in. I believe God has given this blessing in answer to prayer. Two Prayer Meetings have been held daily: one at 10-30 a.m., another at 4.30 p.m. There would be no divisions among God's people if this condition were maintained.'

United States.—BOSTON, MASS.—Wm. Matthews and W. Hunter, have been preaching here for four weeks with encouragement and blessing. Tract Distribution goes on, and we are looking to the Lord to bless His own Word: NEW YORK.—Work goes on here with help and blessing from God. CANAL DOVER, OHIO.—“A few still gather here in the worthy Name of the Lord Jesus, and He is with us.” CANADA, TRENTON.—“The Lord has blessed His Word here during the past year. About fifteen have been added to the fellowship of saints. We had ten weeks' special meetings at which we were helped by various of the Lord's servants.” QUEBEC.—George and Samuel Benner have been preaching here with blessing from the Lord. A number have professed conversion, and others are anxious. HAMILTON, ONT.—James Kaig and John Money Penny have been preaching here with much blessing from the Lord. Quite a number have professed conversion, many being the children of believing parents. VICTORIA, BRITISH COLUMBIA.—“Our Annual Conference will (D. V.) be held here on January 1st and 2nd. Pray that it may prove a season of much blessing to the Lord's people on the Pacific Coast.”

Faroe Isles.—THORSHANEN.—“The Luthern Priest here, has been the chief instrument of having a theatre built, which is placed next to our house. This is the first theatre in Faroe, and it is deplorable to think of a professed “Pastor” and disciple of Luther, being the means of opening it, to help the people to forget God, and lose their souls.” [What would Martin Luther have said to this? Alas! Lutheranism is only Rome with Luther's name attached.]

Short Foreign Notes.—Mr and Mrs Henry Payne have returned to their work in Barcelona, Spain. William Blain has been appointed manager of a Gold Mine near Germiston, and will still have opportunity for preaching and helping in the Lord's work. DUNDEE COAL FIELDS.—“We go on here sowing the seed. There is much darkness, superstition, and worldiness. A young man lately saved, has come to me asking tracts, to give away. This is a good sign. Nothing like sowing the seed.

NOTE.—Our desire in recording the above items of information regarding the Lord's work, and the movements of His servants, is to draw forth the prayerful sympathies, and fellowship of our readers, and also their praise, for what the Lord is working among saints and sinners. We use the best of our discernment in recording only what we believe to be *in* and *of* the Lord. We are not, however, omniscient, and consequently may omit much that is truly being wrought by the Lord, and record what the test of time may show to be but chaff.

The Personal Return of the Lord Jesus.

THE Personal return of the Son of God from Heaven, is the hope of the Believer, and of the Church. This is the great event to which the Lord Himself has directed the hearts of His people. It was for this, that the saints of early days were looking. The Church in her early love and beauty, was waiting for her Lord, as the expectant bride with yearning heart, waits for her bridegroom. To see the One who loved her, and who was loved by her, was her hope. But the mists of tradition soon arose, and "the hope" became obscure. Love waxed cold, and worldliness set in; then the desire for the speedy advent of the Lord declined, and soon the doctrine was conceived and spread abroad that He would not, and could not come, for many generations. For century after century this has held the field, and even now, is believed and accredited as truth, by thousands who bear the Christian name. Strange are the theories, and manifold the speculations, which have been conceived and propagated, since the Church's proximate and proper hope was hid to the eye of faith; some so crude, and irrational, that they have turned the subject into ridicule; others so ingeniously set with perverted Scripture, that even God's own saints have been misled thereby. The conversion of the world; the universal spread of Christianity; the fulfilment of prophecy, and death, have all been raised between the believer and the Personal return of his Lord.

It is with an earnest desire to lead dear young believers to read and search the Word of God, and to find therein that "testimony of the Lord" which is sure, and maketh wise the simple, that the following papers appear. May He who walked with the two on the Emmaus road, and expounded to them in all the Scriptures the things concerning Himself, causing their heart to burn within them, draw near to us, and so speak, that our longing, yearning cry shall henceforth be, "Come, Lord Jesus,"

THE LORD'S OWN PROMISE.

It was in an upper room in the City of Jerusalem, with His eleven true followers gathered around Him, that the first intimation of His personal return fell from the Lord's lips. His disciples were sad and troubled at the thought that He was about to leave them, and that they were to be left without Him, in a dark

and evil world. It was just then, that the words were spoken—“In my Father’s house are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, *I will come again and receive you unto Myself*, that where I am, there ye may be also.” (John xiv. 2-3.) This is “The Promise” (Heb. x. 36.) and “Our Hope” (Heb. x. 23. R.V.) The manner and the accompaniments of His return, are made fully known in the Epistles, by the Spirit, but here from His own lips, we have the first promise “I will come again.” And it is from Himself that we hear of it for the last time, in the words spoken from the highest heaven, “Surely I come quickly.” (Rev. xxii. 20.) The wonder is, that any should have mistaken the meaning of His words. Surely they can only mean that He Himself is coming. The One who said “I go,” is the One who says “I come.” The testimony of the heavenly visitors, who came forth to speak to those who witnessed His ascension to the right hand of God was, “This *same* Jesus who is taken from you into heaven, shall so come in like manner as ye have seen Him go.” (Acts i. 11.) It was Himself, the Eternal Lover of His people, who was taken up from the midst of His disciples in the act of blessing them, and “the Lord Himself shall descend from heaven with a shout” to receive His people to His heart and home. Yet it has been asserted by men of influence, and widely received, that the only “coming” of the Lord for which Christians are to look is a “spiritual” coming, or “a coming to the heart.” Now, we do not for a moment doubt that there is a sense in which the Lord comes and takes up His dwelling in the hearts of His people (Eph. iii. 17.) Equally true it is, that to one who loves the Lord, and keeps His words, both the Father and the Son come and dwell with him, and make their “abode” (or mansion, the word is the same, as in verse 2). (John xiv. 23.) But neither of these, nor any season of spiritual reviving or refreshing which may come to the saints on earth, is the fulfilment of the promise of the Lord—“I will come again and receive you unto Myself.” These, however precious to the saint, are not the Lord Himself, and nothing short of Himself, and being for ever with Him, will satisfy the heart of His bride.

BAPTISM.

The Mode of Baptism. Is it by Sprinkling, or Immersion?

THERE is no serious difficulty as to the Scriptural mode of baptism. All intelligent readers and students of the Bible—those who practice infant sprinkling included—admit, that the original mode of baptism was by immersion. It would be impossible to arrive at any other conclusion, from the testimony of Scripture. The Greek word “Baptizo,” which occurs some eighty times in the New Testament, simply means—“to dip”—“to immerse.” Had our translators put it into English, they could not have represented it by any other term, certainly not by “sprinkling.” But then, if the translators of 1611 had translated the Greek word “Baptizo” into the English word “Immerse” that would have upset the practice of the Church, and King James had given them distinct instructions not to do so, by their translation. So these good men being unable to honestly translate “Baptizo”—sprinkle, resolved not to translate it at all, but to change the “o” into an “e,” and thus Englify the untranslated word. And so we have the anamoly of a Greek word in an Englified form, standing here and there in our New Testament: a perpetual witness to the traditions of men. The testimony of scholars of all sections of the professing Church, bears witness to this. *Dean Stanley*—a leading light in the Church of England, and Dean of Westminster, says—“It was an entire submersion in deep water. The meaning of the word is, that those who were baptized, were plunged, submerged, immersed, in water.” *Dr. Chalmers*, of the Presbyterian Church of Scotland, says—“The original meaning of the word baptism is immersion. The prevalent style of the administration in the Apostles’ days, was by an actual submerging of the whole body under water.” *John Wesley*, commenting on Romans vi., says—“The allusion is, to the ancient mode of baptizing by immersion.” These are valuable testimonies, from men whose scholarship none can question, and *who themselves practised the sprinkling of infants*. The Scripture examples clearly show that immersion was the practice of the early Church. Concerning the eunuch’s baptism we read—“And they went down both INTO the water, both Philip and the eunuch, and he baptized him. And when they were come up OUT of the

water" (Acts viii. 38-39). Of the baptism of the Lord Himself it is written, "Jesus when He was baptized went up straightway OUT OF the water," (Matt. iii. 16). From whence then came sprinkling? *From Rome.* For 1300 years it was unknown. In 1559, it was introduced into Scotland by John Knox, on his return from Geneva, and from Scotland it made its way to England, in the days of Queen Elizabeth. And how did it find a place in the Westminster Confession? That also has a history. "The Westminster Assembly discussed in 1643 the question of baptism." 24 voted for immersion: 24 for sprinkling. The Chairman, Dr. Lightfoot, gave his casting vote for sprinkling; and so *sprinkling* went down in the Westminster Standards as baptism, and people receive and act upon it, as if it had come there by direct commandment from Heaven: whereas it was by the vote of man, and by a majority of *one*. People are better to know the foundations on which they build, and surely this one must be admitted to be slender.

The Scriptures, which are usually brought forward supposed to

PROVE INFANT BAPTISM,

we next examined. The first and chief of these is 1 Cor. vii. 14. It reads—"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, else were your children unclean, *but now are they holy.*" There is not a word about these children being baptized. Yet this is what has been pressed into the passage, by those who want Scripture for sprinkling infants, But, as Dean Stanley says of the passage, it "is conclusive against the practice of infant baptism." The children are "holy," in the same sense as the unconverted husband is said to be "sanctified," and *only* in that sense. They do not become *Christians* on account of their parents' faith; they need to be "born again," as others. Until they are, they cannot be baptized as *believers*: and there is no *command* for baptizing unbelievers, old or young, in the *Word* of God. If you say that this sanctions the baptism of the children of believing parents—"infants of such are as members of the visible church"—then, so it does, the unconverted husbands of believing wives, and the *food* that believers eat (1 Tim. iv. 5), for these also are "sanctified" in the

same sense exactly, as the children are holy. Why not baptize them also? There is the same authority for the one, as the other.

It has been said by others, that "baptism came in the place of circumcision," and that as *every* man-child born of Israelitish parents was circumcised, so every child of Christian parents, ought to be baptized. But where is the proof in support of this assertion? As a matter of fact, baptism did *not* come in the place of circumcision, for Timothy was circumcised long *after* baptism had "come" (Acts xvi. 3), and so strong were some in favour of it, that "the apostles, elders, and brethren" of the Church at Jerusalem had to come together to consider the question of circumcision being forced upon converted Gentiles, as necessary to their salvation. If baptism had come in the place of circumcision, that would have been the time to say so, and finish the controversy. But there is not a word about baptism. Moreover, the analogy fails. A Jewish man-child received circumcision as a sign, as soon as it entered the family by natural birth. The order was, birth first, then circumcision; and so now it is, first, regeneration, or spiritual birth, then baptism: but to make the analogy teach baptism before conversion, you must circumcise the Jewish child *before* it is born, and even then the baby girls would not be baptized at all. The irresistible conclusion to which we were forced was, that the Scriptures that are supposed to teach that infants were baptized, do not teach anything of the kind, but exactly the opposite.

THE MEANING OF BAPTISM.

We further gathered from the study of the Epistles, that the baptism of believers by immersion is a typical ordinance, and not a meaningless ceremony. In being buried under the waters of baptism, the believer shows forth in figure, his death and burial with Christ (Rom. vi. 4.) his separation from the world (Col. ii. 12-20.) and his end as a sinner in the flesh (Gal. ii. 20.) In being raised up out of his mystic grave, he confesses his resurrection with Christ to newness of life (Rom. vi. 5-9.); his part in a new creation (2 Cor. v. 17.); and his desire henceforth as a risen saint, to seek the things above (Col. iii. 1.) When the *meaning* of this great typical ordinance, became clear to us from the written Word, it was not then difficult to see, why Satan had so constantly and continu-

ously sought to pervert it, and to supplant it by a counterfeit. The death and resurrection of Christ was the defeat and utter destruction of Satan's kingdom, and full well *he* knows, that when the Christian lays hold of this great truth by faith, and reckons with God about it, *he* also practically passes beyond his power. Baptism is the divinely-appointed "likeness," given to the believer by his God, to keep alive the power of this great truth experimentally in him, and to enable him to practically give effect to it in all his relations to men and things down here. As the light of this shone into our minds, and the power of it began to move our hearts, the whole subject of baptism stood forth before us, in all the brightness and beauty of that which it expressed, and the traditional and meaningless thing called "Infant Baptism,"—for which we had failed to find a single Scripture command or example—for ever lost its claim to our obedience, or even respect. Never before did it appear so hideous in its deformity, as it did that hour, in the light of the heaven-sent reality. We bowed our knees in thanksgiving to our God, and with His words on our lips "I esteem *all* thy precepts concerning ALL things to be right, and *I hate every false way*" (Psa. cxix. 128), we arose, and forthwith we were buried with Christ in baptism. Of course the world was angry; even some of our friends and fellow-believers thought we had gone wrong, but we had the testimony that we were pleasing God, and time has confirmed that "the statutes of the Lord are right" and that in "*keeping* of them there is great reward."

REVIVE US AGAIN.

YES, *again*. We cannot live upon the past; we need a present reviving from the presence of the Lord. First in our own souls, then in the work to which the Lord has called us. In many places where the work of the Lord was seen in years gone by, all is now dry and barren. Sinners come and go as usual, but none of them are awakened: none converted. Why is this? The workers need to be revived again. Spiritual life is low: the voice of prayer is seldom heard. The machinery goes on, but there is a lack of power and blessing. From longing hearts then, let the cry go forth, "Revive us Again."

CHRIST THE BOND OF UNION.

BY THE LATE WILLIAM LINCOLN.

THE true ground on which to assemble is a living Christ. "To WHOM coming, ye ARE (*"not ought to be,"* but *"are"*) built up." (1 Peter ii. 4-5.) Much do I read in the Word of God about coming to Christ, but nothing do I find there once, about coming to others too. Only to imagine such a sentence as "Come to Christ, and to Mr A. B.," or "Come to Christ, and to Messrs. A. & B." How absurd! Behold two rays of light! Where do they converge? At the sun! Therefore, let A. B. and myself, both cling to Christ. Thus are we joined to each other. Then as we live in Christ, are our hearts drawn together. "All other ground is sinking sand." Test the working of the opposite plan. Suppose you are among some who belong to a party. Let them see that you are a Christian. Are they satisfied with you? No; they want you to be something besides, *i.e.* to be "one of them." Themselves they call "*the saints.*"

Those to be received into fellowship are such, and only such, as "hold (not the Body, but) the HEAD." (Col. ii. 19.) It is sometimes forgotten that this Body, with its many members, is a new creation in Christ. No two of the members therefore are joined together by sitting on the same bench; but by oneness of spirit with a glorified Christ. That is to say, the shortest, yea, the only route, to that which is of God in another Christian, is by Christ, and thus and then, to reach out by the Spirit unto His people. If you seek to reverse this Divine order, and commence by cementing the various members bodily, as if the union to be desired were a union in the flesh, then you ignore the Head, and act as if the place of worship and blessing, were earth first, instead of heaven. God works from within to without. His order is spirit, and then soul, and then body, and not otherwise. "All that believed were of one heart and of one soul." "Did not our heart (not *hearts*) burn within us, whilst He talked with us." Test the working of the opposite plan, and behold the feuds, the slander, the heart-burnings promoted thereby—even among those outwardly united. Whereas, beginning with Christ, I am then consciously drawn to what is of God in Christians, whom I have never even seen.

SOWING and REAPING, or the Harvest Home.

“He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”—Ps. cxxvi. 6.

TIS a principle unbroken, running through the sacred page,
And a law by history spoken in the lives of every age :
“Whatsoever any soweth”—good or ill may be the grain—
Though the measure no one knoweth ‘He shall reap the same’ again.
Good or evil you will find,
Yieldeth fruit after its kind.

Therefore let us with discretion, sow the seed till Jesus come,
When we’ll gain the full fruition, in the joy of harvest-home.

He that goeth forth with weeping, bearing precious seed away,
Soon shall have the joy of reaping sheaves to crown the toilsome day:
Standing like a rock unshaken, it doth constant strength afford,
“Precious promise” to be taken by each servant of the Lord—
“They that sow, that sow in tears,
Reap in joy through after years.”

Oh! then, let us rise from sleeping: sow the seed ere Jesus come,
When the sowing and the reaping, we’ll exchange for harvest-home.

Ye who have the light of heaven, light for all the world revealed,
Ye to whom the seed is given, seed for sowing *all* the field,
See, what darkness still is reigning where the gospel is unknown!
And the weeds of sin are gaining ground where seed has not been
Cast the seed o’er all the field [sown;
A rich harvest it shall yield.

Let us be no more defeated—sow and reap till Jesus come,
For the work must be completed, ere we hail the harvest home.

Clear it is, our Lord commanded. “Go to *all the world* and preach,”
Nothing less has he demanded, than “all nations” we should teach;
But the mission has been slighted, yet He calls again to-day,
“Who will go to men benighted, with the gospel’s glorious ray?”
Speed ye forth, no longer stay;
Now the Lord’s command obey.

Let us for the Master’s glory sow the seed till He shall come,
Give the world “the old, old story” ere we meet in harvest-home.

Long has come the cry of nations, loud the wail of heathen lands,
Long midst death and desolations, have they stood with outstretched
hands :

Shall we not go forth with weeping, to earth's millions yet unblest?
Oh, what blessings are we keeping from the souls that sigh for rest !

Weep, oh weep ! and as ye go,

O'er the earth the gospel sow :

Now, the seed no more withholding, let us sow till Jesus come,
Then, our gathered sheaves beholding, we shall shout the harvest-
home.

Oh the blessedness of sowing seed by every waterside !
And though tears are often flowing, slack not till the eventide,
For as seed-time never ceaseth, so the harvest shall be sure,
And from "precious seed" increaseth "precious fruits" that aye
May-be, cast into "good ground" [endure.
That "a hundred-fold" be found.

And with golden sheaves surrounding, when the Master shall have
come,

We shall then, with joy abounding, shout the heavenly harvest-home.

Some have laboured long and planted, others watered with their
prayer,

And the increase God has granted—see, the fields are white and fair!
He that reaps receiveth wages, and rewards will soon be given,
When we share through endless ages all the gathered fruit in heaven.

When we share, in equity,

Each one as his work shall be. [come,

But with all who wrought before us, when the Husbandman shall
Joyfully we'll swell the chorus of that wondrous harvest-home.

True it is some few are going forth to bear the toil and heat,
But their work is scarcely showing, while the harvest still is great,
Pray, oh! pray the Lord and Master other labourers to send,
That the sheaves be gathered faster, ere the glorious summer end.

"Go your way," nor wait for hire;

He will give what you require.

He who said, "Behold, I send you," saith, "Behold, I quickly come,"
His reward shall then attend you, through that glorious harvest-
home.

THE YOUNG BELIEVERS' QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

1. "A YOUNG EMIGRANT asks—*Would you advise me to take a situation in a foreign land, where, so far as I know, I would have few Christian privileges, and probably no fellowship with an assembly of believers gathered in the Lord's Name alone?* If you are perfectly clear that the Lord is sending you there, then by all means do the Lord's bidding. But if a good situation and a large salary are the attractions, and you have not sought counsel from the Lord, then the dangers to your spiritual life are great and many. We have known many a Christian wrecked, so far as his testimony for God is concerned, by hastily grasping at some apparently "good offer" of a situation where he would be shut out from all Christian fellowship, and surrounded by temptations such as he had no spiritual strength to bear. God has not promised to keep those who throw themselves into the lion's den, but if in the way of obedience to God, they find themselves there, they will be as safe as praying Daniel was of old. The question is—Is God sending you there? Make sure of that before you decide to go.

2. *Would you preach the Gospel in a place where you are forbidden to say a single word about Baptism and kindred truths?*—On principle, no servant of the Lord should bind himself to keep back anything that God has written in His Word. A door opened of the Lord, will always be wide enough to admit a complete Bible. At the same time, it would be a most unwise proceeding to preach "Baptism and kindred truths" to unconverted people at a Gospel meeting. If persons are invited to hear the Gospel, then the Gospel let them hear, and do not turn the meeting into a lecture on baptism, or anything else. Some have done such things, supposing that the end justified the means, but God's work is never helped by such devices. Let the truth be spread abroad, but let it be by honest and straight-forward methods, and God will own it.

3. *Is there any Scripture for the saying that when believers die, they "lay down the cross to wear the crown?"*—None that we know of. The saints are not yet wearing the crown. Not even Paul, who knew it was won and "laid up" for him. He will, after the Lord comes; when "the Lord, the Righteous Judge," shall give it to him (from His judgment-seat) and to all others who have gained it. (See 2 Tim. iv. 8.) Poetic fancy has introduced many such sayings into the vocabulary of God's people, but they need to be tested by "Thus saith the Lord."

4. *Does Cor. ix. 27 teach that a believer, one converted, may become a cast-away from salvation?*—No. It teaches that a believer may be disapproved (as the word "castaway" means) as to his reward, and no doubt many will. The matter of personal salvation is not in the passage at all. It is running in a race to obtain a crown. We do not run to obtain salvation. Christ died to obtain it for us. (See 1 Thess. v. 9.) Neither this, nor any other Scripture, teaches that a true believer will perish.

Reports of the Lord's Work and Workers.

New-Year Conferences.

Scotland.—**ABERDEEN.**—The meetings here were large—the largest we have seen—and the ministry throughout was stimulating and practical. In the midst of much to test them, the Northern Assemblies have through grace been preserved from the extremes of laxity and sectarian narrowness, and have gone steadily on in “the old paths,” into which the Word guided them twenty years ago. It was refreshing to meet with veteran warriors, and workmen of former years, still pursuing “the course” with firm and steady step, and refusing to be turned aside by novelties. **KILMARNOCK.**—The New-Year Meetings here were largely attended. **CUMNOCK.**—“Our Meetings here on 3rd January were helpful and practical. Not many stranger brethren to speak.” **GLASGOW.**—“New-Year Meetings are well reported of. There never was more need in Glasgow than now, of plain and solid ministry of the Word, with a reviving and a refreshing from God.” **STRANRAER.**—“Mid-day Meeting on New-Year's Day not large, but saints say they enjoyed it.” **DUNDEE.**—“We had a very happy time at New-Year. Words of cheer and blessing much needed, and much enjoyed.” Francis Logg, and R. M'Murdo remained in the North after Aberdeen Conference, and have been Gospelizing there. William M'Lean left for the South.

England.—**CARLISLE.**—“We had very good meetings here on New-Year's Day. A. J. Holiday, Arthur Hodgkinson, Ed. Harries, and others ministered the Word.” **GATESHEAD.**—“We had a helpful time at Conferences.” **PENRITH.**—“Our brother Ed. Harries of Bedford has come to us for a week's meetings for believers. He purposes speaking on “the love of God the Father, Son, and Holy Spirit.” May there be fruit to God's praise.” **CHESHIRE VILLAGES.**—“In several of the smaller villages where brethren have gone forth with the Gospel, there are tokens of blessing.” **KESWICK.**—“We had a happy and very helpful time at New-Year Meetings here, A. J. Holiday of Bradford, and E. Harries of Bedford were with us.”

Ireland.—**LOUGHBRICKLAND, Co. DOWN.**—D. Oliver lately returned from America, began meetings in a New Hall, lately erected here. Pray for blessing. **LURGAN.**—“The Lord gave us a very *real* time at the Conference lately held here.” **MULLERTON.**—A. R. Ruddoch continues to labour here, and in the district around. **BALLYMENA.**—“The work still goes on in the country round. Many coming to hear the Word, and God still blessing.” **BELFAST.**—“We had an enthusiastic meeting here to commend our brother William Maclean to the Lord previous to his departure for New Zealand.” Tidings of persecution, and opposition to the Gospel, come from several parts of Ireland, such as Christians living in peaceful places can hardly conceive. Romanists and Orangemen, combine to hinder the Gospel, and use violence freely, to accomplish their ends. More and more do we see, that no system of political reform, will pacify this troubled country. The Gospel of Christ received by the people, *alone* can do this.

United States.—GRINDSTONE CITY.—“Will fellow-believers pray for a revival of God’s power here, that sinners may be awakened and saved.” GAZZAM, PA.—“Ten of us gather here in our Lord’s Name. Only a feeble company, but we seek to testify the Gospel of the Grace of God. ARANGEE IDAHO.—“This is a country of outlaw fishermen and trappers. The majority are Mormons. Pray that the Gospel may triumph.”

Foreign Notes.—SPAIN.—John Nisbet, writing from Madrid, tells of many openings for the Gospel, especially in house to house visitation. Great things are not expected in priest-ridden Spain, but openings of this kind are not to be slighted. AUSTRALIA.—Our brother James Fairley of Shepparton, Victoria, writes cheerfully of open doors for the Gospel all around, and expects to see fruit thereof in the salvation of sinners. MELBOURNE —“The commercial and financial crisis through which we have been passing here of late, has been a severe test to many of God’s people, alike in their principles and practice. It is one thing to profess separation to God in the day of prosperity: quite another to *act* as separated ones in the day of trial.” SYDNEY.—“We are thankful for a measure of blessing in the Gospel here, but ’long to see greater things.” CAPE TOWN.—“The Lord continues to bless humble efforts to spread His Gospel and Word here, and we are encouraged to go on walking in His ways. There is much to weaken our hands, especially broken-down testimony of professors who come out here from the old country, and immediately get swept away in the current of ungodliness.” NEW ZEALAND.—Our brother William Maclean of Belfast hopes to sail this month for New Zealand, to labour in the Gospel and in teaching, among assemblies of saints here.’ “There has been and is a good work going on in the conversion of sinners in and about Henley.” SOUTH AFRICA.—GERMISTON.—“We are having good meetings here: the numbers increase, and we are hoping to see much fruit from the seed sown.” CAPE TOWN.—“The work goes on quietly here, saints walking in peace and love, and seeking to reach the unsaved with the Gospel.” KIMBERLEY.—“There has been much Gospel seed sown during the Exhibition time here, carried by those who received it to all parts. May the Lord prosper His own Word.”

Tract Distributing Band.—Many of our young friends lately converted are going in heartily for house-to-house visitation, and kitchen meetings. A grand work for God. Thousands can be thus reached who will not *go* to hear the Word. MOTHERWELL.—“All go on happily here; the “Band” still sowing the seed.” DROMORE.—“Some of our young brethren and sisters here, desire to begin united work in Tract Distributing.” BOURNEMOUTH.—“We seek to reach a class not easily reached by printed Gospel Messages.” JOTTINGS.—“We had great joy in giving to each family in our district a copy of “The Gospel Almanac,” with the request that “The Daily Portion,” might be read, in the evening by the household, and we find that in a number this is being done. Surely it is a great point gained to get people to look into the Book of God.” [We have a few hundreds of “The Gospel Almanac” left, and will supply them to tract distributors at *Half-Price* while they last. 100 for 2s.] ED.

“The Chiefest Among Ten Thousand.”

THIS is the testimony borne to Christ by one in communion with Him. It is the soul's estimate of His worth: the simple expression of what the soul finds Him to be. There is no sentiment, no poetic fancy here. It is love's own testimony to the worth of her Beloved. There is no exaggeration, no dissimulation. The world may speak of its heroes and their deeds in hyperbolic terms; not so with love. She simply tells her story. She speaks of what she knows: she testifies of that which she has seen. She is absorbed in her object; her lips speak forth what her heart enjoys.

Such testimony concerning Christ is sure evidence of having been in the school of God. Only the Father knoweth the Son, and to the waiting one He reveals His worth. When the soul's desire is “that I may know Him,” then “He filleth the hungry with good things.” It is the Father's great delight to reveal the Son, and it is the Spirit's work to take of the things that are Christ's and present them to the saint. It is this knowledge alone that enriches the soul. It is Christ revealed, Christ made known by the Spirit, that warms the heart and draws it heaven-ward and Christ-ward. The power of a holy life, the secret of a heavenly mind lies here: none can doubt it. It is to be found in heart-occupation with Christ: its source and spring lies there. Other things will then fall into their places in due order: all that belongs to Him will be held in honour, but the object of the soul must be the Lord Himself. If this order is reversed, and something belonging to Christ put uppermost, then the soul loses its object. Its motive power will fail; love will speedily decline, and though for a time form may continue, and zeal hold on its course, the energy and power of service are gone. Christ must be first; in all things He must have the pre-eminence. God has given the highest place to Christ, and the saint in communion with the thoughts of God will always say, He is “the chiefest among ten thousand.” (Song v. 10.) Here, dear fellow-believer, is the test of true spiritual condition. Is He to me the “Altogether Lovely?” Can I say truthfully and honestly, as the expression of my soul's present enjoyment of Him: “He is the chiefest among ten thousand?”

The Second Coming of our Lord Jesus Christ.

CHAPTER III.

RESURRECTION; THE HOPE OF THE SAINTS.

THE saints of early times were not looking for death; resurrection was their hope. It was when the Church became united with the world, and lost sight of her heavenly calling and hope, that death came to be regarded as the terminus of the Christian's earthly course. And soon after, the theory of a general judgment at the consummation of all things gained ground, as that which is to finally determine the destiny of the righteous and the wicked. We need hardly say, that there is not a vestige of Scripture for such a doctrine: nay more, the whole testimony of Scripture is emphatically against it. We are not told that a believer *must* die. On the contrary, we are assured that "We shall *not* all sleep," (1 Cor. xv. 51). There will be those, like Enoch and Elijah, who will "go without dying." There will be a people on earth "who are alive and remain" unto the coming of the Lord (1 Thess. iv. 17.) The Apostles, and believers of early days, regarded themselves as being of that number. In speaking of the dead in Christ, who will be raised, and of the living who will be changed at the advent of the Lord, they reckon themselves among the latter. "*We* which are alive and remain." (1 Thess. iv. 17.) "*We* shall be changed." (1 Cor. xv. 53.) The only exception to this was, the Apostle Peter, to whom the Lord gave a special revelation that he would "put off" his tabernacle, (2 Pet. ii. 14.); in other words, that he would die. Death is not therefore the proper hope of the Christian; it is resurrection. Not a general resurrection "at the last day" as Martha believed, (John xi. 24.) and as thousands still believe, who have a fuller revelation than she possessed, but "*an out-resurrection,*" a resurrection from *among* the dead, as the word chosen to describe it by the Spirit implies, see Acts xxvi. 24; 1 Pet. i. 4. where it is used of Christ's own resurrection; and Acts iv. 2; Phil. iii. 11. where it is applied to the resurrection of believers only. No believer is warranted in saying that he will *not die*. This would be going beyond the words of Scripture. The disciples fell into this error regarding the word of

the Lord spoken to John. "Then went this saying abroad among the brethren that that disciple should *not die*: yet Jesus said not unto him, he shall not die, but, if I will that he tarry till I come." John xxi. 23. John doubtless did die, or "fall asleep," as thousands have since done. But death is not the Christian's hope. It is to be changed and caught up to meet the Lord, at the moment of His personal return. Strange as it may appear, these two events are by some interpreted as being the same, and texts that speak of the Lord's return, are applied to death. But this is a grave mistake. Death never means the Lord's coming. It is in many respects a contrast to it. When a believer dies, or "falls asleep" (see Acts vii. 60; 1 Cor. xv. 18; Thess. iv. 15.) the Lord does not "come again" and receive him. He departs to be with Christ (Phil. i. 23.); He "puts off" his tabernacle (2 Pet. i. 14.); he is "absent from the body" (2 Cor. v. 8.); he is "unclothed" (2 Cor. v. 4.) When the Lord Jesus comes, He will "change the body of his humiliation," and fashion it like unto the "body of His glory," (Phil. iii. 21. R.V.) At death, his body goes to "corruption," whereas at the coming of the Lord, he puts on "incorruption" (1 Cor. xv. 54); and death is swallowed up of victory. At death, the saints are parted amid tears. When Jesus comes, they will be gathered together in unspeakable joy.

We do not for a moment doubt, that dear departed ones, who have fallen asleep, are perfectly happy in the presence of their Lord. It has not been the will of the Lord to give us many details of the experiences and employments of those who have been called away from us here, to be with Him there, but the glimpses that we do get are sufficient to assure us, that they have lost nothing, but gained a great deal, by their removal from the body, and a world of sin and woe. The parting may have been bitter, but it was not without hope that we laid them in the tomb. As we sing—

"Saint after saint has gone: and lived and loved and died,
And as they left us one by one, we laid them side by side;
We laid them down to sleep, but not in hope forlorn,
We laid them but to ripen there, till that fair glorious morn."

They are "*with Christ*" which is "*very far better*." (Phil. i. 23. R.V.) They are "*at home with the Lord*." (2 Cor. v. 8. R.V.)

Far from earth's conflicts, toils and sorrows, in that fair paradise, with Christ, sharing the rest and the joy of that blessed place. But they have not come to the goal of their blessedness: they wait to be "clothed upon" with their "habitation which is from heaven" (2 Cor. v. 2. R.V.); to put on that incorruptible body, which shall be given them on the morn of the first resurrection. They have changed their place, but their hope is the same as ours. They have gone to the upper waiting room, to wait with their waiting Lord, while we in this lower and outer court of service, are waiting for Him here. May His grace enable us to keep vigil, with burning lamps, for the night is dark and drear. At longest it will only be "a little while" and then

" One moment twinkling fair and bright,
And we caught upward through the air;
Shall shine in Thy transcendant light
And even Thy heavenly image bear."

JUDGING ONE ANOTHER.

"**W**HO art thou that judgest another man's servant? to his own master he standeth or falleth" (Rom. xiv. 4), is a word needed at all times among the servants of the Lord; never more so than now. There are certain spheres in which we are called to judge and to discern. For example, we are to judge ourselves (1 Cor. xi. 31)—to scrutinize our own ways, and acts, and motives: and there is the judgment of evil within the Lord's house (1 Cor. v. 12). But, as servants of a common Master, we are not called to legislate for one another in doing the work of the Lord. We are not to judge each other's motives. Indeed we cannot (1 Cor. iv. 5). Yet it is to be feared, that nothing is more common than for servants to assume the Master's place, sit on the judgment-seat, and pass their verdict on fellow-servants and their work. But the Lord will sooner or later mark such graceless conduct with His displeasure. It will generally be found that those who are most diligent in passing severe judgments on their brethren, are not by any means careful in doing their own work, or spending their time in a creditable and godly manner.

J E A L O U S Y .

TH E R E is nothing more hurtful to spirituality in a believer, or more destructive of his fruitfulness, than jealousy. Wherever this venom-snake is nursed in the bosom, spiritual vigour ceases, and zeal for God declines. Nearly all the sorrows, the heart-burnings, and the quarrels that exist among the servants of the Lord, have their root and their rise in jealousy. "Jealousy is cruel as the grave," it knows no mercy, it heeds no tear. Yet this sin, in all its virulence, may exist in one who professes great spirituality. It may be hid under a pretence of great zeal for God. It cannot be laid hands on, like drunkenness and theft. Yet it cannot be altogether hid. It manifests itself in word and deed, in none more so than those who profess to serve the Lord. It may be known by the following marks. Jealousy cannot bear to see another more highly exalted than itself. It looks with a cold suspicious eye on the prosperity of another. It cannot bear to see God using another and setting it aside. It cannot rejoice and praise the Lord for sinners saved through other means. It cannot bear to hear of tens of thousands ascribed to David's sword, and only thousands to its own. Like Saul of old, it raises the javelin to strike the man whom God is approving, to the wall. It deprecates his work, and secretly wishes to see both the work and the worker fall. It severs the bonds of Christian fellowship, and divides the servants of the One Master into coteries of spiritual Ishmaelites, each striving to bring its neighbour to nought, and to carry off the palm of being his conqueror. But the Holy One of Israel will not be mocked. His eyes behold, and His eyelids try the hearts and the motives of men. He knows where this unholy viper hides its head, and God will be avenged sooner or later upon it.

Beloved fellow believer, let us see to it, that this most hateful thing finds no quarter in us. The root of it is undoubtedly in our natural hearts, in common with every other form of evil. But we are commanded to "mortify" and "abstain" from all complicity with it. We are responsible not to nurse it. We need not let it have its way. When jealousy would raise its head, there is help for us in God. Let us betake ourselves to Him. It cannot bear the light; it cannot lift its head in the presence of God.

THE DEEP THINGS OF GOD.

Notes of an Address by Robert C. Chapman, of Barnstaple.

I WOULD speak to some who may be young in their Christian life. Satan has been teaching the wise of this world that do not know Christ, to lift up their voice of scornful boasting, and to deride the Scriptures as a book fit for a past age, which has served a very good end, but is now out of date. They boast themselves as having wisdom and enlargement of understanding, and that they are above the Scriptures. Ah, my dear friends—I speak particularly to my young brethern and sisters—remember that word, “The deep things of God.” Whatever these persons that are called men of science, whatever they can find out—and very admirable things do they discover, very marvellous—but put all their discoveries together, put them by the side of the mystery of God’s love, God’s mind, God’s counsels, God’s holy Name as in Christ revealed, they are a mere nothing, they are only grubs in the old Creation.

The deeps of God are the deeps of His heart, and they are only to be found in His once-crucified Son, Jesus Christ; and, therefore, I cannot but say, that I laugh at them, these poor straitened intellects, these poor prisoned hearts; I pity them, and I return their scorning with scorn. But, I can do for them what they cannot do for me. I have access to God, and can pray that He will bring them to His wisdom; and if they come not to the knowledge of His Christ, they will find that word to be true—when the hand of God is on them in heavy judgment—“professing themselves to be wise, they became fools.” They can, after all, as it were, only scratch the surface of the old creation; and while doing that, while grubbing into it, they forget, and become more and more ignorant of the God that made it. But if you and I deal aright with the Scriptures, if you and I walk in the Spirit, we know the *heart* of God. We do not scratch, as these wise men, the surface of creation, but we know the mysteries of the Creator.

Oh, my dear brethern and sisters, I pray you consider this. *You* have the enlarged heart, and these men of science the narrow and the strait; and of them it is true, “in much study is much grief, and he that increaseth knowledge, increaseth sorrow.” But he that increaseth knowledge of Christ, increaseth joy and peace; and many besides myself can witness to this precious truth.

REVIVAL MEMORIES.

"I remember the days of old: I meditate on all Thy Works."

DO you recall the blessed Word—
Can you forget it ever?
When listening to the truth, the Lord,
We each believed together?
I oft since then have heard the same,
But never—oh, no, never—
Can I forget the time when first
We saw the Lord together!

Do you recall the hymns they sang—
Can you forget them ever?
The scene where such sweet music rang,
Like Heaven and earth together.
I oft since then have heard the same,
But never—oh, no, never—
Can I forget the joyous strain
We raised with them together!

Do you recall the gladsome throng—
Can you forget it ever?
The multitude we mixed among—
The Lord's true hosts together?
I oft since then have seen the same,
But never—oh, no, never—
Can I forget their sweet "*Amen!*"
The deep response together!

Do you recall the heavenly frame—
Can you forget it ever?
We felt when telling out the Name
We first believed together?
I oft since then have told the same,
But never—oh, no, never—
Can I forget the new-born flame
Of joy we felt together!

J. D. S.

GETTING POLISHED.

“ I HEAR you are going to college, James,” said an aged saint to a young man who had been mightily used of God in preaching the Gospel in a mining district. “ O yes,” said the young preacher, “ I’ve been thinking for some time, I would be the better of being polished a little, so that I might be able to speak to intelligent and well-taught people.”

The old man shook his head, and soberly replied, “ Ah well, James, that may all be true, but if the Lord is pleased to use you as you are, you should just be content to let Him do it. There’s nothing polishes a tool better, than being often in its master’s hand.”

But James had his mind made up, and so he went to the college, to get “ polished.” After his “ education ” was finished, he paid a visit to his native village, but O what a change had come over him. He passed by the old room where in former days he had preached the Word in the power of God, and where so many souls were saved. He was preaching up in the large Church on the Sunday night, among the “ intelligent and well-taught people,” and they say it was a well-prepared discourse, and everybody thought he was clever. The “ intelligent ” people, who laughed at “ plain ” James of former days, who told them they had to be born again, were all highly pleased with “ polished ” James. He could speak to the intellect now, and deal with scientific things. But there was nobody converted ; nobody awakened. Some who had known James in former times went to hear him. They declared that the sermon was neither law nor Gospel, and “ as cold as ice.” You see what the “ polishing ” did for James, and it has done the same thing for a great many more. Young men ! if God has given you a heart for souls, and blessed His Word through your lips to their conversion, take care you do not unfit yourselves for His use by getting “ polished.” It is a well-known fact, that the Universities are hot-beds of Infidelity, and many of the professors avowed sceptics. Many a young man has been ruined as an instrument for God, by his associations and experiences there. No one disputes the value of education, but when it is acquired to puff up its owner, and at the expense of being associated with rationalism and infidelity, the servant of the Lord should pause before he steps out of the path in which God is using him, to obtain it.

A GOSPELLER'S EXPERIENCE.

A YOUNG servant of Christ who has lately gone forth to preach Christ to the heathen, told the following incident in his farewell address. It is just the kind of education that every Christian needs for the effective preaching of Christ's Gospel, whether amid the hosts of heathendom, or the more privileged nations of Christendom.

"When I was a boy in Scotland," he said, "I started off with a few others for a day's fishing. When on the way to the stream, we became very thirsty and fatigued with the intense heat. We agreed to separate, and look for water, arranging that whoever first found it should make it known to the rest. I came to a place where there seemed to be a little moisture in the sand. It looked like water. I scraped away the sand with my hand, and the water began to flow in slowly; but it was muddy. I found there was something obstructing its flow, so I went down on my knees, put in my finger, and took out the obstruction. Then it flowed in abundance, cleared all the mud away, and soon overflowed. I drank to my satisfaction, and then ran to make known the good news, and bring my thirsty comrades to share the refreshing stream.

When first I was converted, I seemed to see the Gospel like that moisture in the sand. I thought it might supply the need of my thirsty soul. I found the water of life; first a tiny rill, obstructed by many a worldly thing, which by-and-bye gave way before the gushing tide: next a stream, then a brook, finally a river, overflowing its banks. Now, my soul is in the Pacific Ocean of its fulness, and I hasten to tell my thirsty fellows, and to invite them to drink."

Beloved fellow-workers, how is it with you? Are you living in the present enjoyment of Christ? Does the gospel yield your own soul its ever-increasing joy, so that you *must* speak of the things you have seen and heard. The need of the times, is men and women whose own souls are "in the Pacific Ocean" of the fulness of Christ's Gospel, as that young missionary put it. Then constrained by the love of Christ, they will go forth to the needy world, with the blessed message bubbling up and overflowing in their own souls to make others glad with its joy.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

5.—*Is there any Scripture authority for saying that the soul of a believer "sleeps" at death, until the resurrection?* None. It is the thin edge of the non-eternity wedge. It will usually be found, that those who hold this doctrine, hold the annihilation of the wicked. The dying robber *went with Christ to paradise* (Luke xxiii. 43). Paul desired to depart and be "with Christ, which is far better." (Phil. i. 23.) Moses and Elias appeared on the mount "talking with Jesus." (Mark ix. 4.) There is no thought of sleep in all this, but of blessed and conscious companionship with Christ.

6.—*Do you see any objection to a believer reading a high-class work of fiction?* Novels—the best of them—are lies, and to speak of high-class falsehood is strange language. A novel with a thin veneer of religion is no better than the rest, perhaps worse. What goes as "high-class" fiction is the work of talented authors, but what then? It generally abounds in "modern thought," contempt of God's Christianity, and satire. Can any child of God be helped in spiritual life by that? Certainly not. Our advice, therefore, is, have nothing whatever to do with fiction. Read and meditate on the Word of God. The saint who ruminates in "the green pastures" of the law of God, will have no desire for the "light bread" of modern times. Of course some who profess themselves Christians and preachers of the Word read novels, but what will professors and backsliders not do? The effects of such feeding are not difficult to discern in their empty flippant talk, and carnal worldly ways. Men become like that on which they muse.

7.—*Will sinners who now hear and reject the Gospel, have any other and better opportunity of being saved after the Lord comes?* None that we know of. 2 Thes. ii. 10-12 with Heb. ii. 3 conclusively teach that they will not. "Now is the day of salvation." If any teach that Christ-rejecting sinners will have another offer of salvation after the present day of grace is past, they add to God's Word, and encourage the ungodly to go on in their course, counting on unpromised future mercy. "A certain fearful looking for of judgment and fiery indignation" is the only prospect held out in the Word of God to the Christ-rejector.

8.—*Have we any command (or example) in Scripture for the common practice of sitting during prayer?* None that we know of. Paul "kneeled down." (Acts xxi. 36.) Solomon "stood, and spread forth his hands" (2 Chr. vi. 12) while praying with and for others. Of course, in praying to God, the most important thing is to have the right posture of soul and spirit, but it certainly is not "comely" to see believers lounging about on the seats, or gazing about the place while some one is addressing God in prayer. We believe no hard and fast line can be laid down, especially remembering the ritualistic tendency of the times.

Reports of the Lord's Work and Workers.

Scotland.—**ABERDEEN.**—Gospel meetings were continued here for several weeks after the Conference by Francis Logg and others. A few professed conversion. **KILMARNOCK.**—Our Thursday evening meetings were resumed at the close of January, and have been well attended. Thos. Baird, who with his wife expects to leave this country soon to serve the Lord in the Malay Peninsula, was here on a recent Lord's Day, and preached the Word. Wm. Shaw, of Maybole, and W. Lindsay, of Prestwick, have also been with us a Lord's Day each. **NEWTON-STEWART**—Alexander Marshall closed his series of special meetings here on Lord's Day, Feb. 5th. Numbers kept up well, and the Lord saved a few. **EDINBURGH.**—J. B. Low, of London, held a fortnight's special meetings here, partly gospel and partly for believers.

Ireland.—**DUBLIN.**—“There is quite a stir in the Merrion Hall: meetings large all through the week, and much of the power of God.” **BELFAST.**—Thomas Lough and James Meharg have been preaching the Gospel in Apsley Street Hall.” **BALLYMENA.**—“The interest and awakening continues in Ballymena, and the district around. No place large enough can be got to hold the crowds that come to hear. At times the cries for mercy from the people drown the preacher's voice. Our brother, David Rea, has meantime gone home to Portadown for rest.” **LIMERICK.**—Herbert Veasey gave a series of Lectures on The Tabernacle in the Wilderness, in Mallow Street Hall, on Feb. 19th and following evenings. A correspondent writes:—“There is a wonderful spirit of hearing in many parts of Ireland at present, and we who know God's blessed Gospel, and believe it to be the only remedy for sinners, and the only power to break the bonds of Popery and its traditions, should embrace every opportunity of spreading its joyful sound abroad.”

United States.—**NEW YORK.**—“We had our brother, Donald Munro, of Toronto, with us five nights, speaking to believers. The Word was with power, searching and humbling us. He left to attend Hamilton Conference. Our Annual Conference is on February 22nd (Washington's birth-day). May the Lord give us a time of reviving and blessing.”

England & Wales.—**LLANELLY.**—Mr E. Bennett, of Cardiff, has been giving addresses here on “God's Dealings with Man from Eden to the Great White Throne.” **SALISBURY.**—“In a village near—where there is a Ritualistic Church—we have recently seoured a cottage, and made it into a small hall for Gospel meetings. It holds fifty-five, and we get thirty to forty. Pray that the Lord may save sinners in the village of Laverstock.” **NEWTON-LE-WILLOWS**—“There is a good opening for the Gospel and tract distribntion here, among Reformatory boys.” **BLACK-DOWN HILLS**—“The work begun by the late Mr George Brealey on these hills, and since his departure to be with Christ, carried on by his son Mr Walter J. H. Brealey, continues to show signs of progress and blessing.

Central Africa. Letters to hand from Miss Gilchrist at Kwan-jelula. Dr. Fisher and Mr Murrain find plenty of work and willing listeners. Archie Munnoch is busy house building, to receive new comers, who have already arrived at the coast. Mrs Murrian and Mrs Fisher visit frequently among the surrounding villages. Miss Gilchrist has had successive attacks of illness, but is a good deal stronger now. Her children come regularly to school, and make progress. Mwepo (the slave girl who came to Mr Arnot at Garenganze) seems to be really converted. Delunga and Mwepo are tilling their field. Dick—the first fruits of Garenganze to Christ—goes on brightly, preaching Christ, he is a great help and comfort to all the workers. JOHANNESBURG, South Africa.—“The Gospel is preached here to good companies every Lord's Day, in two halls, and there are several meetings during the week. Like all mining centres in this land, this place abounds in iniquity, and we need grace to stand firmly and boldly for Christ. Mr Winship was with us for a few days lately, and I am glad to say the change has done him good. He has been in poor health of late.” GERMISTON.—“About twenty gather to the Lord's Name here, and the Gospel is preached every Lord's Day evening by William Blane and others.”

Foreign Notes.—James Campbell writes cheerfully from New Zealand. After short visits to Waverley, Wapping, Palmerston, Fielding, he had gone to Christchurch. Our brother's health is decidedly better, so that he is able to move about in the Master's service. He sees much need, and many open doors for the Gospel, and the truth of God. Sad news comes from Sydney, New South Wales. It appears that some fifty Christians, with wives and children, had gone out sailing in two boats, one of which was capsized, and twenty-four were thrown into the sea. Seven were drowned, including some who were earnest workers in the Master's service. *Later.*—Mr John M'Gregor, of Camperdown, formerly of Glasgow, and his little boy, David, five years old, are among the drowned. Another child, thrown into the water, was rescued. Mr M'Gregor was rescued, but seeing his little boy, Stewart, in the water, he jumped in to rescue him. The child was saved, but the father sank. We well remember John M'Gregor being converted to God when quite a lad in the Crosshill Tent, Glasgow, in 1876. We had the privilege of baptising him, with twenty-three others, in Buchanan Court Hall a few weeks later, and from that time onward his testimony has been steady and bright for the Master. His home in Sydney was ever open to the Lord's servants, and his fellow-believers there will miss him much. We need to remember in prayer his sorrowing wife, who sadly mourns her loss, as also his aged parents, brothers and sisters, who are all saved. Thomas Baird and his wife, who have been in fellowship with believers in Alexandria for several years, purpose going out to the Malay Peninsula, to spread the Gospel there. They had a farewell Tea Meeting in the Marble Hall, Glasgow, on Saturday, 19th February, and were commended to the Lord by those gathered.

HOW TO GROW.

A Tea Meeting Address to Young Converts.

WE might find it good for our souls to have a quiet talk about *growing*—growing in grace as the children of God. I have noticed that a great many dear young saints seem to grow very fast for a while after their conversion. They appear to make great progress up to a certain point: there they halt, and from that time they seem to lose, rather than to gain in spiritual things. They seem to go backward rather than forward in the divine life. Now this is very solemn, and there must be some very grave cause for it too. It is clearly not the will of God that it should be so with any of us.

NOT ALWAYS BABES.

Our Father's will concerning all His family is, that they grow from "babes" to "little children," from "little children" to "young men," and from "young men" to "fathers" (see 1 John ii). "First the blade, then the ear, after that the full corn in the ear." (Mark iv. 28.) This is perfectly natural and beautiful in earthly life, and God declares it should be so in grace. The healthy babe must grow to boyhood, and from boyhood to manhood, unless indeed some disease has invaded his frame, and arrested the progress of development. So with you young saints, you will be growing in spiritual stature, growing in knowledge of the will of God, growing in likeness to the Lord, if all is healthy with your souls. There will be real progress, and it will be seen and owned by others. Now let us look at a few examples of this in the Bible Story.

GROWING BEFORE THE LORD.

It is said of Samuel in his early days, that "the child Samuel *grew* before the Lord" (1 Samuel ii. 21). This is where you will grow too. Keep living before the Lord, dear young saints, under the beam of His face, like the flower in the sunshine. Again, we read, "and the child Samuel *grew on*, and was in favour both with the Lord and also with men" (1 Samuel ii. 26). He did not stop growing, He *grew on*."

FEEDING AND GROWING.

There is another thing essential to growth, and that is *feeding*

on the Word of God. "As new-born babes, desire the sincere milk of the Word that ye may grow thereby" (1 Peter ii. 2). If you neglect to give food to your souls, you will soon suffer in spiritual life, and then you will cease to grow. Many who, when they were new-born souls, esteemed the Word of God more than their necessary food," can go now a whole day without opening their Bibles, or bending their knee. How can they be expected to grow? Then there is another thing that you must notice, that is

OBEDIENCE.

It is said of David, that he "went on *going* and *growing*" (2 Sam. v. 10, margin). Yes, and when a believer stops "going" he ceases "growing" also. There must be obedience to the truth of God, a "going" on in the ways that be in Christ, as they are learned from the Word. No shirking of the cross that obedience often brings with it; no turning aside from the "plain path" marked out, the path of separation from the world, and of devotedness to God, but "going and growing" steadily and constantly. They are the happy saints who thus go on growing, and they are the fruitful ones too. They are not toppled over with every wind, for they "grow like a cedar in Lebanon" (Psalm xcii. 12), striking down their roots deeper every year. They are not easily withered up, for they grow and "flourish like the palm tree," ever green, even amid the arid and burning deserts.

GROWTH HINDERED.

But all this "going and growing" is most easily hindered. The devil seeks, by every means he can think of, to hinder your growth, dear young saints; therefore keep a sharp look out. Demas was trapped by the love of "the present-world," and it soon stopped his "going." He forsook Paul, and I fear he "grew" no more. Lot was so enamoured by the "plains of Sodom," that he left off going with his uncle, Abraham, and I think you will say, his history shows that he grew very little after that. Take warning, and beware of the subtle advances of the world, of companionship with the ungodly, or of allowing anything whatever, be it pleasures, games, amusements, shame, fear, pride, or carelessness, that would hinder you from growing "in grace and in the knowledge of our Lord and Saviour, Jesus Christ" (2 Peter iii. 18).

The Second Coming of our Lord Jesus Christ.

CHAPTER IV.

“*THAT BLESSED HOPE*” and “*THE APPEARING IN GLORY.*”

THE personal return of the Lord Jesus, as presented to us in the Scriptures, will be in two distinct stages. First—He will come to the *air*, and there, He will gather His sleeping and waking saints from earth up to Himself, and around Him, then from that meeting place He will return with them to heaven. After an interval, during which momentous events in heaven and on earth will occur, He will return with all His saints to the *earth*, to manifest His glory, and the glory of His people, and to execute judgment on His enemies. In order to a right understanding of the truth, it is necessary to distinguish between these two aspects of the Lord's return. His coming as Son of God to the *air*, is the proximate hope of the saints. (1 Thess. i. 10.) There is no predicted event which *must* occur, and no prophetic word which *must* be fulfilled, before the Lord's descent into the air, to call together His sleeping and His living people. His own Word regarding this event, uttered from the throne above, is, “Surely I come quickly,” (Rev. xxii. 20.) No one can tell the day. Dates and numbers do not help us in the least regarding it. But the attitude of the saints is to be, “*Waiting* for the coming of our Lord Jesus Christ,” (1 Cor. i. 7.) “*Looking* for that blessed hope,” (Phil. iii. 20.)

Before He comes as Son of Man, to the *earth*, accompanied by His people in power and glory, *many* prophecies must be fulfilled; the antichrist must arise, (2 Thess. ii. 3.); and God's ancient people must be gathered to their land. (Dan. xi. 36.)

The words used by the Spirit to describe these two events are worthy of our notice. The Lord's coming to the air is spoken of as “*That blessed hope*”; His return to the earth as “*The appearing in glory.*” (See Titus ii. 13. R.V.) As *Son of God*, He will come to the air (1 Thess. i. 10.), as *Son of Man* He will return to earth (Matt. xxiv. 27-37). The descent into the air will be with a shout, the voice of the archangel, and trump of God (1 Thess. iv. 17.). It will be immediately followed by the resurrection of sleeping saints, and the transformation of those who are alive and remain; whereas, at the descent of the Lord to the earth, He will be accompani-

ed by His mighty angels in flaming fire, taking vengeance on His enemies (2 Thess. i. 7-9, ii. 8.). The Gospel by John, in which the Lord is presented throughout as the Son of God, is the *only* Gospel in which we find distinct mention of the coming of the Lord for His people. The many references found in the Gospel by Matthew, in which the Lord is presented as the *King of Israel*, and in the Gospel by Luke, in which He is presented as the *Son of Man*, are specially connected with His return to earth, to judge His enemies, deliver His earthly people, and set up His Kingdom. It has been said by some, who contend for the theory of a general return, in which all these events are supposed to transpire, that this makes "Two Second Comings of Christ." Our answer is, No. It only distinguishes between two stages and aspects of the second advent of our Lord, and this is exactly what the Scriptures teach us to do. His first advent, when He came to live and to die for us, was in two stages. First to Bethlehem as the infant of days, and later, to Jerusalem as the King of Israel to reign, and the Lamb of God to die. When He came to Bethlehem, the world knew nothing of His coming: it was only revealed to a few, and they gathered unto Him and owned Him. When He entered Jerusalem, the multitudes thronged the road, before and after Him, and the shouts of "Hosanna" were heard afar off. And so when He comes again to mid-air for His own, they shall gather to Him at His call from earth and sea, but the world will go on in its course. The descent of the Lord, and the rapture of the saints will not arrest the world's attention. The world will not behold the descending Lord at all, and we have nothing to warrant the thought, that the world will see the ascending saints. When He comes to earth "*Every eye shall see Him*" (Rev. i. 7.), and His enemies shall quail before the brightness of His manifested glory. But on the fair morn of resurrection the saints *alone* shall behold the beauty and loveliness of their Lord, and they shall see Him "*as He is*" without a veil, or a cloud between.

" Him eye to eye, we then shall see,
 Our face like His shall shine;
 O what a glorious company,
 When *saints* and angels join.

SACRIFICE, PRIEST, and BRIDEGROOM.

By the late William Lincoln.

TH**ERE** are three chief offices of the Lord Jesus, which together afford us a complete view of Him in all His work for us—past, present, and future. These are, Saviour, High Priest, and Bridegroom. First, is His work of Saviour. He who knows Him not in this way, knows Him not at all. This work of His was finished on the Cross, as is demonstrated by His resurrection. Then as a Priest, He commences His work where as a Saviour He leaves it off. This lovely work of His consists in the daily application of His finished salvation to all the circumstances and all the needs of His people individually. It involves His entrance into the holiest; not only for us, but also in order to bring us actually in there too. This work of His, therefore, comprehends all that He has been engaged in, since He thus went in there, whether as Intercessor, or Advocate, or Apostle, or Lord and Teacher, washing our feet daily, in the water of the Word. Then, as the crown of His work of Saviour, is His work as High Priest: so the delightful consummation of His work as Priest will be, His future work as Bridegroom, finally to come and to receive us for ever to Himself. As a Saviour, contrary to the sentiments of many, the eye of the Lord Jesus is rather upon God than upon us. There His work is to manifest God's Name and character, and to gratify God's heart, by making a way for His love to have full scope. But now, at God's right hand, His eye is directed downward, toward the objects of that love, on purpose to lift us up to where He is.

Thus then does Jesus daily love His own, which are in the world. Daily does He save us from defilement, by washing our feet from it in the water of the Word. And by this two-fold action of constant advocacy, and feet-washing, He evidences His love to be unalterable. He will separate the sin which He hates from the soul that He loves. He will love us to the end. He will love us home, and present us faultless before the presence of His glory with exceeding joy. Welcomed there with plaudits and delight, His eyes turn to us to aid us according to the measure of His own acceptance. For according to where He is at a given time, is the blessing that is given to those coming unto Him.

REST AND REFRESHING.

"This is the rest wherewith ye may cause the weary to rest, and this is the refreshing."—(Isa. xxviii. 12.)

MY heart is resting, O my God—
I will give thanks and sing ;
My heart is at the secret source
Of every precious thing.

Now the frail vessel Thou hast made
No hand but Thine shalt fill ;
For the waters of the earth have failed,
And I am thirsty still.

I thirst for springs of heavenly life,
And here all day they rise—
I seek the treasure of Thy love,
And close at hand it lies.

And a new song is in my mouth,
To long-loved music set—
Glory to Thee for all the grace
I have not tasted yet.

Glory to Thee for strength withheld,
For want and weakness known ;
And the fear that sends me to Thy breast
For what is most my own.

I have a heritage of joy.
That yet I must not see ;
But the Hand that bled to make it mine,
Is keeping it for me.

There is a certainty of love
That sets my heart at rest—
A calm assurance for to-day,
That to the poor is best.

A faith reposing on His truth,
Who hath made all things mine,
That draws my captive will to Him,
And makes it one with Thine.

LIBERTY, LEGALITY, AND LAWLESSNESS.

THE child of God has been called unto liberty, but not to lawlessness. He is a child in the family of a gracious Father; he is also a subject in the Kingdom of Jesus Christ the Lord.

In the spirit of sonship he draws near to commune with God; in the spirit of subjection he owns the authority of the Lord, seeks to know His will, and obediently to do it. Liberty is his privilege; subjection his responsibility. Walking thus in the liberty of the Spirit, and in subjection to Christ the Lord, the believer is fruitful and happy. But alongside of this, "The King's Highway," are two byepaths. The one is "legality" leading to bondage; the other is "license" leading to lawlessness. These have ever been a danger to the people of God. Some are prone to legality; others to license. The Galatian Churches were of the former class. They allowed Judaizing teachers to put a yoke of bondage on their necks. Something that God had not commanded, men made a rule and imposed it on them. Thus they were brought into servitude to man. There is a strong tendency to this still. Men are given to legislate: to make laws and ordain rules which God has not ordained, and impose them on their brethren with all the weight of law, attaching penalty for disobedience. In ecclesiastical circles this is most apparent. Not only in the hoary traditions of a church which can boast a history of centuries, but it may be also in the unwritten creed of the upstart sect of yesterday. Rigid adherence to their rules is demanded, otherwise you cannot be numbered as "one of us." Then, verily, it were well not to be reckoned of such a people, seeing the birthright has to be given up; the divinely-imparted liberty surrendered; and the conscience subjugated to the authority of man. Let the Christian see to it that he on no account gives up that liberty into which his God has called him, and in which as the Lord's free-man he is henceforth to serve, taking his orders from the mouth of the Lord alone, allowing neither Pope, prelate, presbyter, or all combined, to come in between him and doing the will of Him whose servant he is. "The Church" has sometimes sought to dictate to the servant of Christ, what he should do, and where he should go, but woe to that servant who allows the Church, or any part of it, be it General Assembly, Synod, Conference, or Federation of Overseers, to bring him into servitude.

their vassal. At all cost, and in all circumstances, the servant of the Lord must stand fast in the liberty wherewith Christ has made him free. But let not this be understood to mean, that every man is his own master, and that he has a right to do whatever seemeth good in his own eyes. This would be lawlessness. Liberty abused is license, and license persisted in, becomes lawlessness. See to it that you do not nurse self-will under the plea of liberty. Many boast their liberty to go here and there, to do this and that, who have never consulted "the law of the Lord," to ascertain whether He has given any precept to direct their steps or not. They may say "Lord, Lord" with the lip, but to *do* the things that He saith is not in their line. A sickly, sentimental Christianity of this sort, is exceedingly popular—it suits an easy-going age, in which all shades are represented, all sorts are included; where all fraternize and are exceedingly pleased with themselves and each other, increased with goods, having need of nothing. But the Lord is without, and His claims are disowned. This is paving the way for the Lawless One—the Antichrist—the Man of Sin. The Divine path is narrow, but the foothold of faith upon it is sure. "He that hath my commandments and keepeth them, he it is that loveth Me" (John xiv. 20). "I have no greater joy than to hear that my children walk in truth" (3 John 4). Walking in the truth," with a firm and fearless step, walking in lowliness of mind, in the fear of the Lord, the saints of God will be preserved from legality on the one hand, and lawlessness on the other. They will walk in the liberty of the law of the Lord, serving as the Lord's free-men.

GOSPEL MEETINGS.

THERE is a peculiar notion held by certain Christians, that public Gospel meetings should be conducted on the same lines as the assembling of God's people for worship—that is, without arrangement. Open, as they say, "that the Spirit may lead whomsoever He will, to stand up and speak." Now, if there be Scriptural commandment, precedent, or example for this, by all means let it be carried out to the letter. If public gatherings of unconverted people who come together stately, or by

special invitation, to hear the gospel, are to be convened so that any person who thinks himself the bearer of a message, may stand up and speak it, then clearly it would be an invasion on God's order, to arrange for, or announce, any speaker, or any subject, at any time. We have seldom heard of anyone advocating so wild a theory as this. Even the most rigid believer in "open meetings," will be found willing to concede to "arrangement," when a stranger comes along the way, and to allow his meetings to be announced, and even his subjects, if he thinks fit to give them. Yet curiously enough whenever the special effort has passed, these very Christians who allowed the "hard and fast line"—as they call it—to be applied during the visit of the stranger, are often the first to raise the cry against arrangement of any kind immediately he has gone away, and in order to lend a sanctity to their contention, to claim for it the honour of "giving the Lord His place," and such like. They do not seem to see the weakness of this argument, for if it be a question of "giving the Lord His place," then they must have been very unfaithful in allowing the Lord to be thrust out of "His place" by the stranger brother, to whose pre-arranged meetings they took no exception. There is usually very little godly principle, or even knowledge of God's will, in people who speak and act thus. By careful observance we have come to the conclusion, that by far the greatest number of those who contend for open meetings for gospel preaching, are persons whose only chance of securing an audience, is to take advantage of the opportunities such meetings afford. If it had been announced that *they* were to preach, full well they know, it would have been to almost empty benches. Nobody who knows their "ability," would go. They have enough sense to discern this themselves, but not sufficient humility to own it, so they set up the cry for "open meetings." We have watched the evil effects of this system now for many years, how it empties our halls, drives people permanently from them, keeps God-sent men from their place, and from the work that has been given them, and in addition to all this, it leaves room for lawless men, often filled with self-importance and pride, to establish themselves in a position which does, in the truest sense of the term, thrust the Lord "out of His place" in the work of the gospel. We would earnestly ask the attention of fellow-saints to this.

The Pioneer Work of the Tract Distributing Band.

THE return of Spring with its buds and blossoms, revives country effort, and pioneer work among workers of the Band. We hope to hear of hearty, happy work, in sowing the good seed in all corners of the field during the next six months. We may say, for the encouragement of companies of young workers who have just begun to unitedly sow the seed, that the Lord has blessed the efforts of brethren and sisters who have given themselves to this good work, beyond all expectation. Many sinners have been saved. Villages, hamlets, and farm-houses have been reached with the Gospel. Open air and kitchen meetings have been begun in places hitherto closed, and halls have been filled up with eager listeners. "The Tract Distributing Band" is simply a united effort to reach sinners beyond the reaching of ordinary preaching, by house-to-house visitation, by tract distribution on the streets, at fairs, games, races, and in going forth to outlying villages, hamlets, and farm houses, on holidays, etc., with the Gospel message. There are many earnest young believers who would gladly share such work, but they need encouragement and guidance, from workers with more experience. We suggested, about five years ago, the desirability of these young workers *uniting* in aggressive efforts to reach the thousands of their fellows who never go to *hear* the Word, by taking it to them in the form of plain and pointed Gospel messages. This was at once taken up very heartily by a large number. There are now active bands of young workers, male and female, in *over two hundred and fifty* places in the British Isles, and about *one hundred* more in the Colonies. There is no "membership," no new formation. The workers simply come together once a week, or month, for united prayer, conference, and arrangement of work, and go forth, usually on Lord's Day afternoons, visiting the houses with Gospel messages, and at the same time inviting to meetings, and speaking for Christ as opportunity occurs. In many assemblies of Christians, the tract distributing band is regarded as an essential part of the Assembly's Gospel effort, and the workers have the prayerful, practical fellowship of all the saints in their work. United prayer for fellow-workers of the Band is requested, and to encourage and increase fellowship, short reports, incidents, and words of cheer, with notes of extension of the work in new places, may be sent for insertion in "The Believer's Magazine" monthly.

Jottings.—"A fellow-workman of mine has been converted through reading one of the tracts given." "A farmer's son got a leaflet from one of the workers and was deeply awakened." "A text on a post. arrested me." An invalid worker who sends Gospel Magazines by post, received lately the following note of encouragement from one to whom she sends them. "I always *make* time to read them; sometimes I read them over and over again. They are read by *all* at home, then I lay them on the table for others to read."

Reports of the Lord's Work and Workers.

Forthcoming Conferences.—GLASGOW, April 3rd and 4th—Waterloo Rooms, (near Central Station). Hours of Meetings, 11 a.m. ; 2-30 and 6-30 p.m. EDINBURGH, April 17th—Old Heriot School Hall, 145 Rose Street. PAISLEY, Saturday, April 15th—in Hall, 40 New Street, at 3 p.m. KILBIRNIE, Saturday, April 22nd—in Temperance Hall, at 3 p.m. EASTER-MONDAY, April 3rd—BELFAST and LIVERPOOL. Particulars on Circulars.

Scotland.—ARDROSSAN.—“We have had a good time in the Gospel lately, and some young ones added to the fellowship of saints.” SALT-COATS.—“There has been blessing here, souls saved and gathered to the Name.” MUIRKIRK.—“We are having Special Gospel Meetings here at present, good attendance, and tokens of blessing. A. B. Gardiner is with us.” SHETLAND.—W. S. King has been preaching in Lerwick, Whithness, Hoswick, and the country around. He writes—“I have had the privilege of visiting some lonely saints, and sufferers, who will never be at any meeting till the great meeting in glory. Pray for these far off Isles of the sea.” GLENBUCK.—The Lord has richly blessed His Gospel here within recent months. Quite a number have been converted, and go on following in the ways of the Lord.” Alexander Lamb, lately returned from America, has been preaching with blessing at Shottstown and Loanhead. George O. Benner of Orillia, Canada, has been preaching in Wolsley St., Glasgow. God has been saving sinners. Saturday Afternoon Conferences have been held at Kilmarnock, and Cambuslang. A similar gathering is intimated for Kilbarchan on April 8th. In districts where the working classes have the half-holiday on Saturday, these gatherings afford opportunity for many of the Lord's people coming together. Where the ministry is in the power of God, there will be always godly edifying, and reviving of the souls of God's people, but when such meetings are turned into occasions for airing pet theories, and “disestablishing” saints and churches, they become a curse rather than a blessing.

England & Wales.—LONDON, SHOE LANE.—“The Lord has been graciously working here. Sinners have been converted, and fifteen believers lately baptized.” GOSPEL HALL, NEW CUT.—“The addresses given by Dr. J. A. Owles, on Thursday evenings, have been very helpful to saints.” GONSETT.—God has blessed His Word here, and many are enquiring the way of the Lord. We hope to have a good time at Easter Meetings. POOLE, DORSET.—“We have had a series of special Gospel Meetings here, Hall packed on Lord's days, and a number have professed conversion. BOTESDALE, SUFFOLK.—“We expect our brother W. Willington for special meetings soon. May there be a time of rich blessing.” NEWPORT, MON.—Our brother Alexander Marshall of Glasgow is expected here for a week's meetings.

United States and Canada.—NIAGARA FALLS.—The nearest Assembly of Christians gathered to the Name is at St. Catherine's Ont. Travellers and Tourists visiting this part of the country, will get all needed information by writing to William Chase, Box 122 St. Catherine's, Ont. BRANDON, MANITOBA.—“We have had a visit from our brother Alexander Matthews. He has been visiting the small companies of believers throughout Manitoba.” ST. CATHERINE'S, ONT.—H. Turner is resting here, and at the same time seeking to help the Lord's people. Halyburton and Blair have been labouring at Elm Vale, in an empty farm house, fitted up for meetings. This is a new field. T. D. W. Muir writes: “I have just returned from Standish, and Sterling, Mich., where I had meetings on the Tabernacle, illustrated by a model and diagrams, which I hope were helpful to the saints there.”

Foreign Notes.—CHINA.—Robert Stephen writes cheerfully from Shih-tau. He has been itinerating in the country north of Shih-tau, where the weather is very cold. He slept on a “Kang” or brick bed, with a fire underneath, reminding him at times of a baker's oven. “At one little place called Ku-lu-chuang he writes” I was much encouraged by the way the people listened to God's Gospel. Day by day, and evening by evening we told the wonderful story of redemption to a crowded room of people mostly of the poorer class. Here as elsewhere, the rich are difficult to reach.” INDIA.—Donald Maclean writes after illness, but through mercy is again able for work. There are many open doors. Alf. W. Redwood has been ill of influenza. AFRICA, KWANJELULA.—Miss Gilchrist has been again restored to health, and goes on happily with her classes of boys and girls. Archie Munnoch has been busily engaged with others, preparing for Mr Swan and party who are expected at Kwanjelula shortly. W. Hosking has arrived at Singapore, where his ministry and help will be very seasonable.—*Later*—Archie Munnoch, writing on Jan. 21st, says:—“Brother Swan and party arrived all safe. I started to meet them, but they had left the regular caravan route, so I missed them. On my return I found them all comfortably settled, for which let us give thanks to God. Our Conference will begin on the 25th, for *four* days. May it be a season of blessing to us all.”

The Tract Distributing Band.—POOLE, DORSET.—“We are seeking to sow the seed here. We distribute the localised Gospel Messenger with notice of our meetings on top.” BEDFORD.—An old worker writes, “I am inviting a number of young folks recently converted, to join with me in tract distribution.” ANNBANK.—“Ten young believers go out visiting through this district. They are well received, and the people look for the message.” MOTHERWELL.—“The Band Workers go on happily. A great many young converts here just now. We are seeking to help them on in the truth, by distributing booklets and leaflets for young believers.” BRISTOL.—“Happily going on sowing the seed.”

COMPROMISING GOD'S TRUTH.

THE tendency of the times is, to hold the truth of God with a slack and careless hand, and to look with indifference, if not with complacency, upon those who would deny the authority of God's inspired Word, or seek to fritter it away. This is so not only in the world, but to an alarming degree among the people of God. We live in a day of self-ease and false charity. Christians like to get on smoothly; to make, and keep as many friends as possible; to have the credit of being gracious, large-hearted, and liberal. This is all very well, but let us see that it is not at the expense of compromising the truth of God. There must be no truce whatever, with those who hold and teach, that which is subversive of the faith of God's elect. There must be no concession to those who would remit to the place of "nonessential" the least of the commandments of the Lord. The saints of God are called to "contend earnestly for the faith, which was once for all delivered unto the saints" (Jude 3. R.V.); to love it, obey it, and withstand every effort to render it inoperative. We must take our stand firmly and fearlessly on the immovable rock of Holy Scripture, claiming that every jot and tittle is of Divine origin, having Divine authority, and that all in the Book of God is for our definite use in this day, as truly as in the Apostolic age. There is nothing obsolete, nothing repealed; all is of present worth, and for present obedience. Slaken your hold on this, and you open the door for Rationalism and Infidelity to come in, and claim their portion. Scripture is so inter-related, so bound up together, that to loosen its authority in one point, is to weaken it in all. By regarding unpopular truths, such as believer's baptism, separation from the world, gathering unto Christ, of a secondary value, and giving those who disregard or deny them, credit for being "spiritual," will eventually cause the authority of these truths to be weakened in your own soul, and finally, you may have them wrenched from your grasp altogether.

If concessions are made to-day, to maintain peace and unity, there will be larger concessions demanded to-morrow. The only safe and honoured place for the man of God, is, to stand firm and fast on the authority of the Divine Word, claiming the whole as his portion, and seeking help from his God to give it a loyal,

hearty, and uncompromising obedience, in every sphere of his life, owning its authority to guide him, individually, socially, commercially, ecclesiastically, and refusing to bow to any code of laws, in either circle, which would necessitate disobedience to a "Thus saith the Lord." Listen to no voice dear young believer, no matter whose it may be, that would lead you to surrender the smallest jot of the truth of God, or even to regard it as of secondary value. Some who began their downward course by labelling certain truths as "not of equal value" with others, "not being vital or fundamental" have ended, by condoning if not commending those who deny the Divinity of Christ, the inspiration of Scripture, and the eternity of punishment. The safe and honourable path for the saint, is that where *all* God's truth is owned, and where the claims of Jesus as the Lord are heartily acknowledged.

PREPARED FOR CONVERSIONS.

I NOTICED while on a visit to a fishing village, during the time of the herring fishing, that the fishermen before going out to sea, made all preparations for a "full net." Every thing was in readiness on land, to receive the largest number of fish, and to dispose of them to the best advantage. They seemed to count on a "surprise" some morning, when the boats would come in laden to the bows, and so they had all in readiness. How different it often is in the work of the Gospel, and among the servants of Jesus Christ. It would be a great surprise to many a Gospel preacher, if the half of his congregation were to be converted some evening, and more so to some of the saints, who have been praying for a "revival" for years. In fact, we are so unaccustomed to look for what we pray for, that if God gave blessing as we sometimes ask, we would not know what to do with it. The Church should be as a well-warned nursery, ready to receive any number of "new-born babes" at all times, with "nursing mothers" in readiness to care for them. We might then expect to see great things done. God would be able to entrust us with His work, and we would see as it was of old, a great number both of young and old converted unto God.

The Second Coming of the Lord Jesus Christ.

CHAPTER V.

THE MANNER OF THE LORD'S RETURN.

THE ascension of the Lord Jesus, from the midst of His own disciples, while in the act of blessing them on the slope of Olivet, was an event unknown and unshared by the world.

He had led His loved ones out from the religious but guilty city, and gathered them around Himself. Thus separated from the world, and alone with Himself, He lifted up His hands—His pierced hands, and blessed them. Who can estimate the joy of that hallowed moment? With nothing between; the Blessor and the blessed ones face to face; all grouped around Him; the world far away, they stood there, under the uplifted hands of their Risen Lord! And while He was thus in the act of blessing them, He was quietly lifted up from their midst, and was carried upward until a cloud received Him out of their sight. (Luke xxiv. 51.) Their eyes saw Him no more, but their faith knew and beheld Him, beyond that glory-cloud, within the heavens, blessing them still. As they stood there with uplifted eyes, looking steadfastly into the heavens, (See Acts i. 10. R.V) whether their Lord had gone, two messengers clothed in white raiment appeared at their side, with the cheering words, "This *same* Jesus which is taken up from you into heaven, shall so COME in like manner as ye have seen Him go into heaven." (Acts i. 11.) These words inform us of the *manner* of our Lord's return. How did He go away? From the midst of His loved ones, in the act of blessing them. Such will be the manner of His coming again. "The Lord Himself shall *descend* from heaven." (1 Thess. iv. 16.) "I will come again and *receive* you unto myself." (John xiv. 3.) He will not *send*, He will come Himself. Never did an earthly bridegroom go forth to claim his bride, with a love like His. With yearning, longing heart, He will go forth from the glory and the peace of His Father's house, to gather from earth's wastes the bride for whom He lived and died. O wondrous moment! Fit recompense for the sorrows of Gethsemanæ, and the deeper woes of Golgotha. Who can tell the sufferings of that Cross; the travail of His soul; the anguish of His broken heart? But the day of His recompense will come. He who knew the sorrow will know the joy.

Lord Jesus Thou, and none beside, its bitterness could know,
Nor other tell *Thy* joy's full tide, which from that cup shall flow.

"The Lord Himself shall descend from heaven with a *shout*:" a shout of triumph and of victory. Such is the meaning of the Word. It is the word of a captain to his soldiers, well known to trained ears, already familiar with his voice. Others may *see* and *fear*, as they have done before (See Acts xxii. 9.), but the voice will be heard and known by those alone to whom He speaks. Heaven's voices have ever been a secret to the world. The heavenly host sang on Bethlehem's plains, but only the waking shepherds saw and heard. The world slept on. The glory of the transfigured Lord, shone above the brightness of the sun on the holy hill, but only the disciples were awakened to see His glory. (Luke ix. 32.) The world knew nothing of the event at all. In keeping with this, is the Lord's own announcement of His second advent, His *last* description of Himself as the Coming One. "I am the root and the offspring of David, and the Bright and Morning Star." (Rev. xxii. 17.) The Morning Star disturbs not the sleeping world. It steals quietly into the lower heaven, shedding forth its silvery light—fair harbinger of the coming day—and then it retires. It comes at that unique moment, which can scarcely be reckoned of the night, or of the day; the witness to the waking watcher that the night is past, and the day at hand. And such will the advent of Jesus be, when He comes to the air to receive unto Himself His own. He will not disturb the world: His business is not with it. Before the night of earth's travail and sorrow, before the fiery blast of judgment which it must feel, will be the morning of bliss and of glory for the saints. They will be safely gathered into the Father's house, before one shaft shall proceed from the throne. The flock will be around the Shepherd: the bride will be in the presence of her Bridegroom. This will be more to Him than crowns and kingdoms. To have with Him for ever the saints who are the purchase of His blood. "*He* shall see of the travail of His soul and shall be *satisfied*." And more than heaven and all its glory to the saints will be the joy of being by the side of their Lord, the Eternal Lover of their souls. To gaze upon the brow once crowned with thorns! To see the Man who wept at Bethany! And to be for ever with the Lord.

THE ATONEMENT:

Notes of a Bible Reading, by Mr Thomas Newberry.

WHILE the object of the sacred Word is the glory of God in the Person of Jesus Christ, the one centre of the inspired Scriptures is the Atonement. It is the glory of God in the Person of Christ, that is the object in the mind of God, but the one centre, so to speak, of this inspired Word, is the atoning work of Christ—God's centre thought from all eternity. Just as the tabernacle in the Wilderness was the centre of the encampment of Israel, and in the centre of the court was the altar of burnt-offering, and just as in the courts of the Temple, as described by Ezekiel, the one centre of the holy portion is the altar—the altar of burnt or ascending-offering, the centre of Immanuel's land. All the tribes are stationed above, and below the holy portion, and in the centre of the holy portion, is the altar of burnt or ascending-offering, with its fire ever burning, the wood ever on the fire, and the sweet savour of the spotless lamb ever ascending.

But not only is the altar the centre of earth, the centre of Immanuel's land, but the Lamb on the throne is the centre of Heaven. It is the Lamb on the altar below; the Lamb on the throne above, a Lamb as it had been slain. Oh beloved, we need to have God's thoughts about that grand, and glorious, and blessed work of the Atonement of our Lord and Saviour Jesus Christ. Redemption by the blood of the Lamb, was in the Father's thought from all eternity: not as a remedy brought in after ruin. Those who are chosen in Christ, were chosen in Christ before the foundation of the world, before the foundation of a world. God, before He created anything, before He brought this universe into being, fore-saw in the depths of His own infinite mind, that apart from Himself, the relation between creation and Creator, could never stand. God, before He brought a creature into being, made in the counsel of His own Divine mind, in the depths of His own infinite heart, a provision for what would come to pass. So the centre thought, if I may so speak, of God, is Redemption through the blood of the Lamb. Redemption, remember, beloved friends, through the blood of the Lamb, is not simply the salvation of the souls of men: there it comes nearer to you and to me, as sinners ruined by the fall: but the purpose of God in Redemption, Atonement, in the

blood-shedding of the spotless Lamb of God, is, the security of the universe, throughout all its boundless expanse, throughout all the unreckoned ages of eternity. The purpose of God's heart is declared in this Word, "that in the fulness of time, He might head up in one all things in Christ, things in Heaven, and things on earth." (Eph. i. 10 Greek.) "Having made peace through the blood His cross, by Him (that is the spotless Lamb) to reconcile all things unto Himself, whether things on earth, or things in Heaven."

THE BELIEVER: THE WORLD'S BIBLE.

"NOW lads," said the late Duncan Mathieson, the Scottish Evangelist, to a lot of young men who had been converted at his meetings—"the people here are not in the habit of reading their Bibles to learn what God says about them, but I'll tell you what they'll read. They'll read your lives and ways very carefully, to see if you are really what you profess to be. And mind you this, if they find your lives to be inconsistent with your profession, the devil will give them this for an excuse in rejecting Christ." How true it is, that the world *reads* the people of God. They are the world's Bible. The ungodly expect great things from those who say they are the Lord's, and no doubt they ought to see in the lives of all who are saved and on the way to glory, something very different from what they live themselves. The Christ-life imparted to the believer is to be *manifest* in his mortal body (2 Cor. iv. 2.) It will be seen in perfectness, when in his resurrection body, he appears in the full image of the heavenly. But even now, Christ's image has been put upon him, and as he walks with God, as he abides in Christ, it will shine out in all his ways. When the world sees in the believer things that are not according to his profession, it scoffs, and the doctrine of the Lord is blasphemed. The unconverted are quick to detect the failings of the children of God. They are greatly pleased if they can point out some flaw in the life and ways of the believer, and the devil is sure to turn it to his own account, and use it to hinder sinners from coming to Christ. Young believer, remember you are read by the world around you. Many eyes are upon you. Therefore, "walk circumspectly."

THE RISEN ONE.

"In the midst of the Church will I sing praise." (Heb. ii. 12.)

ALL the paths the saints are treading,
Trodden by the Son of God—
All the feelings they are feeling,
Felt by Him upon the road.

All the darkness and the sorrow,
All around, and all within ;
All the joy and all the triumph,
He passed through, apart from sin.

Issuing in resurrection,
Passing onward to the throne ;
Having suffered all the judgment,
Borne the storm of wrath alone.

He is able thus to succour
Those who tread the burning sand,
Pressing on to resurrection,
And the seat at God's right hand.

Join the singing that He leadeth,
Loud to God your voices raise ;
Every step that we have trodden
Is a triumph of His grace.

Whether joys or whether trial,
All can only work for good,
For He holdeth all Who love us,
And hath bought us with His blood.

It is finished ! It is finished !
Who can tell redemption's worth ?
He who knows it, leads the singing—
Full the joy as fierce the wrath.

Taken up in resurrection,
Desert ways rehearsed above,
Tell the power of God's salvation,
And His never-ending love.

DUMB BELIEVERS.

WE often wonder why it is, that so many of those who profess to be the Lord's, sit dumb on the benches from one year's end to the other. They are there at the prayer-meeting, and all the other meetings regularly, but they never contribute a word to the edification and help of others. They take in all that they can get, but give out nothing. Now, this seems very strange, and we have tried again and again to account for it, and to find out what can be the cause of their continued silence. Of course no one would expect a backslider, or one in a bad condition of soul, to take any part; and this may keep many more in silence than we think. Then there are some whose life and walk is so crooked and worldly, that it's a mercy for all concerned, that they keep quiet. But there are a large number of saints, whose lives are as becometh the Gospel of Christ, and yet they never open their mouths in public at all. This is a greivous calamity, and a serious loss to the Church, and to themselves. There ought to be no "dummies" among the people of God. The "lips" as well as the "lives" of all the redeemed belong unto the Lord, and ought to "shew forth His praise," and speak of things touching the King. All are not fitted for platform preaching, or to speak to the assembled crowd. This is not what we contend for at all; it would be disorder and confusion to attempt such a thing. Gift, grace, and the call of God, are all required for a sphere of public service, and those who feel they lack these requirements, do wisely not to attempt to go forth in such a course. But what about the prayer meeting? There is no gift required to "pray to the Father." Yet there they sit, with sealed lips, from year to year. This we unhesitatingly say, is not of God. It is "the fear of man" some will say. Quite possible. But then "the fear of man bringeth a snare," and it cannot be the will of God, that His people should be in any snare whatever. Why should any fear to speak to God, in the presence of their fellow-believers? Do they fear they will be criticised? They need not. There is, we are persuaded, a deal of pride connected with the silence of many. We are certain every godly one would rejoice to hear their voices, even though it might be but the "five words" the very lisping of a babe in Christ. And the dumb saints would be wonderfully blessed in soul themselves.

HONESTY REWARDED.

“WILLIAM,” said a city merchant to one of his clerks, “you answer this letter. Say to the customer that the goods were shipped before the order was cancelled.” The order referred to, was for a large quantity of a class of goods, they wanted to clear, and the merchant had thought by this means to get rid of the goods, which the buyer now declined to take.

William was a young believer, only a few months converted. As he took from his master's hand the letter, his cheek flushed and his lip quivered. It was a critical moment for the young believer. Gaining courage, he looked up into his master's face, and very politely, yet firmly, said—“I am very sorry, Sir, that I cannot do that.” “Cannot do it,” said the master angrily, “Why not, William?” “Because it would be a lie, Sir. The goods are in the warehouse still,” answered William quietly. The master turned on his heel, and walked into his room muttering something to himself. “He'll get his wages,” said some of the clerks, who overheard what had passed, “and it serves him right. Why should he object to do, what's done every day all over the city?” Did William lose his place? Nay, verily. His master, who was a church-member, and perhaps a back-slidden child of God, thought over his clerk's answer, and it troubled him. It was the last time that he asked any of his servants to do a dishonest act, or that such was done in his warehouse, and knowing the value of such a youth as William, he made him his confidential clerk.

So you see, dear young believer, that it “pays” to be honest for God. He never allows any who make it their first business to please Him to ultimately lose for so doing.

“When a man's ways *please* the Lord, He maketh even his enemies to be at peace with him” (Pro. xvi. 7); “*No good thing* will He withhold, from them that walk *uprightly*” (Psa. lxxxiv. 11).

Set the Lord always before you. Let it be your delight to please Him, and in so doing you will have a present joy in your soul, unknown to those who compromise God's truth, in order to gain favour with the world. Make it your business to honour God, to obey His Word, and set your face like a flint against the dishonest ways and practices of the world.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers

Q.—*Have we any Scripture for the observance of the Lord's Supper on week days?* Neither command or example. "On the first day of the week, the disciples came together to break bread (Acts xx. 7). There are two expressions, only *once* found in Scripture, which clearly associate the feast and the day together. These are—"The Lord's Day" (Rev. i. 10) and "The Lord's Supper" (1 Cor. xi. 21), or, as they might be rendered, "The Lordly Day," and "The Lordly Supper." We do not believe that Acts ii. 46 refers to the Lord's Supper at all.

Q.—*What does the word "prevent" in 1 Thes. iv. 15, mean?* The Revised Version gives "shall in no wise precede." The Apostle is showing, that the living saints on earth will not be gainers, and reach heaven before them that are asleep. The Thessalonians evidently feared that they would. But the dead in Christ shall rise *first*. Then the living will be changed.

Q.—*Would you advise a young believer, who is removing to a town where there is no known Assembly of believers, gathering simply and only in the Name of the Lord Jesus, to go to a Baptist or Congregational Chapel, where the minister is a Christian, and preaches the Gospel clearly?* The Word of God, that forbids a believer to be connected with a sect, must be as true in the distant village, as in the town, with its Assembly of Saints gathered unto the Lord's Name. If "a young believer" has, in obedience to that Word, been separated from all sects in the place where he now is, how can he go back to them in the place to which he goes? The fact that the minister preaches the Gospel clearly, does not alter the character of the sect, although it may make it more attractive. Although there is no opportunity to gather with fellow-believers to worship God, and show forth the Lord's death on the first day of the week, this is surely no reason for disobeying the command of the Lord. We are assured, dear friend, that the Lord often allows His people to be found in such circumstances, to *test* what hold the authority of His truth has upon them. We know that some who profess to have been separated from sects by the Word of the Lord, would go to a "Chapel" in the circumstances described, but in our judgment that only proves, that they have not yet learned what separation means, as Scripture teaches. They probably look upon the "Chapel" as the next best to what they *like*, and although not quite to their taste, yet they go. But the question is: Is that obedience to God, or simply pleasing themselves? We believe it is the latter, and it shows how little hold God's Word has upon them. If a young believer can find no assembly of saints gathered *only* in the Lord's Name, let him, like Jeremiah, sit alone, until God gives him companions with whom he can gather in the way commanded by the Word. We have known God honour such a testimony, and use an individual saint walking closely with Himself thus, to gather together His own people as He has commanded.

Reports of the Lord's Work and Workers.

Scotland.—GLASGOW.—The Half-yearly Meetings were held on Monday, 3rd April (Spring holiday) and following day. Numbers not quite so large as usual. George O. Benner, after closing at Wolsely Street, Glasgow, visited Galston, Bothwell, and other places. He has gone south. Frances Logg has been visiting various places in Aberdeenshire and the North. He is now in Fife-Keith. ORKNEY.—W. S. King has visited Evie, Kirkwall, and St. Margaret's Hope. He hopes to remove his residence from Stromness to Huntly, Aberdeenshire, this month, if the Lord will. MOTHERWELL.—A large company of believers gathered for Conference here on Saturday, 8th April. The subject, "Gathering unto Christ," was taken up fully, and heartily, by several brethren. There was plain, practical ministry throughout, and no jarring. DUFFTOWN.—A helpful and edifying time at Conference here on Monday, 5th April. NORTH HAVEN.—"A number have professed conversion here lately. A few have been baptized, and gathered in the Lord's Name." BOTHWELL.—"Meetings here are well attended, and there are tokens of blessing" PENICUIK.—"The Lord has given us blessing here of late, several real cases of conversion, and we have had the joy of seeing three of them follow the Lord in baptism.

England.—PENRITH.—"Our Gospel Meetings are well attended, many strangers coming in. The "Messengers" distributed every month in the houses, are no doubt a help in bringing out the people." HEREFORD.—Alex. Marshall has been here for a week's Gospel meetings.

Ireland.—BELFAST.—The Easter Meetings here were large, and on the whole profitable. At the present time, the Lord's people in the north of Ireland need special remembrance in prayer, that they may be preserved from the snares of political and party strife, and kept quietly walking in separation and testimony as a pilgrim people." DROMORE.—"A large crowd in the open air heard the Gospel last Sunday night."

Faroe Isles.—William Sloan writes—"Owing to the Baltic being frozen, the Danish mail steamer only got here a few days ago. It is about four months since we had our last, so were wearying much to hear from dear friends in the south. We are all well. Sorry to hear of troublous times among God's people in many parts of Scotland." Alex. Mitchell, accompanied by a Faroese brother, has been on a short visit to Glasgow.

United States.—Alexander Matthews is at present in Minneapolis, Minn. He has lately returned from a visit to Manitoba, of which he writes:—"People there are more susceptible to the Word of God than those in the States. Progress is slow, but we plod on, seeking to do God's will in a little measure." Daniel Ross has been preaching in San Francisco, Cal., and in surrounding places. His permanent address is now there, he has removed from Portland. Considering his years, he is wonderfully vigorous in body, and in spirit his "bow abides in strength." John M. Carnie has been labouring in Montrose, Mo.

Canada.—TORONTO.—“ We are looking forward to a visit of F. S. Arnot and W. L. Faulkner this month. May the Lord revive us, and bless us. Our brother, Donald Munro, is here at present. He has just returned from Forest, where he had three weeks' meetings, with his Model of the Tabernacle. Robert Telfer is expected to-morrow. He has been evangelising for two months in different parts of this province. Pray for Toronto, with its 200,000 souls.” HAMILTON.—“ A number of the young ones lately converted here, have been received into fellowship with saints, and are gladdening the hearts of the Lord's people.” John Grimason has been labouring at New Brunswick.

Africa.—Our brother, William Blane, writes cheerfully of work in Johannesburg and district around. At Germiston, there is a good gospel testimony, and a goodly number come to hear the Word. Fifteen gather to the name of the Lord to break bread, nearly all Scotch. James Goch labours earnestly in the Gospel. At Johannesburg they have also a good Gospel testimony. Brother Thomas Winship hopes to go to Benguella, with bullock wagons for the workers at Bihe. The little assembly of saints at Kimberley goes on happily. It is a green spot. The brothers Fish go on in the work of the Gospel. They have been much helped and used of God in Cape Colony. Our aged brother, Van-De-Ryst labours dilligently among the Dutch population in Cape Town. Our brother, William Maclean, from Belfast, is expected at Germiston for a week's meetings. He has been in Johannesburg for three weeks, chiefly for believer's meetings. He will leave South Africa in May for Australia, if God will.

Tract Distribution and Visitation.—We rejoice to hear of many going forth with the Gospel message to “ regions beyond.” There are villages, and hamlets, and lonely houses where God's Gospel is as much needed as in Africa or China. They are much easier reached, the only requisite being a willing heart. Young men, have you got it? Then, “ launch forth.” The following are fragments from long accounts of happy pioneering work :—CARLISLE.—“ Five of us went out on Good Friday, and spent a happy day distributing tracts, posting up “ Wayside Messages,” and sounding forth the old, old story, in the district between Carlisle and Penrith. We had a mid-day open air meeting at Heskett. Several new workers have joined us in our regular visitation and tract distribution.” STRATHAVEN.—“ Four of us visited the navvies engaged in making a new railway, eight miles from here, yesterday, and were well received. We gave a number of tracts, and held an open-air meeting.”

JOTTINGS.—“ At a large Cattle Show the other day, we had a good time distributing pointed Gospel Tracts. Many country people were there, who seldom get such messages.” “ We carried a Text Board, and gave “ The Winner ” at races last Saturday. It is no easy job to carry the Gospel into the enemy's camp, but it must be done.”

THE SECOND COMING OF THE LORD JESUS CHRIST.

CHAPTER VI.

THE RESURRECTION OF THE DEAD IN CHRIST.

IN immediate response to the "shout" of the descending Son of God, with "the voice of the Archangel and the trump of God." there will be a resurrection of all the dead in Christ. The first great act of Christ's future triumph, will be in the realm of death. He will sweep the grave in one moment, of the dust of all His saints. Blessed be God! He has already conquered there. He passed through death and the grave, and in passing through, He wrought a victory which He is pledged to share with all His people. Meanwhile the bodies of many lie mouldering in the tomb. They have reached that condition described as "corruption." The grave has long closed its mouth upon them, and to all appearance saint and sinner share the common doom, "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.) And thus the world reads it. It speaks of the grave as "man's last long home." It lays its dead within the silent tomb with "no hope." The saint views death with a different eye. To faith, it is only a "falling asleep." (1 Cor. xv. 18): and the grave a temporary resting-place till resurrection.

"O false ungrateful world, to call the grave, "man's last long home,"

'Tis but a lodging kept from day to day, till Christ shall come."

Faith knows that the ransomed spirit is in paradise with Christ; "far better" than in days of earthly life, when it tabernacled in a mortal body. Yet that "unclothed" state is not the final and perfect state of the believer. He wants to be "clothed upon with his habitation which is from heaven." (2 Cor. v. 2. R.V.) And this he shall receive in the earliest moment of that coming day of Immanuel's glory. "The dead in Christ shall rise first." The grave will yield its ancient charge. Death will be swallowed up of victory. But let it be distinctly remembered, that this is not a general resurrection. "Resurrection of the dead" (Heb. vi. 2,) is a fundamental truth of Christianity, and saint and sinner must share it, but not at the same time, or after the same manner. The saved will be raised in the very earliest stage of their Lord's return, when He descends into the air, to be glorified; the lost will be raised after His millennial reign, to be judged. (See Rev. xx. 4, 12.) The

resurrection of the dead in Christ is therefore after the same manner as Christ's own, it is a "resurrection *from* (or from *among*) the dead" (Phil. iii. 11 R.V.), elsewhere called a "resurrection of the *just*," (Acts xxiv. 15 R.V.) and a "resurrection of *life*." (John v. 29.)

Thus clearly, will the Lord distinguish between "His own" and "the world" in that day, as He has aforetime done (John xiii. 1; xvii. 16.), and would still have His people do (2 Cor. vi. 14-17.) And what a miracle of Almighty power and unerring discernment will this resurrection be! Not one saint awaiting: not one sinner there! The vault may contain the dust of generations, who have died in sin, but there also lies the precious dust of one who "fell asleep through Jesus." (1 Thess. iv. 17. R.V.) In that resurrection morn, the saint alone will come forth from the tomb, in the beauty and loveliness of His Lord, while "the rest of the dead" will lie undisturbed for at least a thousand years. The question has been asked "How are the dead raised, and with what body do they come?" (1 Cor. xv. 35), and "science, falsely so-called," has stepped forward with the answer, that there can be no resurrection at all. Resurrection is beyond, yea opposed to man's reason: but to faith "the testimony of the Lord God is sure, making wise the simple." Christ's own resurrection was a miracle and a mystery. The world was unable to account for it, and it forged a lie to deny it. (Matt. xxviii. 13.) This also it may do, with the resurrection of the saints.

The bodies of the sleeping saints will be raised "incorruptible" (1 Cor. xv. 52), that is, insubject to decay. Death shall never feed on them more. Their risen Lord, whose resurrection is the first-fruits and the pledge of His peoples', has entered now on "an endless (indissoluble) life," (see Heb. vii. 16. margin): they also will "die no more." (Luke xx. 36.) There will be no dissolution of the ransomed spirit from its "heavenly," as there had been from the "earthly" house. It will be its fit companion. "Weakness" (1 Cor. xv. 43) characterizes the mortal body, soon bringing weariness and fatigue, even in the service of the Lord, and the "willing" spirit (Matth. xxvi. 41) often finds it a burden, and a hindrance. The resurrection body will be "spiritual" and in "power" (1 Cor. xv. 43-44) a meet companion for the spirit, enabling the risen saints to serve unweariedly and perfectly in the glorified state.

“No fevered brow is there, no keen and throbbing pain,
 No wasted cheek, where frequent tear, hath rolled and left its stain.
 They shine in the light of God; Christ’s likeness stamps each brow,
 The shadows of earth and death are past: and they reign in glory now.”

The question has been asked, “Will the saints recognize each other in that resurrection state? In matters on which Scripture is silent, or has only informed us in part, it is unwise to speculate.

That the resurrection body will be entirely different from the present mortal body, is abundantly proved, but there is nothing to show that it will lose its identity. Moses and Elias, who appeared in glory with their transfigured Lord on the mount, were instantly recognized by Peter, even although he had never seen them in mortal flesh; and in that scene of glory, Moses stands the representation of the dead saints who shall be raised, and Elias of the living saints who shall be changed. The apostle looked forward to the meeting with the saints of Thessalonica, as his hope, his joy, and his crown of rejoicing in the presence of the Lord at His coming (1 Thess. ii. 19), and surely we may infer, he would be able to distinguish them from others in that great congregation. There will be resurrection and re-union, with loved ones gone before; all in the image of the Lord, reflectors of His glory, and all admiring Christ in each other. (2 Thess. i. 10.)

There each others’ faces seeing,
 Bright with beauty all of grace;
 We shall still the former being
 In the new perfection trace.

Planted by the Rivers of Water.

THIS beautiful and expressive figure of the saint who meditates on the law of Jehovah “day and night” is believed to be taken from the orange tree—the only tree known to have blossoms, fruit, and evergreen leaves, all at the same time. Who could walk in an orange grove without breathing its sweetness, delighting in its refreshing fruit, and admiring its beautiful blossoms? So the saint whose planting is by the hidden rivulets of the Word, will be easily known. He spreads the fragrance of Christ around him. His testimony has fruit and freshness in it.

THE PERFECTIONS OF SCRIPTURE.

Notes of a Bible Reading by Mr. Thos. Newberry.

THIS Book, beloved friends, is not only a telescope to show us God in His glory, and to give us glimpses, marvellous glimpses, of the largeness of His mind, but it is also a microscope to unfold to us not only these vast infinitudes beyond, but the most wondrous exhibitions of minuteness. It has been said, and I will repeat it, "God is great in great things, but He is very great in little things."

I will illustrate this by an incident which occurred in the room of a relative, during a Scripture reading. There was a beautiful engraving on the wall, of the Matterhorn Mountain. We were remarking, that the wondrous works of God were not only shown in those lofty snow-clad mountains, but also in the tiny mosses found in their crevices. A friend present said, "Yes, I was with a party at the Matterhorn, and, while we were admiring the sublimity of the scene, a gentleman of the company produced a pocket microscope, and, having caught a tiny fly, placed it under the glass. He reminded us that the legs of the household fly in England were naked, then called our attention to the legs of this little fly, which were thickly covered with hair, thus showing that the same God Who made these lofty mountains rise, attended to the comfort of the tiniest of His creatures, even providing socks and mittens for the little flies whose homes these mountains are."

And that is the God Who, while He has given us a Book full of great and sublimely simple things, so plainly stated that unlettered men may repose on its statements, as on the Rock of Ages, securely safe. That Word which reveals the glory of the eternal, self-existing God, speaks so, that a man who is unlettered may rest his soul for salvation on a single text almost; such as "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Though his soul outweighs the universe, for it is bought by the blood of the only begotten Son of God. Yet, on the other hand, there are minute beauties of glorious perfection to be discovered, continents of unexplored truth, mines of untold wealth, to be opened out, which will fail to be reached by the deepest shaft.

As we all know, the Old Testament (so-called) with the exception of brief portions in Ezra and Daniel was written in Hebrew, and the New Testament (as we call it) was written in Greek. Why? Can we discover a reason for this? I will suggest one. The Hebrew language, more completely than any other, is in harmony with the mind of the Eternal and Triune God, more completely and more perfectly than they could do if written in any other language. The Greek on the other hand is more adapted to the mind of man. No language could be named which is more fitted for a vehicle to convey communication from the Divine mind, brought down to us. In that language the wondrous utterances of God are brought easily and exactly within reach of the human mind. The aptitude of thought and expression and the largeness of the Divine mind is met by the Hebrew language, while the inaptitude and infirmity of the human mind is met by the Greek language.

TRUTHFULNESS.

“Speak every man Truth with his neighbour.” (Eph. iv. 25.)

THIS exhortation, occurring as it does in an Epistle so largely devoted to the heavenly calling of the believer, his acceptance in Christ, and kindred truths, may seem at first sight as “out of place.” The thought may arise—Can one so highly favoured, so wondrously blessed, so completely accepted, be aught else than strictly truthful in all his words and dealings with others? Alas, that it should have to be owned, he can, and the Lord who knew that it would be so, caused these plain words to be written for the observance of His people. The habit of strict veracity is of great importance to the Christian. He should study to be a man of genuine honesty, and truthfulness in all his intercourse with fellow-believers and the world. We do not suppose that any true child of God can be “a liar,” according to the sense in which that term is commonly used. A person habitually given to willful falsehood has no claim to be reckoned as a Christian at all, no matter what his profession may be. But there is such a thing as misrepresentation, by withholding part of the truth. To give part of a statement and keep back the rest, may mislead the hearer,

quite as much as the telling of a falsehood. To speak or act so as to leave a false impression on others is to be guilty, of “lying,” according to the Divine standard. To speak “the truth,” means to tell the *whole*, and not a part. As one has well put it—“Moral truth consists in our intention to convey to another, to the best of our ability, the conception of fact exactly as it exists in our own mind.” If this were always remembered, and aimed at by Christians, in their intercourse one with another, what a host of misconceptions, misconstructions, and misunderstandings would be avoided. How oft has Christian fellowship been marred, and saints of God estranged and divided, by one-sided statements being made, and received about persons, places, and things, whereas, if the *whole* truth had been impartially told, an entirely different impression would have been produced on the hearers. In the world, such customs may prevail, and be reckoned lawful, but among the people of that God Who requires “*truth* in the inward parts,” they require to be “put away.” (Eph. iv. 25.) To misrepresent a saint of God—much more an assembly of saints—is a serious matter, and if wilfully done, will sooner or later bring down Divine judgment. It is at the same time a ruinous thing for the person himself, for when conscience is trifled with, it ceases to smite, and sin gets power, until it dominates the character, and eventually wrecks the entire testimony of that man as a follower of Christ.

“Workshop Below—Dwelling-House Above.”

WALKING along a street one day, my eye caught sight of a small signboard, above a plumber’s shop. It only had the four words on it “Workshop below—Dwelling-house above.” I stood and looked at the plumber’s establishment, which was a very simple one, consisting of two storeys, “workshop” on the ground floor, “dwelling-house above.” I thought to myself, this is how it ought to be with me, and with all who are seeking to serve the Lord Jesus. We work below, but should live above. Our place of service is the world, but our dwelling place is in the presence of God. While the hands are busy in the Lord’s service, and the feet are busy running His errands, it is our privilege to be *abiding* in *Himself*, *dwelling* in spirit in the presence of the Lord.

JESUS ONLY.

“Thou art my Portion, O Lord.” (Psa. cxlii. 3.) “Whom have I in heaven but THEE, and there is none upon earth that I desire beside Thee.” (Psa. lxxiii. 25.)

'Tis Jesus in the sunshine,
And Jesus in the shade ;
'Tis Jesus still, when lesser hopes
Like summer-blossoms fade.
'Tis Jesus, the unchanging One
Whose changeless love I know,
And when the work He gives is done,
To Jesus I shall go.

His Name instilleth healing balm,
All ills of time to cure ;
It makes the troubled spirit calm,
And steadfast to endure.
It falls upon the hearing ear
In melody divine.
To fainting hearts it bringeth cheer,
In pouring oil and wine.

In Jesus Christ I stand complete
Before the Father's face ;
In Jesus Christ all glories meet,
And shine in truth and grace.
And if awhile I wait to see,
God's well-beloved Son ;
His glory waiteth too, for me
When trial days are done.

On earth the palace of His Name
Is where He bids me dwell,
And all His wealth 'tis mine to claim,
He loveth me so well.
Lord Jesus! matchless Name of love!
Full flowing tide of peace ;
Bright portal Thou to realms above,
Where praise shall never cease !

QUARRELS AMONG CHRISTIANS.

Thoughts of an Aged Pilgrim. Written in the year 1818.

IT is not grace which genders strife, but corruption. If, therefore, my brother's corruption be raised against me, shall I oppose my corruption to his, and so enter into wrath : or shall I not rather beg of God, that His grace in me may invite the grace that is in my brother, and so we may settle the whole in peace? If we are real Christians, we must both desire what is just and right, or we do not live like Christians ; and if we both agree in desiring this as the end, how is it, that we differ violently about the means? If either have done, or desired the wrong ; the other, who is more under the conduct of grace, should kindly and affectionately represent it, and, if he cannot be heard, should leave the matter to God, without raising the unholy and unhappy tumult of heat and resentment in his own mind. He that can bear and forbear most, is certainly most the Christian. It is misery and deadness to a real believer to walk and to war after the base fury and discord of the flesh. When he deserves well of men, and patiently suffers evil from them, then he is like to his Master, and right in himself.

If Christians, who have a matter of difference, would graciously agree to meet with each other in prayer, and pray together kindly for each other before the throne of grace ; surely, if they meant the attainment of that right and truth which they prayed for, they might soon find it out, and settle it accordingly. But it is the flesh which comes in and mars all. One cannot stoop ; and the other will not. They are not so wise as Luther's two goats, that met upon a narrow plank over a deep water. They could not go back, and they dare not to fight. At length one of them lay down, while the other went over him ; and so peace and safety attended both. Why should not believers try this method? But, alas ! while grace remains idle or neuter, the world jeers and triumphs : the devil is busy and tempts : good men mourn and lament : the weak are stumbled, and turned aside : and a long train of inquietudes and jealousies fill the breasts of those, who humbly hope to dwell with God, and with each other throughout eternity. These things ought not to be. We profess to believe in the communion of saints ; but where are the saints who have this communion?

We lack the unity of God's Church, with respect to its members; but where are these members who live in this unity? O shame upon us, that we differ at all, that we differ at trifles, that we *love* to differ, that we urge and promote differences, and that the healing spirit is not more to be found amongst us.

THE JEALOUS ANGLER.

WHEN I was a boy, I remember spending a Saturday afternoon along with several companions fishing in a small mountain stream. Very few went there, and so the fish were plentiful. Our tackle was not of the best description, nor of the newest style. We had each a birch rod, with a piece of common cord and a hook at the end: a common kettle served as a basket, and before an hour, it was well filled with fine large trout. Just then a "gentleman" angler, appeared on the other side of the stream. He had boots, rod, basket, and everything else in splendid style: but his basket appeared exceedingly light-looking. He stood watching our efforts for a few minutes, and then condescended to ask "Have you got any fish." "Lots sir," shouted one of the company holding up the old kettle. "Ah!" said he rather angrily, "I see now why I have not been getting trout: (and thus unwittingly he let out the secret), you young urchins have been muddling the stream; you'll better clear out quick, else I'll kick your old kettle into the water, fish and all." We were not inclined to plead guilty to this charge, and so we reminded him that the stream was "public property," and went on with our fishing. I think I have seen that fishing scene enacted over again, among those who go forth to "catch men." Some are successful fishers, and they get souls for Christ in every place. They have no great gift perhaps, yet their baskets are always full. The Lord uses them to do His work, because their heart and soul are in it, and what they have, they use for Him. There are others like the "gentleman angler," talented, educated, and well-furnished with languages and lexicons, yet they get no souls. They do not of course blame themselves for this. O, no! Somebody else must be the cause, most likely the successful fishers; but God will always use and bless the labour of a godly earnest servant, no matter what is wrong around him.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

Is there any Scripture to warrant the common saying that "The Church is in ruins"? None that we know of. The Church as built by Christ (Matt. xvi. 18) can never be in ruins; every stone is securely built by Him upon that Rock, against which the gates of hell cannot prevail. The Church as gathered to Christ on earth is "built up" (see 1 Peter ii. 5). It is not in ruins. Such language is often used in attempting to show that there is no real Church position now on earth. We do not believe this for one moment. The promise of Matt. xviii. 20 is not "in ruins;" and wherever two or three are found gathered by God, unto His Son, there He is, and there also is an assembly which He owns as His.

In what sense can men "corrupt" the Word of God? (See 2 Cor. ii. 17.) Is it not incorruptable. See 1 Peter i. 23? The two words are not the same. In 1 Peter i. 23 the word is "indestructible," and points to the character of the Word of God. In 2 Cor. ii. 17, the word means "to make merchandise of" (and is so translated in the R.V.), as a huckster who mixes or adulterates his goods, and then sells the mixture as the genuine article. There are many such "hucksters" about in our day. Therefore "take heed what ye hear," equally so what you "read."

Are there any "Churches of God" now of the character of those mentioned in 1 Thess. ii. 14? If not, What remains? Certainly; wherever believers are gathered in (or unto) the Name of the Lord Jesus, there He is the midst. (Matthew xviii. 20.) Those so gathered may numerically be only a handful of the people of God in the place, but numbers do not affect the character of the assembly. The presence of the Lord Jesus in His rightful place, not the numbers gathered, gives character to the assembly. A gathering composed of *all* known believers in any given town would not necessarily be a "Church" according to the New Testament pattern. To gather as "Christians," each holding his own "pet" opinions, and claiming liberty to put them into practice, is one thing, but to gather unto the Name of the Lord Jesus, to "go forth unto Him without the camp" *owning Him alone* as Lord, and His *Word* alone as authority and guide, is quite another. "Two or three" thus gathered, would have Him in their midst, and this is what marks the character of God's assemblies, and wherein they differ from sects, albeit they may be wholly composed of Christians. There is no need, however, for saints boasting what they are, or claiming to be this or that, either individually or collectively. Let them *show*, by holding fast the Word of God, and allowing it to fashion and rule them individually and collectively, that they are truly separated from all that dishonours God; and in *reality* owning the Lord Christ, not only in one or two things, but in everything. This is a testimony that cannot be resisted, and men will see "that the kingdom of God is not in word but in power." (1 Cor. iv. 20.)

Reports of the Lord's Work and Workers.

Scotland.—**HAMILTON**—A Christian Conference will (God willing) be held in the Gospel Hall here, on Saturday, June 3rd, at five o'clock. Subject named for consideration—"Vital Godliness." **CHIRNSIDE, BERWICKSHIRE**—"The Lord has given continued blessing in the Gospel here: many have been converted, and of these a goodly few go on following in the ways of the Lord. J. B. Low had a week's meetings lately." **WESTRAY, ORKNEY**—Christians here, who have for many years borne a distinct testimony for God, in the Gospel and the Word, go on steadily and unitedly. **ABERDEEN**—Very good and encouraging Gospel meetings are carried on every Sunday in Muchalls, Portlethen, and other places on the Kincardine Coast, by brethren from Aberdeen. They drive or walk the distance in the afternoon, returning same night. The people come out well. John M'Gaw of Aberdeen has been visiting various parts of Wigtonshire, preaching the Word. George Mason has been labouring in Buckie, and other parts of Banffshire. **STIRLING**—God has owned His Word here of late, to the conversion of sinners, and gathering of Saints to Jesus the Lord. There has been no "special" effort, no sensational services, but simply the plain declaration of the truth, which God delights to honour. **DRUMMORE, WIGTONSHIRE**—"We hope (God willing) to have the tent pitched here this summer. Brother Jas. M'Alonan of Ballymena expects to preach in it."

England.—**KIDDERMINSTER**—"We have had a visit of our brother Edward Hanes of Bedford, for a fortnight, and the Lord has given a refreshing time to His Own people, with blessing among the unsaved." **BROSELEY, SALOP**—"God has given blessing with His Gospel here, saving a number of young people. Pray that they may follow on in the ways of the Lord." **TIVERTON, DEVON**—"We began open-air meetings last Lord's Day, and had a precious time." **CARLISLE**—Christians now meet in Gospel Hall, Scotch St. here, and have, since their removal, been much blessed and helped.

Ireland.—**DUBLIN**—The Annual Meetings of Believers, formerly held in October, are this year to be earlier. The dates are 30th and 31st May, and 1st June, in Merrion Hall, Lower Merrion Street, which hall is now worked by the Assembly of Christians gathered in the Lord's Name there. **ANNALONG, Co. DOWN**—Andrew Raddock has been labouring here with blessing. Sinners have been saved, and fruit gathered to the the Lord. Recently eight were baptized and added to the fellowship of saints.

United States.—"F. S. Arnot and W. L. Faulkner have arrived here safely. They had a nice voyage." **CHICAGO**—"The devil is unusually busy in this great city this summer. We have here what has been called "The World's Fair," and no doubt it will be the ruin of many a soul for all eternity. Not only so, but saints of God, who put themselves in temptations, will be caught in the coil of the serpent. Let

God's people unite in prayer that those living in the midst of this Babylon may be preserved unspotted." BEAULIEU, DAKOTA—A. J. Goff is still labouring in this needy land. He writes, "The weather continues cold: yesterday the thermometer was below zero." The spiritual condition of the country is no warmer. PETERSBURGH, VA.—Through the Lord's blessing on Gospel efforts here, and the ministry of the truth following on, an assembly of Christians has been gathered to the Lord's Name here. Our brethren Lamb and Beveridge laboured here, and in other parts of this great and needy State, and their work was owned and blessed of God.

Canada.—TORONTO, BRITISH COLUMBIA—Saints gathered to the Name here, go on happily and unitedly. They have taken a larger hall, in which the Gospel is proclaimed to the world, and where believers meet to read the Word and pray. A tent, it is hoped, may be pitched here during the summer, where our brother M'Lean expects to work. Pray for blessing. Donald Ross expects to begin Tent Work in San Francisco and district this month.

Gospel Pioneering and Tract Distribution.—This is the season for carrying the glad tidings into far off villages, country hamlets, and for open-air work by the sea-shore, and in the country. We rejoice to hear that many are going forth in this blessed work.

LONDON—"I am arranging to have twelve text boards, with Gospel and Warning Texts carried through the fashionable parts of the city. May God use them." GLASGOW—We had some good work last summer, and have made a start again: but it is difficult to get united effort here. KILMARNOCK—Young men have begun work in villages and country around. TIVERTON—The Tract Band here is working very happily, and we expect great things from God this summer. BRISTOL—Workers here go on steadily and heartily, sowing the good seed. CARDIFF—Young believers here find happy employment in tract distribution. CARLISLE—"We will (God willing) spend our next holiday among the villages as last." PAISLEY—Workers here have begun their summer efforts in tract distribution and open air work. CHESHIRE VILLAGES—There is a fine field here. Several brethren go forth sowing the seed.

INCIDENTS—"It was a pointed tract put into my hand on the way from the Races, that arrested me." "A farm servant here was brought into the light and liberty of the Gospel, while reading the Booklet, 'The Story of my Conversion,' given him by a friend," "We gave pointed tracts at the door of a hall, where a noted infidel was lecturing the other Sunday. I noticed a number of young men going in. What a pity! Let the warning word be given them. God will look after it."

GONE HOME.—At Kwanjelula, West Central Africa, on 18th March, 1893, our beloved brother, JOSEPH LYNN, aged 27 years, fell asleep "through Jesus." The particulars of his departure we hope to give next month.

EVE; or UNION WITH CHRIST.

A Holiday Bible Reading, with a company of Young Converts.

(Read Gen. ii. 15-25; Eph. v. 25-28; Rev. xxii.)

ADAM, formed in the image of God, is here a figure of Him who is the brightness of God's glory and "the express image of His person" (Heb. i. 2). He was formed to rule, and in the wisdom given Him as lord of creation, he gave the beasts their names, and had them in subjection to him.

But amid all the glory of that unfallen creation, that Eden of untarnished beauty, where as yet sin was unknown, and sorrow's groan unheard, Adam was alone. He had the Lord God high above him, and the beasts far beneath him, but no one on a level with himself. He had no companion, no helpmeet to share his joy, or jointly-participate in his dignity and honour. And that perfect but companionless man, in that fair Eden, was thus a type of the Son of God, the only begotten of the Father, the Second Man, the last Adam. As Son of God He was the only-begotten: as Son of Man he had no equal. He was the Holy One of God, the undefiled one: separate from sinners: Lamb of God without blemish, and without spot. *We* were ruined, fallen, lost: unfit to be companions of that Holy One. He stood on earth before His God, and in the sight of man, the lonely One. You remember how He said Himself—"Except a corn of wheat fall into the ground and die, it abideth *by itself alone*, but if it die, it bringeth forth much fruit" (John xii. 24. R.V.). Blessed be God, He did not for ever abide alone. The Divine purpose was, that He should have a Bride, a companion to share His glory: one to be nearer to Him, and dearer to Him, than any other created being: one to be on a level with Him, "an helpmeet"—a counterpart,—a companion—a second self. Wondrous as this may seem, it is exactly what the Word has told us, is the relationship of the Church to Christ. She is more to Him than thrones, and crowns, and glories: nearer and dearer to Him than angels, or all the innumerable hosts of unfallen holy beings, that wait around the throne. Do you know the reason why? Because she is the object of His love. The "one pearl of great price" for which He gave His all. "Christ loved *the Church* and gave Himself for it" (Eph. v. 25),—words

that were never uttered, nor will be, concerning any, save the Bride of the last Adam, the Lord from heaven.

THE BRIDE IN THE PURPOSE OF GOD.

Before Eve had a being, she was thought of, and provided for by the Lord God. He saw her in Adam, and in him she was blessed and named. He "blessed *them* and called *their* name Adam in the day when they were created" (Gen. v. 2). And long before the morning stars sang their earliest song, the Church was chosen and blessed in Christ. "Blessed be the God and Father of our Lord Jesus Christ, who *hath blessed* us with all spiritual blessings, in heavenly places in Christ. According as He hath chosen us in Him *before* the foundation of the world (Eph. i. 3 4.) Blessed be God!

"Before Thy hands had made, the sun to rule the day,
And earth's foundations laid, or fashioned Adam's clay,
What thoughts of love and mercy flowed,
Within Thy bosom, O my God."

Is it not a wonder that we should ever question the reality of His love to us, in the face of all this? Yet Eve did question it, and before the paltry promise of the tempter, she surrendered to him, turning her back on that God who had so loved her, and so blessed her. And Eve lives in the flesh of her seed, ready to do the same thing over again. But in all who are of faith, there is "the new man" the Christ life, which ever holds with God, and whose hand of faith cleaves to the sword of the Spirit, which is the Word of God, as the second Man did in the day of His trial in the howling desert, surrounded by wild beasts. He was asked to question the love of His God, and disown the claims of His Word, but He would not. He stood, where Adam fell, and triumphed where Adam surrendered.

THE DEEP SLEEP.

As the sixth day, the day preceding the rest, drew near its close, the last two great acts of Jehovah-Elohim were performed. They were (1) the causing of Adam to fall into a *deep sleep*, and (2) the formation of Eve to be his helpmeet and his Bride. And here we may surely say, the ground is holy, where our unshod feet must softly tread, and our heads bow down in adoration, in the presence of such matchless grace.

In that mysterious deep sleep of the first man in the garden, the painless wounding of his side, the healing, the awaking, and the joyful recognition of the perfected bride, we have the thinly-veiled shadow of that great mystery—fair climax of all God's works of grace,—the mystery of the wondrous union of the Church with Christ. We here learn what was necessary, ere such a union could be formed, and by whose hand it was wrought and perfected.

The "deep sleep" caused by the Creator-God to fall upon the man, was surely a figure—and yet a contrast—to the death of Christ. In that early Eden, where as yet there was no sin, there was no pain and no sorrow. But when the Lord of Glory was numbered with the dead; when the hand of His God brought Him into the dust of death, it was also lifted up to smite. The pains of death compassed Him about: the awakened sword of Jehovah smote and pierced Him: the water-floods overflowed Him. Lover and friend stood afar from Him; ravening lions and taunting foes surrounded Him, and His God forsook Him, The depth of His sorrow, the bitterness of His anguish, the suffering of His soul, no human heart can fathom, or know, but blessed be God, whatever it was,—and none but God knoweth—"He *endured* the Cross'—He "despised the shame" and His last triumphant cry—echoed to the heights of heaven, and reverberated to the depths of hell, was—"IT IS FINISHED." Have you heard in your souls that wondrous word? "FINISHED"—all finished: nothing to do for salvation. All is provided: all is complete. When Immanuel bowed His head in death, the great redemption had been wrought. Then with wounded side, He was laid in the tomb in a garden near the cross. O wondrous sight! The second Man: the last Adam: the Lord of all, laid as in a "deep sleep" in the silent tomb! This was the great answer to the type of the sleep of the first man in Eden, and the precedent of the building of the helpmeet, the partner, and the Bride. Apart from the death of Christ, there could have been no Church. But now that the "corn of wheat" has fallen into the ground and died, He no longer abides alone. He is no longer the only-begotten Son. He has His brethren. He greets the loving yet sorrowing Mary, with the word, "Go tell my brethren, I ascend to *my* Father and *your* Father, to *my* God and *your* God." (To be continued.)

The Second Coming of the Lord Jesus Christ.

CHAPTER VII.

THE LIVING SAINTS CHANGED, AND CAUGHT UP.

IMMEDIATELY after the dead in Christ have been raised, the living saints on earth will be changed. They do not "precede" (1 Thess. iv. 15 R.V.) their brethren who have fallen asleep, for, as we have already seen, the resurrection of the dead in Christ, is the first in order, of the triumphs of that coming hour. Yet, they will be in no-wise behind them. "In a moment, in the twinkling of an eye . . . the dead shall be raised incorruptible, and we shall be changed" (1 Cor. xv. 52 R.V.) There will be no interval between these two great acts of Divine power. The "moment" that witnesses the triumph of the Lord in the resurrection of His sleeping saints, will witness His power in the "change" of those who are alive in mortal flesh. Death shall never claim them as its prey. They shall "go without dying," yet not without being changed. The first mention of this great event, was spoken by the Lord to Martha of Bethany, in the day of her sorrow, when her brother Lazarus lay in the tomb. Her hope of resurrection was, that he would rise again at the last day. This the Lord sought to dispel, by presenting Himself as the "Resurrection and the Life," and then He added, the ever-memorable words "He that believeth on Me though he die, yet shall he live, and whosoever liveth and believeth on Me shall never die, Believest thou this"? In these words we have the bud of the promise, more fully revealed in the Epistles, the "mystery" not made known to saints of former times; namely, that the saints who shall be found alive at their Lord's return, shall not taste of death at all, but shall pass into the glory of their Lord "without dying." Death is no debt of nature to the Christian. For him death has been "destroyed" judiciously at the cross, and will be "abolished" at the coming of the Lord. But flesh and blood cannot inherit the kingdom of God (1 Cor. xv. 50). The mortal body, although now indwelt by the new life (2 Cor. iv. 10) and sanctified by the Holy Spirit's presence (1 Cor. vi. 19) and fit to be presented for the service of the Lord (Rom. xii. 1) is not fitted to bear the light of unveiled glory. It must either be "dissolved"—as it is in those who have fallen

asleep, or "changed" as it will be in those who are "alive and remain" when the Lord descends. What the nature of this change will be, or how it will be wrought, we may not fully know, or be able to comprehend.

But we *do* know this, that the change will be wrought in the "twinkling of an eye," that it will impart "immortality" to the saints, so that death shall never have them as its prey. They shall be made "like" unto their Lord (1 John iii. 8.) The "body of their humiliation shall be fashioned anew, that it may be conformed with the body of His glory" (Phil. iii. 21 R.V.) The last trace of the fall, shall be done away; and with the image of their Lord impressed upon them, the changed saints shall be "caught up together" with the sleepers who have been raised, to meet the Lord in the air, and to gather unto Him (2 Thess. ii. 1): one glorious company, one unbroken circle! Not one sheep or lamb of the blood-bought flock amissing then! Not a trace of sin, or its ravages there! Grace has triumphed! Christ has won the victory! The saints are *like* and *with* their Lord. O wondrous moment!

"How shall I meet these eyes, mine on Himself I cast,
And own myself the Saviour's prize, mercy from first to last"

And as this will bring to the saints that "fulness of joy" (Psa. xvi. 2) which is to be theirs in the presence of the Lord, so it will be unto Him the day of His "exceeding joy" (Jude 24). To have His long-loved people, the purchase of His precious blood, for ever by His side, gathered from every clime and kingdom, all safe at last, guided by His hand to their eternal home, will be to Him the fulness of His joy; the joy that was set before Him, when He "endured the Cross and despised the shame" (Heb. xii. 2). "He shall see of the travail of His soul and shall be satisfied" (Isa. liii. 2). "I shall be satisfied when I awake, with Thy likeness" (Psa. xvii. 15). Thus the glorified saints, in company with their Lord, pass in to the place prepared, the home and dwelling-place of love.

"He and I together entering those bright courts above,
He and I together sharing all the Father's love.
Where no shade or stain can enter, or the gold be dim,
In that holiness unsullied, I shall walk with Him.
He, who in His hour of sorrow, bore the curse alone,
I, who through the lonely desert, trod where He had gone.
He and I, in that bright glory, one deep joy shall share;
Mine to be for ever *with Him*: His that I am there."

HOW THE LORD JESUS USED THE HOLY SCRIPTURES.

Notes of an Address by Mr Robert C. Chapman, of Barnstaple.

A LITTLE concerning the blessed Lord Himself as to His handling of the Scriptures. First, let us call to mind His words in John xvii. 14: "I have given them Thy Word." And, again, verse 8: "I have given unto them the Words which Thou gavest Me." It would be allowed, I judge, that the 17th verse, "Sanctify them through Thy truth," must be taken to comprehend, not only the then written Scriptures, but all that has been written since Pentecost. And, Oh, how precious it is to think, that God's truth is a gift from Christ! And, not only a gift from Christ, but a gift from the Father to Christ, and shared by Him with us, when that truth had sustained Him in all His course of obedience in the days of His flesh!

In Luke ii. 52, we read that "Jesus increased in wisdom and stature." Beloved, if He, that was wisdom itself; if He, the Word made flesh, could grow by little and little (you observe the two words, "wisdom and stature"); if He could grow by degrees, so that it could not be said in any one day how much He grew, should it not be an admonition to us patiently to deal with the Scriptures; not to be seeking a very great—what shall I say?—a quick increase of knowledge all at once.

It is a perilous state of the soul, when a Christian, young or old, is coveting a mightily quick increase of knowledge. If we follow in His footprints, we shall be content to grow by patient, steady diligence, husbanding the hours, quarters of hours, five, two minutes, or one minute, for reading the Word. Knowledge puffeth up; but wisdom lies in knowledge, in the heart abiding, and bringeth the heart into communion with God. That is wisdom. Nothing short of that is wisdom. That makes the heart lowly before God, and puts away all hindrances to communion with Him. In this point our blessed Lord was an example to us. The words of Jeremiah should be much minded by us: "Thy words were found, and I did eat them, and Thy Word was unto me the joy and rejoicing of my heart."

There is no sword like the sword of the Spirit, the Word of God. If we wish to use it as a sword, we must not begin with it as a sword, but eat it as our bread, and then we shall grow truly in the knowledge of God, and His dear Son, Jesus Christ.

Always Rejoicing ; or Sunlight in the Heart.

“Rejoice in the Lord always ; and again I say—Rejoice.”—(Phil. iv. 4.)

“I will greatly rejoice in the Lord, my soul shall be joyful in my God.”

(Isaiah lxi. 10.)

THERE is sunlight in the valley,
There is sunlight on the sea ;
And the golden beams are creeping
O'er the soft and verdant lea ;
But a richer light is filling
All the chambers of my heart ;
For Thou art there, Lord Jesus,
And 'tis sunlight where Thou art.

Thou hast whispered Thy forgiveness
In the secret of my soul ;
“Be of good comfort, daughter,
For I have made thee whole.”
The fowler's snare is broken,
And loosed my captive wing ;
And can the bird be silent
Whom Thou hast taught to sing ?

In the dust I leave my sackcloth,
As a thing of other days,
For Thou girdest me with gladness,
And Thou robest me with praise.
And to that home of glory,
Thy blood hath bought for me,
In heart and mind ascending,
My spirit follows Thee.

Choose Thou for me my portion,
My bitter or my sweet ;
The cup Thy hand doth mix for me,
I will drink it at Thy feet ;
While I'm awaiting for that moment,
The brightest and the best,
When Thou shalt stoop to lift me,
From Thy footstool to Thy breast.

SPIRITUAL HEALTH and VIGOUR.

A FRIEND who has been abroad in warmer climes, brought home to this cold country with him a pretty plant. It was so tender and delicate that it had to be constantly kept in a hot-house where the temperature was warm. Had it been exposed for an hour to the cold, chilly air, it would have drooped and died. You see it belonged to another country, and it required the warmth of its native land to keep it from declining. I often think it is just the same with a young believer. He is born from above; a heavenly life was begotten within, in the day that he believed on the Lord Jesus Christ, and that life needs to be fed and sustained with heavenly things. There is nothing in the world to sustain it. Everything there tends to hurt it, and cause it to droop. Like the exotic plant, it must be kept in an atmosphere congenial to it. Heavenly light must shine on it: heavenly love must be its food, otherwise it will decline. The cold world is not its home; the companionship of the unsaved, is not the atmosphere in which it thrives. It "gets on" well and spreads abroad, only as it is kept in the warm light of the presence of God, and as it is watered by the fulness of the Spirit. I wonder if you always remember this, dear young saints? I fear some forget it. When you get away among unconverted companions, on the cricket field, or at the football, you forget that the new life you have, is in danger of getting a "chill." The excitement and loud talk—not always free from strife and sin—at such scenes, and the vices that so often accompany them, are not the atmosphere in which the "new life" in a young believer thrives and grows strong. Nor does the Novel and the Song Book, tend to give it health: they rather act as poisoned air upon it. Feeding on Christ, meditation in His Word, with active service, running His errands, and walking in His ways, communing with His people, abiding in His love; these make healthy and happy saints. They go from strength to strength, and their leaf is ever green. Take good care then of the new life. Flee from hurtful things, feed on Christ, drink of the living water daily, walk humbly in the sunlight of the Lord's presence, and in obedience to every command and precept of His Holy Word. These are the "laws" by which spirital health is governed in the believer. If they are set aside, then decline and death must follow.

CHRISTIAN CONVERSATION.

The Thoughts of an Aged Pilgrim, written in the Year 1818.

THERE are many professors of religion who are always craving for company. They think, that to be alone, is to be dull, and that without conversing with creatures, they must be silent and stupid, whimsical, or melancholy. Such persons are to be pitied, who have not learned the divine secret of talking with God in private, by fervent faith and prayer, who know not how to listen to the still small voice of His Spirit, in His holy Word, who cannot find an endless delight in discovering and in tasting the sweets of redemption, and who loathe to commune with their own hearts, in the closet or their chamber, and be still.

When such persons get into company, and especially into a great company, they soon discover how unfit, as Christian professors, they are to be in it. Their discourse, if of God and His truth, will be light and unsavoury, without unction or solid experience; or if their converse turn, as it generally will, upon men and earthly things, it will only differ from the language and spirit of this world, by being spoken by persons who wish to be thought of, as living for another.

It is a melancholy truth, that the levity, dissipation, envy, calumny, and detraction too often found among companies and parties professedly religious, as well as among the people of the world, make retirement very necessary to the Christian, who would walk much with God, and this he finds far more cheerful than the generality of talkative professors can conceive it to be. But the soul which is led to the true enjoyment of divine communion, finds it a relief, rather than a burden, to cease from man.

The Christian should not, if possible, get into company, unless to impart some spiritual good, or to receive it. If he hath grace and talents for the former, he will, before discourse, secretly look up to God for aid and blessing, and afterwards, will desire rather to be humbled for what he could not say, or for the manner of saying it, than to be pleased on his own account, for anything he did say, or for the satisfaction afforded to others. If, on the other hand, he hath received edification from godly conversation, he will then pray that it may abide with him, and that, like good seed, it may increase, and bring forth fruit abundantly to perfection.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

Are the words of Isa. liii. 6, true of all men, or only of believers? Primarily, they are the confession of a remnant of Israel, in the latter day, who confess their sins, and the sin of their fathers, and own Jesus of Nazareth their Messiah, and Sin-bearer. The words certainly apply to all, but they would only be true on the lips of those who have been convicted of sin, and have believed on the Lord Jesus. To argue—as some would-be preachers of the Gospel have done in our own hearing—that because this verse says, “the Lord hath laid on Him the iniquity of us all,” therefore the sins of Christless and unbelieving men “cannot be on themselves,” is utter nonsense. Scripture teaches that the sins of unbelievers *are* on themselves (2 Tim. iii. 6). that they will die *in* them (John viii. 26), and be punished *for* them (Col. iii. 6).

In my Bible I find at the top of several chapters in Isaiah, “Blessings of the Church,” “Privileges of the Church,” and such like. Is this correct? There is nothing in Isaiah, or in any other part of the Old Testament, unfolding the “blessings and privileges of the Church.” The calling of the Church, was a mystery in Old Testament times (see Eph. iii. 5), and only revealed after Christ's death and resurrection, and the descent of the Holy Spirit. There are certain blessings common to saints of all ages, but the distinctive privileges and blessings of the saints in this age, in other words, of the Church, have a character of their own. The *uninspired* headings of chapters, often lead astray. The writers of these, evidently had little conception of dispensational truths, and consequently what God has written concerning Jerusalem and Zion, they tell us are “blessings of the the Church.” But we must not so interpret God's Word. When He says Jerusalem, he means Jerusalem; and when he describes the blessings of “the seed of Jacob,” we are not at liberty to interpret them to mean the Church. By “spiritualizing” Scripture after this manner, it may be made to say anything.

Do you think Christians should sell, or supply, intoxicating drinks to companies of the unconverted? We fail to see how any Christian who understands his calling as a witness for God in the world, could have any connection whatever with the drink traffic. One thing is certain: the Christian testimony of any man who is thus connected, will not have much weight with either saint or sinner. It will be a long time before any who look upon him at his business, take knowledge of him that he “has been with Jesus.” He will find some difficulty in applying the text, “In all thy ways acknowledge Him, and He shall direct thy paths” (Prov. iii. 6), and perhaps more still, in obeying the precept, “Whatsoever ye do, in word or deed, do *all* in the Name of the Lord Jesus. (Col. iii. 17.) Would he say that he gave men drink until they became drunkards, in that Name? No Christian can surely abide in such a calling “with God.”

PRESENT DAY PERPLEXITIES.

“A PERPLEXED BELIEVER” writes—“A Booklet entitled “PRINCIPLES OF GATHERING,” has been recently circulated here, which entirely contradicts what we have learned from the Word regarding Church Fellowship. We are nearly all young believers, and are rather perplexed over it. The writer teaches that believers who are members of sects, should be allowed to break bread in an assembly of Christians gathered to the Name of the Lord, whenever they like, and that to refuse them, is to deny the unity of the body. Is this so?” These may have been the “Principles of Gathering” of the late Mr J. N. Darby, and of the party that he formed, but we have not yet seen them in the Word of God. The saying “that the Lord’s table is for *all* the Lord’s people,” is sentiment, not Scripture. The Church, as the body of Christ, is composed of all believers of this age. The “unity of that body” can neither be broken, or in any way touched by man; it is beyond his reach. The “one body” is a great and blessed truth, but it is not the “ground” of Church fellowship. If it were, then *every* Christian, no matter what he believed or practised, would be entitled to a place in the Assembly in the town where he lived, or visited; as seldom, or frequent, as he thought fit to use his title. No rule, or discipline, could prevent him from going, say one Lord’s Day in four, to “break bread,” and the other three to as many different sects, if he wished, so long as it could be established that he belonged to “the body.” Of course, the writer, and all others who hold the same theory, bring in at a certain point their own restrictions, and say that this, that, and the other, must be excluded, or if allowed to “break bread,” they are not regarded as being “in fellowship,” or expected to teach, and so on. All these are simply human expedients, to prop up a structure built on a false foundation. The fact that a man is a Christian, that he is of the body of Christ, does not *of itself* give him a right to walk into an Assembly of saints, gathered in the Lord’s Name, whenever he may think fit, and demand to be allowed to “break bread” with them. In order to share the privileges and responsibilities of Church fellowship, of which the “breaking of bread” is only one, Scripture command and example shows, that the Church is first to *know* the person before it can *receive* him (Acts ix. 26-28), and this not to share one privilege and *no* responsibility, but to be a joint-participator in *all* that belongs to them as an Assembly of God. One seeking to thus share with fellow-saints may be very weak in the faith, very ignorant of the truth, and consequently requiring much help and pastoral care, which love to Christ and for His lambs and sheep, will readily bestow. But *wilfulness* must be distinguished from *weakness*, and one *strong* in error from one *weak* in the faith. (Rom. xiv. 1.) The difficulty is not usually with the young believer, who knows little, yet desires to learn, and go on in the ways of the Lord, but with those who *think* they know much, whereas they may know nothing of the first principles of the House of God, and have no desire to know them. We ought to resist all such attempts to break up fundamental principles, and hold fast the truth as it is in the Word.

Reports of the Lord's Work and Workers.

Scotland.—**MOTHERWELL.**—Great blessing experienced here. A number recently converted have been baptized. **ISLE OF WHITHORN.**—“We hope to have open-air meetings here, and to distribute Gospel books among the people.” **CATRINE, Ayrshire.**—A tent has been pitched here for Gospel meetings. Considerable interest has been manifest in this place for some time, and it is hoped that the fruit may be reaped now. **DRUM-MORE, Wigtonshire.**—The Tent was opened here on the 11th, by James M'Alonan, from Ballymena, who continues to preach in it every night. **AYR.**—Addresses to Christians on Thursday evenings of June, on “The Seven Churches” (Rev. ii. iii.) have been well attended.

England.—**NEWTON-ABBOT.**—“We expect our brother, William Willington, of Manchester, for a week's gospel meetings.” **DERBY.**—Brethren here have begun Bible Carriage Work for the season. By this means much of the good seed has been sown during past years, which “that day” will declare, has not been in vain.

Ireland.—**BALLYNAHINCH, Co. Down.**—A Tent has been pitched here. Thos. Lough and others labour there. **KILREA, Co. Derry.**—William Hamilton is preaching in a Tent here. A number who were converted some time ago have been baptized. **DUBLIN.**—The Dublin Annual Meetings were held this year in Merrion Hall, in the early days of June. They are said to have been helpful to many.

Foreign Notes.—**SYDNEY, NEW SOUTH WALES.**—“The loss is still keenly felt by those who knew and loved them, of the Christians who were drowned last Christmas. Bereaved ones have been wonderfully sustained, and God's voice has spoken through the sad event to many.” **MELBOURNE.**—“The Banking crisis here, has made many changes, and the effects will be felt for long. God's people have had their share of the trial, which, if it teach them to “lay up treasures in heaven,” will not be void of blessing. The theory is known, but alas! for the practice.” **GERMISTON.**—“Our brother, Thos. Winship, has removed from Kimberley to this place, where we pray his service for the Lord may be blessed.” William Maclean's visit to these parts has been as a “dew” from the Lord; so you see the breaking of the vessel's shaft, has been over-ruled by God for His people's blessing. How true is the Word, “All things work together for good.” **KWANJELULA, AFRICA.**—The departure to be with Christ, of Joseph Lynn has made another gap in the little band of workers here. As will be already known to many, his death was caused by “hydrophobia” from the bite of a mad dog. He was a true yoke-fellow, and will be greatly missed. Archie Munnoch, who was much with him, writes—“Two officers from Belmonte, and over 100 natives, stood by, as we laid him to rest, and they heard the Gospel told forth.” The voice of the Lord, from Joseph Lynn's early grave, speaks loudly to the sons of Africa, and to young men at home. Chas. and Mrs Swan, have had good meetings among the villages, and are both well.

SANCTIFICATION.

A BIBLE READING WITH A COMPANY OF YOUNG BELIEVERS.

THERE are various aspects of Sanctification mentioned in the Scriptures.

1.—The Sanctification of Christ (John x. 36.: John xvii. 19.): His setting apart as the Servant and the Sacrifice.

2.—The Sanctification of believers is twofold, viz.:—That which is wrought *for* them, and that which is wrought *in* them. *First*, that which is effected *for* them once and for ever (see 1 Cor. i. 2.: vi. 11.: Acts xx. 32.: xxvi. 18. R.V.): the work of God, the Father (Jude 2); and Christ the Son (Heb. ii. 11.: Eph. v. 26). This may be called the *positional* side of Sanctification. It pertains to all believers, and being the work of God, it is perfect and inviolable.

Second, that which is *continuous* and *practical*. This is effected *in* the believer by the Spirit (1 Thess. v. 23), through the Word (John xvii. 17).

Sanctification is one of the many truths that tradition has sadly obscured. The popular thought in connection with Sanctification is, that it is a process by which a bad person is made good, and a vile person made holy; that inch by inch, that which is evil in him is changed into that which is good, the evil being either absorbed or eradicated. Some have even gone the length of saying, that until this process is complete, the believer is not meet for heaven: when it is, then he is "fully ripe," and too good to remain longer on earth. All this is so erroneous, that it disturbs the very foundations of the Gospel. This is not what the Word of God teaches about Sanctification at all. The testimony of the Word is, that the flesh is bad, only bad, always bad. It cannot be converted into holiness: it cannot be renewed. The "new man" in the believer does not expel it, nor absorb it: the two remain distinct.

THE MEANING OF THE WORD.

Let us look first at the meaning of the word. To "sanctify" means simply to "set apart." It is used in the Old Testament in connection with the Sabbath, which God "sanctified" (Gen. ii. 3), that is, He set it apart. It remained a day, the same in duration as other days, but, it was "set apart" by God, for a special pur-

pose. The "first-born" of men and beasts were sanctified (Exod. xiii. 2). The Brazen Altar of the tabernacle (Exod. xxiv. 44.), and the garments of the priests (xxviii. 2) were sanctified. The gold put into the temple, and the "gift" put on the altar, were "sanctified" (Matth. xxiii. 19), yet they were exactly the same intrinsically as they had been before. The gold was not more refined, but it had become God's property. Once it was the giver's own, now it was God's. It was set apart for His service alone. The Mount upon which the Lord was transfigured, is called "The Holy Mount" (2 Peter i. 18). It was not changed in its substance, or locality, but by reason of the Divine glory, and the heavenly light that shone upon it, it was for the time "sanctified." It is written of the Lord Jesus Himself, that He was the Sanctified One. "The Father" sanctified the "Son" (John x. 36); and the Son Himself says "I sanctify Myself" (John xvii. 10). Clearly this cannot mean, that *He* was made holier or better, but that He was "set apart" to be the Sacrifice for, and the Saviour of sinners. To sanctify is therefore "to set apart" to God, or to some holy purpose. *Sanctification* is that act, or that condition, into which the "set apart" ones are introduced.

SANCTIFICATION: PAST AND PERFECT.

There are *two* aspects of Sanctification presented in the Scriptures, of which all believers *have been*, and *are* the subjects.

1st—That which is *past* and *perfect*: being the work of God, it cannot be undone. Of this aspect of Sanctification, the following Scriptures speak:—"To them that *are* (or have been) sanctified" (1 Cor. i. 2). "Ye *were* sanctified" (1 Cor. vi. 11, R.V.); also (Acts xx. 32 : xxvi. 18). This is said to be done by "God the Father" (Jude 2), and "whatsoever God doeth, it shall be for ever; nothing can be put to it, nor anything taken from it" (Eccl. iii. 14). By the "blood" of Christ (Heb. xiii. 12). By the one offering of the body of Christ (Heb. x. 10). By union with Christ the "Sanctifier," and the "sanctified," "are all of one" (Heb. ii. 11). "I ascend to *my* Father, and *your* Father, to *my* God, and *your* God" (John xx. 17). The word "saint" means "holy one," and this term is applied to *all* believers. They are "called saints," or

“saints by calling” (Rom. i. 7), not by attainment. We have the same right to say “Saint” Mary Magdalene, and “Saint” Dorcas, as to say “Saint” Peter and “Saint” Paul.

Again we read “Christ Jesus, who of God is made unto us wisdom, and righteousness, *sanctification* and redemption (1 Cor. i. 30). Here the believer’s sanctification as well as his righteousness, is found in Christ. Apart from Christ, he could neither be justified, nor sanctified. In Christ he is both. Happy it is when he is able to say—

“Just as thou art, Thou Lamb Divine,
Life, light, and Holiness are Thine,
THYSELF their endless source I see,
And they the life of God in me.”

Instrumentally he receives this by *faith*. Hence we read of receiving “forgiveness of sins, and an inheritance among them which *are sanctified* by faith that is me” (Acts xxvi. 18). Faith receives the testimony of God; it reckons with Him, and takes the place that grace gives it. “*Justified*” by blood the believing sinner can lift up his head to a righteous God in the courts of His justice, without fear of condemnation. “*Sanctified*” by blood, he can raise his spirit in worship to a holy God in His temple, assured that the sacrifice of his praise is acceptable (Heb. xiii. 13). By the same work—the work of the Cross, he is perfectly justified, and perfectly sanctified.

We will look at “*Sanctification: Experimental and Practical*” (God-willing), next month.

NO POSTSCRIPT.—When we write a letter and forget something, we can add a postscript, but to our brief life’s history no postscript can ever be added. When our little day of service ends, the record is closed for the judgment seat of Christ. We can never alter a jot or a tittle of that which day by day we are filling into it. If we neglect to do that which our Lord and Master has given us to do, we can never overtake it at any future period. There will be no “postscript” added to the record of our service in eternity. As we close it, so it will remain for ever. How this thought should stir us to fill each golden hour with holy devoted service for Him whom we call master and Lord!

GODLY GIVING.

IN these days of "Urgent Appeals" for money, to be used in religious and so-called philanthropic work, sometimes openly made by advertisement, or through the pages of religious magazines, and perhaps more frequently by reports and statistics of results heralded far and wide, it becomes increasingly necessary for the Lord's people to remember, that there is a godly manner—a way according to God—in which they may distribute that with which they have been entrusted, and made the stewards of. The Scripture provides instruction concerning this, in common with all else pertaining to the kingdom of God, both for the individual, and the assembly of saints. Although the Lord's commandments are neither few nor indefinite on this matter, it cannot be denied that they are frequently neglected, or in some sense forgotten, in the ordinary ministry of the Word. This may be accounted for, on the ground of delicacy, in so far as the ministry of those, whose time is wholly given to "Word and Teaching," is concerned, although we know not why it should be so, seeing it is part of "the faith once for all delivered unto the saints," as truly as the truths of Baptism and the Lord's Supper. Be this as it may, it surely ought to have the special care of such as feed the flock, and minister the Word continually, in assemblies of which they form a part. For lack of due instruction, many are unexercised as to their responsibility in giving, and others who have a heart to give, and who do give, give to persons and causes, and in a way, that are by no means commendable.

As to individual and stated giving, the Scriptures are clear and explicit (see 1 Cor. xvi. 1-2; 2 Cor. ix. 7), and they give guidance also as to the dispensing of such gifts (Gal. vi. 10; Eph. iv. 28).

In addition to this, there is collective, or assembly giving, in other words that which is expressed by the terms "fellowship," (2 Cor. viii. 4); "contribution," (Rom. xv. 26); "communication," (Heb. xvii. 16)—the varied English translations of *one* Greek word. It is in this *united* form of giving and distributing gifts, where the chief need for sound instruction is required, and where ancient custom and prevalent practice need to be brought to the test of God's Word. There *are* those, and it is to be feared they are by no means an insignificant minority, in assemblies of believers,

professedly gathered unto the Name of the Lord Jesus, who think themselves favoured in having found a form of Church government, in which there is no minister's salary, no pew rents to pay, in fact nothing to draw the money out of their pockets: a *cheap* religion. This must be attractive to money-lovers, and worldly people, perhaps more so than many think. Need it be wondered then, that in some assemblies, it is found difficult to scrape together what clears the rent of the rooms in which they meet? Yet they talk of "fellowship," and it may be the greater number have never learnt that this term includes a joint share in hall rent, gas, and all current expenses. When a shilling is dropped into the box on a Lord's day morning, credit is taken for having liberally given to the Lord, whereas the share of "current expenses" chargeable to the one who put that shilling there, may be one shilling and sixpence per week, leaving him sixpence in debt, and having given really nothing at all. Such givers are a burden to the assembly, and the sooner they are made aware of it the better. It is cruel to let them go on in their ignorance, adding to their debt, and deceiving themselves that they are *generous*, whereas they are not even *just*. It must be a strange spirituality that forbears to speak of these plain matter-of-fact things, so much needed in a day of sentimental and unpractical talk about fellowship. Then there are assemblies where the saints are kept in entire ignorance of what is done with their united gifts. At their yearly or quarterly "business meeting," the general statement may be given, that such and such a sum was given to "the Lord's servants," or to "the Lord's work," but these expressions in our day mean often very little. Any kind of Christian is called "the Lord's servant," and anything or everything that takes Christ's Name, is called the "the Lord's work." Surely those, who have themselves been delivered from sectarianism, have a right to know, that they are not assisting to build it up again, by contributing to the support of those who labour for that end. In communicating with the Lord's servants, who have gone forth in His Name to other lands, Scripture example and precedent shows, that direct communication between the assembly and the labourer (Phil. iv. 15) is the Lord's way. Intermediate channels, however worthy in themselves, eventually become a snare to the Lord's servants and a curse to His work.

IN THE LORD'S PAVILION.

[N all the impotence of need,
My God I count on Thee ;
And in the Name of Names I plead,
Intent Thy power to see.
The foe is near, I will not fear,
Thou standest up for me.
I watch the wonders of Thy grace,
I dwell beneath Thy wings ;
Thy wisdom undertakes my case,
Thine arm salvation brings.
My Shield art Thou, my Buckler now,
My victor spirit sings.
What can I do but lift mine eyes
To Thee when foes assail—
Before they take me by surprise,
Before their wiles avail ?
By faith I rise above the skies,
In power that must prevail.
Let Satan weave his surest snare,
To paralyze my feet,
The worst device of hell I dare
In Jesus' Name to meet :
I shelter where the prince of air
Can only find defeat.
My God, Thou hast vouchsafed to be
My Father and my Guide ;
The sprinkled blood assureth me
How well Thou dost provide ;
At peace and free, I walk with Thee,
No more to leave Thy side.
Thou who did'st give Thy chosen One
Wilt nought of good withhold ;
The faith of Christ, Thy Holy Son,
Makes e'en the weakest bold.
The Conflict done, The battle won,
Thy praises shall be told.

EVE; OR, UNION WITH CHRIST.

PART II.

THE BUILDING OF THE BRIDE.

THE death of Christ is the foundation and the procuring cause of this great mystery; this great work of the forming and building of the bride. What the Lord died to purchase, the Spirit is now working to effect. From the rib of Adam, Eve was formed. The present work of the Holy Spirit is in gathering out from the world, a people who are to be to Christ a Body and a Bride. This is the day of the formation, and building of the mystic Eve, the Bride of Christ. Silently—so far as the world is concerned—but surely, this great work of regenerating sinners, and of uniting saints to the risen Christ, and to each other, goes on. This is the great work of God in this present age. God is giving to His Christ an help-meet. The gospel goes forth in the power of the Spirit, and dead ones are made to live. Then as living ones, they are joined to the Lord. “In one Spirit,” “they are all baptized into one body” (1 Cor. xii. 12), and this body is the church “the fulness” (or compliment). (Eph. i. 23), of Christ. It will be completed and presented to the heavenly Bridegroom, without spot or wrinkle, on the fair morn of resurrection. This was the mystery kept secret in bygone ages, but now revealed and made known to faith (Eph. iii. 5). This was the special theme of the ministry of the apostle Paul, first intimated to him from the heavens, by the lips of the glorified One, in the words “Why persecutest thou Me?” as he journeyed along the Damascus road, a fiery persecutor of the saints. These suffering saints were part of Christ: the members of His body, dear to Him as the apple of His eye, and whoever touched or molested them, was regarded by heaven as a persecutor of “Him.” How heinous then the guilt of stretching forth the hand, against the least of the little ones that belong to Christ! How infinitely precious are His saints to Him! Think of this, ye fearful and doubting followers of the Lamb! You belong to Christ: you are one, eternally one, with the Man at God’s right hand. Joined to the Lord, by the Eternal Spirit: how can ever you be parted from Him? Grasp this by faith, and you will never indulge the thought, that you can ever perish. You are dear to God, as He is dear: loved, as He is loved; accepted in his own

acceptance. He is Head: His saints are His members: and Head and members together form "the Christ" (1 Cor. xii. 12. Greek). Do any of you doubt whether you will be for ever Christ's? Some there are, who think that the link that binds them to Him is one more or less of their own making. They fear lest in some evil hour, they may lose their hold, and all be lost. But this is far, far, from being the truth now revealed to faith. The saints are "members of His body." How can He ever lose them? They are as necessary to Him, as Eve was to Adam. If one of them were to perish, He would be without "a member," and this—be it said with reverence—is impossible. All His members, the least, as truly as the greatest, are possessors of His Life: they bear His image, they are fit companions and associates for Him. When He is revealed, they will appear in their beauty, in the full image of the Son of God.

"Meet companion then for Jesus, from Him, for Him made;
Glory of God's grace for ever, then in me displayed."

THE PRESENTATION.

When Adam awoke from his sleep, he beheld his bride standing in beauty, fresh from the hand of God, by his side, and in the joy of his heart he exclaimed—"This is now bone of my bone and flesh of my flesh"—a faint foreshadowing of the joy of the Lord, when He shall have presented to Him on the resurrection morning, the Bride for whom He bled and died, and when before all worlds He will acknowledge His saints as the sharers of His glory, and the partners of His throne. Then He shall see of the travail of His soul and be satisfied, as He beholds the fruit of His toil, and sorrow. The whole of this age, during which the Lord Jesus is rejected by the world, may be likened to the period of Adam's sleep: and it is during this same period that the bride is being formed. When the morning of resurrection dawns, the bride will be complete, and the Bridegroom will appear to unfold to wondering worlds, the mystery of her union with Him.

The first resurrection will be as the awakening, when Christ and His saints together shall appear in the glory of risen life and beauty. Those who from the times eternal, have been given to Him by the Father, and in continuance fashioned by the Holy Spirit, shall then be presented to the Son, to share His dominion and His glory.

And thus for ever by His side, adorned in His beauty, glorified in His likeness, the Bride of the Lamb shall pass into the eternal home prepared to receive her, that fair paradise of God, where the tree of life for ever yields its fruit, and the river of life its refreshment, where no lurking serpent shall beguile, or hidden tempter lie, where the Lamb shall be all the glory, and where God is all in all.

“TAKE HEED HOW YE HEAR.”

Thoughts of an Aged Pilgrim. Written in 1818.

AS there is a talent for speaking with grace, the things that are true and profitable, so there is a talent of hearing with grace, that these things may be received with edification. We may too often see and bewail a customary light mode of hearing, which, instead of enlivening, deadens; instead of warming, fixes the cold; instead of promoting the life of God within, only confirms the life of the flesh throughout. Some are for hearing a variety of preachers, not for profit, but for pleasure, not to digest and turn the discourses into spiritual nourishment, but to satisfy the hurry and bustle of nature, which doth not leave patient reflection, nor the meditating labour of the soul. To hear only, and commend this, and that, and the other preacher, is poor employment, indeed, which requires very little sense, and less grace, to perform.

To hear for amusement or criticism, to be delighted with flowery language, to be charmed with action, manner, and voice, may be well enough in the theatre or senate; but to attend upon God, to hear His Word, to be filled with the solid importance of Divine things, and to carry them home into the heart, for comfort and strength in the experience, this is quite another kind of business, which doth not so much engage the carnal mind or ear, as the holiest affections of the soul.

The Divine life in a Christian doth not consist in hearing, any more than his natural life in always eating; but in *digesting*, and in bringing what he hears, as so much nourishment, into the very frame and strength of his soul.

PRESENT DAY PERPLEXITIES.

ANSWERS TO CORRESPONDENTS.—During the past few months we have received a great many letters and inquiries bearing on ecclesiastical questions, and matters relating to the fellowship of saints. To some of these communications we have already sent brief replies, but by far the larger number still lie unanswered. Our esteemed correspondents will bear with us, in reminding them, that much as we desire to reply to each of them separately, the limited time we have at our disposal, renders this quite impossible. We assure them of our prayerful sympathy in their difficulties and exercises of heart, in seeking the Lord's mind, and the "right way," amid the ever-increasing perils and hypocrises of the last days. To follow men, even those in whose judgment and wisdom we may have confidence, is not a path of assured safety. Leading men in the Church, have erred from the faith in time past, and will, in time present, and to come. The simple, trusting soul, cast upon God, and the Word of His Grace, having no theory to support, no personal honour to maintain; no "cause" to keep afloat, and no man or company of men to please, will, by quiet waiting upon God, and diligent searching of the Word, receive Divine light, sure guidance, and strength to go forward unhesitatingly in the way of the Lord, assured that he is pleasing Him, no matter what men may think or say. Among the questions raised by our correspondents, one stands forth prominent, and seems to be exercising many minds. It is this—*What are the Scriptural foundations of Church fellowship?* We believe God has given simple and definite instructions as to this in His Word, and that these instructions are the same for all ages of the Church's history on earth. They have neither been repealed, nor supplemented, since they were given, and we have no more right to alter them, in one jot or tittle, than we have to make a new way of salvation. For over twenty years it has been our privilege to gather simply in the Name of the Lord Jesus, owning no centre but the Person of Christ, and no authority but His Holy Word. We believe that where two or three are, thus gathered, there He is in the midst, and there will He abide. There may be much to learn, and many failures, both personal and collective, to mourn over, and correct; but so long as there is room for the ministry of the Word, and the discipline of the house of God, to deal with evils, and evil-doers, as they arise, and to prevent their finding access if they seek it, there, we believe, our place to be. We are fully aware that there may be the profession of all this, and yet such persons and practices allowed to dominate, as to render these principles inoperative. We do not wonder if believers wake up to find themselves in such a fellowship—which is simply that of a sect, with or without a name—that they find it necessary to separate themselves therefrom, in order to do the will of the Lord. But let it be understood, that such a separation ought not to take place, until it has been clearly and fully established, that the foundations of Church fellowship according to God, have been given up, or what amounts to the same, that they have never been really

there. To separate from, or seek to divide companies of saints, truly gathered to Christ, in whose midst there may be ignorance of the truth, or failure in giving it effect, without first exhausting every means of helping them, is clearly not of God. With such work we can have no share, or sympathy. It is clearly the work of Satan, and will sooner or later, recoil on those who are his instruments in carrying it out. Neither have we any part or lot with individuals or companies, who harbour those who hold and teach doctrines subversive of "the faith," or who practice systematic lawlessness and sectarianism, receiving all and sundry who *profess* the Christian Name, no matter where they come from, or what they believe and practice. To build on God's foundation, according to God's pattern, requires God's grace and power. Any system of man's devising, either lax or narrow, can be carried on without either. The man of God, "whose scent is in him," will readily distinguish the real, however small, from the counterfeit, however gilded. The spiritual man alone will discern, others may be led astray.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

If a man contracts an engagement of marriage before his conversion, with an unconverted woman, and prior to marriage becomes a Christian, is he bound to fulfil his engagement, or ought he to break it off? A case like this cannot be answered by "Yes" or "No." There is, on the one hand, the plain commandment of the Lord *not* to be unequally yoked with an unbeliever (2 Cor. vi. 14), and to marry "only in the Lord" (1 Cor. vii. 39); and on the other, there is the responsibility of fulfilling the promise of marriage. We have known several cases of the nature described, each of which ended in a marriage "in the Lord," followed by a godly and happy wedded life. The plan adopted was as follows:—The newly-saved one first went to God about the matter, and in believing prayer committed the whole case into His hands. Next, he went to his betrothed, and told her simply and honestly that he had been converted, and that, as a new creature in Christ, his joys and prospects were now different from what they had been. Then he pointed out, how impossible it would be for them to mutually share in heavenly things, until she also was converted, and then earnestly and faithfully dealt with her, and pointed her to Christ. There was no "breaking off" the engagement, nor any expression used to suggest the idea that such a course was desired, but rather the earnest desire that they might be together "in the Lord." This left room for God to come in, and in each of these cases He did—in one after a few months' waiting—and saved the bride-elect. Of course there is the danger of a *false* profession being made, to meet the wishes of the Christian. This should be guarded against, and time given for its reality to be proved.

Reports of the Lord's Work and Workers.

Scotland.—AUCHNAGATT, Aberdeenshire.—We have got a good site for Gospel Tent here. Francis Logg will begin on Lord's Day first. Pray that the hand of the Lord may be seen. KILMARNOCK.—John Walbran, from the North of Ireland, visited us here, also Galston and Hurlford, preaching the Word. TROON.—There are good opportunities, and many listeners, on the shore here on Lord's Day evenings. EDINBURGH.—Christians formerly meeting in Jamaica Street Hall, have removed to a new Hall at No. 3 Chambers Street, opposite the Edinburgh University, where meetings will be held on Lord's Days at 11, 2.30, and 6.30. INSCH, Aberdeenshire.—Gospel meetings in various places in the country around here. AUCHINLECK, Ayrshire.—“A tent has been pitched here, and there are appearances of blessing.”

England.—FEATHERSTONE, Yorks.—“There is an open ear for God's Gospel here, many come to hear the Word, both inside and outside.” BURY ST. EDMUNDS.—“God has blessed His Word here. We have a baptism of five believers this evening.” PRESCOT.—“Our brother, John S. Anderson, of Italy, has visited us here, and had two good meetings.” PENRITH.—There has been blessing here, decided conversion, and following on in the Lord's paths.

United States and Canada.—FOREST, Ont.—“F. S. Arnot and W. L. Faulkner, visited us on 1st June. A number gathered from surrounding places, and we were much refreshed and blessed.” HAMILTON, Ont.—“We had a good time, and some refreshing words, during our brother Arnot's brief visit.” BOSTON, Mass.—“We expect to begin Bible Carriage Work here shortly, if the Lord will. Pray that by this means the truth of God may be spread abroad.” CHICAGO.—“We expect to have our Gospel Tent pitched, not far from the Exposition Grounds. Pray for God's power with the Word.” CANADA.—Brothers Dickson and Hicks have begun Tent work in the district in which God blessed their labours last summer. It may be called a “backwood” place. John Smith and J. M'Fadyen, have begun in a Tent in Cleveland, Ohio. Halyburton and Douglas in the North. Jas. Goodfellow and C. Hartson are near Newberry, preaching under canvas.

Foreign Notes.—Alexander Mitchell writes from Faroe, of visits from friends and fellow-believers from Glasgow. Open ears and doors for the Word, an emissary of the devil from Denmark preaching non-eternity of punishment, salvation by sacraments, and other doctrines of demons. These far-off isles are not overlooked by the great adversary. Let God's people remember them also. Wm. Sloan and Thomas M'Laren, of Glasgow, have visited several parts of Norway, where they found open ears to the Word, and Christians in the midst of tradition and formalism, seeking to hold fast the truth. SOUTH AFRICA.—Thos. Winship has moved from Kimberly to Johannesburg, where there is an open door for the Word, among saints and sinners.

Refreshment and Fruitfulness by the Word of God.

THE Word of God, ministered to the soul by the Holy Spirit, is the means by which the spiritual life of God's people is kept in health and vigour. The Word of God ministered by the Spirit, through the Lord's servants—especially those whom He has gifted and furnished for such ministry, and in some degree by that which "every joint and band supplieth"—is the appointed means, for keeping an assembly of saints, in a right condition, and for leading them on in the ways that be in Christ. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it *bring forth* and *bud*, that it may give seed to the sower and bread to the eater: So SHALL MY WORD BE, that goeth forth out of MY mouth" (Isa. lv. 10-11). Here we have the source of all real refreshment and fruitfulness: it is found in the Word of the Lord. When the Word is received into the soul—not as a mere theory, or as the page of a daily newspaper—but as the Word that proceedeth out of the mouth of the Lord, by which man lives (Matth. iv. 4), it becomes the strength and refreshment of his spiritual being. He hears God speaking to him there: he sees Christ presented there, in all His loveliness and worth. He learns God's thoughts about the Man whom He delighteth to honour, and his heart is won, his affections are engaged with Christ. As the gentle shower refreshes the earth, "causing it to bring forth and bud," so does the Word of Christ, thus ministered to the soul, to dwell in it richly, produce in the saint, inward freshness, and outward fruitfulness and conformity to Christ. The same holds good in the assembly of saints. The Person of Christ uplifted, in the unction of the Spirit, must produce fruitfulness and true testimony in the Church. There need be no doubt about that, for the mouth of the Lord hath spoken it. But let the Word be neglected by the individual saint, and his spiritual life will soon lose vitality and freshness. His fruitfulness and conformity to Christ will cease: he cannot sustain them by mere desire or determination. They do not come of nature; they are not inherent, but derived. Where the supply is cut off, they cease. Let saints of God remember this. There is no spirituality possible, apart from that continuous supply from God, ministered by the Spirit, through the Word.

THE LETTER OF THE WORD.

WHEN believers want to give up the Word of God as the rule of faith, and still retain their claim to "spirituality," it is not uncommon for them to say that "there is something higher than the mere letter of the Scriptures." They ask us to believe that there is a higher path, outside and beyond that which God has marked out for His people in His written Word. A kind of intercourse with God, which finds expression, not in the "letter" of Scripture but in its "spirit." And in order to give this force, some have quoted the words of 2 Cor. iii. 6, "the letter killeth, but the spirit giveth life," which is a gross misinterpretation of the passage. They profess to enjoy a Divine "guidance," and to receive a special Divine "teaching" other than that which is enjoined in the pages of the written Word. We do not for a moment deny that to those who in all their ways acknowledge the Lord, He will "direct their paths" (Prov. iii. 6). He has promised to do this, and wherever God gives a promise, there is a foothold for faith. Nor do we doubt that the Holy Spirit who indwells the saints, will guide them as the Lord Jesus said He would (John xvi. 13). But His guidance will always be "into all the truth," never to ignore it. He will never guide the saints into a rejection of the Word, which He Himself inspired holy men to write for their obedience. He will never lead the saints into paths and practices of which the written Word has nothing to say. The test of true spirituality is the acknowledgement of "the commandments of the Lord" (1 Cor. xiv. 37). When saints turn aside from the "letter" of God's Word, to follow some supposed spiritual "guidance," or some "inward light," they are in danger of being led astray by their own hearts and the devices of the devil. There are many sad cases on record, which, alas, too clearly prove, that when saints lay aside the written Word, as a "light to their feet" and a "lamp to their path," they may drift far enough. When a saint gives up the "letter" of the Word, to submit himself to some influence, or revelation supposed to be higher and more spiritual, he virtually lays aside the lamp of truth, to walk in sparks of his own kindling. It is worthy of remembrance, that when our blessed Lord was met by the Adversary in the wilderness, He used nothing "higher" than the written Word, to repel His three-fold attack.

The Second Coming of the Lord Jesus Christ.

CHAPTER VIII. THE SAINTS IN GLORY.

BETWEEN the coming of the Lord Jesus *for* His Saints, and His appearing *with* them in Glory, there will be an interval, during which momentous events will take place in Heaven and on earth. It is not our present purpose to consider what will happen in the world below, but rather to trace the path of the risen and glorified saints who have passed into the Heavens, with their Lord. It may not be possible to tabulate the varied spheres of glory into which the risen saints will pass, but we may surely gather from the Word of God, some of those "things to come," which have been made known by the Spirit, to nourish faith and hope in the saints, during their earthly days. First in order, of all these glorious things will be, the seeing of the Blessed Lord Himself. "We shall see Him even as He is" (1 John iii. 2. R.V.) No longer as through a glass darkly; or, as now by the revelation of the Spirit through the Word, but "face to face" (Cor. xiii. 12). Not a "brief glance," as Stephen had through the open heavens, when cruel men led him forth to death: not "a passing word" as Paul heard from the glory, as he journeyed toward Damascus, but the beginning of an eternity of gazing upon His beauty, and of hearing His voice. Yes, blessed be God, before the glory of His Kingdom, before He sit upon His throne, ruling the world in righteousness; before His enemies lick the dust, His loved and ransomed people will be gathered into His immediate presence to behold Himself. As the beloved John G. Bellet, of Dublin, so sweetly said, when he drew near to the end of his journey:—"Oh, to be *with Him*, before the glories, the crowns, or the kingdoms appear. It is wonderful, wonderful! With the Man of Sychar. With the Man of the gate of the city of Nain. I am going to be WITH HIM for ever."

The "Father's House," the circle of love, comes before the throne of glory. He will there present the people given Him by the Father. Not one will be lost on that day (John vi. 39). There, they will be greeted and welcomed to His everlasting habitation by the God who loved them long before. As we sing,—

"There no stranger-God shall meet thee,
Stranger thou in courts above;
He who to His rest shall greet thee,
Greet thee with a well-known love."

The Book of the Revelation—which is a book of signs and symbols—presents another and possibly a later view of the risen and glorified saints, as elders seated on thrones, clothed in white raiment, and wearing Victor's crowns of gold (Rev. iv. 4). These crowned elders, may represent the saints of former dispensations, who have been raised: they are now seated "*round about the throne*" (Rev. iv. 4.) Then closer still, nearer to the Lamb "who is *in the midst* of the throne" (Rev. v. 6) yea, *one* with Him there—for they are said to be "*in the midst* of the throne" (Rev. iv. 6)—are "four living ones," not "beasts" (see Newberry's Bible), instinct with divine and spiritual intelligence, of things before and behind. Who can these represent, but the Church, the saints of this present age, who will lead the worship of heaven (Rev. iv. 9; v. 8; v. 14; and execute the judgment of God in the age to come (1 Cor. vi. 2: Rev. vi). These saints of the past and present dispensations, now glorified, fall down and worship the Lamb. They both proclaim Him as the worthy One, and acknowledge His blood as their redemption. They stand there in glory, upon His merit alone. They know no other stand. They see Him there, as the Lamb once slain. The memorials of Golgotha are there—the pierced hands and feet, the wounded side—proclaiming amidst the glory, the love that led Him forth as the Victim to die. These will be seen by the glorified saints throughout eternity. They are also seen presenting the prayers of saints, still on earth, in golden vials full of odours. These saints are not yet raised and glorified, but on earth, passing through a sea of trouble, and crying to God for deliverance. Later, they appear "*before the throne*" (Rev. vii. 9) not "around" it, as the elders, or "*in the midst of it*," as the living ones, but "*before*" the throne, and before the Lamb, to serve God day and night in His temple (Rev. vii. 15).

Thus we learn, that in the great congregation of the redeemed in glory, there will be various circles, each in the ordered place, assigned by the wisdom and love of God, and all perfectly doing His will, and manifesting the glories of the Lamb, whose redemption work they own has made them meet for heavenly glory.

But who that glorious blaze of living Light shall tell?

Where all His brightness God displays, and the Lamb's glories dwell.

HELPING THE LORD'S SERVANTS.

IT is the privilege of individual believers to manifest their practical fellowship with the Lord's servants by communicating of their substance and showing hospitality, (3 John 5,6) ; as also by deeds of loving service, (Rom. xvi. 2, 6).

There is a wide field here, in which both male and female may always find ample scope for their love and energy, and we are well assured that such service, even if it be unrecognized among men, is of great account in the eyes of the Lord (see Matt. xxv. 40.) God's assemblies have also the privilege of giving expression to their, "fellowship in the Gospel" (Phil. i. 5) and of being "fellow-helpers with the truth," (3 John 8 R.v.) by receiving and communicating with approved servants of Christ, who "for the sake of the Name" have gone forth "taking nothing of the Gentiles," (3 John 7). It was concerning a united gift from the saints of Philippi sent to the apostle while labouring at Thessalonica, that God caused the words to be written "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God," (Phil. iv. 18). This shows of what value such gifts are in His esteem. But here, as in all else pertaining to God's work and servants, godly care and discrimination are required. It does not follow that every gift of money sent, or given, to aid what is now called "the Lord's work" is of this character. The motives and the manner must be such as He approves of, otherwise it may be neither acceptable, nor a "sweet savour" unto Him. It is to be feared that the customs of the world, and its manner of giving, are too often allowed to form a precedent among the people of God. It is the fashion of the religious world to "hire" its ministers, and to give so much "pay" for so much work. But this is not the will, or the way of God. Bargaining and hiring in the house of God are both an abomination in His sight. It ought to be a matter of special watchfulness, that no approach to this, or its spirit, is allowed in God's assemblies. Yet something closely akin to it is often seen, in the prevalent practice, of giving a sum of money supposed to be an equivalent in value to the number of meetings held, or addresses given, by the visiting evangelist or teacher. Thus unwittingly, a system is introduced, alike disastrous in its effects to givers and receivers. There may be no bargain, but there

comes to be a tacit understanding, that at the close of the "Special Services" a certain remuneration has to be paid, and this if continued, comes to be expected, and the evil system develops into "clerisy," and men, uncalled of God, and unqualified for the work they presume to do, are thus kept moving from place to place, giving the same set of "cut and dry" addresses, or lectures, in every place. This, whatever it may be, is not what Scripture calls "the work of an evangelist."

The call of God to any special service, is sure to be imitated, by unsent men, and there can be no doubt at all, that many have given up their secular callings to become "evangelists" by profession, who have not been called or qualified by God at all, and who would soon find their true place, if God's pattern, and Scripture precedent were followed in giving and receiving. This may account for much of the lack of fellowship and dearth of funds that are said to exist in assemblies, when such appear in their midst. How can saints, who seek to exercise themselves before God in such matters, support what they do not discern to be of Him? Thus breaches are made, and divisions exist, which can only be healed by a return to Divine ways and Divine order. The same holds good in regard to those who go to other lands. They, above all others, should be proved men, who have commended themselves, by their faithful service and godly ways *at home*, else how can assemblies walking in the truth, be expected to communicate with them where they have gone. There may be no lack of sympathy in the hearts of those who love the Lord, and value the spread of His gospel and His truth, but their liberality is oft-times restrained from knowledge of the fact, that gifts are frequently monopolized in perpetuating the unsteady course of men, who have no just claim to be supported as the servants of the Lord.

On the other hand, it cannot be denied that God-sent men, have frequently had to suffer, owing to the carelessness, or niggardliness of assemblies of Christians, who ought to have ministered to them of their substance. Such servants of God will never be found "making a poor mouth," or complaining of the lack of "liberality." They issue no "Reports," make no "Appeals," but their work is well known, and the Churches of God should supply their need.

THE GARMENT OF PRAISE.

“Sing unto the Lord, O ye saints of His.”—(Psa. 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 the son,
And sealetH thee for heaven.

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.

SANCTIFICATION.

PART III.—SANCTIFICATION: EXPERIMENTAL AND PRACTICAL.

BUT all this has a practical and experimental side. "The words "The very God of peace *sanctify* you wholly" (1. Thess. v. 23), and the ever memorable prayer of the Master. "*Sanctify* them through Thy truth; Thy Word is truth" (John xvii. 17), refer to this aspect of sanctification.

The priests of old washed their hands and feet at the Laver in the court, to maintain them in a clean condition, in which they might exercise the functions of their priesthood. So the Christian must daily cleanse his ways by the Word (Psa. cxix. 9), and separate from him all that would unfit him morally for the presence and service of his God. He is to live as "*becometh*" a saint (Eph. v. 3), and to purge himself "from all filthiness of flesh and spirit" (2 Cor. vii. 1), from unequal yokes and unholy alliances (2 Cor. vi. 14-17), and from the holders and teachers of evil doctrine. (2 Tim. ii. 16.) Only thus shall he be "a vessel *sanctified*," meet for the Master's use.

The believer may fail to give this practical side of the truth its place. The Corinthian saints were "*sanctified* in Christ Jesus" (1 Cor. i. 2), *positionally*, at the time the first epistle was addressed to them. But *practically*, they were failing to live as "becoming saints." Unjudged sin was among them. They dishonoured their holy calling. In arousing them to a sense of their fallen condition, the apostle does not suggest that they had by their failure, forfeited their "sanctified" position. On the contrary, the call to put away the evil from among them, is based upon it. The measure of our subjection to Christ as the Lord, and of obedience to His Word, will mark the measure of our practical sanctification.

The believer is therefore regarded as being sanctified, as well as justified perfectly. Once for all, he stands in a changed relationship to God, not only as a Judge in His courts, but as the Holy One in His sanctuary. The believer stands before His throne accepted in the work of Another. He is no longer of the world: he is crucified, dead to it by the Cross. *His* standing is now in Christ. He is one of the "*holy* brethren, partakers of a heavenly calling" (Heb. iii. 1); and the Word of God to him is—"Be ye holy; *for I am holy.*" (1 Pet. i. 16.)

SOCIAL EVENINGS.

A NUMBER of young believers were gathered together one evening in the house of a friend. There was one young lad there, who made no profession of being a child of God, and it was partly on his account that the company had been invited, in the hope that some word might be spoken that would reach his conscience, and lead him to think about his soul. After tea, the evening's intercourse began, and unfortunately—for the young lad's sake, and for the spiritual welfare of the rest,—it was not of a very healthy kind. There was nothing coarse or vulgar said, but the conversation was of that light and jocular order, which is so hurtful to the believer's soul, and so grieving to the Spirit of God. Led on from one thing to another, one of the company began to imitate the eccentric manner and speech of an aged servant of Christ, well-known and loved for his work's sake. This caused great merriment, and the whole company, with the exception of the unconverted lad, had a hearty laugh all round. At a rather late hour, the company separated, after spending what would be called "a social evening" together. As they were walking along the street, the unconverted lad said to the one who had so largely contributed to the evening's entertainment, "Whatever made *you* tell these funny stories, I thought you was a Christian?" There was no answer, and the rest of the road was trod in silence. But the young man felt the keen edge of that question in his conscience, and he went home to his closet, to confess his sin before God. That night's lesson was not forgotten in after years.

It is a common custom among young believers to spend such evenings together, and we believe it is not of God. There are some houses hot-beds for rearing tale-bearing and evil-speaking. You may easily know them. Carnal professors and backsliders club together there. The failings and inconsistencies of this one and that one, are talked of, and thus "roots of bitterness" arise, and defile many. Better far, when a few of God's people meet, either by invitation or casually, to speak together of "things touching the King," and to embrace the opportunity for strengthening each other's hands in God. Evenings spent in happy intercourse over an open Bible, are most helpful and enjoyable, but these half-religious, half-worldly evening parties, are a snare of the devil.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

Is it possible for a Christian to attain to "perfection" here on earth? It depends upon what aspect of "perfection" you refer to. Absolute perfection belongs to God alone. "Sinlessness" will never be known by mortal man on earth. Grace gives victory over sin, but never "eradicates" it. To think so is to be deceived (1 John i. 8). For a full answer to this question, see our Bible Reading on "SANCTIFICATION," page 85.

Should Christians associate themselves with Building Societies? There are various kinds of such "Societies," some involving an unequal yoke, others simply lending money for interest. You should investigate the principles of the Society you refer to, and test them by "Thus saith the Lord." Frequent disclosures too plainly show, that there is something akin to gambling carried on in many of the world's "societies," and some of God's people have had to suffer by their connection with what they thought to be a sound and honest concern. The safe and happy path is to trust in God, and in "all our ways" acknowledge Him.

Do you think Solo Singing at Gospel meetings should be encouraged? The religious world evidently finds it a great attraction. Sacred Concerts, Solos, and Cantatas are more to the people's taste than the preaching of the Cross, and of course, whatever pleases the people, and brings them, is adopted. "Evangelistic" efforts of all kinds, which are more or less dependent on the world's patronage, have their "organ and choir," and recently their "solo singers." We do not wonder at all this, but we had always thought, that believers whom God had gathered out from the world's religion, to be guided in their service by His Word, had left all these childish things behind them. They are not the weapons used by God the Holy Spirit, to convict and convert sinners, or to gather saints unto a rejected Christ. Let the world have them if they will, but let those who believe that God's Gospel in its bare simplicity, preached in the power of the Spirit, is His power unto salvation, stick to it alone.

Does 2nd Cor. vi. 17 teach separation from believers? Primarily, it commands separation from the unconverted, but where believers are unequally yoked together with unbelievers, in religion, you must "come out" from them—that is from the unholy alliance formed in disobedience to the will of God (see vi. 14). The Lord has severed His people from the world. He has united them to Himself and to each other by the Holy Spirit. Abiding and walking thus, they have communion also (see 1 John i. 7). But if any depart from God, and enter into an alliance with the ungodly, then their fellow-believers are not to follow them there, or to assume a fellowship with them in their backsliding and disobedience. It would be a high price to pay for "sweet fellowship" with believers in ungodly associations, to lose fellowship with God, would it not? Yet this is what you *must* pay, in order to have fellowship with backsliders.

GOSPEL PIONEERING.

Echoes from Holiday Workers, and Words of Cheer from Wayside Labourers.

Tidings of happy service in spreading God's Gospel come from labourers in many fields. We deem it part of our trust to pass these on for the cheer and encouragement of fellow-toilers in shady corners of the great harvest field. We are persuaded that, in direct dealing with souls, for which our house-to-house visitation gives excellent opportunity, there is a grand field, in which more energy and effort should be spent. May the Lord of the harvest stir up our young men and maidens, to go forth among the highways and hedges to win souls.

"During our visitation of the houses in a thinly-populated country district, I met, in a lone cottage, many miles from any town, a dear old woman, just waiting for the Gospel message. When I knocked at the door, and offered her a tract, she drew back and half closed the door against me, remarking, "I don't want any more of them tracts; I got one already, which made me unhappy." I took this as a good sign, and again asked her to accept the Gospel message, which, if she believed, would make her glad. But she shook her head, and walked away, leaving me at the half-open door. I lifted up my heart to God for guidance, and felt impressed to follow up this awakened soul, whom Satan was evidently seeking to keep from Christ. I followed into the kitchen, and sat down. This seemed a little "impudent," but when it is a matter of winning a soul for Christ, it is sometimes expedient to break the laws of etiquette. The old woman sat down opposite, and I began to tell her simply the story of my conversion. She listened very attentively, seemed greatly interested, and when I had finished said, "That's very simple, but we are taught differently here. We are told to pray, and attend the means of grace, and work out our own salvation with fear and trembling." I tried to show her that a sinner was saved by believing in Christ alone, and not by works at all. The tears began to trickle down her cheeks, and in broken accents she said, "I see it all now. How strange that I should have been blind so long." We knelt down on the mud floor, and thanked God together, and I left her rejoicing in Christ. I had my share of the joy."

A YOUNG WORKER writes: "After I was saved, I determined, by the help of God, to visit every house in the country district where I then lived, with the Gospel. At the first house I asked the woman if she was saved? "No," she frankly replied, "but when you knocked at the door, I was on my knees praying, that God would send some one to tell me the way of salvation, for I am very anxious to be saved." This was a wonderful encouragement to me, and ever since then, I have by grace, continued to sow."

THE TRACT DISTRIBUTING BAND.—The united efforts of young workers in various spheres go on with unabated energy. Great encouragement has been given in sea-side and country work, and in visiting distant villages and hamlets.

Reports of the Lord's Work and Workers.

Scotland and England.—KILBIRNIE.—Alex. Marshall has pitched his tent here for Gospel meetings. WHITHORN DISTRICT.—“Some good open-air meetings at Isle of Whithorn, Garlieston, and here, during holidays.” DRUMMORE, Wigtownshire.—James M'Alonan has been here for seven weeks, preaching in a tent. A few have professed conversion.” KILMARNOCK.—John S. Anderson, of Florence, and Wm. Sloan, of Faroe, gave an account of the Lord's work in the countries where they live and labour, in Waterloo Hall here, on a recent Saturday. A goodly number were present. Mr Anderson also visited Ayr and Maybole. EDINBURGH.—Half-yearly meetings for Conference and ministry of the Word will be held in Hall, Chambers St., on Monday, 18th Sept. AUCHNAGATT, Aberdeenshire.—“On Lord's Day we had a large company, who listened attentively to the Word spoken by Brother Frances Logg. Quite a number of farm servants and others, who are not easily reached at ordinary times. May many of them be converted.” LLANDUDNO, Wales.—“Preaching is prohibited in the open air here, but we are putting up gummed Gospel handbills.” ABERYSTWITH, Wales.—George Bennett, of York, has gone to this much-frequented watering place, to preach the Word to old and young, on the sea beach. The help of any of the Lord's people going there, will be welcomed.

Foreign Notes.—AFRICA.—Miss Gilchrist's diary, which has just come to friends in this country, gives some interesting jottings of Gospel labours in the villages around Kwanjelula. The women, as a rule, give a good hearing to the Word, and several manifest considerable interest. The wife of one of the Chiefs came, with others, to hear “the Word of God” one day; and the Chief himself is favourable to the people in his village being “taught.” Among the children who come to our sister's little school there are some hopeful cases. Prayer is earnestly desired that manifest conversions may be seen. This is *the* great thing. All the rest—the journeys, the interesting items of information—are all secondary. Sinners won for Christ, definite conversions, followed by Christian lives, is what the Gospel at home or abroad, is sent to produce, and less than this should not satisfy. We are sorry to hear that since F. S. Arnot's return from America he has not been so well. Chas. A. Swan, Archie Munnoch, and the lad Sanjè have been pioneering around Ochelonda. There is a large population around, among whom they hope to spread the Gospel. CANADA AND UNITED STATES.—John Smith has been preaching in Cleveland, Ohio, in a tent. John M. Carnie and A. O'Brien in Kansas City. David Oliver, in Patterson, New Jersey. James Marcus, W. J. M'Lure and others in Portland, Oregon. Our aged brother Donald Ross—still vigorous and fresh in spirit as in days of old—is gospelizing in Oakland and San Francisco, California. Donald Munro has been visiting several places in Ohio. Tent work goes on in various parts with encouragement.

THE HEART OCCUPIED WITH CHRIST.

IT was written concerning the Ancient Jerusalem,—“Beautiful for situation, the joy of the whole earth”—and yet the assembled kings who passed by together, when they saw it, were “troubled and hasted away” (Psa. xlviii. 2. 5.) There was nothing there to detain them; They had no personal “interest” in the “City of the Great King.” To the sons of Israel, that favoured spot had other attractions. It was their home, the object of their heart. They loved to linger there. The language of one to another was—“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces.” We look narrowly at the objects of our love. It is the heart’s delight to dwell on the perfections of the loved one; to listen to the words of the lips; to scan with earnest eyes the works of the hands. And even where there are no words or works, to look with silent admiration upon the beloved object of the heart’s affection.

This is true of the saint and the Saviour. Christ is the object of the believers’ heart: his all in all. His heart is won by Christ. his affections are fixed on Him. The godly Samuel Rutherford said—“Since Christ looked upon me, my heart is no longer my own.” This is true in measure of all the people of God. The centre of God’s Christianity is Christ. Wherever God has truly converted a sinner to Himself, Christ will be the object of that heart. The attitude of that soul will be Christward. Other influences may for a season attract, but they cannot prevail. As the needle turns *toward the pole, the believer’s heart must turn to Christ. Less than Him will not suffice.* The things of Christ apart from Himself will not be enough. As one has sung—

“All truth and all labour, and even the Word,
How blessed soever, they are not the Lord.”

It was to Christ crucified we were gathered as sinners, on the day of our conversion. It will be to Christ glorified, that we shall be gathered, in the day of His return, when we meet Him in the air. And it is to Christ that the Spirit is now gathering the saints individually, and the Church collectively. He is the great attraction, the one Divine Centre. We must begin with Him and measure all else as from Him. The truth will be loved and obeyed, because it is Christ’s, when He is the object of the heart.

CONTINUOUS REVIVAL.

WHEN some one asked Rowland Hill when he expected the revival to cease, he replied, "*Never.*" This is the true spirit of one who loves his Master, and delights to see His work make progress in the world. The work of reviving and restoring saints, and of awakening and converting sinners, is a work that should go on from day to day, and from year to year. It should never cease. Yet, alas! how often it does cease, and the servants of Christ, seem to content themselves, without seeing definite blessing on their labours. Indeed, some have gone so far as to say, that God does not mean to give continuous blessing, as He did at the beginning of the Gospel's triumph in the world. Now we may say, that we do not believe this theory at all, simply because we do not see any authority for it in the Word of God. No doubt when the Lord's people depart from Him, He has to withhold from them the manifestations of His power. He does not work through unsanctified vessels. As in days of old, when He withheld the rain and the dew from His backslidden Israel, so now He often withholds the refreshings of His grace, in order that His people may be thereby led to consider their ways, and return unto Him. But this is no part of His purpose. The Lord is willing to give continuous revival, and continuous blessing. Not one stray handful here and there, but a constant succession of golden sheaves, a continuous ingathering of souls, fruit of the Gospel spoken in the power of the Spirit, to old and young, by men and women who are themselves "in touch" with God, and daily drinking at the fountain of blessing. However far others may fall below this level, let it be ours, dear fellow-saints and fellow-workers in the kingdom, to seek to reach unto, and abide in the place of power and blessing, and to expect the continuous flow of that river which "maketh glad the city of God, the holy place of the tabernacles of the Most High." To the humble saint who abides in Christ, continually drawing from the Fountain, there will be no lack of blessing. In him the well will spring up, and from him the stream will flow. His words will bear refreshment to the weary saints, and heads once drooping, will rise up to sing praises unto God. This is the sort of ministry for which the Church cries out, and here is the source of its supply.

The Second Coming of the Lord Jesus Christ.

CHAPTER IX.

THE JUDGMENT SEAT OF CHRIST.

AFTER the saints had been caught up to heaven, and before they return with Christ in glory, there will be a season set apart for the review and reward of service here. This tribunal or "Judgment-Seat of Christ" is spoken of in many parts of the inspired Word, and its character and results are there foretold. In view of the many crude and traditional theories respecting judgment which have held the field for centuries, by which this great and blessed subject has been obscured, it is needful to distinguish between "things that differ." There are various judgments spoken of in the Word, differing in character and time. There will be a judgment of living nations at the beginning of the Millennial reign of Christ (see Mat. xxv. 31), and there will be a judgment of the dead at its close (Rev. xx. 11). We must not confound these with the judgment-seat of Christ. In both of these judgments some go from judgment to punishment. But there is no such portion awaits the saints of God. Their judgment as *sinner*s is past at the Cross: there they judicially died, and in virtue of that they come no more into judgment (John v. 24., R.V.) As children their judgment is *present*. They are subjects of the Father's discipline and rule (Heb. xii. 6-9). As *servants*, their judgment is future, at the judgment-seat of Christ, before which they stand in resurrection glory, within the heavens, to have their service reviewed and rewarded by their Lord and Master, and their places in His kingdom and glory determined. In order to apprehend the full meaning of all this, it is needful to remember that the *saints* of God, are also *servants of Jesus Christ*. "Bond-servants of Jesus Christ" (Phil. i. 1.), entrusted with their Master's goods, during His absence (Mat. xxv. 14). Runners in the race (1 Cor. ix. 24-27), and Wrestlers in the fight (2 Tim ii. 3-4) now, they are gathered before their Master there to hear His estimate of their earthly work. All that has been done will be "manifested before the judgment-seat" (2 Cor. v. 10., R.V.) The "Bema," or Judgment-seat, was an elevated place on which the umpire of the Grecian games stood, watching the progress of the race. When all was over, the runners and wrestlers, and the successful competitors assembled before the "Bema," to

receive the "corruptible crown" of laurel or parsley from his hand. Some had no reward, they lost "the Victor's Crown." Such is the imagery used by the apostle, in pointing us onward to the judgment of our service here. In the midst of the glory within the heavens, surrounded by heavenly hosts of wondering beings, the judgment-seat will be set. The servants of Christ, all glorified, will be gathered there. From every corner of the earth, from various paths of toil and warfare, some unknown, others well known, all will be there. Hidden ones, whose days on earth were spent in lone corners, appointed there by the Lord of the harvest. Great ones who stood before the world on the pinnacle of fame! All gathered there, to hear from their Heavenly Master's lips, what value He has put upon their earthly service. The *ways* (Rev. ii. 2.), the *works* (1 Cor. iii. 14.), the motives (1 Cor. iv. 5), and the manner of their service (2 Tim. iv. v.) will be reviewed then. He will publicly avow His approval of *all* that has been pleasing unto Him, the rest will be burned up (1 Cor. iii. 13) and for that the servant will suffer loss.

Much, that in "man's day" was accounted great, will appear as "hay and stubble." Much that passes now as "zeal" and "faithfulness," will, in that day—when the hidden springs are disclosed—be seen to be but self and sin. Deeds that were blazed through Church and world, will be of little value there, and that which is of no esteem in the eyes of men will receive the Master's "well done."

"Deeds of merit, as *we* thought them, He will tell us were but sin,

Little acts we had forgotten, *He* will own were done for Him."

The servants all possessed of their Master's mind, able in His light to see light clearly will say "Amen" to His verdict, and thus they will pass on to other scenes of glory with wondering gratitude and praise. The "Victor's Crown"—for such is the meaning of the word used by the Spirit in describing them—which will be given to the faithful servants, will be according to their service here, and then, amid all the glories of the age to come, there will be the remembrance and memorials of toil and conflict here. The Victor's Crown of life (Rev. ii. 10.), of righteousness (2 Tim. iv. 8.), and of glory (1 Pet. v. 4.) all speak of recompense and reward, and point to places of honour in the kingdom and glory to come.

WORLDLY MODES OF LIVING AMONG CHRISTIANS.

Words by a saint of the olden time. Written in the year 1814.

THE primitive Christians were distinguished as well for the plainness and simplicity of their manners, as for an exact frugality in all their affairs. They thought, and with great truth, that to do otherwise would be both unseemly for their profession, and injurious to the poor. People who want all for themselves, as the luxurious ever must (except in some rare cases,) can have but little, if any thing, *to give to him that needeth*, and, what is worse, a luxurious, pampered person hath usually no heart to give at all, but hath lost his bowels of compassion, through the excess and voluptuousness reigning within him. Hence it is, that the very rich and very great, are commonly hard-hearted; while in the middle ranks of life, both sympathy and benevolence are frequently found to lighten the body of woe. These, it is true, may be all mere nature; but they are however not the least precious remains of original, spiritual beauty among its ruins.

To glut the stomach, is to starve the mind, vainly to dress up the body, is to strip the soul; to appear great before men, is really to be little in the eyes of God; to be anxious for this world alone, is to lose the true enjoyment both of it and a better. Yet all these compose the prime wisdom of worldly men. But should such be the object, the pursuit, the practice, of a Christian? Can the pilgrim, or traveller, the stranger and sojourner upon earth, who talks of *seeking a better country and a heavenly*, make it his business or delight, to indulge his flesh and carnal affections in modes like these? It seems, indeed, a sort of burlesque upon godliness, that a creature, proud, pampered, glutted, adorned, and wallowing in lazy and luxurious life, should solemnly profess meekness and lowliness of mind, abstraction from a sinful world, deadness to earthly vanity, early expectations of heaven, and a life of faith and communion with God till heaven be attained.

I am not a monk, nor monkishly inclined, but surely the modern luxury among many professors is neither the characteristic nor ornament of Christian life, and cannot from its own nature, be the means appointed either to win or to wean men from mammon to God.

A RIGHT CONDITION OF SOUL.

IT is necessary for the active labourer, whose hands are full of work for the Master, and whose feet are busied running His errands, to call a halt betimes, to take stock of his spiritual condition. He must not continually have his eye looking *outwards* upon the needs of those around him. He must at times turn his eyes *inwards*—in other words, to the condition of his own soul. No doubt the devil would be pleased to let him go on without taking much account of this. He knows full well that all else will go for nothing, and consequently do him no injury, if the condition of the worker's soul be wrong. If the heart gets away from God, it matters little what he may do, or say. God will not own his labour. If cherished sin has grieved the Spirit of God within, the secret of his strength is gone. If pride, or envy, or jealousy are allowed to foster within the soul, farewell then to being a vessel meet for the Master's use. God will not use an unsanctified vessel. He cannot use a proud or jealous saint to do His work. Here, and not so much in outward things, lies the source of our weakness, and the hidden cause of barrenness and lack of blessing. Then our service lacks freshness. When the wheels go heavily: when there is a manifest lack of power and blessing, the cause is usually found to be in a wrong condition of soul. Hence the need of a constant and jealous watch over our spiritual condition. It is good to accustom ourselves to self-judgment. To let the light shine in upon our consciences, is healthy exercise. To invite God to search us, is the safe and simple way of getting to the causes of spiritual barrenness. We are apt to blame this and that; we fain would shift the responsibility on to other shoulders than our own. But it will not do. We must get to the root of the matter, and the root of the matter usually lies in the state of our own soul before God. If we do not have God with us; if the stream of blessing does not flow; if sinners are not converted, then, it is high time that we should be examining, not our modes of work so much as *the condition of our souls*. There is much prominence given to points of order, questions of government, and such like, all important in their place and measure, but it is perfectly possible to go on discussing these, and advocating them zealously, in a bad condition of soul.

PILGRIM BLESSINGS.

“Remember all the way which the Lord thy God led thee.” Deut. viii. 2

PILGRIM of earth, who art journeying to heaven
Heir of eternal life! child of the day!
Cared for, watch'd over, beloved and forgiven,
Art thou discouraged, because of the way?

Cared for, watched over, tho' often thou seemest
Justly forsaken, nor counted a child;
Loved and forgiven—tho' rightly thou deemest
Thyself all unlovely, impure, and defiled.

Weary and thirsty—no water-brook near thee,
Press on, nor faint at the length of the way;
The God of thy life will assuredly hear thee,
He will provide thee with strength for the day.

Break through the brambles and briars that obstruct thee,
Dread not the gloom and the darkness of night,
Lean on the hand that will safely conduct thee,
Trust to *His* eye, to whom darkness is light!

Be trustful, be steadfast, whatever betide thee,
Only one thing do thou ask of the Lord—
Grace to go forward, wherever He guides thee,
Simply believing the truth of His Word.

Still on thy spirit deep anguish is pressing—
Not for the yoke that His wisdom bestows.
A heavier burden thy soul is distressing—
A heart that is slow in His love to repose.

Earthliness, coldness, unthankful behaviour—
Ah! thou may'st sorrow, but do not despair;
Even this grief, thou may'st bring to thy Saviour;
Cast upon Him, e'en this burden and care!

Bring all thy hardness: His power can subdue it
How full is the promise! the blessing how free!
“Whatsoever ye ask in *My* name, I will do it.”
“Abide in *My* love, and be joyful in *Me*.”

REDEMPTION.

A Bible Reading with Young Believers.

REDEMPTION is the "act of buying back." It has also in it, the thought of taking possession of that which has thus been bought. There is a redemption by *purchase*, and also a redemption by *power*, spoken of in the Scriptures. There is a redemption which the believer *has* now, and there is a redemption that he *hopes* for, by and bye. It is needful to distinguish between these.

MAN'S NEED OF REDEMPTION.

Man is the slave of sin and Satan. In his fall he surrendered himself into Satan's hand. His inheritance was lost with him. The world is claimed by Satan and he rules it. He is the "prince of this world" (Jno xii. 31). Man is a subject of his power (Acts xxvi. 18) and must remain so, until delivered by the power of God. He cannot redeem or deliver himself, nor can his fellow. "None of them can, by any means, redeem his brother, nor give to God a ransom for him" (Psa. xlix. 7). If a deliverance comes, it must be from above. This is what the Gospel reveals. "Deliver him from going down to the pit, I have found a ransom" (Job xxxiii. 24) is the Word of the God of redemption. "He sent *redemption* unto His people" (Psa. cxi. 9). This redemption comes through Christ, as we read—"Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1 30). He obtained "eternal redemption" for His people.

REDEMPTION BY BLOOD, AND BY POWER

The language of the Word concerning the believer is, "In whom we have *redemption through His blood*, the forgiveness of sins, according to the riches of His grace" (Eph. 1. 7). Then looking onward to the day of the coming glory, when redemptive power shall be extended to his mortal body, and to creation, the word, is—"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the *redemption* of the purchased possession" (Eph. i. 13-14). Then again, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. iv. 30).

Redemption by blood was effected at the Cross. There the Lord Jesus "purchased with His own blood" (Acts xx. 28) His people.

Yea, more, He bought the field—the world, in which the treasure lay (See Matt. xiii. 44), and will yet take possession of it, set it in order, and rule it for God. But the time for this display of His redemptive power in the world, has not yet come. He is now engaged in gathering His purchased treasure out of it. This He is doing by the Gospel. When a sinner believes the Gospel of God's grace, his sins are forgiven, he is sealed by the Holy Spirit, and he waits for the day of full and final redemption. You have seen a farmer go to the market and buy a flock of sheep. He purchases them, pays for them, and sets his mark upon them, as his property. By and bye he returns and takes those sheep that bear his mark, out from the rest, and appropriates them to himself.

These two aspects of redemption by blood and by power, had their foreshadowing in the redemption of Israel. First, they were redeemed by the blood of the lamb from judgment, next by the arm of the Lord from Pharaoh. "He redeemed them from the hand of the enemy" (Psa cxi. 10), to be unto Himself a peculiar treasure above all people: a people among whom He might dwell, and rule by His Word.

KINSMAN, REDEEMER, AVENGER.

Under the law, a kinsman had a right to redeem (Lev. xxv. 25: Ruth iv. 6-7). He might also avenge his brother's blood (Jos. xx. 5). The Hebrew for redeemer is also translated—"Kinsman" and "Avenger." It has in it the threefold significance of Kinsman Redeemer, Avenger. We have in the Lord Jesus all those three characters sustained. He is at once our Kinsman, Redeemer, and Avenger. He became our Kinsman, by His incarnation. So we read "Since then the children are sharers in flesh and blood, He also Himself partook of the same" (Heb. ii. 14, R.V.) "Being made in the likeness of men" (Phil. ii. 7, R.V.). His humanity was sinless: He had no share in man's fallen nature: He was not at a distance from God as others were. We must jealously guard against the thought, that such things were associated with His manhood. But in all respects—sin excepted—He was a man. Thus He became our Kinsman. But this of itself did not deliver. It is a fundamental error to say—as some have said—that in becoming Man, Christ linked Himself with our race, and thus elevated and dignified man as such. The Scriptures teach the reverse.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

How are we to understand the Word—"Not willing that any should perish, but that all should come to repentance" (2 Peter iii. 9), in the light of God's purpose, and the doctrine of election? The R. V. gives—"not wishing that any should perish." It is important to distinguish between "will" and "desire." "Will" denotes fixed and resolute purpose. (See Dan. iv. 35, Eph. i. 5.) "The counsel of the Lord, that shall stand. The desire of a man is the measure of his kindness" (Prov. xix. 21-22 R. V.). Man may frustrate God's "desire;" he does so when he rejects the Gospel, but he cannot hinder the "will" of God from being fulfilled.

Do you think a man who is almost constantly to be found in the company of the ungodly, and a ringleader in strikes, and public agitations of all kinds, is fit to be a guide to the flock of God? Certainly not. It is very questionable if such a character can be a Christian—that is, a man who has been born again. No doubt, there are many glib-tongued professors, who have elbowed their way to prominent places in "the Church," who have never been convicted of sin, or divinely converted to God. From these, nothing else can be expected than worldly and ungodly association, social, commercial, and religious. To allow a person of such ways to stand before the people of God as a guide or teacher, would be disastrous in the highest degree. He would be a snare and a stumbling-block, and a curse to everybody. The moral and spiritual qualifications of those who shepherd and serve the flock of God, are fully and minutely given in such Scriptures as 1 Tim. iii. 1-13; Titus i. 6-10; 1 Thes. v. 12-14. If a man's character and ways are the opposite of what God requires, he has no claim whatever to be recognized as a guide to the people of God.

Do you consider the prevalent practice of telling anecdotes and singing hymn after hymn at open-air meetings is productive of lasting results? We believe that "lasting results"—which we assume in this case to be the conviction and conversion of sinners to God—can only be obtained by preaching the Gospel and the truth of God, in the power of the Holy Spirit. Amusing anecdotes—sometimes bordering on fiction—are not likely to plough up the hardened consciences of sinners. The Word of God is the only instrument to thoroughly effect this. This need not hinder the preacher from using illustration or anecdote, to make his meaning clear; but these should only be as the feather to the arrow. A good Gospel hymn, sung by a circle of believers in communion with God, we believe to be a most effective way of proclaiming the Gospel, and God has abundantly blessed it. But where singing degenerates into mere sound, and sentiment, to attract the crowd, and fill up time, it had better be dispensed with altogether.

PRESENT DAY PERPLEXITIES.

“In this isolated corner of the vineyard, we were for many years free from perplexing questions, especially of an ecclesiastical nature. We simply went by the Book, and all went on happily and unitedly in the ways of the Lord. Within recent years some have come among us as visitors, who seem to go on entirely different lines, and their uneven ways are a stumbling block to young believers among us. These brethren come to the Lord's Supper with us on the Lord's Day morning, but we see no more of them. They are found preaching in Evangelistic Unions, and Y.M.C.A.'s. in the evening. By thus acting, they practically say, that while they can share with us in worship, they cannot in service, but prefer the above-named Associations. Is this of God?”

We believe that separation from sects includes separation from their modes of work, as well as from their worship, and that gathering unto the Name of the Lord includes work, as well as worship. It does not begin and end by showing forth the Lord's death, on the Lord's Day morning, and then returning to man and his sectarian methods all the rest of the week. This is no separation at all. An answer to a similar question appeared in the “Northern Witness” of March, 1880, which is so much to the point, and possibly may not have been seen by many, that we give it here in full:—

“The religious associations named in this question and many others devised by man, are for the most part the offspring of gracious desires in the souls of Christian men. But whether the object be the uniting of the divided family of God, or the salvation and blessing of young men, God has appointed ONE ASSOCIATION equal to effect these ends, and all other ends which God has in view in this world. That is **THE CHURCH**. Did Christians but subject themselves to the authority of the Lord Jesus Christ, and to His written Word, then would they be drawn together on a heavenly and eternal footing; into one true divine Evangelical Alliance; into one divine Missionary Society; and into one grand divine association including every Christian young man. But this involves the surrender of time-honoured traditions, of creeds and confessions, of doctrines and commandments of men, of sectarianism and self-will, all of which are dear as life to the pride of the carnal mind, and a simple appeal to “**GOD AND HIS WORD**.” Hence it is that such associations are devised and formed and gloried in. They offer to unite Christians in one without laying the axe to the root of insubjection to the Head of the Church, which sin has caused all the divisions and all the inefficiency of the Church as God's ONE WITNESS on earth during the absence of Christ. In principle, every such association is virtually a surrender of all that God has revealed concerning the calling, the construction, the order and the testimony of the Church. It is in effect saying that God's principles of association are a failure, and man has found out a more excellent way. If this be so, how then can one whose eyes are open to these truths be a member of such associations.”

Reports of the Lord's Work and Workers.

Scotland.—Winter Gospel efforts have begun in several places vigorously. Let us look to God for a period of deep awakening, Divine conversion, and real revival. When Gospel work becomes a form, or “a week's meetings” without conversion, it is of no account with God whatever. **AYRSHIRE.**—George Chesterman gave some account of the Lord's work in Corunna and the surrounding country, in various parts of this county, after his return from Aberdeen and Orkney. **AYR RACES.**—Tract distributors were here at work amid the thousands of godless souls bent on gain and pleasure. **CUMNOCK.**—There was an interesting gathering of parents and children here on Saturday, 16th Sept., with a view to deepen interest and extend fellowship in Sunday School Work in Cumnock, Auchinleck, Lugar, and Ballochmyle. May the result be prayerful, active labour, and many conversions. **CREETOWN.**—W. Lindsay had a series of Gospel meetings here. **DRUMMORE, Wigtonshire.**—The Tent was removed from Drummorie after seven weeks' work. J. M'Alonan, of Ballymena, preached night after night with much power, and a few were richly blessed, fruit which we have reason to believe will stand. Tent now pitched at Clachanmore, Stoneykirk, where there are good meetings. Some have professed conversion. **PENICUICK.**—Alexander Lamb, from America, has been labouring here. He writes:—“God has been gracious to us here; a few souls have passed from death unto life. One has to labour hard for a few souls in these days.” **MOTHERWELL.**—In a small place a short distance from here, there is considerable interest in the Gospel just now. The people stand listening to the Gospel in the open air, in cold and rain, and we believe that the Lord is working amongst them. **HUNTLY.**—Wm. S. King has had an attack of influenza, but he is now able to work again. Meetings in Richmond Hall are interesting. In bygone years great work for God was done in Huntly. Pray that the Lord may again go forth.

England. — **FEATHERSTONE, Yqrk.**—Christians gathered to the Lord's Name here have had a trying time during the recent riots in connection with the coal crisis. Prayer is asked that they may be preserved, and that the Gospel may conquer and save many. **BOURNEMOUTH.**—“I spent the Bank Holiday on the sands here, carrying a Text Banner. The people seemed bent on pleasure, but thousands read the words, ‘*Christ Died for the ungodly.*’” **MANCHESTER.**—Wm. Willington gave addresses to Christians in Hulme during the first week of September on “The Tabernacle in the Wilderness.” Mr Willington also laboured at Peel Street Hall, Eccles, with encouragement and blessing. **STOCKTON-ON-TEES.**—George Chesterman, from Spain, visited us, and gave an account of the Lord's Work in that country. Horatio Wallis, with “The Stockton Bible Cart,” is passing through the Northumberland colliery districts.

Ireland.—David Rea has been in the Ballymena district; Thomas Lough about Lisburn; and James Meharg at Castlewellan, Co. Down.

A SONG OF COMMUNION.

‘THE Song of Songs which is Solomon’s.’ Such is the title given by the Spirit to this inspired Book. As there is a “Holy of holies” and a “Heaven of heavens,” so there is a “Song of songs.” We are told that Solomon (whose name means “Peaceable”) wrote one thousand and five songs (1 Kings iv. 32), but this one has the pre-eminence. It is a Song of love, the love of the Bridegroom and the Bride. It will no doubt have a dispensational fulfilment in a later day, when the house of Israel, restored to their land, shall acknowledge Jesus of Nazareth as their Messiah-King, and, under His peaceful and benign reign, as the Son of David, the true Solomon, they shall appear on the earth as His covenant people. But we may meanwhile use the language of this Song, as expressive of the communion of saints with Jesus their Lord, and of those holy affections of the heart that find their joy and delight in Him. The question of salvation is not raised here at all. All this is settled. Relationship is known; peace is enjoyed. The words of this Song can only be sung when the soul is at peace, and in the kingdom of Him who is a greater than Solomon, the Prince of Peace. Such then is the character of this “Song of songs.” It is a song of communion: the communion of hearts closely united, and perfectly satisfied in each other’s love. There must be this in order to have communion. If the love and the confidence were all on one side, there would be no communion. Real communion is joint-participation, mutual sharing of that which is common to both. It is reciprocated love: mutual confidence: oneness of mind between lover and loved one. And this—wonderful as it may seem—is what the believer has been called to share. He has been called into the closest relationship with Jesus Christ, God’s Son; married to the Lord (Rom. vii. 4), one spirit with Him (1 Cor. vi. 20). The believer’s union with Christ is no sentimental thing, but a blessed reality. It is not the language of Poetry, but the Scripture, that witnesses to this oneness. “We are members of His body, of His flesh, and of His bones” (Eph. v. 30). Apart from death and resurrection, we could have had no relationship with Christ. By nature and practice were far away, having nothing in common with God, or His Son, and no capacity or desire for

heavenly things. But blessed be God, He stooped down to our low estate, in order that He might raise us up. He took flesh and blood: He lived and died in order that He might reach us, and lift us up, uniting us to Himself for ever. This is what grace has done for all who are Christ's. As we sing—

“Lord Jesus, are we one with Thee, O height, O depth of love,
Once slain for us upon the tree, we're one with Thee above.”

It is on this union, this relationship, that the communion of the Book is founded. Were it not so, the language would be unwarrantable. We do not use familiar words to a *Stranger*. There is reserve in the presence of a *Superior*. But the intimacy that belongs to *Kindred* is of another character. There is no reserve, no formality, but the freest, fullest, and deepest intimacy between the bridegroom and the bride, coupled with the truest respect. There is freedom of speech, and expression of love and desire, without fear of rebuke. The believer individually, and the Church collectively, is already united to the Risen Lord: already one spirit with Him. Yet in another sense it is the time of betrothment, the day of espousals (see 2 Cor. xi. 2). During this period—the day of manifested union being yet to come—the Bridegroom's delight is in His bride, and the joy of the bride is in her Bridegroom. This marks the suitability of the book, as the expression of the communion of saints of this present time. The Lord is personally absent. He has passed within the heavens, leaving His people on the earth for a little while, with the promise, “I will come again,” and during the period of His absence, it is the privilege of His saints to enjoy such communion with their Lord, as this book bespeaks. Alas! that some should have learned to do without it, and to occupy themselves with other objects. Yet there are those to whom He is the “Altogether Lovely.” Saints of the longing soul, and the homeless heart, to whom earth is a waste, and who daily sing—

“My heart is with Him on the throne, and ill can brook delay,
Each moment listening for the Voice, ‘Rise up and come away.’”

We have *communion* here in many aspects; for it is not always the same. The soul is led on in the company of the Lord Jesus from “strength to strength,” in different paths. There is the intim-

acy of the secret place; the chambers of the King, the table, the footsteps of the flock, the banqueting-house, the field, the vineyard, and the wilderness. In every path of life, at every stage of the journey, in joy and sorrow, in service and in suffering, it is the Lord's delight to commune with His beloved ones, to hear them tell their joys and sorrows to Him, and to have them listen while He speaks the thoughts of His heart concerning them. Such then is the character of these Canticles, or idyls. They are rather to be taken up by the soul of the saint for meditation, than for public exposition. True love to Christ, a longing heart for Himself, will be found the best key to open their treasures, and thus opened, to let the heart feed on them and delight in them. "My meditation of *Him* shall be sweet," (Psa. civ. 34). "While I was musing, the fire burned, *then* spake I with my tongue," (Psa. xxxix. 3). "My heart is inditing a good matter, I speak of the things which I have made, *touching the King*" (Psa. xlv. 1).

"Let *Him* kiss me with the kisses of His mouth." This is the first utterance of the Bride. There is no formal introduction, but an impassioned utterance, telling of ardent desire for closer intimacy with the object of her love. She does not even mention His Name; she simply says "Let *Him* kiss me." She supposes every one must know, of whom she speaks. As one has said "The pronoun is used, without a consciousness of the absence of the antecedent"—a rather happy unconsciousness, we may say. It reminds us of the words of Mary in the garden, on the resurrection morning, "Sir, if thou hast borne *Him* hence, tell me where thou hast laid *Him*, and I will take *Him* away." She has only one to speak of, and she supposes everybody will know who she means by "Him." There is not much of this kind of Christianity in this day of ours. Indeed it is considered to be rather "out of date." Saints of the yearning heart are not so many. The cold world, the power of things seen, have too much place. Yet they do not give happiness or satisfaction to the soul. "None but Christ can satisfy."

Better far to be "old-fashioned," behind the times, and in company with the saintly Samuel Rutherford, who dwelt in spirit much in the atmosphere of the "Song of songs," than in the van with many of the hypercritical "Divines" of our day, who spend their time in raising doubt and difficulty, regarding the Person and

Word, on which their fore-fathers delighted to feed. The "kiss" is used in Scripture as a token of friendship and love (Gen. xxxi. 10-11; 2 Sam. xxi. 41). When the soul is living in the enjoyment of Christ's love, it loves Him in return. It is able to say, "Thy love is better than wine."

GATHERED TOGETHER UNTO CHRIST.

BY THE LATE WILLIAM LINCOLN.

WE have precise instructions, how as believers we are to demean ourselves before Him when we come together *en ecclesia*—in assembly. Ours is no accidental *meeting*; it is the Holy Ghost who Himself has *gathered* us (Matt. xviii. 20). So Acts xx. 7 should be translated "gathered together." We are gathered in the Name of Christ; that is to say, unto His own immediate presence (compare 2 Chron. xx. 9 with 1 Cor. v. 4.) We come together to "break bread," "to eat the Lord's Supper." We require no priest, nor any authority from any Synod: our warrant is His plain precept. If we do it not through being fettered by a human system, then are we making void God's Word to keep man's traditions. Largeness of numbers is not essential: "two or three" are sufficient. Still, the idea of an assembly, as in Heb. x. 25, certainly conveys the idea, generally speaking, of more than two or three. But our great joy is, His distinct pledge that He is "there in the midst," as our Saviour, our Lord, our Head. Consequently our whole action will proceed on the belief that we are before Him. "We see Jesus." From Him flows the Spirit of God, who sways the assembly, as the wind moves an Æolian harp. If any unbelievers are present, they hear us proclaiming the Lord's death; yet testifying that He is risen, and about bodily to return to receive us to Himself. And thus, as we assemble, and persist in assembling, around an invisible Head now, so we shall be gathered all together around the same Head and Lord, visibly very soon. Compare the word *epysungagoe* in Heb. x. 25, of our gathering now; and the same word in 2 Thes. ii. 1, of our gathering then. Only in those two places, throughout the New Testament, does this word occur—that is of our gatherings, here and there.

NEARER AND DEARER.

HOW blessed to know we are nigh unto God,
In Christ is our standing complete,
And washed from our sins in His own precious blood,
Made for the inheritance meet.
The question of sin has been settled by Him,
When dying on Calvary's Cross ;
And sinners can see in that One from above,
How God has provided, in infinite love,
A Hiding-place, Rock, and Resource.

I know I am near—I know I am dear,
And nothing that truth can efface ;
For Scripture is plain—unmistakeably clear,
That I am an object of grace.
And that keeps the spirit so happy and calm,
While filling the heart with such glee ;
For Faith takes the Scriptures alone as its guide,
And looks unto no one—to nothing beside,
But says, " He is precious to me."

To look unto Jesus, and Jesus alone,
Is what I desire to the end ;
'Tis enough for my heart, that I am His own,
And He's my unchangeable Friend ;
Yea, more ; for I know I am one with Himself,
And until His glory I see,
I'll joyfully, thankfully, journey along,
My spirit engaged with its own simple song—
" Be nearer and dearer to me."

He's coming in glory—He's coming in power,
To call from the desert His own,
To be where the enemy cannot devour—
To regions by nature unknown.
I look for Himself with the greatest delight,
For ever *with Him* then to be ;
And should He, in mercy, his absence prolong,
My heart will continue its own happy song—
" *Be nearer and dearer to me !*"

BRIGHT CHRISTIANS.

IN my early days I was accustomed to see and hear, full enough of the gloomy side of Christianity. The bulk of those who professed themselves Christians, seemed to be a sour, morose-looking people, on whose faces scarce ever a smile was seen. Whatever their prospects might have been for the future, their religion seemed to give to them but little happiness here. There was a certain severity in their looks, which did not indicate that they knew much of Grace, and when they spoke of Divine things, they shook their heads, looked grave, and gave one the impression that their Christianity was a thing largely composed of legality and misery. I confess, it had no attraction for me, and I noticed that the most of my equals had the same feeling toward it as I had. We went to Church and Sunday School because we were told to go; but had the force of parental authority been removed, and we left to our choice, I question if one of us would have been found there. Time went on, and we got a new teacher. He was a man of intelligence, and could speak fluently and interestingly on the Bible Lessons. But the chief attraction about him was, he was always happy. He brought the bright side of the subject to the front, and the constant smile on the man's own face, shewed us that he dwelt on that side much himself. His teaching, and more especially, his manner, completely changed our thoughts of Christianity, and a converted life. He told us that ever since he had received Jesus as his own personal Saviour, his peace and joy had been full. And there was no gainsaying of it. His whole life witnessed it. Whether he saw the "fruit" of his labours at the time or not, I am certain his service was not in vain, for the words of his lips, and the joy of his countenance, were used of God to completely change our thoughts regarding the Christian life, and when, in God's mercy, we were brought to the Lord—as most of us by grace have been—he was one of the first to whom we went to tell, or to whom we wrote the welcome news. There is a wonderful power in a bright and joyful Christianity. People may refuse to listen to the doctrine, but they cannot fail to see the life of those who are living in the presence of the Lord, where even now there is "fulness of joy." The apostle John wrote to saints the great and wondrous things of his first epistle that their "joy might be full."

ONE WITH CHRIST.

“I have been crucified *with Christ*” (Gal. ii. 20, R.V.). “Quickened us together *with Christ*” (Eph. ii. 5, R.V.). “We suffer *with Him*” (Rom. viii. 17). “Glorified *with Him*” (Rom. viii. 17).

ONE place I have in heaven above,
The glory of His throne ;
On this dark earth whence He is gone,
I have one place alone ;
And if His throne on heaven I know,
I joy to find his path below.

One lonely path across the waste,
Thy lowly path of shame ;
I would adore thy wondrous grace,
That I should tread the same.
The stranger and the alien, Thou,
And I the stranger—alien, now.

Thy Cross a mighty barrier stands
Between the world and me ;
Not yielding with reluctant hands,
But glorying to be free
From that which now is dung and dross,
Beside Thy glory and Thy cross.

I see Him there amid'st the light,
The Father's blessed Son ;
I know that I am with Him there,
That light and love my own.
What has this barren world to give ?
Since there in His deep joy I live.

Sent hither from that glorious throne,
As He was sent before,
Of that great love from whence I come,
To witness evermore :
For this would I count all things loss,
My joy, His glory, and His Cross.

REDEMPTION.

A Bible Reading with Young Believers.

PART II.

MAN'S nature has not been elevated since the day of his fall, nor will it ever be. He murdered Christ. He can only enter God's Kingdom, by being born again. The Lord became Kinsman, in order that He might become Redeemer. He took flesh and blood, in order that He might enter into man's responsibilities, and discharge them by death. By death, redemption was secured. The redemption of His people, and the redemption of His inheritance, were both secured by the Cross. By death He also became the Avenger. He destroyed the power of Satan: He bruised the serpent's head, and in virtue of His triumph over the enemy there, His people shall yet, in a day to come, see Satan bruised beneath *their* feet also (Rom. xvi. 20).

These three aspects of the work of Christ are all given in Heb. ii. 14-15. Redemption by blood is *past* at the Cross: it never will be repeated: but Redemption by power will go on, until all that Christ has purchased, shall be *possessed* and restored to God.

REDEMPTION FROM THE CURSE.

"Christ hath *redeemed* us from the curse of the law, being made a curse for us" (Gal. iii. 13). The curse is the penalty of sin: it must have come upon us: but One was found, who willingly died in our stead. Now all who believe are free. As we sing—

"Believing we rejoice
To see the curse removed,
We bless the Lamb with cheerful voice,
And sing redeeming love."

REDEEMED FROM ALL INIQUITY.

"Who gave Himself for us, that He might *redeem* us from all iniquity, and *purify* unto Himself a peculiar people, *zealous* of good works" (Titus ii. 14). This is redemption from sin's power. The people of the Lord are a purchased, and a purified people. They are redeemed from lawlessness, and set apart to God, to be of service *to* Him, and *for* Him among men.

Not long ago, a Christian farmer was shewing me over his fields, waving with yellow grain. Not many years before, that same ground was over-run with whin, and yielded nothing. It passed

into other hands, and the new owner began at once to reclaim his possession. Skill and labour were brought to bear on the wild, uncared-for soil; it was first "purified," then sown, and now it yields a good return to its owner. The redeemed on earth "are God's husbandry" (1 Cor. iii. 9).

On them He is bestowing His grace, His discipline, and His care, with the object of having them a people zealous of good works, such as He has ordained for them to walk in (Eph. ii. 10).

REDEMPTION OF THE BODY.

There is a redemption yet to come. "Waiting for the adoption, to wit, the *redemption* of our body" (Rom. viii. 23). The body has not yet been delivered from that condition into which the fall has brought it. It has changed owners (See 1 Cor. vi. 20), its members are no longer the weapons of sin, but now instruments of righteousness unto God (Rom. vi. 13). It is still "the body of our humiliation" (Phil. iii. 20, R.V.), and must either be "dissolved"—as it is in those who have fallen asleep, or "changed," as it will be in those who are "alive and remain" unto the coming of the Lord. In both, the body shall be "fashioned anew, like unto the body of His glory" (Phil. iii. 20, R.V.) in that day when redemptive power shall be put forth on the bodies of the saints. For this we wait.

CREATION REDEEMED.

There is also the "redemption of the purchased possession" (Eph. i. 14). Creation has long been subject to the bondage of corruption. The ground has been under the curse for man's sake. It has long groaned and travailed in pain under its burden, but a day will come, when it too shall be delivered, and become a sharer of "the liberty of the glory of the children of God." Then a new heaven and a new earth, wherein righteousness dwells, shall shine forth, and all trace of sin, and its fruit shall be done away. Everything in that new creation, shall stand in the power of redemption, and not like the first creation, in the goodness of the creature. Thus God shall receive back unto Himself, through Christ and His redemption, the glory lost by sin, and fill His heaven with a ransomed throng, who, looking on the Redeeming Lamb, "in the midst of the throne" shall ascribe to Him the honour and the praise.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

Have we any Scripture for the common practice of pronouncing "The Benediction" at the close of meetings? None that we know of. We think it is a little bit of clerical assumption.

Will those who hear and reject the Gospel now, have any other chance given them of being saved after the Lord comes? None that we know of. 2 Thess. ii. 10-12, with Heb. ii. 3, seem conclusively to teach they will not. "Now is the day of salvation."

Was Judas Iscariot a believer? John vi. 64, 70, 71 shows he was not. He was "a devil," literally "an adversary," and at his death he went to his "own place" (Acts i. 25). Nevertheless he was numbered with the apostles. He kissed the lips of the Son of God, and had his feet washed by His hands. But he was a hypocrite. A solemn warning to all, to test the quality of their profession.

Do you consider it would be wrong for a believer to go and see a menagerie of wild beasts? It might be lawful in some cases; it would be dangerous spiritually in others. The circumstances, surroundings, and persons concerned must be considered. To look upon the animals of God's creative hand, which in these lands may only thus be seen, cannot of itself be called "wrong," but in a menagerie of the ordinary sort, there are generally such accompaniments and associations as would prohibit a child of God from going there. Lion hunting, and other brutal and savage performances, no right-minded Christian could look upon but with abhorrence.

There is an annual supper, followed by a concert and ball, given to the employees in our warehouse by the master, at which we are all expected to be present. Would it be disobedience to my "master according to the flesh" (Eph. vi. 5) to refuse to go? While it is the duty of servants to obey their "masters according to the flesh," it is well to remember that the Scripture adds—"as the servants of Christ, doing the will of God" (Eph. vi. 6). It would simply be impossible for a believer to go to a worldly supper and ball as "the servant of Christ;" and "the will of God" concerning His people is, that they "be not unequally yoked together with unbelievers" (2 Cor. vi. 14), or have any "fellowship with the unfruitful works of darkness" (Eph. v. 11.) Many a young saint has had his testimony for God ruined, and his feet led into a path of backsliding, by sharing such things. The invitation should be declined courteously and respectfully, and if need be, the reasons for so doing briefly given. Thus an opportunity may be given for testifying for Christ and His Word, and in most cases this would be accepted. But if persecution, or what is more frequently the ease, a sort of sneering contempt, should arise in consequence, then you must "take it patiently" (1 Peter ii. 20).

RECORDS OF JOYFUL SERVICE FOR THE LORD.

REVIVAL MEMOIRS.—AN OLD GOSPELLER, who was with us a few nights ago for a cup of tea, was recounting some of the wonderful works of the Lord during the revival days of 1859. It would do many of our young brethren good to be brought into contact with those who have passed through these stirring times. There was one thing in particular that stuck to us after the evening's conversation—that was—that the saints of these days, who shared the blessings, were men and women of prayer to a remarkable degree. It was quite a common thing then for scores and hundreds to spend whole nights in prayer to God, pleading for blessing, on themselves, their families, and their neighbours. This was immediately followed by effort—not a mere mechanical “Week's Meetings,” or “Special Services”—but downright earnest dealing with souls, personally, or however they could be reached, holding fast to them, believing that God would convict and convert them. Here is one case: A fisherman, his wife, and three sons had all been converted, but the youngest, a wild young fellow of twenty-one, was a scoffer. He would not go near the meetings, but spent his evenings in the public house. The father, mother, and three brothers, determined to set apart a night for united prayer, that God would arrest and convert him. For hours they prayed, all round, first one, then another, for “Jamie's conversion,” and before they rose from their knees, they had the confidence that God would convert him. Next night they were all at the meeting, and Jamie slipped in, hoping nobody would notice him, and got a back seat. God's Word laid hold on him there, and he cried out, “God have mercy upon me.” His aged father recognized his voice, and laying hold on his wife's arm, said—“Praise God, that's oor Jamie noo. That's the answer tae oor prayers.” That night Jamie was converted, and an unbroken circle, all saved, and on the way to glory, bent their knees before the throne of grace that night within the fisherman's humble dwelling.

A LONG JOURNEY.—A simple, earnest believer, well-known to many of us here, came over two thousand miles to speak to his relatives about their souls. He had prayed long for them, and he believed that God would give him the joy of leading them to the Saviour. As soon as he arrived, he set himself to work, with great wisdom, for they were a religious and prejudiced people. First one, then another, was converted; and now they are all happy in the Lord. Wasn't that worth coming two thousand miles for?

THE BURIAL OF THE ELDER.—After the Gospel meeting, in a distant country district, was over, an aged Christian man—an elder in the Kirk, of twenty years' standing—invited us to his house for a cup of tea. After tea, we held a short Bible reading, and came across “Baptism” among other things. The elder, of course, held firmly the traditions of his fathers. He listened very attentively, and finally asked when we could baptize him. We said, “Just now.” And so we sallied forth to the “burn,” and the elder was “buried” under the beams of the full moon.

Reports of the Lord's Work and Workers.

Scotland.—Francis Logg is preaching at Colliston, Aberdeenshire. “The meetings are large, a number have been saved, and others are anxious. While the tent was at Ellon, there was a few clear cases of conversion, for which we praise God.” Wm. Sloan, writing from Shetland, says—“I came to Scalloway by a sloop from Faroe last Monday. I had two meetings here, and last night was over at the little island of Oxna, where there are six households, of which nearly all were present. I hope to go on to Lerwick.” F. S. Arnot has been visiting assemblies in the south of Scotland, and is now in Ireland. John Ferguson has been gospelizing in Roman Road Hall, Motherwell.

England.—**ASHTON-IN-MAKERFIELD.**—“The Lord has blessed the work here. Several have been converted. Gospel meetings still well attended.” **BOURNEMOUTH.**—“We began Gospel work in a small village near here this week. Pray for us.” **HARROWGATE, YORKS.**—Robert Gall, of Carlisle, had good meetings here, with blessing from the Lord. **TORQUAY.**—The Tract Distributing Band Workers go on happily. There are twenty-two workers, who visit regularly. We have some very encouraging results as we distribute “The Gospel Messenger.”

Foreign Notes.—Our brother, Wm. Maclean, is labouring at Timaru, and his ministry has been helpful to saints here. A. J. Clark and C. H. Hirman labour in the North Island. There are a number of small Assemblies there, the result of direct Gospel testimony.” **CHICAGO.**—“There has been some effort made to reach sinners here by the Gospel of God, in the old-fashioned way, apart from “Choirs” and “Solos,” and we hope to hear something about the results in eternity.” **BOSTON, Mass.**—“We hope to remove to a new hall on first October, at 25 Common Street. We still sow the seed on Boston Common. Some go to Crescent Beach, five miles out of town, and others to Marblehead, an old fishing town, twenty miles along the coast.” **JOHANNESBURG, South Africa.** “The Lord still enables His saints here to sound forth the old, old story, and brings the people to hear the message.”

FALLEN ASLEEP.—Beloved RICHARD LEDGER SMITH, of Dublin, has gone in to the inner presence of his Lord. He “fell asleep,” on Sept. 27th, of typhoid fever. For many years our departed brother laboured diligently in the Gospel, and among the saints in Merrion Hall, and was much esteemed and beloved by all who knew him. Firm in his grasp of the Word of God, and fearless in his defence of the truth, he was patient and wise, and often won his way to prejudiced minds where others more zealous had failed. For the beloved widow—who was to him a true help-meet in all his service—we would ask the prayers and sympathies of the Lord's people. In the departure of Richard Smith, we feel the loss of a true personal friend, and a devoted servant of Christ.

“We shall meet him once more, at Thy coming again.”

NEARING THE END OF THE WILDERNESS.

I SUPPOSE we are all familiar with the early part of Israel's history, as we have it recorded for our learning in the Book of Exodus. There, we have the mighty outstretched arm of the Lord made bare on behalf of His people in their redemption; deliverance, and separation unto Himself. They started on their wilderness journey with a song. Their mouths were full of Jehovah's praise, for the redemption He had wrought. They looked forward with great expectation to the future, and sang of their triumphant entrance to the land of their inheritance. This was all very good, and beautiful in its season. It was the brilliancy of "first love." The new-born soul, just converted, sings like this. It is truly grand to see such a start for heaven; better still, to hear the song continued as the feet tread the sands of the desert. This was where the people of Israel failed. The song changed to a murmur, and instead of continuing to boast in Jehovah's power, they "spake against" Him. The early brightness quickly faded, and a long day of clouds and darkness followed. I am not going to speak of that now, but would rather ask you to turn to a brief but bright chapter of their history, as they near the end of the Wilderness, just before they cross the Jordan, and enter the promised land. This, I think, is of peculiar interest to us, because, like Israel in the desert; we are nearing the end of our journey. Yes, blessed be God, we are not to be pilgrims and warriors of the wilderness for ever. Yonder, just across, lying in the eternal sunshine, is our promised land, the place of our inheritance, our home and fatherland, where our feet shall surely stand ere long. Wouldn't it be grand to finish the wilderness journey somewhat as Israel did—in triumph and in praise? As I have said, they had a chequered history, with few bright gleams in it. But as you have sometimes seen the sun shine forth in all his glory after a dark and stormy day, only just for a little while before he set, and then pass away, leaving a golden hue behind him, so this wilderness journey ends as it had begun, in triumph and in praise. I grant, the hymn was pitched in a lower key than the triumphant song on the shores of the Red Sea, and it is well that we should remember our failures, and rejoice with trembling. Still I believe that it is the will of our God, that His people should

rejoice and be glad in these last days, as truly as the saints rejoiced in days of Pentecostal power and blessing. Whatever changes may have taken place in us, or in the condition of the churches, the Lord Himself, and His abounding grace, is still the same, as at the beginning, and in this we must rejoice. Let us trace the steps a little, as we have them in Numbers xxi. 10-20. There had been sin and judgment just before, and the hand of the Lord, thus heavily laid upon them, awoke them to a sense of their true condition, and made them confess their sin to the Lord. Sometimes it needs a desperate thing like this, to wake up the sluggish, sleepy, consciences of people who have, by habit and repute, become murmurers and backsliders. Ordinary things have no effect; they are too far gone. The Lord takes them in hand. He sends something that makes them feel; then confession and restoration follow. The brazen serpent is a Gospel type no doubt, but it is more. It points the way of restoration for a backslider. He looks to Jesus, and is healed. Now let us follow the steps of this healed and restored people. First, they "set forward" (verse 10). There was fresh energy. Before this they had been "much discouraged because of the way" (verse 4); grumbling and finding fault with everything, but now they "set forward" with fresh energy. When the heart is right with God, the feet press on. Restored in soul, there is something like a new start made, and although late, it has the savour of "first love" about it. They pitch again in the wilderness—and we may yet have to camp for a little while—but it is "toward the sun-rising" (verse 11). This was in the right direction. The saint right with God, has his face toward the "sun-rising." He is waiting for Christ, longing for His coming, like them that wait for the morning. Are our faces turned towards the "sun-rising," brethren? This is a good and simple test of our spiritual condition. If the sunshine of Christ's presence *with* us now, and the hope of His coming *for* us soon, be not *chief* and *first* in our souls, there is something wrong. Next, they pass on across the brook, and pitch by the Well of Beer, in which, with their pilgrim staves, the princes and nobles dig, and the springing water rises up anew to refresh and cheer the pilgrim people. Here was a revival, as we speak: a refreshing

from the hand of God. Need we wonder that they gathered round the well, and sang their song of praise. It is the only song that we read of since that early song on the wilderness shore of the Red Sea. Blessed be God, they leave the wilderness as they entered it, with a song. What a pity that they filled up the long interval with murmuring and looking back to Egypt! They might have sung the whole road to Canaan: if they had, they would have had an easier and a shorter journey. But here they stand at last, with faces bright, and hearts aglow once more, singing their last song of the wilderness, and then pass on and up to Pisgah's height, to look back on the wilderness, (verse 20, margin) now behind them for ever. Does not the sight of that healed, revived, and praising people, standing on the last stage of the desert, with faces set toward the sun-rising, stir us up to seek from God, that our last days, and the last days of the Church here in the wilderness, may be days of spiritual power and praise, such as was known in the beginning? Sure am I, that our God is both able and willing to make them so, and to do for us and by us, "exceeding abundantly," yea even more than we "ask or think, according to the power that worketh in us"; and "Unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end."

A GODLY HOUSEHOLD.

THERE is more glory brought to God, by a man ruling his family according to Christ, than by a wise and just Potentate ruling a kingdom. What is the reason? Just this, that rule in the family should be according to Christ. The husband should represent Christ. The *father* should show the very image of God the Father. The *wife* has the favour from God, of shewing forth the future glory of the Church in her subjection to Christ. Teach your children to honour you: not only to obey, but to obey at the *first word* of command, joyfully. This will be more to them than ten thousand pounds each. Teach them that, as soon as they can understand anything, and God will set His seal upon it. In your efforts to lead them to the Lord, do not urge them, or overdrive them, or chill them.

R. C. CHAPMAN.

THE LAST SONG OF THE WILDERNESS.

“In the wilderness, toward the sunrising.”

“Then Israel sang this song—Spring up, O well, sing ye unto it.”

(Numbers xxi. 11-17.)

NEARLY now the last stage trodden, of the desert way ;
All behind them lies the darkness, all before, the day !
But some hearts were weary travelling, murmuring at the road ;
Half-forgetting their deliverance by the mighty God !

“Nought,” they said, “there lies around us, but the desert sand,
Oh, to see once more the rivers of Egyptia’s land !
Then God’s heart of deep compassion, sent the message free—
“If the people look for water, gather them to Me !”

Forty years of desert wandering, proving man was vain ;
Turning back in heart to Egypt when a pressure came.
Forty years of desert wandering, mercies sweet and new,
Every day their path surrounding—proving God was true !

Now the journey almost over, trial well-nigh past ;
He would have them, as when starting, raise a song at last ;
Nought but desert sand around them, not one spot of green ;
But the glory of His presence lighting up the scene !

Desert weariness forgotten by that mighty throng,
As around that springing water, voices rise in song !
Not a song of “victory” only, now their voices fill ;
But the deeper blest experience—“God is with us still.”

Nearly now the last stage trodden of the desert way ;
All behind *us* lies the darkness, all before, the day !
Wondrous day of glowing promise, dimming all beside ;
When the One who died to win us, comes to claim His bride !

And while watching for His coming, waiting here below,
He would have us in the desert, find the waters flow.
Streams of deep and sweet refreshment, gladdening all the throng ;
Giving us, when gathered round Him, blessing, and a song !

The Second Coming of the Lord Jesus Christ.

CHAPTER X.

THE MARRIAGE OF THE LAMB.

BEFORE the return of Christ and His saints to earth in manifested glory, an event is celebrated within the heavens, in which the heavenly host expresses its unbounded delight by Songs and Hallelujahs. This event is the Marriage of the Lamb. The bridal relationship is one to which the Scriptures largely testify, in type and teaching. The apostle represents the saints as "espoused," and his desire was, that they might be presented as a "pure virgin to Christ" (2 Cor. xi. 2, R.V.). The mystic language of the "Songs of Songs" has long been recognized as expressing the present relationship of Christ and His people. The imagery there is that of an espoused pair communing together in various scenes. The Scripture brides of early days, have all told the typical story of this same relationship in their various spheres. *Adam* slept while *Eve* was formed, and she was bone of his bone and flesh of his flesh. *Isaac* waited within the father's house, while *Rebekah*, his chosen bride, was won and escorted through the desert by the faithful servant. *Jacob* loved and toiled for *Rachel*, whose beauty and grace won his heart. *Joseph*, during the time of his rejection by his brethren according to the flesh, received *Zipporah* his bride, from among the Gentiles. And there are others who fill up their part in telling forth the mystery, which even now is known to faith, and shall yet be manifested to the sight of wondering worlds.

The announcement of the Lamb's marriage comes from "the throne," and its celebration is in heaven. The full time for earth to see His glory, and the glory of His blood-bought bride, has not yet come. It is rather the day of His peculiar joy, in receiving and presenting before all heaven, the special object of His love, the *one* pearl of great price, for which He gave up all that He had. (Matt. xiii. 46).

Long, long deferred, now come at last,
The Lamb's glad wedding day :
The guests are gathering to the feast,
The saints in heavenly order placed,
The Royal Throne above the rest :—
How bright the glad array.

Sorrow and sighing are no more,
 The weeping hours are past ;
 The warfare and the waiting done,
 The wedding raiment now put on,
 The glory and the joy begun—
 The Crown has come at last.

Ascend, Beloved, to the joy,
 This is the day of days ;
 To-day the bridal song is sung,
 To-day ten thousand harps are strung,
 In sympathy with heart and tongue,
 Unto the Lamb's high praise.

There can be little doubt that the Church—the saints of this present age, who have been brought into a close relationship with Christ as the suffering and exalted Lamb—are here represented as the bride, and afterwards described as “the Lamb's wife.” Others are “bidden to the marriage supper of the Lamb” (verse 9, R.V.), and as guests and sharers of His joy, their place is “blessed.” As the Baptist in earlier times had his joy in being a “friend” of the Bridegroom (John iii. 29), so these saints rejoice as they see the mystic union made manifest, and the Bride of the Lamb brought forth to view, and owned by Him before all heaven. Her fitness to fill that honoured place is assuredly to be found in the “Blood of the Lamb” once shed for her redemption : her form and comeliness have been wrought and fashioned by His hand. Yet it is said that the garments of fine linen in which she stands is “the righteousness,” or “the righteous acts of the saints” (Rev. xix. 8 R.V.) Thus all that has been of God in the saints—the fruit of His grace, and of the Spirit's work no doubt, yet reckoned as personally and actually their own—will not only be rewarded at the judgment-seat of Christ, but manifested and owned before all heaven, in that day of the gladness of Christ's heart, when He shall see in His glorified Bride the fruit of the travail of His soul, and be satisfied.

BEGIN WITH GOD.—Begin the day with God. Never hurry to business in the morning without seeing God's face. You will find things go better all day if you have had your soul refreshed by prayer and reading of the Word, before the day's work begins.

A SONG OF COMMUNION.

PART II.

WE can only briefly note the various aspects of communion between the Bridegroom and the Bride, which appear throughout this precious book. Sometimes they are together in the chambers communing secretly, sometimes in the valleys and the vineyards, far from the bustle and noise of the world. There the loved one hears from the lips of Him who loves her, of her value and beauty in His sight.

THE LORD'S DELIGHT IN HIS PEOPLE.

How precious are the saints to Christ! How lovely they appear in His eyes! "As the lily among thorns, so is my love among the daughters" (Chap. ii. 2). Surely here we have the character of the saints, and the world, side by side. A "lily": pure, unspotted, lowly: separate from the world. A "lily of the valley" too, growing in the shade, unknown, unrecognized by the world, but well known to Him. "He feedeth among the lilies" (Chap. ii. 16). His present delights are among His lowly people, and when their days of earthly testimony are overpast, He goes down and "gathers" them (see Chap. vi. 2), to His own paradise. In Solomon's temple—which in certain of its parts, is typical of the glorified Church in resurrection—we are told, that on the pillars there was "*lily work*" (1 Kings vii. 22). And in that "glorious Church," which is now being built by a greater Solomon, the "*lily work*" shall not be wanting, for He has promised unto those whose garments are kept unspotted here, that they shall walk with Him "in white," hereafter, (Rev. iii. 4), and that he who keeps His Word and denies not His Name, shall yet stand as a pillar in the temple of His God (Rev. iii. 12), to bear His Name for ever.

A DOVE IN THE CLEFTS OF THE ROCK.

Again the Bridegroom speaks, and now He likens His loved one to a "dove in the clefts of the rock, in the secret places of the stairs," (Chap. ii. 14). Surely we have here the security of God's people. They are safely hid in the clefts of the Rock, and we know "That Rock is Christ." Familiar, but true, are the words of the ancient song:

"Rock of Ages cleft for me, lo! I hide myself in Thee."

There the sinner flees for refuge, and there the saint makes his dwelling-place. The "dove" nestles there. Her safety consists in her strong dwelling-place. She is no match for the vulture or the hawk. She has neither claws nor weapons wherewith to defend herself. In the day of her distress, as well as in the day of her gladness, she flees to her nest in the cleft of the Rock. So teach Thy saints, O Lord to flee to Thee, and to say, "Thou art my *Hiding-place*" (Psa. xxxii. 7) in the hour of danger, and "Thou hast been our *Dwelling-place*" (Psa. xc. 1) throughout our pilgrim days.

A GARDEN ENCLOSED.

We can only note another of the Bridegroom's comparisons of His Bride. As He tells her again of her beauty, and of the delight He finds in her graces, He adds, "a garden enclosed is my sister, my spouse, a spring shut up, a fountain sealed." There need be no doubt as to the meaning of the language here. It tells of an entire separation from the world, and a complete surrender to the Lord. Had there been no danger around, no lions or beasts of prey, there would have been no need for the "enclosure" here spoken of by the Bridegroom. But He had just told her of "the lions' dens" and "mountains of the leopards." Hence the need of His garden being "enclosed." And we may rest assured, that if there had been no danger to the believer in the world, there would have been no such word as this—"The friendship of the world is *enmity* with God," and no such dividing wall as this, "Love not the world, neither the things that are in the world." The people of God are called to be a *separate* people: a people "enclosed" from the world's sins, and its spurious religion. They are to Christ a peculiar treasure, a people purified "*unto Himself* for His own possession," (Titus ii. 14. R.V.), or in the language of our Song, "a spring shut up, a fountain sealed," Happy had it been, if the Lord's redeemed had maintained this place of separation from the world, but alas, in how many cases has the wall been broken down, the world allowed to come in, and the roaring lion to do his deadly work. Nevertheless the truth still abides, and to all who yield obedience thereto, the Lord will fulfil His word. If they keep themselves *for* Christ, He will be *for* them.

THE YOUNG BELIEVER'S QUESTION BOX.

QUESTIONS must be accompanied by the name and address of writer. Only such questions as are for general edification will be answered through these pages, and in no case will names of persons or places be introduced. Our object is the practical help of our readers.

Does 1 Tim. ii. 9 apply to Christian Women's dress now? Clearly. God's commandments abide for all ages. It would be a nice text to hang up in the dressing-room, and for meditation before visiting the milliner or dress-maker

Are we to look for signs, and the fulfilment of prophecy BEFORE the coming of the Lord? The personal advent of the Lord Jesus (John xiv. 3), His descent from heaven into the air (1 Thess. iv. 17) is the proximate hope of the believer, and of the Church. Neither the fulfilment of prophecy, the development of evil, the gathering of the Jews, the rise of Antichrist, or any other event on earth, has to be fulfilled before "the Lord Himself shall come." Keep your eye and heart fixed on Him, waiting as they that watch for the morning. Some expect Babylon to be re-built, the tribulation to come, and much else, and yet say they are waiting for Christ. Well, they may; but the Lord Himself is "our Hope." (1 Tim. i. 1.)

"Can I pray for God's help to pass an examination in languages?" The Book says, "In everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. iv. 6.) If your learning of a language be a thing that God approves of, you may be sure that He will help you in it.

Do you think it healthful for a young believer to read novels or fiction of a religious and moral kind? Young believers should read the Word of God, where instruction for 'religious' and moral 'conduct' is given in the Words of Truth. Novels are lies, and we have never been able to see either "religion" or "morals" in that which God forbids. The thin veneer of religious phraseology in such writings is a mere deception. Have nothing to do with them.

My parents are strongly opposed to my being baptized. Would it be right to refrain from being baptized to please them? The claims of the Lord Jesus must have the first place. It is the will of God that children obey their parents in the Lord (Eph. vi. 1); but this cannot mean, when they forbid obedience to a plain commandment of the Lord, such as baptism is. First, be much with God about the matter, and entreat your parents to give you their consent, in the true spirit of a child. It is truly wonderful how God often melts unwilling parents, when they are approached in a proper spirit. But it may be, dear young disciple, that your Lord sees it needful to let you feel the sharpness of the cross, in order that He may draw you closer to Himself, and that you must suffer for your obedience to His will. This is no more than He promised (Phil. i. 29); but fear not to go forward, humbly, yet fearlessly, in "the right way." He who parted Jordan's waves for His people of old, will clear the path as you tread it, and lead you, step by step in triumph, on to the rest beyond.

TO OUR READERS.

The present number completes our Third Volume. For the sake of those who have to arrange and order early, we may say, that, in the will of the Lord, "THE BELIEVER'S MAGAZINE" will be continued during 1894 as it has been up to the present, and that it shall be our special aim to give in each number, as the Lord may enable us, simple, wholesome, and stirring papers, speaking to the conscience and the heart, uplifting the Person and Work of Christ, and ministering the Word of the Lord on all matters relating to vital godliness, Christian Worship, Walk, Work and Warfare. We have received a large number of letters from children of God and servants of Christ in all parts of the world, testifying of blessing, help, and cheer received through these humble pages, and for this we render praise unto God. There are many simple souls, who do not understand the "deep things" so frequently met with, and there is a continual ingathering of new converts, babes of the Divine family, who need the milk of the Word ministered to them, and the early steps of the homeward journey pointed out to them definitely and clearly. We specially desire our little paper to be the helper of such, and would most earnestly seek the help of brethren and sisters everywhere in introducing it to such. A packet of *Specimen Copies* will be cheerfully sent, post free, to any who will at this season, seek to extend the circulation, by bringing it before believers known to, and in fellowship with them.

ARTICLES FOR 1894.

We hope to continue the Papers on "THE SECOND COMING OF THE LORD JESUS, WITH SUBSEQUENT EVENTS IN HEAVEN AND ON EARTH," beginning with "The End of Christendom," in our January number. A series of simple papers, for Young Believers, on "LIFE AND LIBERTY IN CHRIST," by an Aged Evangelist. "REVIVAL MEMORIALS," from the Note Book of a Worker, who passed through the wonderful days of 1859-61 in Ireland and Scotland. Plain Papers on the "THE CHURCH AND CHURCHES OF GOD: THE PATH OF THE BELIEVER AMIDST THE PERILS OF THE LAST DAYS," by the Editor. THE YOUNG BELIEVER'S QUESTION BOX—for which we have a large pile of earnest and most interesting questions, sent by young converts and others seeking help in their path—will also be continued, with Reports of approved Work and Workers in the Lord's vineyard.

NOTE.—Kindly let all new orders reach us as early as possible. The same number of Magazines will be continued during 1894 to subscribers as at present, unless we hear to the contrary.