

*THE*

Believer's 

 Magazine.

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

*EDITED BY*

*JOHN RITCHIE.*

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# CONTENTS.

	PAGE.		PAGE.
A Backslider's Testimony, -	20	POETRY ( <i>Continued</i> )—	
A Few Homely Hints to Young Preachers, - - -	18	Waiting and Watching, -	39
A New-Year Greeting, - - -	1	Purity and Peace, - - -	80
A Partner in the Concern, -	56	Jesus Only, - - - - -	50
A Purposed Heart, - - - -	25	Our Glorious Watchward, -	63
A Saint at the Gate of Heaven,	30	On the Borders of the Land,	135
		The Banner of the Cross, -	126
Complete in Christ, - - - -	53	Records of Revival Times, -	94
Converting the World, - - -	121	Remembering the Lord Jesus, -	124
Converted Ourselves First, -	137	REPORTS OF THE LORD'S WORK	
CORRESPONDENCE, - - - -	131	AND WORKERS, 11, 23, 34, 47,	
Crucified with Christ, - - -	44	59, 71, 83, 93, 120.	
Drifting Christians, - - - -	111	Restoration, - - - - -	73, 85
Eternity of the Righteous and Wicked, - - - - -	88	Root Downward and Fruit Upward, - - - - -	101
FALLEN ASLEEP, - - - - -	60	Sanctification and Consecration, -	4
God's Glory, the Gospel's Object,	112	Scripture and Tradition, - - -	88
God's Will and Man's Independence, - - - - -	125	Striving Together, - - - - -	117
Gospel Pioneering, - - - -	60	The Apostacy, - - - - -	61
How I was Led Outside the Camp, - 58, 70, 82, 107, 119		The Believer's Safeguard, - - -	49
Joy in Suffering, - - - - -	21	The Believer's Standing - - -	26
Judgment of the Living Nations,	139	The Coming of the Son of God,	37
Learning and Obeying the Will of God, - - - - -	76	The Church, - - - - -	97, 109
Memories of The Great Revivals, - - - - -	6, 51, 65	The Cross Sweet, - - - - -	44
MUSIC—		The Descent of Man, - - - - -	123
A Christian Song, - - - -	31	The False Prophet, - - - - -	90
The Coming One, - - - -	138	The Judgment Seat of Christ, -	42
Mutual Recognition in Heaven,	21	The Last Hour, - - - - -	133
Nothing Better to Speak of, -	41	The One Who Change Not, - - -	2
Parable of the Householder, -	114	The Pentecostal Church, - - -	13, 31
Proved Servants, - - - - -	123	The Revelation of the Lord - -	54
POETRY—		The Presence of the Lord, - - -	27
A Pilgrim's Song, - - - -	3	The Revelation of the Man of Sin,	78
A Wilderness Song, - - -	77	The Second Coming of the Lord,	8
Abiding in Christ, - - -	47	The Tract Distributing Band, -	12
Communion, - - - - -	89	The Withholder, - - - - -	103
In the Cave of Adullam, -	113	The World Persecuting and Alluring, - - - - -	64
Longing for Home, - - -	102	The Whole Truth of God, - - -	40
Outward Adorning, - - -	92	THE YOUNG BELIEVER'S QUESTION	
		Box, 10, 22, 34, 45, 57, 69, 81,	
		106, 118, 131.	
		Thorns and Flowers, - - - - -	67
		Trifling with Sin, - - - - -	20
		Where Death and Resurrection Puts us, - - - - -	87
		Worldly Alliances, - - - - -	105
		Worship, - - - - -	138
		Words of Cheer from the Great Harvest Field, - - - - -	141

## A New=Dear Greeting.

“Lo ! I am with you *all the days*.”—Matthew xxviii. 20.

“He bare them, and carried them *all the days*.”—Isa. lxiii. 9.

“Goodness and mercy shall follow me *all the days*.”—Psa. xxiii. 6.

**J**OYFULLY we greet our fellow-pilgrims on the Heavenward road, with these good words of our God, given for the cheer and encouragement of His redeemed and beloved people. As we look back over the pilgrim path, and see there the long line of “Ebenezers” which, with overflowing hearts the saints have raised, each in turn proclaiming the faithfulness of God, we may surely say, as we raise our pillar at the close of 1893: “Not one thing hath failed, of all the good things which the Lord your God spake concerning you” (Josh. xxiii. 14). God has been faithful; Christ has been true; the Holy Spirit has not left us; the Word has not deceived us. Glory be unto Thee—Father, Son, and Holy Spirit—Triune God, God of Thy wilderness people; that although all things change, Thou remainest; though friends depart, Thou abidest; though failure, decay, and apostacy encompass our steps, Thy Holy Word remains the same, the Guide, the Counsellor, and the Light of Thy saints, till desert days are ended. And what Thou hast been in all the days and years that are past, Thou wilt be for all the days to come. With this threefold promise bound upon our hearts, turn we then our faces, dear fellow-pilgrims, to the walk, the warfare, and the work of another year. We know not how long or how short the journey yet may be. The steps between some of us and the rest may be few, but whether few or many, let it be our heart’s great aim to walk the way with God, firmly treading in the way of His Commandments, faithfully holding fast His ever-precious Word, and unweariedly holding forth His Gospel, to the lost and needy ones around us. Thus “all the days” we shall know His presence with us, walking by our side, our nearest Companion on the way. “All the days” we shall feel the strong, everlasting Arms underneath, carrying us with unwearied love

upward and homeward, while up behind, to defend from hell's attacks on our rear, goodness and mercy follow us "all the days" till the house of the Lord, our everlasting Home, is safely reached. Hallelujah !

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## The One Who Changes Not.

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**W**HAT a joy it is to the heart to know, that our Jesus changes not. He is the same "yesterday, to-day, and for ever." Time works no change in Him. He is just the same at this moment, as He was when He lifted up His hands and blessed His gathered followers, and what He will be, when He comes back to call us around Him in the glory. His love is ever the same. Nothing can change or chill it. He loved us in the ages past, He loves us now, and He will love us for ever. He will cleave to His saints to the very end. Nothing in earth or in hell, can cause Him to slacken His hold of the feeblest lamb of His ransomed flock. He is the only Changeless Lover. Earthly friends may fail or leave us: friendships, affections, and the fellowship of brethren may chill and wither, surprising, disappointing, and saddening us, but Jesus is ever the same. Praise be unto God. The Christ to Whom we came as sinners, to Whom as saints we cling, and around Whom we shall gather soon in glory, is the Unchanging One. What He has been to us in the past, He will be in the future. With this assuring our hearts, we gird ourselves afresh for the journey of another year. The road may be rough, and the conflict may be sharp, but the Arm on which we lean will be sufficient. We shall climb the rugged hill joyfully and triumphantly, singing in our heart's deep joy—"Our Jesus changes not." And as is the Person, so is the Word of the Lord. There is no decay, no change in the great Charter He has left for His people. His Word is ever the same. Its promises are as true as in the days of old. Its commands and precepts have the same authority as in Pentecostal days. They are all given to be obeyed. Not one to be compromised or frittered away. "The Word of the Lord endureth for ever."

# A Pilgrim's Song ;

HEART-YEARNINGS AT THE DAWN OF ANOTHER YEAR.

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**T**HANK God that towards Eternity  
Another step is won !  
Oh ! longing turns my heart to Thee,  
As time flows slowly on.  
Thou Fountain, whence my life is born,  
Whence those rich streams of grace are drawn,  
That through my being run.

I count the hours, the days, the years,  
That stretch in tedious line,  
Until, O, Lord, that hour appears,  
When, at Thy touch divine,  
Whate'er is mortal now in me  
Shall be consumed for aye in Thee,  
And deathless life be mine.

I joy, that from Thy love divine  
No power can part me now ;  
That I may dare to call Thee mine,  
My Friend, my Lord avow ;  
That I, O Prince of Life, shall be  
Made wholly one in heaven with Thee ;  
My portion, Lord, art Thou.

And therefore do my thanks o'erflow,  
That one more year is gone,  
And of this Time, so poor, so slow,  
Another step is won ;  
And with a heart that may not wait,  
Toward yon distant golden gate  
I journey gladly on.

And when the wearied hands grow weak,  
The wearied knees give way,  
To sinking faith, O quickly speak,  
And make Thine Arm my stay ;  
That so my heart drink in new strength,  
And I speed on, nor feel the length,  
Nor steepness of the way.

# Sanctification and Consecration.

NOTES OF A BIBLE READING ON EXODUS XXIX. 19-20.

By Thomas Newberry, Editor of "The Englishman's Bible."

**H**ERE are two main subjects in the chapter before us—Sanctification and Consecration. There is a danger of these being confounded, as translation sometimes does. But they are perfectly distinct. Sanctification is setting apart; and consecration is the filling the hand of the priest. This chapter is the chapter of consecration, or filling the hands of the priests in their service and approach to God. Every priest must have something to offer. But we have in these verses sanctification, which is separation from evil, or, in the full sense of the word, separation from evil to God—setting apart for God. Now what is it that sets us apart from God? The answer is—The blood of the Lamb. What separates from evil?—The blood of the Lamb. There is a value of atoning blood separating the soul from sin, from its consequences, from its present condemnation, and from its eternal ruin. It is on the ground of blood, that God is able to say respecting the repentant sinner who believes in Jesus: "Deliver him from going down to the pit, for I have found a Ransom." That precious blood has closed the gates of hell, and opened the portals of Heaven. By the blood of the Lamb we are redeemed from eternal woe, and we are redeemed to God by that same precious blood. But here, in the chapter before us, is another sense of the separating power of the blood. The blood of the ram was to be put on the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and the great toe of their right foot, thus setting them apart for God. From this we may see the entire man set apart from evil. Delivered not only from hell, and the eternal consequence of sin, from the wrath and the condemnation of sin, but from the present *power* of sin. For Christ died not only to redeem our souls, that we should not go down into the pit, but to deliver us from the present evil world. "The tip of the right ear of Aaron." Christ expresses the meaning of it, with regard to Himself in that word to His Father: "For their

sakes I sanctify Myself." He could not make Himself more holy, in the general sense of the word, than He was before, but He did set Himself apart, as a Nazarite, from all earthly joy, until that day when He shall drink the new wine with His ransomed ones in His Father's Kingdom. One reason why we should be separate from this world, is not only that it is enmity against God, it is not only that this world has crucified Christ, but Christ has set Himself *apart* from it, that we might be sanctified through the truth, by realising our oneness with that Christ who has set Himself apart from the world to God, that every faculty of all our powers may be set apart to God, in fellowship with Him. The blood, as it were, should stand sentinel at the ear, watching, to hear the instructions that come to us from the Word of Truth, but careful what we listen to, and what books we read, the conversation we engage in, lest anything from without should enter and defile. Oh! for that precious blood, as it were, to stand sentinel there. Ah! beloved friends, I well remember, when a boy, reading with intense interest Homer's Iliad. I remember the charm it had upon my youthful imagination, when I read it. I cannot read it now. Why? The blood is on the tip of the ear. Oh! the sense and value of atonement shuts out all that; it has no charm now. Further, "Upon the thumb of the right hand." The priest that went away from that consecration service with the blood on the tip of the thumb of the right hand, could not put his hand to unhallowed work easily. Ah! friends, when faith has seen that precious blood, which has redeemed us from eternal woe, upon the tip of the right toe also, it becomes then a matter to keep the foot in the ways of God. What paths we tread in usually! Shall we tread unhallowedly in these muddy paths, when faith sees the blood of atonement?

*(To be continued.)*

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**IDLENESS.**—When a child of God gets into indolent, idle habits, giving up all work for the Lord, and blaming others for this, that, and the other thing, it is clear evidence of a low spiritual condition. He is not far from an open fall.

## Memories of the Great Revival.

**I**T is instructive and refreshing to the soul, to remember the works of the Lord, and to trace the operations of His hand in giving His people seasons of reviving, and in convicting and converting sinners. Specially for the help of younger brethren and sisters in Christ, and in keeping with that Word of our God which bids us tell of His works to generations following, "That they might set their hope in God, and not forget the works of God" (Psalm lxxviii., 5-7), would we seek to present a few of the ever-memorable scenes of the Great Revival, which God gave to His people in Great Britain and Ireland, in the memorable years from 1856 to 1863.

### SPIRITUAL DEATH.

For a long time spiritual death had reigned in Scotland, especially in the North. Sixty or seventy years before, through the preaching of James and Robert Haldane, many had been converted, and again about 1843, the year of "The Disruption," another wave of blessing followed; many of God's people were stirred up, and numbers of sinners converted, but this had also passed away. Here and there, a solitary voice may have been heard speaking faithfully for God, but the general condition was that of orthodox death. As one, who knew the spiritual state of that period better than most, has said: "Cold, dead formalism, like a long frost, lay on every county in Scotland, in none more so than in Aberdeenshire." Yet in that very county, the Revival began. Long before the North of Ireland was visited, and before the great awakening in America, the shower of blessing had fallen in Aberdeenshire. It was not among the great ones of earth that the Dayspring from on high first appeared, but to the humble fishermen of Gennesaret, and it was among the villages around its shores that the first of His mighty works were done. The instrument used by God to awaken the people from their slumbers was a humble fish-curer named James Turner of Peterhead. God had spoken to this man's soul, and turned his heart unto prayer. Anyone who heard James Turner pray, must have been convinced that he was on very intimate terms with the living God. Then, as is always the case, others, stirred up by his example, joined him in prayer.



WONDERFUL PRAYER MEETINGS.

Prayer meetings were held in Peterhead, Boddam, and Old Slains Castle, largely composed of fishermen, to lay hold upon God for times of revival. And *such* prayer meetings, who can describe? No cold, formal recitations of theology or doctrine, but men laying hold on God, demanding that He would fulfil His promises, pleading for the salvation of sinners, and the awakening of whole towns and parishes, for hours upon end, while tears flowed down their cheeks in torrents. Of course they were branded as "wild enthusiasts" and "ignorant fanatics" by their worldly neighbours; and James Turner especially, was spoken of as "a dangerous character," and turned out of the Kirk in Peterhead because he prayed that God would awaken all "the unconverted ministers and elders in the town." Such opposition did not damp the courage of the praying band. If the "Kirk" was denied them, they found a place to pray and preach, in James Turner's fish-curing yard.

A REMARKABLE MEETING.

The first of these meetings was in a large shed, filled with fish barrels and planks of wood for seats, and dimly lighted with two dull oil lamps. Every available inch was filled with fishermen, and the cross-beams of the roof as well. When Gordon Furlong stood up to speak—a herring barrel with a small oil lamp serving as a pulpit—the power of the Spirit of God immediately became manifest among the people. The prayers of God's people were being answered. Men hanging in the roof began to cry out for mercy, and many were awakened and converted. From that time onward, the work of conversion went on. Turner went from village to village preaching, and everywhere the Lord wrought marvellously. In several of the fishing villages along the coast almost everybody was awakened; all work was at a standstill, and for weeks the fishers never went to sea. Eternal realities, of sin, judgment, and an open hell were brought so vividly and powerfully before men, that all other subjects faded into insignificance, and how to be saved became the all-absorbing subject. Such are

a few of the marks of a real revival: a spirit of fervent, continuous prayer among God's own people, followed by deep, thorough awakening, and conviction of sin among the unconverted, resulting in genuine, manifest, and decided conversion to God. All this is so unlike the shallow, light, and evanescent evangelism of much that passes for revival work in our day, that we cry out from heart and soul to God, remembering these ancient days: "Revive us again."

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## The Second Coming of the Lord Jesus Christ.

### CHAPTER XI.

#### *THE APOSTACY AND DOOM OF CHRISTENDOM.*

**A**FTER the saints are caught up to be with the Lord in heaven, the corruption and apostacy of that which bears Christ's Name, will speedily reach its height, and then Divine judgment long predicted will fall upon it. The testimony of Scripture on this is so full and clear, that it is a wonder how any Christian reader can mistake it. Yet, alas! many who have held honoured places as teachers and leaders among God's people have mistaken the teaching of Scripture, and substituted a theory of their own directly the opposite instead.

The popular creed of Christendom—chiefly baised on a mis-interpretation of parbolic and symbolic Scriptures—is, that Christianity as it now exists in the world, will gradually work its way, diffusing its influence among the nations of the earth, as leaven works in meal, until the whole is leavened, and every nation, people and tongue brought to own Christ as their Lord and King. If this were the true interpretation of the parable (Matthew xiii., 33), and if other Scriptures bare witness to the world's conversion, by means of the testimony and effort of the professing church, every Christian heart would rejoice. Are we taught to look for the world's conversion? Is that which now owns Christ's Name on earth, to go on increasing in purity, spiritual power, and holy influence, until, as poets have sung, and seers predicted, the nations of the earth shall be brought to bow

before it, and the knowledge of the Lord cover the earth, as the waters cover the sea. We nowhere read in God's Book of any such future for the earth, by means of the professing church's influence, but, on the contrary, we are told in the Word of the Lord, that professing Christianity, which almost from its beginning was corrupted by false doctrines and worldly practices, shall continue to wax worse and worse, until finally disowned by God altogether, and destroyed by judgment from heaven. How different would the attitude of many of God's people be towards it, did they but take their estimate of it from the Word of God, and not from the theories and fables of men! How the Epistles teem with warnings to the saints of God, to beware of the leavening effects of the false doctrines, and the influence of the wicked persons which even in the Apostles' days had found their way in among the true people of God. Are things any better *now* than they were then? Nay, verily. Nor are we taught to expect them to be. "Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13). The true place of the Christian's testimony and influence, is in separation from all this gigantic Babel of worldly religion, and Satanic delusion, without the camp with a rejected Christ.

Preaching God's Gospel to *sinner*s seeking their conversion, and God's truth to *saint*s seeking their deliverance and separation from that which is so soon to be spued out from Christ's mouth (Rev. iii., 16), and judged by Divine wrath from heaven (Rev. xviii, 5-8), is the Christian's work; not the religionizing of men.

Yet corrupt and apostate as professing Christianity now is, the progress of its evil is restrained. The culmination of its apostacy from God, can only be reached after the true church has been removed from the earth, at the coming of the Lord. Till then there is a Restrainer (2 Thes. ii. 7) hindering the full outburst of lawlessness. But after the saints have been removed from earth to heaven, and only the professors of a lifeless, Christless religion left, they will very soon throw off the last vestige of their profession, and led on by the Antichrist, and the wickedness of their own hearts, they will become the open enemies of God.

## 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 one object is the practical help of our readers.

*Is it correct to speak of a "Revival" among the unconverted? Dead sinners need life. Every genuine conversion is a quickening (Eph. ii. 1), a resurrection (Eph. ii. 6), a passing from death to life (John v. 24). This is accomplished once for all; it never needs to be repeated. But when the saints individually, or the people of God collectively get into a low condition, they need to be revived (Heb. iii. 2) and restored (Psa. xxiii. 2), so that revival is properly among God's people only, and this is generally followed by sinners being converted. "Restore unto me the joy of Thy Salvation,—Then shall I teach transgressors Thy ways, and sinners shall be converted unto Thee" (Psa. li. 12-13). We have very little confidence in the popular movements of the day, in which large numbers profess conversion, but God's people remain as cold and worldly as ever.*

*Is it according to God to take collections from the unconverted, or at meetings to which they are invited? We believe not. Those who do it cannot say that they are "taking nothing of the Gentiles" (3 John 7). The usual argument used by those who take or ask collections is, that it is not for the preacher, but for the expenses of the hall, &c. Well, it may, but the unconverted do not see any difference. Let the Gospel of God be free, in every sense of the word, and no collection for any purpose whatever in connection with it.*

*Can any Association be honestly called Unsectarian, so long as the members of it are members of every sect in the town where they live? Certainly not. The proper name for such an association would be All-sectarian, which it assuredly is. The only difference between it and any ordinary "denomination" is, that you have all in combination there. Yet some of God's people, who profess to have been brought out of their one sect by the truth of God, can go into this combination of all sects without any scruples of conscience, because it is said to be "Unsectarian." Yes, that is on the signboard, but we must judge by what is in the stock within. Before any one can be unsectarian in God's sight, he must judge the sin of sects in his own soul, confess his share in it to God, and forsake it, once and for ever in every shape and form as it exists around, by whatsoever name it is called.*

*Do you consider it Scriptural or godly to put a number of young girls prominently before the public as a Choir at Evangelistic meetings? As an attraction, no doubt, it serves to draw some kinds of people, and where the preaching is defective, or void of power, this or something else must be resorted to. It is very dangerous to the young—especially girls—to be put up as a public spectacle, and of no value whatever in the work of God. I suppose wherever it is practised, it is with a view to be upsides with the popular thing in the religious world. Organs, solos, and intoned prayers will follow.*

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

**Scotland.**—**ABERDEEN.**—The Annual Conference on 1st, 2nd, and 3rd January in 217 George Street as formerly. "We look to Gód for a season of searching, reviving, and refreshing." **STEVENSTON, Ayrshire.**—God has given a time of awakening and blessing in this hard little place. Alexander Lamb and others, have been preaching for a month, and God has saved a number. There was a week's good prayer meetings before the preaching began. (This is where true reviving begins). **SHETLAND.**—George Mason has been labouring in Lerwick with help and blessing. **KILMARNOCK.**—Thursday evening addresses in Waterloo Hall on the Book of Psalms, have been largely attended by believers from the town and surrounding places during November and December. They will be continued, God willing, during January, especially for young believers—Subject: "The Book of Daniel the Prophet." **WIGTOWNSHIRE.**—Believers in various parts were blessed and refreshed during the meetings held by Mr. John Walbran. **Ayr.**—There is quite an interest at present. Sinners converted, and a number of young believers baptized. Pray that it may long continue. **AUCHINLECK.**—Christians gathering in the Lord's Name here lose their present hall in May, and at present no suitable door is open. **PRESTWICK.**—Four weeks' special Gospel meetings have been held in the Burgh Hall here.

**England.**—**FEATHERSTONE, YORKS.**—Goodly numbers come to hear the Gospel, and we believe God is working. Pray for us. **BURY ST. EDMONDS.**—Our brother, Mr. Page, has been with us, and the Lord gave us a precious time. Hundreds came to hear the Word night after night. **SALISBURY.**—"The Annual Conference was a time of help and blessing to many." **CARLISLE.**—Conference on January 1st, in Y.M.C.A. Hall, Fisher Street, at 11 A.M. **PLYMOUTH.**—E. H. Bennett, of Cardiff, has been here on a visit, and had meetings for believers. **PENRITH.**—"Encouraging meetings. R. Gall was with us a week ago."

**Foreign Notes.**—**SAN FRANCISCO.**—"Our aged brother, Donald Ross, has given a series of Bible readings on "Daniel" here. Some of us have seen, as we never did before, what can be accomplished by "a man of prayer." Wm. L. Faulkner, who has been visiting various parts of Canada and the States since his return from Africa, writes: "I have greatly improved in health since coming here." Thomas Baird, writing from Singapore, says: "We have many opportunities of visiting in the hospital and the prison here. I gave a copy of "The Believer's Magazine" to a young Christian in the hospital, and he declares that the article on "The Lord's Coming" has opened a *new world* to him. A letter was put into my hand in the prison yesterday, by one there who has been converted in prison telling of much blessing through reading another little book. I thought it right to send on to you this word of cheer." Miss Jeannie Gilchrist, writing from Bihé, says: "The numbers at my little school vary.

To-day I had nineteen, other days ten. I love the work among the children, and trust that some real Gospellers may yet be saved and sent forth to tell of Jesus as the result of my little service. Occasionally I hear something from them that leads me to believe that God is working among them, and making them think about things eternal. One little fellow said to me one day while the drums were beating, and a drinking going on: 'Ondona! Ah, those people don't think about *the Words of God.*'"

JOHANNESBURG, SOUTH AFRICA.—“After a time of trial God has given us blessing here, and saints go on united in the ways of the Lord.”

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### **The Tract Distributing Band and its Work.**

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Several years ago we made the suggestion that a united effort in Tract Distribution and House to House Visitation should be made by Christian workers, in order, if possible, to reach with the Gospel's message the thousands of our fellows who never hear or read the Word of Life in its simplicity and plainness. A very hearty response was immediately given to this, and in several hundreds of cities, towns, and villages in Great Britain, Ireland, Canada, and other Colonies, a "Tract Distributing Band" was formed to visit all the accessible houses within reach, a least once a month, leaving a printed Gospel message with every family, and conversing with the people as opportunity was given. The blessing of the Lord has been upon these efforts. Many have been reached with the Lord's message. Sinners have been convicted of sin and converted to God. Houses have been opened for Kitchen Meetings; halls, formerly half empty, filled with eager listeners; children brought to Sunday Schools, and abiding fruit gathered for eternity. To the Lord be all the praise. With the desire to see this work still further extended and taken up by a hearty circle of young workers in every assembly of Christians, as well as by individual labourers, we hope to continue to give brief reports with extracts and words of cheer from workers in many lands, hoping that others may be stirred up and encouraged thereby to go forth sowing the seed, and seeking to bring sinners to the Saviour.

**HOW TO FORM A BAND.**—Invite all interested to meet for prayer. Get a map of town, and divide it into districts, each pair of workers taking a district, visiting every house with a printed Gospel message at least once a month. Have a monthly or quarterly meeting of workers for prayer, conference, and reports. Work heartily, earnestly, unitedly, and "see that ye fall not out by the way."

[Brief notes, words of help, encouragement, and cheer, will be welcome at any time for this page.]

# The Pentecostal Church.

*By Thomas Newberry, Editor of "The Englishman's Bible."*

**W**E must carefully distinguish between Israel, as the wife of Jehovah, the subject of Old Testament prophecy, and the Bride as the Lamb's wife, according to the Book of Revelation. Israel was espoused to Jehovah in the wilderness (Jer. ii. 2), and brought into covenant relationship with God at Mount Sinai (Jer. xxxi. 31, 32). Israel, through sin and unfaithfulness, put herself away, for it was not an act of God in fickleness towards her; Jehovah hateth putting away. "Thus saith Jehovah, Where is the bill of your mother's divorcement whom I put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. l. 1).

It was her own doing. This is the present condition of Israel, as a woman divorced, put away: and instead of being the people of God, "Ammi" are receiving the title of "Lo-Ammi," "not my people," and of "Lo-ruhamah," that is "not having obtained mercy" (Hosea i. 6-9).

Nevertheless, God has promised to return to her in time to come, and receive her back into favour (Hosea i. 10, 11; ii. 14-23). Not according to LAW but according to grace (Jer. iii. 1). "They say, If a man put away his wife and she go from him, and become another man's; shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again to Me, saith Jehovah" (see also Deut. xxiv. 1-4). He will make a new covenant of GRACE with them; "Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, saith Jehovah. But this shall be the covenant that I will make with the house of Israel. After those days, saith Jehovah, I will put My law in their inward parts, and

write it in their hearts, and will be their God, and they shall be My people" (Jer. xxxi. 31-34 ; Heb. viii. 8-12).

Whilst Israel is "Lo-ammi," God has been accomplishing the eternal purpose which He purposed in Christ Jesus our Lord, that hidden mystery made known to the Apostle Paul (Eph. iii. 1-11). God kept silence concerning this, till the time should come when He would provide a Bride for His Son. From the beginning, He gave types which shadowed His own intention, purpose, and design. For example, He provided for Adam, after his deep sleep, a helpmeet, Eve. After Isaac was offered up by Abraham, as a type of a crucified and risen Christ, Abraham sent Eliezer to procure a wife for his son. Rebekah as won for Isaac by Eliezer, is a striking illustration of the Church won by the Holy Ghost.

Joseph rejected by his brethren, sold into Egypt, afterwards set at the right hand of authority and power, had a bride given him in Asenath, to share his glory. When Moses was rejected by Israel, who he expected would receive him as their deliverer, God provided him a wife in Zipporah. Solomon exalted to power and splendour, took to wife the king of Egypt's daughter, the Bride, the subject of Solomon's Song.

When Naomi was in widowhood, a type of Israel in her desolation, Ruth, the Moabitess, became the wife of Boaz, the mighty man of wealth. All these, were designed of God, to foreshadow the mystery of the Church, the future Bride, to be presented in due time to Christ, according to Paul's Epistles.

#### THE BEGINNING OF THE CHURCH.

The Church, the Bride of the Lamb, commenced with the coming of the Holy Ghost at Pentecost ; until then, there was no Church on earth.

The expression in Acts vii. 38, "Church in the wilderness," is taken from the Septuagint rendering for "Congregation of Israel." Christ speaks of the Church as a future thing in Matt. xvi. 18, and xviii. 18-20.

Up to Pentecost, there were believing Jews, and believing Gentiles. Till Pentecost, they were not baptised into one body. From Pentecost, they were baptised by one Spirit into one body,



where there is neither Jew nor Gentile, bond nor free : all are one in Christ Jesus (1 Cor. xii. 13 ; Gal. iii. 20,28). From Pentecost, to the return of the Lord Jesus to receive His Church, during the present time, the whole world is divided into three classes—the Jew, the Gentile, and the Church of God.

A Jew, or Gentile, when born again, receives the Pentecostal Spirit, “But if any man have not the Spirit of Christ, he is none of His (Rom. viii. 9). When he becomes a believer in Christ, he ceases to be a Jew or Gentile, but is baptised into the one body, where there is neither Gentile nor Jew, which is the peculiarity of the present dispensation, the distinction between Jews and Gentiles ceases, he becomes one of the Church, a member of the body of Christ. Now it is the Church dispensation, the dispensation of the Comforter.

This present dispensation comes to a close, when the Spirit of God has accomplished His work as Comforter, of regenerating and sanctifying the members of the body of Christ, composed of those given Him in the councils of eternity by the Father, who are now being cleansed by the washing of water by the Word (Eph. v. 26).

We read in John xvii. 2, 6, 9, that the Lord Jesus said to His Father, “Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. I manifested Thy Name unto the men whom Thou hast given Me out of the world ; Thine they were, and Thou hast given them Me. I pray for them ; I pray not for the world, but for them which Thou hast given Me, for they are Thine.”

The Lord did not then pray for the world, nor for Israel ; but like Aaron, when he went in with the blood of the bullock into the holiest, it was for himself and his house (Lev. xvi. 6). So Christ in John xvii. asks for glory for Himself, as having finished the work, and prays for His house, “Whose house are we” (Heb. iii. 6).

The Church is a gift to Christ out of the Election of God. The elect of God are all who believe in Christ from Adam, who are “written in the book of life of the Lamb slain, from the foundation of the world” (Rev. xiii. 8). (There is a danger of putting the comma in the wrong place ; there was no Lamb slain from the

foundation of the world, but those given to Christ were those written in the Book of Life before the foundation of the world (cf. Ch. xvii. 8). As Eliezer wooed and won Rebekah for Isaac, as she was given to him and received to his home, such is the work of the Spirit of God now, taking out from among the Gentiles, a people for the Name of God, and a Bride of the Lamb. When this work is completed, then, we who are alive and remain, shall be caught up together, with all who, from Abel downward, have died in the faith of Christ, and all who, from Stephen onward, have fallen asleep in Jesus, to meet the Lord in the air, on the other side of the clouds (1 Thess. iv. 14-17), and to be for ever with Him. From that time, there is no shadow of intimation of the Church of God on earth.

During the interval, from "the coming of our Lord Jesus Christ and our gathering together unto Him" (2 Thess. ii. 1), to the day of Christ (2 Thess. ii. 2), when He comes with clouds (Rev. i. 7), there intervenes, the last week of Daniel's prophecy of seventy weeks of years, an interval of at least seven years. Then Satan will have his synagogue, Babylon the Great, who subsequently becomes the habitation of devils, &c. (Rev. xviii. 2). At that time there will be believing Jews and believing Gentiles, recognised as such, but not associated together as a church. At the commencement of the three years and a half, or first half of the week, 144,000 out of all the tribes of the children of Israel will be sealed as children of God, and recognised as believing Jews (Rev. vii. 2-8). And as the result of the persecution during the latter three and a half years, there will be a multitude which no man can number, out of all nations, and kindreds, and people, and tongues, who, having confessed Christ unto death, will stand before the throne of God and the Lamb (Rev. vii. 9, 10). It is an absolute impossibility for the Church of God to be on earth during the times of Antichrist and the great tribulation. In that period, believing Jews are distinctly owned nationally, as belonging to the twelve tribes of Israel; and many of those slain for the witness of Jesus, will be Gentiles of every nationality.

*(To be continued next month).*

## Abiding in Christ.

“From Me is thy fruit found” (Hosea xiv. 8)

“He that abideth in Me, and I in him, the same bringeth forth much fruit” (John xv. 5.)

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**A**BIDE in Thee, in that deep love of Thine,  
My Jesus Lord, Thou Lamb of God Divine ;  
Down, closely down, as living branch with tree,  
I would abide, my Lord, my Christ, in Thee,  
And Thou in me.

Abide in Thee, my Saviour—God, I know  
How love of Thine so vast in me may flow.  
My empty vessel running o'er with joy,  
Now overflows to Thee, without alloy,  
My best employ.

Abide in Thee, nor doubt, nor self, nor sin  
Can e'er prevail, with Thy blest life within,  
Joined to Thyself, communing deep, my soul  
Knows nought besides, its motions to control,  
Thou hast my whole.

Abide in Thee, dear Hiding-place secure !  
May oft deep purging for my sins ensure,  
But branch when pruned is nearest to the hand,  
Though bleeding much, 'tis what Thy love hath planned,  
Shall I withstand ?

Abide in Thee, 'tis thus I only know  
The secrets of Thy mind e'en while below,  
All joy and peace, all knowledge of Thy Word,  
All power, and fruit in service for the Lord,  
It doth afford.

Abide in Thee, one life is mine and Thine,  
All fulness that's in Thee, is counted mine.  
As branch must bear the life-fruit of the tree ;  
So thus, to show Thyself, Thou needest me,  
As I need Thee.

## A Few Homely Hints to Young Preachers.

**I** WILL take it for granted, that you have been truly born again; that your conversion to God, from sin and the world, is beyond all doubt, and that your walk and behaviour among the unconverted, are such as becometh the Gospel of Christ. If these are wanting, you have no call to preach, you have no business to preach, and if you do preach, there will be no glory to God, or good to man result from it. I do not pretend to say anything to "professional" preachers, or "born orators," but only a few homely things to those who, like myself, desire to speak of Him Whom they know, and of that which has saved and satisfied themselves. And I will say this to begin with, that

### A RIGHT COMDITION OF SOUL IS THE FIRST ESSENTIAL.

to a preacher, no matter what his sphere may be, or whether his congregation consists of thousands of well-to-do, intelligent hearers, or half a dozen of the lapsed masses, down an alley. He must be right with God before he can have power with men. However common the vessel, it must be clean; however small, it must be empty, else God will not use it. Be sure you

### GET ALONE WITH GOD, BEFORE GOING OUT TO PREACH.

If you have only a short time, make the best of it *alone with God*. Seek His face; get your soul filled with His love; learn from Him what He wants you to say, and ask Him to stand by you while you say it. Be sure you speak of God's things in God's own words. Avoid theological phrases; never use "slang;" keep close to the language of Scripture. The Holy Spirit delights to use the words of His own inspiration. You cannot improve them. Speak simply, plainly, clearly, so that people will be in no doubt what you want them to understand. If the unlettered cow-boy, can grasp your meaning, that is more than if you delighted the worldly-wise, by a grand display of empty words. Keep to the grand fundamentals of God's Gospel in speaking to sinners. Hold fast in your grasp the Cross of Christ, and hold forth to the people, the old-fashioned, God-honoured truths of

RUIN, REDEMPTION, REGENERATION, AND RESURRECTION.

Lift up the Lamb of God ; sound forth the fulness and freeness of salvation ; the certainty of Heaven for the receiver, and of hell for the rejector of Christ. Be in earnest. People are seldom convicted of sin, or made to tremble at the thought of coming judgment, under the preaching of a man who talks as if he were telling a fable, in a half-sleepy, half-jocular style. Heaven and hell are in earnest, and be you in deep earnest also.

YOUR STYLE OF SPEAKING,

although not of first importance, is certainly not to be overlooked. If your message is Divine, it should be set forth in a manner worthy of it. Do not speak too quickly. Young preachers often let their earnestness run away with them, and blow a perfect hurricane of words, half of which the people never catch. Do not mix up everything together ; do not change your subject at every sentence. When you begin with the "New Birth" go on with it. Stick to it, till you are finished ; and when you have said all you can say, or all you believe should be said—*stop*. Nothing is more disagreeable, than to hear a man repeating himself again and again. If you can only speak ten minutes well, do not spin out your yarn for half an hour. Do not imitate somebody else. Be natural. You may admire the style of another, but do not attempt to copy it, or to mimic his tone of voice. It is positively sickening to see a young man, just beginning to "say a word," trying to talk in the borrowed style of some great preacher. Speak accurately. Improve yourself in every way you can, but do not borrow, beg, nor steal that which is another's. Give your very best to God, but do not let little David put on Saul's armour, for it neither belongs to him, nor fits him well. Do not roar, or strain your voice. If you mean to go on in the service of the Lord, you will need all your strength without blowing it off uselessly. And may the Lord raise up many of our young men and send them forth to tell "the old, old story," on the streets, in the highways, everywhere and always, remembering that there are thousands, and ten of thousands around, who know not God, and who are unprepared to enter eternity.


## Trifling with Sin.

**I**T is a dangerous thing for a child of God to trifle with sin. Sooner or later, every one who does will find it will get the mastery over him. The saint who walks with God will never be found trying how near he can come to evil without being defiled. He will rather seek to eschew it, and flee from its very appearance. His soul will shudder at the very thought of being brought under the power of that which, if yielded to, would rob him of communion with God. Alas! that any who have been delivered at such a cost from the dominion of sin, should place themselves willingly within the domain of their former master. This is just what every one does, who trifles with sin. Perhaps they think themselves strong enough to battle with it, and for a time they may, but sooner or later, it will cast them down. Samson, the strong man, was able for a time to resist the power of his enemies, but his feet were on the downward path. Nearer and nearer to the seat of his strength the deceiver came, until at length he lay vanquished and helpless, while his foes triumphed over him. He trifled with sin; he took the viper into his bosom, and at last it stung him. Young believer, beware! Cultivate a tender conscience, sensitive as the apple of the eye. Learn to look at sin from the presence of the Lord. Its fair and attractive appearance will not deceive you then. You will see it in the light of God.

### A Backslider's Testimony.

**A** YOUNG man, who, for a number of years, bore a bright testimony for the Lord, fell under the power of strong drink, and was for many years a miserable backslider. In grace, the Lord restored him; and, when seeking restoration to the fellowship of the saints some months after, he said, with the tears streaming down his cheeks: "It was a glass of spirits, given me by a believer, that began my evil course. The old craving was revived. I seemed to lose all control of myself. I knew I had taken myself out of God's keeping, and put myself at the devil's mercy when I took that first glass." Solemnly true, and many a child of God has stranded there.

## Joy in Suffering.


 All my past life, the sweetest, choicest portion has beyond degree, been the two past years. Oh, what a time of mercy it has been to me,—a time of humbling, and a time of love. I believe that more joy has flowed through my heart in these two years of sifting, than all the joy from all sources put together during the preceeding sixty years, and that *fifty times over*. I really knew not, that so much of heaven could be enjoyed in this world of sin and sorrow, as I know now—for heaven is often in my little room. Blessed, blessed be God, for the special gift of these two years. He has put me into a Nebuchadnezzar furnace, but He has been with me all through it.”

“I had several turns of utter exhaustion, and felt as life were just giving way. But Oh, He is sweetly with me! and how unutterably sweet for extreme weakness, to be laid to rest in the softest, warmest, tenderest Bosom in all the universe, and this is my portion just now.”

“If we consult the clear statements of the Word of God, and the uniform experience of the most advanced saints, there is no condition under heaven so BLESSED, as to be in the fiery furnace, with the presence of Jesus sweetly enjoyed in it.”

JOHN DICKIE.

## Mutual Recognition in Heaven.

 Our happy home above, not only shall we be known *personally* to the blessed Lord, but to each other. Peter seems to have no difficulty in recognising, on the Mount of Transfiguration, which was Moses, and which was Elias. So must it be in the resurrection state, where all is perfection. A thorough distinction of persons will be manifest there. Paul will never be taken for Peter, nor Peter for Paul; and each will have his own crown and glory. Blessed, yet solemn thought! each saint will have his own crown. All will be known there, for what they are in the estimation of the Lord. Yet all will be perfect, all happy, all in the full joy of the Lord, and all shining brightly in His glorious image, which all shall then perfectly bear.

## 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 one object is the practical help of our readers.

*Are we to expect signs of the Lord's return?* Not of His coming to the air for His saints; but there will be signs in heaven and on earth, before His return to earth in manifested glory (see Matth. xxiv. 29).

*Why was the Tabernacle pitched in Shiloh (Josh. xviii. 1)?* Because it was Jehovah's chosen place. As we read in Jeremiah vii. 12, R.V., "My place which was in Shiloh, where I caused My Name to dwell at the first." Wherever He causes His name to dwell, there His people gather.

*Have we any Scripture authority for calling the first day of the week "the Sabbath Day?"* None whatever. The "first day of the week" (Acts xx. 7) is called "The Lord's Day" (Rev. i. 10). The seventh day was the Sabbath.

*Are the words at the Heads of Psalms inspired?* Yes, the words printed in ordinary Roman letters, such as "To the Chief Musician, a Psalm of David" (Psa. xix.); or those in such as Psalms li. lxiii., telling the circumstances under which they were written. These words form part of the first verse, and should always be so read.

*Were the Apostles infallible?* In what they wrote, they were inspired of God, and thus far, they were beyond the possibility of making mistakes, so that we may receive their words, as the very words that came from God. But they were not *always* inspired, nor did the fact that they sometimes were, prevent them from failing in their conduct in common with all other Christians. Peter's conduct at Antioch shews that he was fallible and had to be withstood by Paul (Gal. ii. 11-12), but his Epistles are the breathings of God,—the infallible and perfect words of inspiration (2 Tim. iii. 16).

*Can we use the term "Assembly of God," in speaking of a small company of believers gathered unto the Lord's Name, in days of failure such as the present?* Numbers do not affect the character of God's Assembly. Half-a-dozen believers brought together by the Lord, around Himself, owning Him alone as the Lord in their midst, His Word alone as their guide, with no human traditions or rules to hinder the operation of His Spirit amongst them, are as truly God's Church, or Assembly, as if hundreds were there. That is, as regards their constitution; but their actual testimony for God, and their real spiritual power among men, will be according to the measure of their faithfulness and godliness, rather than by claiming to be this or that. The Assembly—large or small—is to be God's light-bearer in the world; it is to testify of Christ, not of itself. When we hear people constantly crying up themselves, *their* position, *their* titles, and drawing sharp and sometimes false contrasts between themselves and all others, we begin to wonder whether this would be required, if they were as faithful and obedient as they claim to be. We think the Lord will always acknowledge those that fear and follow Him, and that so manifestly, that they will not have to say anything about it.



# Reports of the Lord's Work and Workers.

*NOTE.*—We shall be glad at any time to forward communications to the Lord's servants at home and abroad whose names appear in these pages. They are all well-known and proved labourers, outside all sects, serving the Lord according to the Book.

**Scotland.**—**ABERDEEN.**—The New-Year Conference here on 1st, 2nd, and 3rd January, was throughout, the largest we have ever seen. The whole of the ministry was searching and practical, and many of the Lord's people went away to their homes humbled, revived, and blessed. David Rea, and Wm. Matthews, from Ireland, remained for the Gospel Tea Meeting on 4th January. **NEUBURGH.**—Frances Logg, who has been working in the country districts of Aberdeenshire for twelve months, began meetings in this village the last week of December. There is some appearance of a breaking up of the fallow ground. As a rule, Aberdeenshire sinners are hard to reach, but there is not the same danger in making hypocrites of them by hurrying them into a profession of conversion as in many places. **STRANRAER.**—"Fairly good meeting here on New-Year's Day. We greatly need a stirring up, and a thorough shaking out of sleep in these parts." **DALMELLINGTON.**—A very happy New-Year Fellowship Meeting on New-Year's Day. Tokens of interest in the Gospel, and Christians looking forward to see greater things. Special Gospel Meetings on Lord's Day evenings, addressed by various brethren from other parts.

**England.**—"Precious meetings on New-Year's Day. A goodly number gathered from surrounding places. A. J. Holiday's address on Rev. ii. and iii. specially helpful in present difficult times." **MANCHESTER.**—New-Year meetings here large. Brethren say one of the best conferences they ever had. W. H. Hunter gave a stirring and solemn word on the present crisis, urging on God's people not to be led by new theories, built on misinterpreted Scripture. **LIVERPOOL.**—"Very many in these parts feel the loss of our dear brother, Peter Scott, who has been called up higher. It was a touching and solemn sight, around his open grave, and many hearts were melted as his remains were lowered, to wait the morning of resurrection. Who will fill his place, and do his work? We can only look to the Lord to raise up the right man. Man's appointments are of no use. They are always a failure." **FEATHERSTONE, YORKS.**—A new Gospel Hall was opened here on Saturday, 31st December, and on Lord's Day, 1st January, it was crowded out at the evening Gospel meeting, and many listened most attentively to the "old, old story." Our brother, Edward Harries, begins a series of special Gospel meetings, for which the prayers of God's people are desired.

**Foreign Notes.**—**AUSTRALASIA.**—Mrs James Fairley, writing from Shepparton, Victoria, says:—"On Lord's Day afternoons we visit among the Swagmen encamped on the river banks, and give them copies of "The Young Watchman," which they are always glad to receive, and we trust the words of love will reach some of their weary hearts. Last Lord's Day

we were at Tallygaroopna, a small township comprising the proverbial "store, hotel, and smithy," and yet we had two hundred people in the Mechanic's Institute, gathered from a radius of twenty miles, and Mr. Fairley had the privilege of telling them the 'old, old story.'" AFRICA.—Donald Graham, who went to South Africa with F. S. Arnot ten years ago, is now in Dundee, Natal, in very poor health. He hopes to do a little for the Lord there, as he has opportunity. James W. Fish continues to visit the lepers on Robben Island, to which he has a free Government pass. This is a wonderful opening, and our brother needs the prayers of God's people. There are above six hundred poor lepers on this island, in all stages of the fearful disease, and the sights he has to look upon, are sad beyond our description. A few can read English, and for these, our brother has just had a lot of good Gospel books sent out, but the majority only know the Dutch and Kaffir languages. If any of the Lord's stewards are stirred up to send the Gospel in their own language to these poor dying creatures before they enter eternity, and while the door is thus wide open, it would be a grand service for the Lord. Plain Gospel tracts and books in these languages can be sent to Mr Fish at any time. Miss Jeannie Gilchrist has arrived in Hamilton from Africa. Her health has suffered a good deal, but it is hoped her visit to her native land will set her up soon. BELGIUM.—G. F. Gaudibert, writing from Dampremy, says:—"In this part of Belgium the scope for work is greater than in the place of my former residence. About forty believers are in fellowship here. Gospel work is very difficult, such an entire difference from what you find in Britain." FAROE ISLES.—Alexander Mitchell writes cheerfully of help and encouragement in these lone isles, where during the winter months they are shut away from communication from the outside world, and have to devote their energies to work in Thorshaven.

**Tract Distribution and Visitation.**—CARLISLE.—"We go on with the visitation work." LONDON.—"In this great city it is often hard to get the people in to hear the Gospel, especially where we have no attractions, such as solos, organs, and such like. Our young workers visit the houses all round the hall, leaving a plain Gospel message, with an invitation to our meetings, and God has owned this."

JOTTINGS.—"I found in my district a young mother in the last stages of consumption. She had been long anxious to be saved, but had no one to tell her of Jesus, and had not been able to go to any meeting for years. What a joy to sit down beside this weary soul and tell of Him who gives rest to the weary." "I was greatly cheered to find that one soul in my district had passed from death to life, through reading the Gospel in one of the tracts left." Pray over your tracts before you give them. Seek an opportunity to speak a word, and not "deliver" them like a postman.

## A Purposed Heart.

**G**OD'S witnesses in the world, in all ages, have been marked by a purposed heart. They have differed in gifts, and in the sphere and character of their testimony, but they have all had this in common—a definite aim, and purpose of heart. They set a mark before them, and made it the one business of their life to attain to it. Others might swerve to and fro, but with them there was the steady step, the clear course, the straight unwinding path. They were men of fixed, resolute purpose; men who had one aim in life, one object for which they lived and spent themselves, and by the grace of God, they gained that on which their heart was set. This is often seen in men living for the world. It is the acknowledged principle by which men attain to earthly wealth, and fame, and greatness. By having a fixed purpose before them, and bending every energy of mind and body to gain it, men succeed to earthly prosperity. We believe the same principle applies in the Kingdom of God. A saint who, by the grace of God, has a purposed heart to live for Him, to honour Him, to seek the glory of His Lord above all else, cost what it may, to obey the commandments of His God, and to own the Supreme Authority of His Word over every department of his life, will have strength given him from on high to fulfil his purpose. The apostle Paul was such a man. The words: "This *one* thing I do" (Phil. iii. 13); "Thou hast fully known my doctrine, manner of life, *purpose*" (2 Tim. iv. 10), reveal what spirit he was of, and tell the secret of his unswerving faithfulness to God and to the truth, amid friends and foes alike. Daniel, in the court of Babylon—undefiled, faithful, and true to God, amid ever-changing scenes of prosperity, adversity, temptation, and trial, was one who, in his early days, "*purposed* in his heart that he would not defile himself" (Dan. i. 8), and he was preserved even unto old age, God's honoured and faithful witness. Never was there a time when the purposed heart was more needed among God's people, than now. Our lot is cast in strange and testing times. God's truth is openly denied by many, and religiously frittered away by more, under the plea of charity and catholicity of spirit. To be pleasant, to stand in high esteem in

the church, is reckoned of great account ; to please God, to hold tenaciously to His Word, not relaxing one jot or tittle, is counted bigotry and narrowness. Those who have this purpose of heart may be called to suffer as their fathers did, although not after the same fashion. Their purpose of heart to hold fast and obey the truth of God will be tested. It may not be by the rack, the prison, or the stake, but by the contempt and sneer of the world, or, what is more painful to bear, the cold suspicions and hard words of brethren in Christ, who have chosen another, and more popular path. But the end will recompense all. May the Lord help us with patience to wait for it, and go on with purposed heart, seeking only to honour and to please our Lord.

Lord, may Thy love constrain us, through all the "little while ;"  
Nor fear of man restrain us, nor love of praise beguile :  
Thus, till Thy glorious coming, enough, O Lord, if we  
Then hear Thy voice approving aught we have done for Thee.

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## The Believer's Standing in Christ.

**G**OD always views His believing people, as being in Christ risen. All His thoughts are towards them as thus united with Him, and seated in Heavenly places in Him.

*There* He has judicially fixed them ; *there* He knows them. There is therefore no middle ground—no intermediate place, between being *in* the completeness of our own nothingness, or else standing in all the completeness which God has given, entirely in Another. The moment we are detached in God's judicial estimate from our own nothingness, we are instantly connected with all fulness. There is no intermediate standing. There are those who remain identified with nature and sin in the flesh, and there are those, who, through faith in Jesus, are by God's own judicial act, dissociated from their natural standing, and associated with all the fulness of Christ. And is this not worthy of God ? Does it not magnify His love, His grace, His power, and the appreciation of the value of the Name of Him, of whom God has said—"This is My Beloved Son, in whom I am well pleased ?"

# The Presence of the Lord.

*A True Dream, with a Wonderful Meaning.*



HAD had a very busy day, and experienced a delightful feeling of restfulness, as I settled myself in a comfortable armchair, after having said "good night" to my children.

Just before going, they had sung their evening hymn. As their sweet childish voices had joined with that of their mother, one verse had made an impression on my mind. I was familiar with it, but it came to me with a new beauty and force. It was:—

“Not a brief glance I beg, a passing word,  
But as Thou dwelt with Thy disciples, Lord ;  
Familiar, condescending, patient, free,  
Come not to sojourn, but abide with me.”

My wife went away with the little ones to see them into bed, and I was left alone, with this verse of the hymn repeating itself in my memory ; and the thought came to me—suppose He were to come as He came to His disciples, am I altogether prepared to receive Him into my house, to abide with me? And as I meditated on the subject, I fell asleep, dreamed, and lo!—

The door of the room opened, and in walked One whom I knew to be the Christ. Not the glorified Redeemer, as seen by John in the Isle of Patmos. No, He had answered the prayer of our hymn, and had come in humble, human form,

“Familiar, condescending, patient, free.”

I knelt before Him, but He laid His hand on me and said, “Arise, for I have *come to tarry with thee.*”

My recollection of my dream here, grows somewhat confused, but I remember it again when the next morning seemed to have arrived, and I was gathering my children around me, and telling them that Jesus had come to stay with us in the house. The little ones clapped their hands for joy, and my dear wife's face beamed with a rapture that seemed to transfigure her.

Just then, the Lord Himself entered the room, and we took our seats around the breakfast table. What language can I use to describe the wondrous peace which filled all our souls, or how our hearts burned within us as He talked with us?

But when the meal was over, and we had had family worship,

which to us that day was truly a foretaste of Heaven itself, I was filled with perplexity. What should I do with my strange Visitor? It seemed disrespectful to leave Him behind me at home, yet it would mean serious loss to me to stay away from my place of business that day. I could not take Him with me, that was certain: who ever heard of taking Christ to a counting-house?

The Saviour surely knew my thoughts, for He said, "I will go with thee. How didst thou ask Me? Was it not—

'Come not to sojourn, but *abide* with me?'

So whatever thou art doing henceforth, I will be beside thee. Lo, I am with you alway, even unto the end of the world."

It seemed rather strange to me, but I could not of course question what He said, so I started for my office with the Lord by my side.

. . . . .  
At my counting-house I found a man awaiting my coming with a good deal of impatience. He was a stock and sharebroker who transacted a considerable business for me. To tell the truth, I was not greatly pleased to see him there, as I was afraid that he might bring forward matters which I would scarcely feel inclined to go into, with the Lord Jesus listening to our conversation.

It was as I feared. He had come to tell me of a transaction he had arranged, which, whilst perfectly honourable according to the usual code of morals in the share market, meant the saving of myself from the fear of loss, by placing another person in the danger of it. He laid the whole scheme before me, without taking the slightest notice of the Lord; I know not if he even saw Him.

I cannot tell the bitter shame I felt. I saw how impossible it was to square such a transaction with the golden rule, but I could not hide from myself the fact, that the broker told me of it with a manner and tone that meant, that he had no doubt whatever that I would applaud him for his cleverness, and eagerly close with the offer. What must that mean to Christ? Would it not tell Him that I was in the habit of dealing, with one thought only in my mind—how I could benefit *myself*?

The broker was astonished when I rejected his proposals on the

ground that they would be prejudicial to the interests of the other party in the transaction, and left me abruptly, apparently thinking I had developed a mild species of insanity.

Humbled, I fell at my Saviour's feet, and cried to Him for forgiveness for past sinfulness, and strength for time to come.

"My child," said He, in tender accents, "thou speakest as if My presence were something strange to thee. But I have *always* been with thee. I have seen, and have seen with grief, the way thou hast dealt with thy fellows in business, and marvelled at thy unbelief of My promise, that I would be ever with thee. Have I not said to My servants, 'Abide in Me and I in you.'"

. . . . .

Just as He had said these words, another gentleman entered the office. He was a customer whom I could not afford to offend, and I had uniformly shown a cordiality to him which I was far from feeling in my heart. He was vulgar, profane, and often obscene in his talk.

He had not been many minutes in my office, before he made use of an expression which brought a hot flush to my cheek. I had heard him speak in a similar way before, and although I felt repelled by it, I had, for fear of offending him, met it with *faint laughter*. But now I felt, as I should have, had it been uttered in the presence of a lady: only this feeling was intensified by the realization of the absolute purity of the Divine One who had been a hearer of the speech.

I gave expression to my feelings in a word of expostulation, and he exclaimed, "You seem to have suddenly grown very prudish," and left me in a rage.

Again I turned to Christ with a cry for pardon for past transgression, and once more I had brought to me the thought, that though unseen by me, the Lord had beheld all my former intercourse with this man.

. . . . .

Through all that strange day, similar incidents to these occurred, and the *presence of the Master*, which I thought would have been a joy, was a rebuke to me. It showed me as I had never dreamed

before, that I had framed my life on the supposition that He had but little to do with it.

But, on the other hand, there were times during the day when my soul was filled with rapture ; times when He smiled on me in loving approval, or when He spoke words of pardon and absolution, or when He opened out before my wondering gaze, some fresh beauty of His character and person.

I awoke, and lo, it was a dream !

But the dream has made me ask myself this question, as I never did before : *Must not our realization of the presence of the Lord be very poor, for it to exercise so small an influence upon our lives?* Do not we contradict, by our *daily conduct*, what we often assert, that Christ is abiding in us? And the words spoken by Jesus when on earth, and which He had seemed to repeat in my vision, came to me with a new and intenser meaning : “ Blessed are they that have not seen, and yet have believed.”

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## A Saint at the Gate of Heaven.

**W**ERE I to adopt the figurative language of Bunyan, I might date this letter from “ the Land of Beulah,” of which I have been for some weeks a happy inhabitant. The celestial city is full in my view. Its glories beam upon me, its breezes fan me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears but as an insignificant rill, that may be crossed at a single step, whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere ; pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun ; exulting, yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder, why God should thus choose to shine upon a sinful worm. A single heart and a simple tongue seem altogether inadequate to my wants. I want a whole heart for every separate emotion, and a whole tongue to express that emotion.



# A Christian Battle Song.

TUNE—SCOTCH AIR.

KEY B Flat. *With energy.*

s <sub>1</sub> .. s <sub>1</sub> : s <sub>1</sub> .. m <sub>1</sub>	s <sub>1</sub> .. l <sub>1</sub> : d	l <sub>1</sub> .. l <sub>1</sub> : l <sub>1</sub> .. s <sub>1</sub>	l <sub>1</sub> .. t <sub>1</sub> : d .. r
m <sub>1</sub> .. m <sub>1</sub> : m <sub>1</sub> .. d <sub>1</sub>	m <sub>1</sub> .. f <sub>1</sub> : m <sub>1</sub>	f <sub>1</sub> .. f <sub>1</sub> : f <sub>1</sub> .. m <sub>1</sub>	f <sub>1</sub> .. f <sub>1</sub> : s <sub>1</sub>
Onward chil - dren	of the day !	Dauntless in the	deadly fray,
d .. d : d .. s <sub>1</sub>	d .. d : d	d .. d : d .. d	d .. r : m .. t <sub>1</sub>
d <sub>1</sub> .. d <sub>1</sub> : d <sub>1</sub> .. d <sub>1</sub>	d <sub>1</sub> .. d <sub>1</sub> : d <sub>1</sub>	f <sub>1</sub> .. f <sub>1</sub> : f <sub>1</sub> .. d <sub>1</sub>	f <sub>1</sub> .. r <sub>1</sub> : d <sub>1</sub> .. s <sub>1</sub>

m .. m : r .. d	d .. r : m	d .. l <sub>1</sub> : l <sub>1</sub> .. s <sub>1</sub>	s <sub>1</sub> : —
s <sub>1</sub> .. d : t <sub>1</sub> .. l <sub>1</sub>	l <sub>1</sub> .. l <sub>1</sub> : se <sub>1</sub>	l <sub>1</sub> .. f <sub>1</sub> : f <sub>1</sub> .. m <sub>1</sub>	m <sub>1</sub> : —
Charge the hostile	foe's ar - ray,	Bid the re - bels	flee !
d .. s : s .. m	f .. l <sub>1</sub> : t	l <sub>1</sub> .. d : d .. d	d : —
d .. d : s <sub>1</sub> .. l <sub>1</sub>	f <sub>1</sub> .. f <sub>1</sub> : m <sub>1</sub>	f <sub>1</sub> .. f <sub>1</sub> : f <sub>1</sub> .. d <sub>1</sub>	d <sub>1</sub> : —

m .. m : m .. r	m .. f : s	r .. r : r .. d	r .. m : f
s <sub>1</sub> .. s <sub>1</sub> : s <sub>1</sub> .. s <sub>1</sub>	s <sub>1</sub> .. l <sub>1</sub> : s <sub>1</sub>	s <sub>1</sub> .. t <sub>1</sub> : t <sub>1</sub> .. l <sub>1</sub>	t <sub>1</sub> .. d : t <sub>1</sub>
Gir - ded by	Al - mighty power,	Faith beholds the	tempest lower;
d .. d : d .. t <sub>1</sub>	d .. d : d	t <sub>1</sub> .. s : s .. s	s .. s : s
d .. d : d .. s <sub>1</sub>	d .. f <sub>1</sub> : m <sub>1</sub>	s <sub>1</sub> .. s <sub>1</sub> : s <sub>1</sub> .. s <sub>1</sub>	s <sub>1</sub> .. d : r

s .. m : r .. d	d .. r : m	d .. l <sub>1</sub> : l <sub>1</sub> .. s <sub>1</sub>	s <sub>1</sub> : —
d .. d : t <sub>1</sub> .. s <sub>1</sub>	s <sub>1</sub> .. s <sub>1</sub> : s <sub>1</sub>	l <sub>1</sub> .. f <sub>1</sub> : f <sub>1</sub> .. m <sub>1</sub>	m <sub>1</sub> : —
Faith awaits the	conflict hour	Sure of vic - to - ry !	
s .. s : s .. m	d .. t <sub>1</sub> : d	d .. d : d .. d	d : —
m .. d : s <sub>1</sub> .. d	m <sub>1</sub> .. r <sub>1</sub> : d <sub>1</sub>	f <sub>1</sub> .. f <sub>1</sub> : f <sub>1</sub> .. f <sub>1</sub>	d <sub>1</sub> : —

Forward ! soldiers, brave and true !  
Christ the Lord hath need of you !  
Boldly all His bidding do !

Who would faint or flee ?

Clad in armour of the light—  
Strengthen'd by the Spirit's might—  
Ye shall put the foe to flight,  
Firm your ranks shall be.

Fight ! till ye possess the land ?  
Not a foe shall 'gainst you stand !  
Shielded by the Lord's right hand—  
His salvation see !

Sound the glory of His fame !  
Jesus, evermore the same !  
Let the Saviour's peerless Name  
Now your war-song be !

Float ! thou banner of the Cross !  
Worldly gain is only loss !  
All—for Christ—is dung and dross !  
Christ has set you free :  
Steadfast through the evil day—  
With the strong divide the prey !  
Crowns that never fade away,  
Your reward shall be !

March ye forth with songs of praise,  
Tuneful notes of triumph raise !  
Herald forth the coming days—  
Days of victory !  
Courage ! children of the day !  
Charge the hostile foe's array ?  
Prove the Lord your strength and stay !  
Bid the rebels flee !

## The Pentecostal Church. Part 11.

*By Thomas Newberry, Editor of "The Englishman's Bible."*

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**T**HE dispensations are totally distinct. When the Lord Jesus is again revealed, when He comes with clouds and every eye sees Him, when He comes to be glorified in His saints, and admired in all them that believe (2 Thess. i. 10), then Israel will be brought back under the new covenant, as the wife of Jehovah on earth, betrothed to Him in faithfulness; but the Lamb will have His Bride in the glory. So far from the real Church being on earth, even the sham church—the synagogue of Satan, the harlot of the Beast—will have been utterly abolished from existence, having been destroyed by the ten kings (Rev. xvii. 16). So that there will be neither the true nor the false church on earth then. During the first three and a half years, the false church, whose foundations are now being laid, will make an outward profession of Christianity, as Babylon the Great.

When the Man of Sin sets himself up in the temple of God (2 Thess. ii. 4), denying God and Christ, Babylon the Great associates herself with him. Those whom Christ calls the "synagogue of Satan" (Rev. iii. 9) are those taking Jewish standing, adopting Jewish customs, on the ground of ritual and ceremony, but instead of being God's Church, are in reality Satan's synagogue.

The word synagogue is composed of two Greek words: "sun," together; and "ago," to lead; signifying to lead together, a promiscuous crowd, gathered together by some common interest. Satan's tares are mingled with the wheat now, by and by they will be gathered together as his "synagogue."

The present hope of the Church is the fulfilment of the promise of Christ in John xiv. 2-3, "I come again" (present tense), "and will receive you." Christ puts no interval between. He would not have anything between the heart of His believing ones and His coming. The length of time intervening, makes no difference, provided you put no circumstances between. He would have the brightness of the hope before the eye undimmed (1 Thess. iv. 13-18; 1 Cor. xv. 51-54). This is the Church's hope; not the Antichrist, not the great tribulation, nor the year-day

theory. The sun in the heavens we are told is ninety-five millions of miles distant ; if the atmosphere is clear, we see its lights too bright for the eye, and feel its warmth ; but if you put even a sheet of tissue paper between it and you, its brightness and warmth are obscured. When the Lord said, "I go—I come again," He foresaw that more than eighteen hundred years would elapse between, as He said in the parable of the talents (Matt. xxv. 19), "After a long time the lord of those servants cometh." And in Rev. ii. iii. He gives an outline of the Church's history in emblem, and century after century we have seen this history fulfilled. When the Thessalonian believers turned to God from idols, it was to serve the living God, and to wait for His Son from heaven, even Jesus (1 Thess. i. 9, 10) ; there was nothing between. The Church had lost this hope for centuries, but within the last hundred years, the cry has gone out, not that the end of the world has come, not that the day of judgment is at hand. No ; but, "The Bridegroom cometh" (Matt. xxv. 6). There is the counterfeit cry, "Antichrist cometh." "Let no man deceive you by any means" (2 Thess. ii. 3-7).

The great apostacy, or Babylon the Great, cannot take place as long as the Holy Ghost as Comforter is in the Church. He "lets," that is, hinders and withholds. And so long as the Holy Ghost as the representative of the Lordship of Christ is down here, the Man of sin, the Lawless one, and Antichrist, cannot be revealed. But when the work of the Spirit as Comforter is completed, and the body of Christ fully formed to be the Bride of the Lamb, and when He as the true Eliezer has presented her to the heavenly Bridegroom, then, as shown by the emblem in Rev. v. 6, the Holy Ghost will begin to act as the seven Spirits of God, sent forth into all the earth, with sevenfold energy and power, sealing the elect out of the twelve tribes of Israel as the nucleus of the coming kingdom, and preparing the innumerable company for the persecution of Antichrist during the great tribulation.

The promise of the Lord Jesus as the Bright and Morning Star (Rev. xxii. 16-20) is, "Surely I come quickly." May all hearts respond, "Even so, come, Lord Jesus."

## 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 one object is the practical help of our readers.

*What does the word "Easter" refer to (Acts xii. 4)?* The Revised Version gives "The Passover," and this is right. "Easter" is not recognised in God's Word. It had its origin in a heathen festival to an idol. Rome adopted it; Protestants copy from Rome.

*Is it possible that one who denies the eternal punishment of the wicked, can be a Christian?* Most who do, are scoffers and unbelievers. Yet in these days of false teaching, a true child of God may be led into this grievous error. Many of its advocates are clever reasoners, and can skilfully wrest Scripture. One thing is clear, one holding this doctrine is not to be companied with by individual Christians, or permitted to remain in the fellowship of an assembly of saints.

*Is "Leaven" ever used in Scripture as the figure of the Gospel, or of that which is good?* Never. We read of "the leaven of malice and wickedness" (1 Cor. v. 8); "the leaven of hypocrisy" (Luke xii. 1), and other "leavens"—all evil. The parable of the leaven hid in the meal (see Matt. xiii. 33) has been made to teach "the diffusive power of the Gospel" by certain commentators, but this is nonsense. The world has not yet had the Gospel "diffused" through "the whole" of it. God could never use the same emblem to describe "the Gospel" and "malice." Tradition does.

*How long should a young believer wait, after conversion and baptism, before seeking fellowship with Christians?* He should not wait at all, if he sees his place from God's Word. Only, let him be sure that he does see that: then, no matter what trials await him, he will have his feet on the rock-fast foundations of the truth. And be sure that what he seeks fellowship with, has the Lord "in the midst" (Matt. xviii. 20).

*In what sense is the day of the Lord "at hand?"* (2 Thess. i. 3). "Is now present" (Revised Version), and the same word is translated "present" in Rom. viii. 38, 1 Cor. iii. 22, Heb. ix. 9. The saints at Thessalonica, who had been taught to "wait for the Son from Heaven" (1 Thess. i. 10), were being deceived by some, who had told them "the day of the Lord" had actually begun. The trials they were enduring, lent some colour to this, but the apostle assures them by the coming of the Lord and their "gathering unto Him." Thus the day of the Lord cannot begin, until the saints have been removed, and the apostacy and Man of sin are revealed. The "day" is for the world; the "coming" for the saints.

*Is there not a common danger, of Christians possessed of this world's goods taking, and being allowed to take, a position in God's church, which they have neither grace nor gift to fill?* Yes, too common; and the strange thing is, that many whose avowed principles ought to teach them the sin of it, patronize and endorse it. Thank God, there are men who have been entrusted with this world's goods, who are among the humblest saints we

know; ever ready to serve the poorest of their brethren, never assuming to be what God has not fitted them for. But it must be owned, that the tendency is, for wealth and worldly position to give influence in the church, and very frequently the monied man is allowed to pass with what the poor man would be rebuked for. How often men are bolstered up in a false position, and their disorderly ways condoned, because they happen to have money. How often such are allowed to rule, and over-rule their brethren, and become dictators in spiritual things, simply because they are a little higher in the social scale than others. This is not of God. "Honour to whom honour is due." But it is not due to any man to give him a place in God's assembly, to which God has not called him, and for which he has neither moral nor spiritual fitness. On the other hand, the godless socialism of the day, which would degrade a man just because he is in a better position than others, no matter what his grace and abilities are, must not be allowed to enter God's assembly.

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

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*NOTE.*—We shall be glad at any time to forward communications to the Lord's servants at home and abroad whose names appear in these pages. They are all well-known and proved labourers, outside all sects, serving the Lord according to the Book.

**Scotland.**—**ABERDEEN.**—David Rea, from Ireland, began Gospel meetings here immediately after the New-Year Conference. At first the numbers were small, but steadily interest and meetings increased. Later.—"The People's Palace has been taken for Sunday nights, and 2000 to 3000 present. Large meetings during the week. A daily prayer meeting in afternoons. A number of conversions. This is the best time we have had in Aberdeen in the Gospel for many years, for which we praise God." **NEWBURGH, ABERDEENSHIRE.**—Francis Logg has been working here since the New Year, and God has given blessing. Goodly numbers have come to hear the Word, and there has been conversions. **DURRIS, KINCARDINESHIRE.**—Duncan M'Nab, who, during the summer, works in connection with the Caledonian Bible Carriage, has been holding meetings in this country district with blessing. **DALMELLINGTON, AYRSHIRE.**—Sunday evening Gospel Meetings are well attended, and many tokens of interest. Pray for a real awakening in this place, as in days of old.

**England.**—**SALISBURY.**—We had Alexander Lawes, of Northampton, here for a series of special meetings, which were well attended, and there were several conversions. **FEATHERSTONE, YORKS.**—Edward Harries continues Gospel meetings here. Goodly numbers attend, and many seem interested. Eleven believers have been baptized, and other Christians are interested in the truth. **COCKERMOUTH.**—Robert Gall, of Carlisle, has been here for a series of meetings, partly Gospel, and partly for believers. **WORKINGTON.**—William Gilmour, from Ireland, has been here for a fort-

night's Gospel meetings, and still continues. Thankful to say we have seen some tokens of fruit.

**Africa.**—Archie Munnoch has been carrying on a very interesting work in one of the villages near Kwanjulula. He speaks to the people every week night at the village, and on Lord's Days they come to the general meeting at the station. We ask special prayer for this brother and his service. He is seldom taken any notice of in African reports.

**Australia.**—WARWICK, QUEENSLAND.—“We have had a short visit from our brother, James Campbell, for which we thank God. He is still weak in body, but a true man of God.” MELBOURNE.—“Dull trade, and general depression in commercial affairs, have caused many changes. Gospel work is by no means bright, yet a few are gathered into the Kingdom. The reports of evangelistic work said to be done here, which appear in religious magazines, have to be received with caution. So far as lasting results in genuine conversions go, they are grossly exaggerated.” SHEP-PARTON, VICTORIA.—“To-morrow we go to a tea meeting, fifteen miles out, but distance is considered very little here. With a pair of good horses we get quickly over the ground. The people crowd to a tea-meeting; and it is such a grand opportunity of giving them the Gospel.”

**Demerara.**—GEORGETOWN.—Mr. John Rymer writes: “We have just had a Conference of believers here, for which the Lord graciously gave us fair weather in the midst of the rainy season. The saints were refreshed in heart, and helped in fellowship together. We hope to see another dear brother and sister set forth from our midst early this year, for labour in Africa, whither our brother and sister Murrian went about three years ago.”

**America.**—Alexander Matthews has visited the State of Michigan, labouring among the Lord's people there chiefly, for three months. He went to Manitoba for New Year Conferences, and hopes to return to Minnesota with a young brother for Gospel labour. There are many large towns in this state, wholly given to ungodliness, in which God's Gospel is seldom if ever heard. OAKLAND, CAL.—“Our aged brother, Donald Ross, goes on here in the Gospel, with the energy and freshness of spiritual youth.” John Grimason has been visiting the scattered Christians in Nova Scotia.

**Spain.**—Robert Lawson, formerly of Glasgow, writes from Algeciras: “You will rejoice to know that here in Algeciras there are a few of the Spaniards who love the Lord. There is a mission here (undenominational), but it stops short at evangelical work. We have a weekly Bible reading apart from the mission, to which six and sometimes eight come together to study the Word. We hope to continue this meeting till the end of April, when I shall be leaving Algeciras to live in Ronda.”

# The Coming of the Son of God.

(1 THESS. I. 9, 10).

By Thomas Newberry, Editor of "*The Englishman's Bible.*"

**T**HE saints in Thessalonica, had a distinct experience and attainment. They were marked at their conversion, for the clearness of their appreciation of the truth of their Lord's return.

They grasped and realized the practical power of this hope. With loins girded, and lamps lit, they were as men who waited for their heavenly Bridegroom, the Lord from heaven, realizing the words of Christ, "I go to prepare a place for you, and if I go and prepare a place for you, I come again;" not "I *will* come" (John xiv. 3, Greek).

In these two Epistles, the Spirit of God by Paul, delights to expatiate on these heart-comforting truths. Every subject he interweaves with this golden thread.

The Apostle Paul could write as directed by the Holy Ghost to the Thessalonian believers, as being "in God the Father, and in the Lord Jesus Christ." How is he able to address them thus? He recognized them as elect of God, beloved of God, chosen in Christ before the foundation of the world, brought nigh by the blood of the Lamb, regenerated and sealed by the Holy Ghost, and thus one in spirit with the risen Lord in glory.

He had not seen the record of their names in the Book of Life, but because the word he preached to them, came in power, in the Holy Ghost, and in much assurance (verse 5), he knew they were begotten again by the Word of Truth, living and abiding for ever.

The word he brought from God, came in the power of God, was manifested in their life, character, and conversation, in their work of faith, labour of love, and patience of hope (verse 3), which was patent to all the region round about. They were an Epistle of Christ, known and read of all. What is conversion? A turning round; a change of mind, heart, walk, and action. This proof was manifest in them. They had turned their back on idols, and their face was Godward; their life was a living service to the living God. They were conspicuous for works of faith, and labours of love. But there was another thing wrought in them by the Spirit

of God ; there was the "patience of hope," and the Holy Ghost Himself was in them as the Seal and Earnest, and He gave them the foretaste of this "blessed hope."

What was their hope? To die and go to heaven? Truly to depart and be with Christ is far better than continuing here ; but their hope was something more definite. It was to wait for the Son of God from heaven.

Not a figurative, but a personal coming, according to chapter iv. 16, the Lord Himself descending from heaven.

It is quite true, the Lord Jesus does often manifest Himself to His departing saints, but this is not the hope here referred to. The Old Testament saints looked for their Messiah, Abraham's Seed, David's Heir ; but to us, His incarnation, His atoning sacrifice, and ascension, are accomplished facts. We look for the Son of God from Heaven.

It is of the utmost importance to notice the precision and propriety, with which the Spirit of God uses the Divine Titles, "Son of God," and "Son of Man," though indeed the Person is the same. We wait for the SON OF GOD FROM HEAVEN, not for the SON OF MAN TO THE EARTH. It is the risen Christ we long for, whom God "raised from the dead, even Jesus, our Deliverer from the wrath to come," who comes to receive us to Himself ; and to whom we owe our redemption from eternal woe. But if the wrath from which He has redeemed us, will be to the lost for ever "the wrath to come ;" the glory, the blessedness, and the joy to which He will receive us, will continue throughout eternal ages. It will be still the joy to come, wherein God will "show the exceeding riches of His grace, in His kindness towards us in Christ Jesus."

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**How to get a Warm Heart.**—Love begets love. It is the fire I sit at, that warms me. The nearer the fire, the warmer I am. The nearer I am to the heart of Christ, the warmer will be my own, and the more intense the flame of love to Him. As well might I think of getting warmed, by going out to the garden and looking at the snow, as getting more love to Christ, by looking to myself, thinking of myself, and trying to increase my love for Him.



# Waiting and Watching for Christ.

*“Prepared to welcome the happy hope.”—Titus ii. 13.*

*“Ardently waiting for the revealing of the Lord Jesus.”—1 Cor. i. 7.*

*Rotherham's Translation.*

**W**AITING and watching the live-long day,  
Lifting the voice of her heart to pray,  
She stands in her sorrow, the bride and queen,  
Counting the hours that lie between.

Counting the hours till He shall come,  
The Hope of her heart, the Star and Sun,  
With a holy and steadfast gaze of faith  
Lifted above all change and death.

Lone as a dove on a storm-swept sea,  
Teaching her heart hope's minstrelsy ;  
With a wailing note, and a weary wing,  
She learns o'er sorrow to soar and sing.

Abroad through the earth is a sound of war,  
Distress among nations wide and far ;  
And the failing of strong men's hearts, for fear  
Of the dreadful things that are drawing near.

But she stands in her safety, the bride and queen,  
Leaning, as only the loved can lean,  
On the Heart that broke in its love for her  
When bearing the burden she could not bear.

Famine and pestilence stalk abroad,  
Scoffers are slighting the Word of God,  
And the love of many is waxing cold—  
Dimmed is the sheen of the once-fine gold.

But she stands in her beauty, the bride and queen,  
Counting the hours that lie between—  
Counting the hours till He shall come,  
The Hope of her heart, her Star and Sun.

# The Whole Truth of God.

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**I**T is a dangerous thing for the Christian, to esteem lightly any part of God's truth, however unimportant it may seem. He cannot do so, without suffering in his spiritual life, and exposing himself in some degree to the assaults of the enemy.

The whole Word of God is the spiritual food of the saints. The entire revelation of God, is "the shield of the faith," given to cover the warrior in the day of battle. To neglect any part, or to relegate to an unimportant place any commandment of God, is virtually to sit in judgment on the All-wise God who placed it there. Every sentence, every precept found in the Book of God, is there by Divine authority, and "is profitable." It is none of our business, to sit down and estimate the relative value of any part of the truth of God: it is ours to receive and obey the whole.

It is by letting go the "jots and tittles" that departure from the truth begins. Once the truth has lost its authority in our own souls, it is wonderful how charitable we become toward others who ignore it altogether. Complicity with error, and fellowship with holders and teachers of error, is generally condoned by saying, that the thing denied, is of trivial importance. But as there is no part of the Divine revelation can be treated thus, without dishonouring the God who gave it, it follows as a consequence, that to make companions of, or to shew complicity with, any who wilfully set it aside, is both dishonouring to God, and destructive to vital godliness in the soul of the saint. Therefore, let no concession be made of the truth of God, and no truce proclaimed with error. When the authority of the truth has ceased to hold the conscience and the heart, the saint becomes an easy prey to every form of error. The truth of God, the whole truth of God, received from God, held in faith and love, and implicitly obeyed, alone preserves the saint, and enables him to stand equipped and furnished for service and warfare here. Beloved fellow-believer, let your heart cleave to the Word of the Lord. Esteem it more than gold, yea, than much fine gold, and eschew whatever would lessen its value, or weaken its authority over your affections within, or your ways without.

## Nothing Better to Speak of than Christ.

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**W**HEN the devoted missionary, Adoniram Judson, returned to his native land, shattered in health by imprisonment and thirty years of work in Burmah, he was announced to address a meeting in a provincial town, to which an immense concourse of people gathered to hear him. The man of God, worn and haggard, rose, and, amid breathless silence, spoke for about fifteen minutes of "the Precious Saviour, who has so loved us, done so much for us, and to whom we owe our all." Then he sat down visibly affected, the tears streaming down his pale face. On the way home, the friend on whose arm he leaned said: "I fear, Mr. Judson, that the people were much disappointed. They expected to hear you speak of something else." "What else did they want? I tried, to the best of my ability, to speak of the most interesting subject in the world." "But they wanted a story." "Well," said Judson, "I gave them the most thrilling story I know." "Yes; but they expected something new from a man just come from the Antipodes." "Then I am glad they will have to say, that a man from the Antipodes had nothing better to tell them, than the story of the love of Jesus. My business is to preach Christ, and I dare not trifle with my commission. When I looked upon these people to-day, and remembered that I would meet them at the judgment, how could I stand up and furnish food for vain curiosity, or tickle their fancy with amusing stories, however decently strung together on a thread of religion? And how could I hear from my Master the words: 'I gave you an opportunity to witness for Me, but you spent the time in describing your own adventures?'" Would to God that these words were remembered by all who stand up to speak to their fellows, saved and unsaved, in the Name of the Lord. How pitiful to hear a man rehearsing his own adventures, dished up with savoury morsels to make his audience smile! How sad to hear one who has come back from heathen lands, return to tickle the ears of fellow-believers with childish stories! In the work of God, at home, and in distant lands, men like Judson are needed, who have nothing better to speak of than Christ.

# The Judgment-Seat of Christ.

(2 COR. V. 10.)

By Thomas Newberry, Editor of "The Englishman's Bible."

**N**OR what is our hope, or joy, or crown of rejoicing? Are not even YE in the presence of our Lord Jesus Christ at His coming? For YE are our glory and joy" (1 Thess. ii. 19-20).

Similar to this, is the language of the Apostle in 2 Cor. i. 14: "As also ye have acknowledged us in part, that we are your rejoicing, even as YE also are ours in the day of the Lord Jesus."

When the Son of God has descended from heaven, and has received His saints to Himself, His first action will be to gather them to His judgment-seat, and there take account of His servants; "for we must all appear before the judgment-seat of Christ" (2 Cor. v. 10). Again we read in Rom. xiv. 10, 11, 12, "Why dost THOU judge thy brother? or why dost THOU set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith Jehovah, every knee shall bow to Me, and every tongue shall confess to God. So then, every one of us shall give account of himself to God." "Because God hath appointed a day, in the which He will judge the world in righteousness, by that Man whom he hath ordained" (Acts xvii. 31).

But "one day is with Jehovah as a thousand years" (2 Pet. iii. 8). This day of judgment, is not a brief space of four and twenty hours, but consists of successive acts, extending over a lengthened period. These separate acts of judgment, may be thus enumerated.

First: The Judgment-seat of Christ, after the Lord has come for His saints.

Second: His revelation from Heaven in flaming fire, taking vengeance on His enemies, when He appears as Son of Man to take His Kingdom.

Third: When He sits upon the throne of His glory, and the living nations of the earth are gathered before Him (Matt. xxv. 31-46).

Fourth: His judgment of the nation of Israel, according to Psa. l.

Fifth: "The great white throne" at the conclusion of the millennial kingdom (Rev. xx. 11-15).

Our present subject is "THE JUDGMENT-SEAT OF CHRIST." We will first consider the *time* of this judgment. It is when the Lord comes for His saints, according to Rev. xxii. 12, "Behold I come quickly; and My reward is with Me, to give every man according as his work shall be."

But who are they who shall appear before Him? Those, and those only, who have part in the first resurrection, and they appear before Him in their raised and glorified bodies. It is no question of salvation or condemnation, of life or death; they are already saved, justified, and glorified.

What things are those which will then come under examination? Every deed done in the body, whether good or bad (Eccles. xii. 14; 2 Cor. v. 10). As said the apostle, "He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God" (1 Cor. iv. 4, 5). In fact, every action, word, or thought, must all be made manifest before Christ, in the presence of an infinitely holy God, and beneath the scrutiny of the Spirit of righteousness and truth.

But for what purpose is this scrutiny made? It is to separate the precious from the vile, for then "the fire shall try every man's work of what sort it is" (1 Cor. iii. 13). Then those works which have been wrought by the grace of God, as the gold, those which have been the result of the constraining love of Christ as the silver, those choice fruits of the Spirit, like the precious stones, all these purified from the dross, refined from the alloy, and separated from the fruits of the flesh, will "receive the due recompense of reward." Not one holy action, not one loving word, not one spiritual grace overlooked, or unrewarded in that day.

On the other hand, the wood, the hay, the stubble—all that which is ungodly, un-Christlike, and carnal, will be burnt up; the iniquity forgiven, the transgression removed as far as the east is from the west, and the sin cancelled.

## Crucified with Christ.

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**T**HE Cross of Jesus, whether one lie beside it, or beneath it, or, *best of all*, hang upon it along with Jesus (Gal. ii. 20; v. 24) is the one very sweetest spot in all the world.

Happy, happy they who have learned in blessed experience (whatever be the cost) not only its priceless value, as making the soul truly rich, but also its unequalled sweetness, as filling the heart with peace and gladness. But for this purpose it needs to be a Cross which crucifies and puts to death. And the crucifixion must be a real crucifixion, issuing in an actual death—a death to the world (Gal. iv. 14, compare 1 John ii. 15-16), and a death too, to the cursed self-life (Gal. ii. 20), including every single form and degree of self-will. A sham Cross comes out of an unreal profession, and leads to a self-deceiving joy.

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### The Cross Sweet and Lovely.

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**I** HAVE found His Cross sweet and lovely unto me, for I have had many joyful hours, and not a fearful thought since I came to prison. He has strengthened me to brave man, and face death, and I am now longing for the joyful hour of my dissolution.

“Farewell, beloved sufferers and followers of the Lamb! Farewell, Christian intimates! Farewell, night-wanderings in cold and weariness for Christ! Farewell, sweet Bible, and preaching of the Gospel! Farewell, sun, moon, and stars, and all sublunary things! Farewell, conflict with a body of sin and death! Welcome, scaffold, for precious Christ! Welcome, heavenly Jerusalem! Welcome, innumerable company of angels! Welcome, general assembly and church of the First-born! Welcome, crown of glory! Above all: welcome, O Thou Blessed Trinity—and one God: O eternal One, I commit my soul unto Thy eternal rest.”

Written by James Renwick on the day before he suffered martyrdom.

## 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 one object is the practical help of our readers.

Is "*The Vine and its Branches*" in John xv. a figure of Salvation? No. Fruitbearing is the subject in John xv. A believer may cease to bear fruit, and be cast forth as a branch (see verse 6), but he can never cease to be a member of Christ (Eph. v. 30). Concerning salvation, Jesus says—"Him that cometh to Me, will in no wise cast out" (John vi. 37).

What does the word "*helps*" in 1 Cor. xii. 28 mean; and what particular form of ministry do those so named engage in? The word is derived from the Greek word translated "*holpen*" (Luke i. 54): "*to support*" (Acts xx. 35). This shews its meaning. It supposes one in the presence of a weak or tottering person ready to fall, who stretches forth his hand, to grasp and hold him up. There is ample room for the ministry of many such "*helps*" in the assemblies of God's people. There are young ones to lead, weak ones to support, and plenty of tottering ones to grasp, with a firm, yet tender hand.

Does "*The work of an evangelist*" (2 Tim. iv. 5) consist simply in preaching the Gospel, or does it include the baptizing and teaching of those who are made disciples (Matt. xxviii. 18-19)? The evangelist is a "*declarer of glad tidings,*" but the commission clearly lays the responsibility upon those who preach the gospel, to baptize and teach those that believe. Where there is an assembly of saints, the evangelist may leave the baptism of converts to them—as Paul evidently did at Corinth, see 1 Cor. i. 14—but otherwise it is certainly part of the responsibility of an evangelist, to see that this is done. The popular fashion is, to go for a series of "*Special Services,*" count the converts at the close, then leave them to go where they will. Evangelists who work on what is called "*unsectarian lines,*" are not of course expected to mention baptism, or anything else that would disturb the "*union*" of believers of all denominations, who "*engage*" them; if they did, their services would not be required again in that circle, and thus many who know the truth of God, and who have themselves been baptized, keep it back, simply for fear of giving offence. But it is a miserable course to pursue, and generally ends in the man *losing* (see Matth. xxv. 29, 2 John 8) what he once had, and becoming *blind* to what he once saw clearly to be God's truth.

Should a Publican, or one whose business is to sell intoxicating drinks, be regarded as a Christian? The word says—"No drunkard shall inherit the Kingdom of God," and if one who "*is called a brother*" should become a drunkard, God says he is not to be companied with, but put away from the Assembly of God. How could one who lives by helping to make men drunkards be regarded as a Christian? We fail to see how any one engaged in the horrible drink traffic, can be born of God, or indwelt by the Spirit of Christ.

## How I was Led Outside the Camp.



DEAR brother in Christ, who has been much used of God in leading sinners to the Saviour, and in helping the saints of God to a closer walk with Him, was telling us the other night, how he was brought out from his sect, after twelve years' association with it. His simple, honest narrative may be helpful to others, so we give the sum of it here, as he told it to us that night.

"I was converted during the memorable days of 1860, when the Lord was moving mightily in our part of the country, and about a year after my conversion, I joined the Presbyterian Kirk. I do not think that I had any exercise of mind about the matter, further than that I thought every Christian should be a church "member" somewhere. I chose that particular denomination, because the minister was "evangelical" and preached about conversion: none of the others did. For a while things went on pretty quietly. I got married; and when our first child was born, we took him to "the church" to get him "christened." Another was done the same day, and I saw the father drunk the night before. Still he took the "vows" alongside of me, and the thing was done. I confess I felt rather uncomfortable: so much so, that when we got home, I said to my wife: "There is something wrong about this infant-sprinkling." I noticed particularly that the minister did not open the Bible or read his "authority" before proceeding. Next Lord's Day was the "Sacrament," and, as I took my place at the table, I saw the man whom I had seen drunk, in the same seat, and others who laughed at conversion. I shut my eyes, and endeavoured to forget that they were there, for I wanted to have "a good time," and get a blessing to my soul. I came away disappointed. The whole thing seemed without God, and I said to myself: "I can never go there again." The minister got to hear of my dissatisfaction and called. He complained of the "low state" of the congregation; said they wanted four new elders, and hoped I would allow myself to be nominated. He evidently thought that if I got into "office," I would be secure. I was reading my Bible closely, more than ever I had done before, and I was amazed to see how far things in "the church" were, from what God wanted. Such things as infant-sprinkling, unconverted church members, one-man ministry, I had clearly seen, were not in the Book; but now it was dawning upon me, that the whole thing, root and branch, the entire constitution of "The Presbyterian Church" was outside the Word of God, and away from the Divine Pattern. I knew it was impossible to alter it; to appeal to Scripture was useless. The "Church Standards" were our rule of faith. I saw clearly that my place was to "come out," and leave the system. But it is one thing to see the right path, and quite another to have strength to tread it. When I mentioned to my wife what God had showed me, she wept, and said I was surely going mad. We had many dear friends there, and I knew it would mean loss in business too, for the



“church” members would be sure to turn their backs upon me. But by God’s grace, and through strength given from Him, I was enabled to count the cost, and to leave all in His hands. I went forth, not knowing whither I was to go, but I was certain the Lord would guide me, and light for one step was enough at once. As soon as it became known that I had left, the whole place was in a “buzz” talking about me. The minister preached a special sermon against those who leave “the old paths” and “war against Zion,” warning all his flock against being led away by “new doctrines.” Of course the “flock” obeyed, and many passed me on the road without speaking. The elders visited my wife, to comfort her “in her trial.” I may say that by this time the Lord had shown her from the Word, what I had seen some weeks before, and she told the elders that she could never go back to the “kirk” again. It was a trial indeed to leave many dear saints whom we loved; but God had clearly shown us that the Presbyterian church system was wrong, and that our place was outside *it*. So, by help given us from God, we obeyed the precept: “Cease to do evil,” assured that He who had made this much clear to us from His Word, would also lead us on, teaching us how to “Learn to do well” (Isa. i. 16, 17).

*(To be continued in our next).*

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

*NOTE.*—We shall be glad at any time to forward communications to the Lord’s servants, at home and abroad whose names appear in these pages. They are all well-known and proved labourers, outside all sects, serving the Lord according to the Book.

**Scotland.**—**GLASGOW**—There is a great stir, and a lot of distemper among the parsons, over John Robertson’s baptism, and secession from the Free Kirk. No doubt they are afraid of losing their “people.” His description of that community and its ministers, is too true, and God is bringing out many of his people from it. But strange to say, some who professed to have been brought clean out long ago, are now able to run in and out, and appear on platforms and at conferences, alongside of the ministers and supporters of these unclean and notoriously corrupt Kirks, out from which God is bringing His people. What an example theirs is, and what a stumbling-block to enquiring souls! Let those who have the truth of God, set their faces like a flint against this miserable temporizing and trifling with God’s truth. **ARDROSSAN.**—Alexander Lamb has been preaching here. A correspondent writes: “We are having *good times* in the Gospel. Several conversions. We expect two or three to follow the Lord in baptism, and gathering to the Name of the Rejected One.” **DALMELLINGTON.**—Gospel Meetings continue interesting on Lord’s Day evenings. **NEIPHILL**, near Kilmarnock.—Good Meetings on Sunday nights in the Schoolhouse here. A few good cases of conversion. **ABERDEEN.**—“A

number of those converted at the recent special meetings, are bright, and continue following on in the ways of the Lord." EDINBURGH.—Our meetings in Chambers Street are fairly well attended, and there are tokens of blessing." EDINBURGH.—Meetings for Christians will (D.V.) be held on Monday, 16th April (Holiday), in the Hall, 3 Chambers Street, at 11; 2.30; and 6 o'clock.

**England.**—FEATHERSTONE, YORKS.—The Lord continues to bless here. There are a number of conversions. ASHTON-IN-MAKERFIELD.—“There is a good spirit of hearing in this village. Several anxious last night, and two young men professed conversion.”

**Africa.**—Joseph Fish has laboured for several weeks in British Bechuanaland, and the Transvaal, with help from God.

**America.**—NEW YORK—“John M. Carnie is labouring here, with blessing. Good Conferences on February 22nd-24th.” SAN FRANCISCO.—“Gospel efforts during the Mid-Winter Fair, have been carried on with energy and blessing. No doubt some of the seed sown will grow. The devil has not had it all his own way.”

**Spain.**—The willingness of the people in the villages, to hear God's Word, seems greatly to enrage the priests, and bring into action the whole machinery of Rome, ecclesiastical and political. Our brother, John Nisbet, who has been visiting among the villages, has had a hot time of late. He went with his wife to the village of Mora on Saturday, 17th Feb., and held meetings on Lord's Day and Monday, to which the people turned out well, and listened attentively to the Word. The authorities, who are in league with the priests, ordered Brother Nisbet to stop, and handed him to the municipal judge. After a mock examination, he was sent under the charge of three officials to another judge, seven miles off, and after another farce trial, was sent back to Mora, where he announced another meeting. This enraged the priests terribly, to be sure. Rome is very lamb-like when let alone, but the old hatred is all there. It only needs a little Holy Ghost given energy to bring it out. Quiet “easy-osy” Christianity gets little persecution, because it gives the devil little trouble.

**New Zealand.**—“The Conferences and Meetings for ministry of God's Word, held at various centres early in the year, were seasons of blessing, and refreshing to many. We were glad to have the help of our brother, Wm. M'Lean, from Ireland, in this colony.” WELLINGTON.—“There are about 180 Christians gathered unto the Name of the Lord Jesus here, many of them young, hearty workers.” SYDNEY, NEW SOUTH WALES.—“There is a little to cheer here in the Lord's work. People listen to the Gospel as if it were a strange story. Such is the mixture they get here.”

# The Believer's Safeguard in Times of Danger.

*Notes of an Address by the late F. C. Bland, of Dublin.*

**W**E live in solemn times ; everything around us tells us so. The greatest minds of the day are bursting God's bands and casting His cords from them. Satan is writing the name of Christ on thousands of things that are his own, and he is content to let the world have Christ on its *lips*, provided *he* keeps *his* place in the *heart*. Iniquity is coming on like a flood, and God, instead of resisting it, is retreating before it ; and so it must go on, till God retreats altogether from the government of the world that has refused Him, and gives it over, blinded and deluded, into Satan's hands ; then shall that Wicked One be revealed ; then shall strong delusion come that men should believe the lie. And what is to keep the Lord's poor people in such times, and against such power? There is first this, beloved, the sovereign power of God. I have often watched the tremendous power of the sea on the shores of the Atlantic, and thought, as the huge waves rolled in, in their might, how utterly useless it would be to resist their strength ; but they were all broken into foam on the rocks, and went into fragments when meeting that which was stronger than themselves. And how could *we* stand against the powers that are against us? What force could we oppose against the might of Satan, or how could we escape his wiles? But all his hate, his craft, and his malignity are broken into fragments, when they are met by the eternal purposes of God. And this God is our God. This gives us confidence in the darkest hour of trial. But this confidence does not make us careless : for the same Christ that tells us that we are kept by the power of God, bids us "pass the time of our sojourning here in fear," forasmuch as we know that we are not redeemed with such as silver and gold, but with the precious blood of Christ. And we can look on all that is taking place around us with calmness, and possessing our souls with patience, can look for the coming of our Lord Jesus Christ. And amidst all the storms that blow so contrary, we can believe that God is working out His own ends, or rather, letting man work them out.

Once God governed the world *immediately*, and gave the most minute directions for everything that was done under His hand,

but now He governs mediately, allowing man, and often Satan, to have his way, but over-ruling all, and making all things work together for our good, and for His glory; and faith can be content to wait the day when the great problem shall be worked out. We bow our heads and worship, and await the time when He shall come, whose right it is. But our place now, in the midst of all this confusion, is to acknowledge Him as the rightful heir of the world, Lord of our acts, our thoughts, and our desires.

### **Jesus Only; or, The Object of the Heart.**

*"They saw no man any more, save Jesus only."*—(Mark ix. 8).

**I**N the Paradise of Glory, is the Man Divine,  
There my heart, O God is resting, fellowship with Thine;  
Called to share Thy joy unmeasured, now is heaven begun,  
I rejoice with Thee O Father, in Thy glorious Son.

Where the heart of God is resting, there my rest I find,  
Christ in all His stainless glory, His delight and mine;  
There in deep unhindered fulness, doth my joy flow free,  
On through everlasting ages, Lord, beholding Thee.

Round me is creation groaning; death, and sin, and care,  
But there is a rest remaining, and my Lord is there;  
There I find a blessed stillness, where He rests in love,  
All below the strife and darkness, cloudless peace above.

'Tis a solitary pathway, to that fair retreat,  
Where in deep and sweet communion, sit I at His feet;  
In that glorious isolation, loneliness how blest,  
From the windy storm and tempest, have I found a rest.

Learning from Thy lips for ever, all the Father's heart,  
Thou hast in Thy joy eternal, chosen me Thy part;  
There where Jesus, JESUS ONLY, fills each heart and tongue,  
Where *Himself* is all the radiance, and His love the song.

Here, who follows Him the nearest, needs must walk alone,  
*There*, like many seas in chorus, praise surrounds the throne;  
Here, a dark and silent pathway; in that heaven so fair  
Countless hearts, yet each beholding, "JESUS ONLY" there.

## Memories of the Great Revival in Ulster.

**T**HERE are still a few of the Lord's beloved people here in the body, who passed through and shared the memorable Revival which God sent upon the North of Ireland during the years 1857-1861. Most of the labourers of that time have gone to their rest, and have met with others whom they were instrumental in leading to the Lord in His blessed presence. A very few are still on earth; and it is truly blessed to hear from their lips the wonderful works of God, of which they were the eye-witnesses during these ever-to-be-remembered years. It is with the earnest desire that the saints of God of this present time may be stirred up to seek the Lord, to wait upon Him, in earnest, continuous, believing prayer for such seasons to be again sent from God, that the following facts concerning the origin and progress of the Revival in Ulster are here given. May the Lord be thereby honoured, and His people stirred up to prayer.

### A SMALL BEGINNING.

Like most of the Lord's doings, the Ulster Revival had, so far as it has been given to us to trace its rise, a very small and obscure beginning. There was no elaborate preparation for the great event. It was not brought about by any great organization, or human arrangement. There was no specially gifted man, or company of men, raised up and sent forth with trumpet tongue to arouse the country to the things of God and eternity. All this, and much more, would doubtless be included in man's programme to bring about the desired end; but God uses His own instrumentality, and generally it is such as man fails to recognize at all. It was so in the origin of this great awakening. The northern part of Ireland, especially the province of Ulster, is largely composed of a Protestant population, at least very much more so than any of the other three provinces—Leinster, Munster, and Connaught. But although Protestant in name, and owning the Bible as their guide, and the doctrines of the Reformation as their creed, thousands in Ulster, as elsewhere, at that time as now, had only "a name to live." They were not the children of God. They had not been born again.

Here and there, a few real saints of God were to be found, but the great bulk of the religious people and church-members, were only Protestant in name. A solitary woman, who for many years had been concerned about her salvation, had her eyes opened to see God's way of life and peace. No sooner did she come into possession of God's Christ, than she began to speak of Him to others. Like the woman of Sychar, she could not keep the treasure to herself, she must tell others of the Saviour. This sort of testimony is never relished by the religious world, and it was at that time more uncommon than it is now; so much so, that many thought, and some said, that the dear woman had "gone mad." Her own kindred were so much opposed to her testimony, that she had to leave her home and become a wanderer. But instead of this hindering, or causing the testimony to cease, it was over-ruled by God to work out His purposes in a remarkable manner. The homeless wanderer went about through the County of Antrim telling everybody who would listen, of the Lord Jesus.

One day she entered the town of Ballymena, and in a house there, she found a young woman to all appearance dying. Earnestly and lovingly she set before this dying one the realities of the great eternity which she was so soon to enter, and spoke to her of Christ as the One who was able and ready to save her. A man who was in the house at the time, heard these words spoken, and, whatever their effect on the dying, they were carried to his heart and conscience by the Spirit of God. He rose from his seat and ran home as fast as he could, and for several days was in a condition of great agony of soul. He set out to seek for the woman, whose words had been used to awaken him, and, having found her, he told her of his state. No better news can reach the ear of a true soul-winner than the cry of the awakened sinner: "What must I do to be saved?" and no happier work can be given, than to point the seeking one to the Saviour. This she did, and God blessed her words, and saved M'Quilkan's soul. The news of this soon spread through the country, and others came to see. A young man, who was an acquaintance of M'Quilkan, Jeremiah Meenely by name, heard of his conversion,

and went to him. He was soon after converted to God, and others followed. Still the work was by no means extensive. There were a few drops of blessing; a few sinners had been converted, but the great multitude of the people were as dead as ever. It was the thought of this that pressed hard upon the hearts of those two young men, who had been brought into the joy and liberty of the Gospel themselves, and of two others, Wallace and Carlisle, who had also been converted. They resolved to meet together for prayer, and cry to God for a revival. An old school-house in the parish of Connor, standing in a quiet place, was the meeting-place, and there these four met for prayer. In that humble spot, and within these four rough walls, God began that mighty work which, like a river, deepening and widening as it flowed, spread itself through Ulster, bearing hundreds and thousands into the Kingdom of God. The progress of this remarkable work of God, we must reserve for another paper.

**COMPLETE IN CHRIST.**—The apostle is speaking of all the saints when he says: “Ye are complete in Him.” So that of the youngest born among Christians—those who on reading this may believe in Jesus, long after heaven, long after His glory—even of such it is true that “Ye are complete in Him.” Yes, of the newly quickened, newly saved, it is as true as of the very oldest saint, that “Ye are complete in Him.”

Nor does the apostle speak of any time in the future, saying that after a long process of experience, after a long learning in the school of the Lord Jesus Christ, after graduating onward and onward in Divine knowledge, that *then* the believer would be complete in Him. But what Paul says is, not “that they *may* be or *will* be, but that they **ARE** complete in Him.”

Nor does the apostle intimate that any addition can be made to what is complete. For nothing can be added to completeness. You might as well try to purge a sunbeam—which I suppose is the most perfect of all material substances—you might as well try to wash white the pure snow, which came down in perfectness from heaven, as to add to completeness. Completeness is not a *progressive attainment*; but the *normal, natural condition of every Christian.*

# The Revelation of the Lord in Flaming Fire.

(2 THESSALONIANS i.)

*By Thomas Newberry, Editor of "The Englishman's Bible."*

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**T**HE subject with which the First Epistle to the Thessalonians is occupied, is the coming of our Lord Jesus Christ, and our gathering together unto Him, at the end of the present dispensation ; with a word of warning in the fifth chapter against the calculation of times and seasons. The special subject of the Second Epistle, is the manifestation of the Lord as the Messiah, fulfilling the ancient prophecies as to the solemn day of Jehovah at the end of the age, when the Son of Man comes with clouds, and every eye shall see him. At the conclusion of the present dispensation, which is that of the Comforter, the good are taken, and the bad are left. But at the end of the age, that is, of the times of the Gentiles, the evil are taken away, and the good are left to possess the Millennial Kingdom. The end of the world will be at the close of the Millennium. A similar arrangement may be noticed in the parable of the wheat and tares (Matt. xiii. 24-30, 36-40), where the parable itself ends with the gathering of the wheat into the barn, leaving the tares in the field. Whereas the interpretation of the parable gives in addition, the burning of the tares, the taking out of the kingdom all things that offend, and the shining forth of the risen saints as the sun in the kingdom of the Father. So also in the parable of the drag-net and the fishes (Matt. xiii. 47-50). The parable ends with the gathering of the good fish into vessels, corresponding with the removal of the saints ; the interpretation goes on to speak of the severing of the wicked from among the just, and of casting them into the furnace of fire, at the end of the age.

The Thessalonian believers were at this time passing through a season of tribulation and persecution, and the Apostle comforts them with the prospect of a time when the scene will be totally reversed. In the world, the Church is to expect tribulation ; the old enmity between the seed of the serpent, and the seed of the woman still continues, but it is a faithful saying, that, if we suffer



with Christ, we shall also reign with Him (2 Tim. ii. 11-12). The apostles and those who shared tribulation with them, and those who endure tribulation to the end, will have a rest together, when the Lord Jesus is revealed in flaming fire, seeing it is a righteous thing with God to recompense tribulation to the persecutors; and to the persecuted rest, accounting them worthy for the kingdom for which they also suffer. Paul's prayer for them in 1 Thess. iii. 12 had been answered, their faith had grown exceedingly, and their charity, or love abounded. He further prays, that God would count them worthy of this calling, and fulfill in them all the good pleasure of His goodness (2 Thess. i. 3, 11).

When the Son of Man is revealed from heaven, accompanied by the angels of His power, it is for the execution of vengeance on those who are ignorant of God, in His Divine perfections of righteousness, holiness, and truth, and who are disobedient to the Gospel of His grace. Those who in this world had said unto God, "Depart from us," and who had trodden under foot the blood of Christ, counting the blood of His covenant an unholy thing, and had done despite to the Spirit of His grace, will "He punish with everlasting destruction from the presence of the Lord, and the glory of His power." The Son of Man will be revealed in His own glory, and His Father's glory, with His angels, and accompanied with the ten thousands of His saints. He shall come to be glorified in His saints, those who had died in the faith of Christ from the beginning (1 Thess. iv.); and to be admired in those who had believed in Him during the present dispensation, in fulfilment of His own prayer in John xvii. 20-23. Each risen saint will be conformed to the glorified body of the Redeemer, and each, like the dewdrops of the morning, reflecting the glory of the Sun of righteousness on that millennial morn, when He arises to flood the world with His glory.

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**THE WORDS OF SCRIPTURE.**—In a sphere where reason can tell us nothing, we are bound to keep strictly to the very words of Scripture, neither enlarging their scope, nor drawing inferences from them. "The words of the Lord are *pure* words" (Psa. xii. 6).

## A Partner in the Concern.

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**I**T was the night of a great missionary meeting. Servants of Christ from distant lands had assembled to tell of the Lord's doings, and of the triumphs of His Gospel among the nations. A chimney sweep lad, washed white, and dressed in his best, was hurrying along the busy street, as the hands of the clock pointed to the hour of meeting.

"What's up?" said a comrade, who met him in the street. "You're in a great hurry."

"Yes," said the lad, "this is the night of the missionary meeting, and I'm going there. You see, I'm a partner in the concern, and I'm going to see how the business is getting on."

What do you think the lad meant by being "a partner in the concern?" Only this. Since the day of his conversion he had prayed for God's Work in distant lands, and he had laid aside two-pence a week out of his small earnings, and this he had given to the "missionary box," for the spread of God's Gospel among the heathen. So he was, in very truth, "a partner in the concern," and had an interest in how the "business was going on." Dear young Christian, do you know that it is your high calling to be a "partner" in the great work of spreading the Gospel of Christ? You have been called to share this grand and honourable work, personally, by speaking to those around you, and by prayer, and giving of your pence and shillings to assist approved and godly labourers who have gone forth in Christ's Name to spread His blessed Gospel in distant lands. In order to practically share in either of these fellowships, you need to abide and walk in fellowship with the Father and the Son, in the power of an ungrieved Holy Spirit. When the believer fails in this, then alas, his interest in the practical side of the great "concern" of which he is a partner soon fags, and his attention is turned to other objects. May our souls rise to the high privilege of being "partners" in the great work of spreading God's Gospel through the whole world, and His truth among all saints.

## 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 one object is the practical help of our readers.

To what does the term "falling away" in *2 Thess. ii. 3.* refer? To the apostasy of those professors of Christianity who are left at the coming of the Lord for His people. They will very soon give up every shred of their flimsy profession, and go straight over to the devil's camp openly. "Coming events cast their shadows before them." Although the full development of this evil will not be manifested until the "light" has gone from the world, and the "salt" from the earth, the present denial of God's Truth, coupled with ever-increasing Worldliness, Godlessness, and Lawlessness, shews how the current flows.

If one professes to be a Christian, and yet constantly keeps company with the ungodly, sharing in all their pleasures, should he be allowed to take part in Christian Work? The conduct of many who profess to be Christians, too clearly proves that they have never been born again at all. We have no doubt that this is the root cause of much of the worldly, and even ungodly conduct, such as the above question describes. Children of believing parents, and others who have been accustomed to hear the Gospel, have become acquainted with "the language of the land," crept into the ranks of God's people, and give no end of sorrow. Under plain and faithful dealing, some of them mercifully get unmasked, and confessing their hypocrisy, receive Christ as sinners, after years of so-called "Christian work," coupled with worldliness. But it is difficult to reach others of them; they steer clear of those who would search them too closely. Certainly no such persons as those described ought to have any share in the Lord's Work, or any place in God's Assembly.

Is it according to the will of God to use instrumental music at Gospel Meetings? There is nothing in the Book—neither command or example—giving the slightest hint that instrumental music was used in connection with the preaching of God's Gospel in early days. There were cries from converted sinners (Acts ii. 37; xvi. 30); prayers and praises from Spirit-filled saints (Acts xi. 47; iv. 24; v. 41); and shrieks of anger from the ungodly (Acts vii. 57; xvi. 30). These were the "accompaniments" of Holy Ghost preaching then, and they will be in measure still. Music and choirs are part of the paraphernalia brought in by the world, and adopted by Christians to make their services "attractive," to draw crowds, and bring big collections. But all this is utterly useless to convert sinners, and being innovations, unscriptural, and unnecessary, they should have no place among those who desire to go by God's Word in their service as well as their worship. If one or two worldly-minded characters want to introduce them, let them be withstood firmly, for the Truth's sake. This will either "convert" them, or send them to "their own company."

## How I was Led Outside the Camp.

(Continued from Page 47; see "Believer's Magazine" for April).

**M**Y wife and I had a week or two of isolation, which I may say we felt keenly, having been accustomed to a round of meetings, with many opportunities for social intercourse—but our isolation cast us the more upon God, and the Word of His Grace. We were assured that He would guide us, and that having given us commandment from His Word, to separate from that which was not of Him, He would show us where to go, and with whom to call upon His Name, for we had already learned that such was His will, by the Word "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. x. 25). This was brought about in an unexpected manner. Travelling in the railway train one day, a young man offered me a tract, which led to conversation. I found he was a Christian, outside of all sects, and gathered with a small company of believers, simply, and only in the Name of the Lord Jesus, according to Matt. xviii. 20, in a village, about a dozen miles from where I lived. I had never heard of any such gathering; indeed, I thought it had not been practised since the days of the early Church. On parting, he said if I could come up for a Lord's Day, I would see for myself how they gathered, and I could compare with the Scriptures what was done. I was greatly delighted at the prospect. Lord's Day morning dawned bright and fair, and at an early hour I was on the road toward the village of K——. Never before did I enjoy such a walk. My heart was glad in the Lord, and He manifested Himself to me, as He did on that morning long ago, to the two disciples on the Emmaus road. The twelve miles seemed short that day, and I arrived in good time; indeed a full half-hour before the time of meeting. I sat down by a spring of water, and had a rest and refreshment there. Just at the hour, the brother whom I met in the train, came along, and warmly grasping my hand, introduced me as "a sinner saved by Grace, on the way to Glory" to several who stood around the door of a thatch-roofed house, conversing together happily. This was the place of meeting. It was a humble place, with white-washed walls, on which a number of striking Scripture texts were hung. The seats were plain, and all alike, and in the place where I would have naturally looked for the pulpit, there stood a small table, covered with a white cloth, and on it a loaf of bread unbroken, and a cup of wine beside it. About forty were gathered around the table, and about a dozen grown-up persons, and twice that number of young people sat on seats a short distance further back. The latter I at once recognised to be those not partaking of the Lord's Supper, but like myself, onlookers, or children of believers. A hymn book was handed me, and in a moment I was seated. I had been in many a grand Church, and had gone with great expectation to hear many a gifted preacher, but I felt, seated in that

humble place amongst these simple people, that I had come to meet with the Lord that day, and that His presence was there already. I knew little or nothing about the people, or their principles, but in my heart I said—The Lord is in this place. I had gone “forth without the camp” not knowing where I was to be led, now I felt in my soul that I had come “unto Him,” (see Heb. xiii. 13), and that others had got there before me.

*(To be continued).*

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

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*NOTE.*—We shall be glad at any time to forward communications to the Lord's servants at home and abroad whose names appear in these pages. They are all well-known and proved labourers, outside all sects, serving the Lord according to the Book.

**Scotland.**—**ABERDEEN.**—A number of those who were converted at the Special Gospel Meetings early in the year, have been received into fellowship with Christians meeting in Gospel Hall, St. Paul's Street, and others continue to come about. Francis Logg, who has laboured in the Buchan district for over a year, has begun meetings in Cruden. Pray for this dead place. Duncan M'Nab has gone north. **GOVAN.**—God has been working here, in spite of opposition. A number of believers have been added to those gathered in the Name of the Lord. **DALRY.**—A goodly number of those recently converted follow on in the ways of the Lord. **DALMELLINGTON.**—The Lord has given much blessing here. Alexander Lamb went for a Lord's Day in March, and was led to remain. He had four weeks' meetings, during which backsliders were restored, sinners awakened and saved, and believers revived and blessed. Six have been baptized, and the blessing continues. **NEIPHILL,** near Kilmarnock.--Quite a little ingathering has been given here, among old and young. A week night meeting has been begun in a house for young believers. **MUIRKIRK.**—A new hall was opened in this village at the end of March, where Christians gather for worship and Gospel preaching. May it be the birth-place of many souls. Wm. Dudgeon has been preaching in and around Glasgow for several weeks.

**England.**—**WORKINGTON.**—God has given a season of reviving and richly blessed His Gospel here of late. Quite a number of young lads recently converted are bright, and meet for prayer among themselves. **FEATHERSTONE, YORKS.**—“The Lord is still blessing here. We are having baptisms almost every week. Unite with us in praise to God for His goodness.” **CARLISLE.**—“Our recent series of Gospel Meetings conducted by Wm. Willington, had good results, and was followed up by meetings for believers.” **HIGH WYCOMBE.**—Christians gathered in the Lord's Name, meet in Town Hall. Breaking of Bread, 10-30 a.m.; Gospel, 6-45 p.m. **LONDON.**—Meeting for believers were held at Easter in North End Gospel

Hall, and at Beresford; very hearty and helpful. James Meharg visited Whitehaven for Easter meetings, and has returned to Co. Down.

**Foreign Notes.**—**JOHANNESBURG**—“There has been many changes here, but amid all, God is working. Sinners hear the Gospel and we are looking to God for blessing.” Jas. L. Goch hopes to give his time entirely to labour among the Dutch, of which there are large numbers in these parts. Saved ones among them are diligent readers of the Word, and many are seeking after the Lord. **SAN FRANCISCO, CAL.**—“Donald Munro and George Watt have been conducting meetings twice daily, in Gospel Hall here, which have been well attended. Crowds of all nations are here at the Mid-Winter Fair.” **NEW YORK.**—We had a good and profitable Conference here. Plain, wholesome ministry, nothing profitable being kept back.” Andrew Fraser is still in a weak condition. He is in Los Angeles, Cal, where J. M'Clure is at present also, preaching the Word. John Rae, of Brandon, Manitoba, (formerly of Aberdeenshire, Scotland), has been preaching and visiting in the Far North West of Canada, amid cold and snows. Several new doors were opened for the Gospel, and among those who seldom hear the joyful sound, the message was received with gladness. Brethren labouring in these needy parts should often be remembered. They have difficulties to contend with, quite as great as those in heathen lands, and say less about them. They issue no reports, or balance sheets, and make no begging appeals. This should commend them all the more to the practical fellowship of God's people, who value God-sent men.

**Fallen Asleep.**—At Cremona House, Sandbank, Argyleshire, Mrs. William Hamilton, (better known as Miss Brown), after a short illness, on March, 29th. Many of the Lord's people and servants, were often succoured and ministered to, in loving hospitality, by our departed sister; and many will long remember her earnest desire to spread God's Gospel in and around the place where her lot was cast. We know some will meet her in glory, who were saved by the shores of the Holy Loch.—F. C. Bland of Dublin, beloved and esteemed by saints everywhere, especially in Ireland, among whom his life work has been. He has been called to his rest. Gracious and faithful in his ministry; a man taught of God; a standard bearer for the truth.

**Gospel Pioneering and Tract Distribution.**—Now that the Spring has come, we expect to have many cheering notes and gleanings of aggressive Gospel work, among the villages, hamlets, and far off places, lying in darkness and dead formality. May hundreds of our young men be stirred up to go forth sowing the good seed, and preaching Christ publicly, and from house to house.

# The Apostasy.

2 THESSALONIANS—CHAPTER II.

*By Thomas Newberry, Editor of "The Englishman's Bible."*

**H**ERE are two events which must intervene between "the coming of our Lord Jesus Christ" for His church, and the day of Christ, when the Son of Man shall appear, and every eye see Him.

The first of these is "a falling away," literally "the apostasy" of the outward professing Church from its original standing.

The second is the revelation of the Man of sin. The kingdom of the heavens is likened unto a man which sowed good seed in his field, among which the enemy sowed tares (Matt. xiii). The explanation is this: He that sowed the good seed is the Son of Man, the field is the world, the good seed are the children of the kingdom, the tares are the children of the wicked one.

At the time of the harvest the tares are bound in bundles; this process, I believe, is going on now. Various forms of error are associating men together, and binding them fast. There is a lukewarm holding of old-established truths, which are being supplanted by rationalistic opinions, advanced thought, &c. While in the professing Church, there is a turning again to the weak and beggarly elements of a former dispensation, destitute of its reality and power.

The tares having been bound, the wheat will be gathered into the garner. This will be "the coming of our Lord Jesus and our gathering together unto Him," leaving the tares to dry for the burning at the end of the age.

Similarly the parable of the drag-net teaches, that when it is full, it is drawn to shore, the good fish are gathered into vessels, and the bad cast out.

There is now unusual activity in the harvest field, for the night is coming, the storm is gathering, and the Gospel net is being cast into new waters.

A time is coming, when true believers will be gathered home, but when those making a profession without reality, like virgins without oil in the vessel—that is, without the Spirit of God in the heart—will be left outside the door. Then the faithful servant

will enter into the joy of his Lord, but the unfaithful one will have his portion with the hypocrites.

In a moment—in the twinkling of an eye—all who belong to Christ, and are sealed with the Spirit, will be caught up; and the outward professing Church, destitute of the Spirit, will be left behind.

Those constituting the true Church of God having been removed, the false church will assume its true character, as described in Rev. xvii., as Babylon the Great, becoming as Christ calls it in Rev. iii., “the synagogue of Satan.” This will be the church of the future, with its magnificent ritual, and worldly grandeur.

In Rev. xvii., the angel shows John in vision this church of the future, under the symbol of a woman sitting on a scarlet-coloured beast, decked, or gilded with gold and precious stones and pearls, having a golden cup in her hand, filled with the abominations and filthiness of her fornication.

This will be the dominant religion of the day, usurping authority over the State, and prostituting to her own purposes, all that is divinely precious, spiritually excellent and beautiful. That which will give the wine of her fornication its intoxicating power, will be its subtle mixture of the Divine with the human, the spiritual with the carnal, the heavenly with the earthly, the true and the false; so that the religious, and even the godly, are in danger of being carried away. Hence the solemn warning, needful even now, “Come out of her, My people.” The mother of harlots is abiding her time; she will tire her head like Jezebel by and by; but her daughters have been on the scene from the earliest period of Christianity.

After the first three-and-a-half years of Daniel’s seventieth week of years, he who was the head of the beast on which the woman sits, becomes Antichrist, opposing himself above all that is called God, or is worshipped. Then the apostate church will ally herself with him, as the harlot associate of the beast, and instead of being the Church of God and the Temple of the Holy Ghost, will become “the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev. xviii. 2). This is



the consummation of her "falling away," her final apostasy.

And instead of being ready for the coming of Christ, she becomes so abominable, that outraged humanity can endure it no longer, insomuch that the ten kings will combine to obliterate the apostate Church from the face of the earth, so that not even the Church's counterfeit will be on the scene when the Lord comes to take vengeance on the beast and the false prophet.

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## **Our Glorious Watchword.**

"MARANATHA" (OUR LORD COMETH)—I COR. xvi. 22 (R.V.)

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**F**ORWARD! Christian, forward! spread abroad the cry,  
Shout aloud the watchword, "Jesus draweth high!"  
Wave the Gospel standard, banner of His love;  
Sing, as marching onward to your home above.

Forward! Christian, forward! Christ alone thy song;  
Trust in "Jesus only," in His strength be strong;  
He, the glorious Leader of the blood-bought band,  
Follow, closely follow, to the heavenly land.

Sound your hallelujahs, praise to Jesus bring,  
Magnify His glories, of His coming sing:  
Sing amidst the conflict, shout the battle-cry—  
"Jesus Christ is coming!" on to victory.

Haste, thou glorious morning; welcome, shadeless day,  
Chasing with thy sunlight, all our tears away;  
Haste, O wondrous moment, when, 'midst radiant skies,  
Sleeping saints and living, at His word shall rise.

Then, the conflict over, and the rest, how sweet,  
Gathered home around Him, at His pierced feet;  
Gazing at His beauty, sitting by His side,  
All our heart's strange yearnings, fully satisfied.

Saviour, Thou art waiting, Thy loved bride to see,  
And Thy saints are waiting, Lord, to be with Thee;  
For the word we listen, bidding us come home,  
Bound we upward, singing, "Jesus, Lord, we come."

S. T. F.

## The World Persecuting, and Alluring.

**I**T is not a bad sign when the Lord's people and servants are set upon and ridiculed by the world. It shews, at least, that their testimony is having some effect, else the devil would not trouble himself to oppose it. A Christianity that gets no opposition from the world, but is, on the contrary, acknowledged and accredited by it, is not the Christianity of the Book of God; nor, indeed, the Christianity of our forefathers, who were hated and persecuted for their close adherence to the Word of God. Here is a passage from *Knight's History of England*, which gives us a glance of the treatment received by the Lord's witnesses in the days of Charles I., and its healthful results to them. "In proportion as the Puritans were *hated* by the courtiers, *denounced* in the High Church pulpits, and *ridiculed* upon the stage, they *grew* in the real strength of their earnest principles." Yes, praise be unto God, as it was of old—"The more they afflicted them, the more they multiplied and grew" (Exod. i. 12). It has never been a paying business for the devil to "afflict" God's people; it has always turned to their increase. But he has fallen upon another plan, which does succeed in quickly bringing them down, and causing them to lose their power and glory. That is, by drawing them into affinity and friendship with the world, getting them to become unequally yoked with the unconverted, and presently becoming so like them, that nobody can see the difference between them. There will be no *denouncing* of them in pulpits then; no, no; they have ceased to give any offence, they have become quite respectable, and the pulpits from which they were denounced, are now opened for them to preach in. What a triumph for the adversary! And the worst of it is, the poor, blinded saints, think that they have made progress, and that their enemies have become friendly. What a deception! As soon may Christ and Satan join hands, as the godless world become friendly to the faithful followers of Jesus of Nazareth, or accept that Christianity which is in and of the Word of God. A thousand times, rather, let us have the world's frown—aye, its prison and its chain—than go down from the place of our calling to court its smile.

# Memories of the Great Revival in Ulster.

(*Second Paper.*)

**T**HE little band of praying souls continued to meet in the old schoolhouse outside Kells, crying to God for revival and blessing among His own people, and for the awakening and conversion of the lost. For a time, the faith and patience of the little band seems to have been tried; as there was no immediate answer given in the way of an extensive awakening. God is a Sovereign. He has His own ways of working. He chooses His own instruments, and it is ours to wait upon Him, and watch the operations of His hand. The prayer meetings increased in number and interest, and a spirit of expectation prevailed. At length one and another became anxious, a few notable cases of conversion followed, and this brought numbers of the unconverted to see and hear what was going on. The schoolhouse became crowded, and other doors began to open. Prayer meetings sprang up here and there, all round that district, and earnest believing prayer continued to ascend to the throne, for continued and greater blessing. There was little preaching, and what there was, was of the plainest, simplest kind, but prayer everywhere. Men in those days had unbounded faith in the efficacy of prayer to God. The Ulster Revival was born of prayer, and prayer marked it from first to last. There was no talented preacher sent forth to alarm and arouse men and women from their spiritual sleep by burning words and impassioned appeals, no organization or elaborate preparation, such as we are accustomed to hear of now-a-days in connection with what men call "Revivals." Man and his arrangements had little place in the Ulster awakening. This, we have no doubt, accounts for the manifested power of God, which was so marvellously seen, and which wrought so grand and lasting results. Room was left for the Holy Spirit to work, and He did work, and that mightily. We have already seen it was a simple Christian woman who was made the instrument of leading one to the Saviour, and he in turn led others. This is the Lord's way. Andrew is first converted, and then finding his own brother, Simon, he brings him to Jesus. In like manner, one of the young converts from the Kells district goes to visit his friends at Ahog-

hill, and as only a young convert can, he tells them what the Lord had done for his soul, and earnestly seeks to arouse them to the realities of eternity. A brother who had accompanied him along the road, was suddenly awakened to a sense of his lost condition, and trembled from head to foot. The verities of hell, and the wrath to come, were spoken of in these days with unabated breath, and men quaked, as well they may still, under them. In a short time the awakened young man was converted. His soul was so filled with joy and peace as he sat on his loom, that he was obliged to leave his work, and go forth to tell others of the Saviour. Meetings were held in school-houses, barns, meeting-houses, or in the open-air, and remarkable results followed. The work in Connor had been comparatively quiet, but at Ahoghill the work spread rapidly, and in such a manner as to create widespread interest. Men and women were seized, while at work, with a sudden alarm; some were struck down while at their work, and in a short time the whole place was thrown into a state of excitement, such as Jerusalem must have been at Pentecost, when thousands cried out in the agony of their awakened condition, "What must we do?" Work was at a standstill. Meetings were held night and day, sinners crying for mercy, and singing their songs of deliverance everywhere. A newspaper of that time says—"Many are in the state of Christian in "Pilgrim's Progress" when his neighbours thought he was deranged. The scenes on the streets of Ahoghill baffle all description. Hundreds are on their knees on the muddy streets in the attitude of prayer." What had brought all this about? The simple and only answer is—God the Holy Ghost. He was the worker then as at Pentecost, and let it ever be remembered, that He will remain on earth, continuing the same work—viz., the awakening, regenerating and converting of sinners, until the last sheaf has been ingathered, and the last soul won. The question for saints individually and for the Church collectively to ponder is—Do we now believe in the Holy Ghost? Or do we put more confidence in man's attractive preaching, accomplished singing, and elaborate organization, to awaken and convert sinners, than in the direct agency of God the Holy Spirit?

# Thorns and Flowers; or, the Garden of the Soul.

“Instead of the Thorn shall come up the Fir tree, and instead of the Brier shall come up the Myrtle tree.”—*Isa. lv. 13.*

**A**LL Scripture being given by inspiration of God, and profitable for doctrine, let us consider what spiritual lessons we may gather for ourselves from this sure word of prophecy, which will be literally fulfilled in due time.

So far as this text has to do with us at this present time, the thorns and briars are the works of the flesh (Gal. v. 19). These spring up spontaneously in every heart, but if the good seed of the Word is to bear much fruit in the believer's life, the thorns must be carefully rooted up.

*Pride* is a very troublesome thorn, and has a root so deep and widespréad, that it is exceedingly difficult to get rid of it. Often, when it is fondly thought to have been entirely eradicated, up it springs in the most unexpected places; it is a tough old weed. To the same family belong Vanity, Envy, Ambition, and Emulation. Anger is a sharp thistle very hard to pull up. To that family belong Wrath, Malice, Strife, Evil Surmisings, and Detraction. Then there is the brier of Deceit concealing its prickles behind flimsey blossoms. To that family belong Dissimulations, Hypocrisy, and errors of all kinds. There is also the poisonous weed of Uncleaness, to which belong Foolish Talking and Jesting, Profanity, Drunkenness, Revellings, and such like. The bindweed of Coveteousness tightly grasping everything within its reach, tends more than anything to choke the tender seedlings of the Holy Spirit. To this class belong all sorts of Tricks of Trade, Bribery, and Theft.

There are many other weeds which spring up singly or in groups, so that the believer's garden requires constant attention, much watching and prayer: otherwise the desirable fruits of the Spirit will be hindered from coming to perfection. We will come now to the things which are pure, lovely, honest, and of good report, enumerating some of the sweet flowers which after conversion, should supersede these ugly thorns.

First in order, is the blooming Rose of Christian Love. This

flower when carefully cultivated, is the chief ornament of the garden. No other flower can take its place either for beauty or fragrance, but none has so great a tendency to degenerate if left to itself. Next comes the white Lily of Purity bending its modest head. This needs to be guarded by prayer, that our garments be always white, unspotted by the world. How beautiful is the clinging Convolvulus of Faith, having no confidence in the flesh, but cleaving to the Strong One. The bright-eyed Daisy of Hope is always looking up, even though the sun be hid from sight. The Hearts-ease of Peace with its petals of velvet, nestles close to the Mignonette of unostentatious sweetness and worth. Near by is Modesty, fair Lily of the Valley, hiding her head wherever she can. The cruciform petals of the Wall-flower speak to our hearts of the Cross of Christ, which we each are called to bear. A garden well stocked with wall-flower gives forth a pleasant odour, so does a life where the Cross prevails. It would occupy too much space to mention all the plants and flowers of perfume and beauty which ought to adorn the Christian character, which is the garden of the soul. We will just in parting glance at one or two of the bordering trees and shrubs which shelter and protect the more delicate flowers. The Fir alluded to in our text, is a noble tree of lofty stature, holding its ground like a sentinel. It may well stand forth an emblem of Christian Courage. It is formed to resist the wildest storm, though its branches are supple and yielding. It knows how to resist, and how to give place. Last comes the Myrtle of Victory. We are more than conquerors through Him that loved us. He has given us the victory over the guilt of sin. He gives us the victory over its power (Rom. vi., 14), and He will very soon give us the victory over its hated presence. And in that self-same moment of time will be fulfilled the saying that is written, "O death, where is thy sting, Oh grave, where is thy victory." What a display of Myrtle there will be then. Till then, let us watch that our hearts be not like the garden of the sluggard (Prov. xxiv, 30-34), but rather in such a condition, as we will be able to say:—"Let my Beloved come into His garden and eat his pleasant fruits" (Song iv. 16).

A. W. P. S.

## 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 one object is the practical help of our readers.

*Is Micah iv. 1-2 past or future?* Clearly future. The "last days" of Christendom's degeneracy are present (2 Tim. iii. 1).

*Of what value is the Book called "The Apocrypha?"* "The Apocrypha" is a collection of fourteen ancient writings, of some historical value as the work of men, but in no sense whatever inspired of God. Like most of the "ancient writings," it no doubt contains many traditions, and fables, which God's people are wiser to be in ignorance of.

*What kind of "restoration" does Gal. vi. 1, refer to? Is it restoration of soul, or restoration to the fellowship of saints?* The word here translated "restore" is elsewhere rendered "perfectly joined together" (1 Cor. i. 10), "mending their nets" (Mark i. 19). This makes its meaning sufficiently clear. A net overtaken by a storm and thus broken, is repaired, the broken parts being "perfectly joined together" by a skilful, careful hand, before it is cast again into the deep; so a saint overtaken in a fault, is to be repaired—mended, the broken communion restored with God, and the saint made "perfect" (1 Peter v. 10 where the same word is used) to stand the trial, and "furnished" (2 Tim. iii. 17) to endure the warfare of Christian life. To bring one back to the fellowship of his brethren, whose heart has not been brought back to God, is a farce, and will soon result in another and deeper fall. A "spiritual" man makes his first business to set souls right, to restore to a proper spiritual condition, to bring heart and conscience into exercise before God. All else is worthless, and only a mere white-washing of the sepulchre. True fellowship with saints, springs from genuine fellowship with God, without which there is none.

*"What does 2 Peter i. 19 mean? In what sense does the Day-Star arise in our hearts?"* The order of the words, as they stand in the Authorized Version, raises this question. Dr. S. P. Tregelles (and Rotherham's Translation, which is from the Greek Text of Tregelles) renders it thus—"We have also more fully confirmed to us the word of prophecy, to which ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the Day-Star arise." The apostle bids saints take heed in their hearts to the prophetic Word, which is as a light shining in a dark place. That Word shews the man of God his way, amid the increasing darkness, and perils of the last days. He walks in its light: his thoughts are formed by it—not by current opinions, and newspaper accounts of the progress and prosperity of the world, social, political, and religious—and warned, instructed, and enlightened, he knows how and where to walk. When the Day-Star—a title belonging to Christ, as the Coming King and Ruler—arises, he will no longer require this lamp, for he will be with Christ far above the darkness. "Until" then, "take heed in your hearts" to the prophetic Word.

## How I was Gathered unto the Name.

*Continued from page 59, see "Believer's Magazine" for May.*

**T**HE worship of these simple, warm-hearted believers, was such as I had never seen or heard of before. There was no minister, no president; nearly all the brethren took part: some in giving out a hymn, some in prayer and thanksgiving, and several read short portions of the Word, making a few remarks. I particularly noticed that *all* directed our hearts to the Person and Work of Christ. There had been no pre-arrangement, yet everything done was in beautiful order and harmony. I had read of the guidance of the Holy Spirit in 1 Cor. xiv., but, like many others, I had thought it was something of the past: here I saw it before my eyes, and my heart was won by the simplicity and beauty of God's way. Then, after thanks being given, the loaf and the cup were passed round—not in that hasty manner I had been accustomed to, nor yet by officials set apart for the purpose, but from hand to hand among those gathered; each slowly, reverently, partaking—in many cases with tears—of the Divinely chosen emblems. Never before did Calvary seem so near and real. I had heard the death of Christ preached by able men, but here was a company "proclaiming" (1 Cor. xi. 26, R. V.) the Lord's death, as the Lord had commanded. A hymn on the Lord's return followed the feast, then prayer, intercession, and supplication, for absent, sick, and sorrowing saints, for blessing on the whole family of God, and for great power with the Gospel to be preached that night. At the close, there was a season for intercourse, and I noticed many inquiries were made for absent saints, warm greetings sent to sick ones, and earnest "God speed" given to brethren going to various places with the Gospel message. I was invited by a working-man to go with him, and have a little rest and refreshment in his humble home, and found quite a company there, all, like myself, having come long distances. "The fellowship of saints" there was very sweet. There was no gossip, no criticising, no fault-finding, but a constant flow of hallowed converse concerning the Lord, His Word and Work. I was convinced, first, from what I had read in the Word, and next, by what I had seen that day, that this was what the Lord desired to be, how the Word commanded His saints to gather, and that my place ought to be among them. However, as I desired to be in no undue haste—and no one made any attempt to proselytise me—I, after spending a very profitable hour over the Scriptures, in what they called their afternoon "Bible reading," took my journey home, rejoicing in the Lord, and thankful to have been privileged thus far to share the fellowship of His people. I had another week's prayerful searching of the Word, and was further convinced that what I had seen in that simple gathering was according to the pattern. That however few or feeble, they were gathered unto the Name of the Lord Jesus. That He was in the midst, and that they thus answered to the church or assembly, as presented in the Divine Word (1 Cor. i. 2; 1 Tim. iii. 15).



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

*NOTE.*—We shall be glad at any time to forward communications to the Lord's servants at home and abroad whose names appear in these pages. They are all well-known and proved labourers, outside all sects, serving the Lord according to the Book.

**Scotland.**—**ABERDEEN.**—Since the special meetings early this year, there has been blessing in the Gospel, and young believers received to the fellowship of saints gathered in the Lord's Name. **BUCHAN DISTRICT**—**Francis Logg** has laboured about here for many months, and good work has been done. At Colliston, Old Slain's Castle, and Port Errol a number were saved. Brother Logg is now on a visit South, and expects to return to pitch a tent in Ellon or Udney district for summer Gospel work. **Duncan M'Nab** has been labouring on the Banff and Morayshire coast, where all through the Winter and Spring, there has been considerable interest and blessing. A few believers now gather in the Name of the Lord in the fishing village of Southend. **PRESTWICK, AYRSHIRE.**—Special meetings have been conducted by brethren from various parts here for a number of weeks. The people have come out well to hear the Word, and a number have professed conversion. Latterly, there has been meetings for ministry of the Word, seeking to help on young believers, and others coming about, in the ways of the Lord. Several followed the Lord in baptism the other night. **DARVEL.**—**Wm. Murray** of Glasgow had a few meetings in this hard little place, open-air and inside. There was a little encouragement. **MOTHERWELL.**—“Quite a number of young folks have been added to the fellowship of saints in Roman Road Hall here of late, Pray for them.” **HAWICK.**—**Wm. Lindsay** has visited this place, and also Selkirk and Galashiels, having a few meetings in each.

**Short Notes.**—**Andrew Allan**, of Footdee, beloved and esteemed as an earnest and godly labourer in the Gospel, and also in Word and doctrine, for many years in the North of Scotland, although now in declining years and far from strong, has been helping young converts in Aberdeen by ministry of the Word in the freshness and power of bygone days. **John M'Gaw**, another well-known labourer of these parts, has been in declining health for some time, but able occasionally to go in and out among Northern assemblies preaching the Word. Let saints remember these dear brethren, who have spent their lives and strength in the service of the Lord.—“Whose faith follow.” **Wm. Sloan**, writing from Faroe, says—“I am exercised about going to Shetland, where help is needed.” His wife's health is rather feeble. **AYR.**—“**Dr. Matthews** spent a Lord's Day with us, on his way to Ireland.” **LARGS.**—“We have had a visit from **Wm. Hamilton** (whose wife recently ‘fell asleep’), and **F. Logg**, with a few meetings.” Sinners here are difficult to reach.”

**England.**—**BRADFORD.**—The usual Whitsuntide Conference was held here in Church Institute, North Parade. Goodly numbers, and helpful

ministry. MANCHESTER.—The ordinary Whit-week meetings were held here on 10th May. Notwithstanding false reports and sarcasm, the Lord's people gathered only to the Lord's Name in this city, go on happily and unitedly, holding fast the Word as they have been taught. Nothing is more fashionable now-a-days, for those who give up truths that they once professed to hold, than to abuse and slander others who still hold and practice them. "Recompense to no man evil for evil."

**Foreign Notes.**—Donald Ross has moved to Kansas City, and is holding forth the Word of Life there, in Fort Scott and surrounding places.—Donald Munro, with others, has had a Gospel campaign in San Francisco, with manifestations of God's power and the devil's hate.—John Smith has visited a number of the smaller assemblies in Michigan.—"Sanje," another African young man, has been converted and buried with Christ in baptism at Ochilonda by Mr. Swan.—Gotfred Heinesen, of Vaago, Faroe, who has for years been a witness for Christ in that lone island, has been called "home."—Mrs. J. Nisbet, from Madrid, is home in Kilmarnock at present, owing to her mother's death.

**Gospel Pioneering and Tract Distribution.**—We rejoice to hear of bands of young men giving their holidays, and Saturday afternoons, to the glorious work of carrying the Gospel into villages and far-off places, where the people sit in darkness and the shadow of death. We hope to hear of such work being done in every county of Scotland, England, and Ireland. Young men, now is your opportunity.

CARLISLE.—Six of us spent Good Friday among the villages between here and Silloth. We left at 8-15 a.m.; had a season of united prayer by the wayside; visited the houses, seven villages; leaving Gospel Tracts and Sheet Almanacs. In the evening we parted, and had two open-air meetings. One who rode a bicycle did good work pasting up Texts and "Wayside Words" along the road."

CLYDE WATERING-PLACES.—"Crowds go to all these places during the months of June and July. I am praying that God may raise up and send forth bands of young men, all through the season, to preach on the shore, and distribute tracts among the thousands of pleasure-seekers."

FOOTBALL MATCHES.—"We have been seeking to remind the crowds who flock to these matches every Saturday, of God and Eternity, by carrying a large Warning Text, and distributing short, sharp messages of God's Word, printed on attractive cards for this purpose."

THE UPPER CLASSES.—"While much is done to reach the Working Classes with God's Gospel, how little seems to be done to reach the Upper Classes, few of whom ever hear the Gospel. I have been making a special effort to reach a number of the West End houses here, by sending a well-got-up Gospel Booklet in a envelope to every family. May God use them."

## Restoration.

**W**E have restoration presented to us in the Word of God in a variety of aspects, each important in its sphere, and all most intimately affecting our relation to God, and to each other as His people. First, we have that form of restoration expressed in the words of the beautiful twenty-third psalm, verse 3.

“*He restoreth my soul.*” This is not restoration from open or even secret backsliding: the twenty-third psalm does not contemplate such an experience. Here the Shepherd feeds and leads His flock: the sheep own His Shepherd-rule and care, and lie down in green pastures, by quiet waters. There is communion, refreshment, and rest: no backsliding, no wandering into forbidden paths. Yet there is need for restoration. It is in these delightful circumstances that the happy saint exclaims: “*He restoreth my soul.*” This refers to the daily renewing of the spiritual being. The apostle says: “Though our outward man perish, yet the inward man is *renewed* day by day” (2 Cor. iv. 16). There was the daily waste of the body, by means of the ceaseless toil, the night and day labour, the privations and persecutions, but no repair; so that the outward man perished. Not so “the inward man.” The continual service, the daily burden and care of all the churches, the conflicts through which he passed, did not drag down his spiritual being; it was “renewed day by day.” He had fresh supplies sent him from above. His soul was restored, re-invigorated, and replenished, so that he stood a fresh and girded servant, ready for the Master’s use. Happy is the saint who knows in his daily experience, such restorings from the hand of his Shepherd-Lord. There is no getting along “the paths of righteousness” apart from this. This is the strength in which alone these paths can be trod. A saint may know them, but he will not be able to tread them, unless he is daily being renewed in soul, directly by the hand of the Lord. The lamp-stand in the tabernacle of old, with its seven golden lamps, had to receive a daily supply of oil, direct from the hand of the priest, in order that it might give forth a brilliant light within the holy place. As the oil decreased, the light became feeble, but when the fresh supply

was poured in, it was restored, or "caused to ascend" in all its brightness "before the Lord." See to it then, O saints of God, ye light-bearers of His, in this dark and evil world, that ye neglect not to receive such restoring and renewing from your Lord. You cannot go on to any purpose without it. See that you secure set seasons alone with your Lord, in the secret of His presence, directly dealing with Himself, allowing His Word to speak to you. Thus only, may you expect Him to restore and renew you, for the continued toil and triumph of the daily life.

The *second* restoration is that of Psalm li. 12: "*Restore* unto me the joy of Thy salvation, and *uphold* me with Thy free Spirit." There had been something lost by the saint here. The daily restoring and renewing had been neglected, and step by step the soul had declined, until the "joy" of God's salvation, and the conscious upholding or power of His Spirit, had been lost. There was an open fall with David, but these are often lost to the soul, when outwardly there is no sign of backsliding. Yet "the heart knoweth his own bitterness." The saint who has known the fulness of joy to be found in the presence of God, and who has walked and warred in the strength of the Spirit of God, knows full well what it is to lack the secret of his strength. He is like a bird with a broken wing, unfit for flight, and unable for song, and he never can be at rest, until the lost joy and power has been restored. So he goes to God in confession. Honest, unreserved confession to God, is the way to restoration, and for such confession there is an ever-open door. "Mercy" as well as "grace" is found at the Throne (Heb. iv. 16), and Christ as our Advocate lives to restore the broken communion, as truly as our Shepherd to maintain it. Let us learn the habit then, dear fellow-saints, of going *directly* and *immediately* to the Lord when we fail. Do not allow the breach to become wider by *delaying* confession. Every minute lost, is lost for ever; and who knows what may happen, if the tempter find the saint with a breach between him and God, his conscience stained by unconfessed sin, his armour displaced, and the grieved Spirit of God, for the time being, yielding him no strength wherewith to meet the enemy.

A *third* form of restoration is mentioned in Gal. vi. 1: "Brethren, if a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness." Here the aid and brotherly help of one himself in communion with the Lord, is called for, to bring about the restoration. The saint here "overtaken" is not one who deliberately walks into open sin, and then continues in it. No doubt there has been unwatchfulness, and neglect of the daily renewing, and possibly also of confession of heart backsliding before God. Had these earlier forms of restoration been taken advantage of, this would not have been required. But the man is "overtaken." Like Peter of old, he has been taken by surprise, and overcome by the enemy. How is he to be treated? Let alone: stood aloof from: whispered about, and for ever treated as a suspect? This is often done, but it is not the Lord's way. "Ye that are spiritual *restore* such an one." Go to him with yearning heart, and tenderly, yet faithfully, seek to bring his conscience into exercise before God, and thus help him to confession of his sin. "*Restore* such an one:" not gloss over his wrong, or make him think lightly of it; this would be to harden him, and prepare him for a deeper fall. The word here translated "*restore*," is elsewhere rendered, "mending their nets" (Mark i. 19); "perfectly joined together" (1 Cor. i. 10), and "make you perfect" (1 Peter v. 10). In like manner the "spiritual" man (he is easily known, see 1 Cor. xiv. 37) seeks to restore his brother, who has been overtaken like the fishermen's net in a storm, and rent, by repairing the broken communion, and perfectly joining together,—as a surgeon does a broken limb,—the saint to fellowship with his Lord, and with the fulness of that Spirit Who is the source of his strength. This is a blessed and a Christ-like service, and there is ample scope at all times for its exercise among the saints. It lies rather in a hidden than in a public sphere; it may not call forth the plaudits or even the recognition of men, or give any present form of recompense—beyond the joy of God shared by His servant, over the restored one—but in the day of Christ, all such service will receive its due recognition and reward.

(*To be continued.*)

# Learning and Obeying the Will of God.

*Gleanings of an Address by the late F. A. Banks.*

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**W**E are sometimes told, while seeking, according to our measure, to give effect to the will of God in matters pertaining to His house, that such and such was not done by believers gathering as we do forty years ago. I presume this is no argument that assists us to oneness of mind and judgment in such matters at all, as any simple reader of Nehemiah, chap. viii., will know. There, in verses 13-17, we read, how that certain of the chief men came to Ezra the scribe, desiring to understand more fully the mind of Jehovah, and how they found in the law, that a certain commandment of Jehovah had been entirely neglected, not only by the remnant which had returned from Babylon to Jerusalem, but even in the palmy days of David and Solomon. How did they treat this commandment of Jehovah? Did they reason, that seeing great and good men like David and Solomon had not observed it, they ought not to go beyond their practice? They did not thus reason, but in the spirit of true obedience, they set themselves to keep that which they had found written in the Book, and the result was, that an ordinance which had not been regarded since the days of Joshua—a period of about a thousand years—was restored. This is surely an example to us of this day. We must not make the conception of God's Truth as held and practised by our brethren of the past, our standard for all time, or if we do, we shall become the followers of men, held in thrall by an unwritten creed, as truly sectarian as others. There is much yet to be learned, and while deeply thankful for the help afforded us through the words and ways of beloved brethren who have gone before, our only standard and rule of practice must be, the written Word of God. We must still be learners, obeying as we learn, going forward as we receive an increase of light, not stopping short because others may not have seen what we now see. We can only expect to receive further light from God through His Word, as we give effect to what He has already taught us. Thus ever learning, and ever going onward in the Lord's Way, we shall have His present approving smile, and "well done" hereafter.

## A Pilgrim Song.

“ My lips shall greatly rejoice when I sing unto Thee ” (Psa. lxxi. 23)

**T**HE years are swiftly flying, the hours are gliding fast,  
And many a mile of desert, and fiery trial past ;  
I trust a loving Father, to guide His feeble child  
In paths of truth and blessing, with garments undefiled.

'Tis precious in the struggle, to reckon on His care,  
To have the wings unpinioned to flee to Christ up there; [yearned,  
For that most blessed moment, I've watched, and prayed, and  
And to that day of glory, faith's eye is always turned.

No fear, no doubt, no terror! I cannot but rejoice,  
His blood has been the answer to silence every voice:  
No blot, no spot remaining, no judgment and no fear;  
The heart by Him made happy, the conscience purged and clear.

Not only freed from judgment in every sense and grade,  
For all my debts He settled, and every farthing paid ;  
But by His resurrection, and through the Holy Ghost  
(My power for daily service, through whom in Christ I boast).

I am to Him united, by life's almighty tie,  
To share with Him His glory, His love, and home on high.  
So livingly united, in body, flesh, and bone,  
That which to Him belongeth, by grace He makes my own.

Bound up with Christ for ever, for weal and not for woe,  
Along my pilgrim journey how happily I go ;  
For in His conscious favour I gladly go along,  
As one whose spirit's gladdened, whose heart is filled with song.

Bound up with Christ for ever, the Church's glorious Head,  
Why should I not be happy? what should I fear or dread ?  
From self, and man, and Satan, to Him I gladly flee,  
For no one loves me better, and none so strong as He.

# The Revelation of the Man of Sin.

(2 THESSALONIANS ii. 3).

*By Thomas Newberry, Editor of "The Englishman's Bible."*

**T**HE second event that must intervene between the coming of the Lord to receive His Church, and the day of Christ, is the revelation of the Man of Sin. The time of this revelation of the Man of Sin, is distinctly foretold in the Word of God; hence the apostle could say to these Thessalonian believers, "Remember ye not, that, when I was yet with you, I told you these things?" (v. 5). The period is distinct and limited; it is the last week of the seventy weeks of years spoken of by the prophet Daniel. These seventy weeks are determined, or cut out, upon the people of Daniel, as God's people, and upon the city of Jerusalem, regarded as the holy city, and they run on till the coming of Messiah the Prince, when He comes to take the kingdom.

From the time of the going forth of the commandment to restore and build Jerusalem, B.C. 446 (Neh. i.), until the time when Messiah was cut off, A.D. 33, (to which we must add four years, because Anno Dōmini commences, not at the birth of Christ, but when He was four years of age, making it 37); 69 of these weeks, or 483 years, were then fulfilled, 446 and 37 complete the 483 years, or 69 weeks.

After the crucifixion of Christ, Israel was no longer regarded as God's people, nor Jerusalem as the holy city; but, during the interval between the sixty-ninth week and the seventieth, the present Church dispensation comes in, when God is taking from among the Gentiles and from the elect of Israel, a people for His Name, and a Bride for His Son. When this work of the Comforter is ended, and the body of Christ completed, then, and not till then, the seventieth week commences. In Dan. ix. 26 we read, "And after the threescore and two weeks (seven weeks having already transpired), shall Messiah be cut off, but not for Himself," literally, "and nothing to Him." From this time onward, Israel is no longer regarded as the people of God, nor Jerusalem as the holy city.



“And the people of the prince that shall come, shall destroy the city and the sanctuary,” which was fulfilled by the Roman army under Titus, A.D. 70, or properly 74, thirty-seven years after the death of Christ.

Verse 27. “And He” (the prince that shall come) “shall confirm a covenant with many for one week.”

This is the last week of Daniel’s seventy weeks of years, of which we are now speaking. When this prince, the Man of Sin, comes, it is as head of the Roman Empire in its last form, divided into ten kingdoms. He will be the peoples’ king, the head of the empire of the beast.

He, the “little horn,” will make a covenant with Israel for one week of seven years, recognising them as a nation, and as the people of God, to whom David belonged. He will allow them in the providence of God to return to their own land, and will give them Palestine for their possession, and Jerusalem as their metropolis. He will also allow them to have their temple, their sacrifices, and their worship, and will guarantee these privileges to them for seven years. During the first three and a half years, he faithfully keeps his covenant. At this time, he is occupied with the establishment of his kingdom. He comes in peaceably, deceives many, patronising all religions.

At the end of three and a half years he breaks the covenant, takes away the daily sacrifice he had permitted, sets himself up “in the temple of God, shewing himself that he is God” (2 Thess. ii. 4). He sets up the “abomination of desolation” prophesied of by Daniel the prophet (chap. ix. 27) which is referred to by the Lord Jesus (Matt. xxiv. 15). Now he comes out in his true character, opposing and exalting himself above all that is called God, and sets himself up as the one supreme object of worship on earth, as anti-God and anti-Christ.

During this last week of Daniel’s seventy, God will own Israel again as His people, sealing 144,000 of them, out of all their tribes (Rev. vii.); and, according to Rev. xi., He will recognise Jerusalem as the holy city, and the temple there, as the temple of God, with its sacrifices and worship, and will raise up the pro-

phetic testimony of His two witnesses in connection with it. But during the last three years and a half, Jerusalem is compared to Sodom and Egypt (Rev. xi. 8), and will be trodden down of the Gentiles, "until the time of the Gentiles be fulfilled" (Luke xxi. 24).

## **Purity and Peace.**

**T**HERE is a tendency in our time to sacrifice everything for the sake of peace and unity among Christians. There can be no diversity of thought as to the desirability of peace among the Lord's true people. An assembly of saints living in peace and unity is a pleasant sight. But this, in order to be well pleasing to God, and of real blessing to the saints themselves, must be attained in God's way. There is a peace which is not of God: it is gained and maintained at the expense of righteousness. It may please men, but it dishonours God, inasmuch as it compromises His Word, and studies to suppress every truth that would bring unpleasantness into the circle, or offend those who may need to be offended because of their worldly and disorderly ways. This is not the Peace of God. "First *pure* then *peaceable*" (James iii. 17) is the Divine order. First "Righteousness" then "Peace" (Heb. vii. 2), is the Divine way. The Lord's claim must first be owned and obeyed, and if this is done, He will bless His people with peace; such peace as those who make fleshly compacts, know nothing of. "Great peace have they which love Thy law, and they shall have no stumbling-block" (Psa. cxix. 135. R.V.). The maxim of carnal men, who love ease, and whose highest ambition is to pass their days pleasantly, pleased with themselves, and each other, is—"Peace at any price." But these are not the thoughts of God. The Divine claim must first be met: God's Word must be obeyed, God's order observed, then He will make His saints a peaceable people, for He is "the author of peace in all churches of the saints" (1 Cor. xiv. 33). Thus only shall the Lord's people be preserved from the latitudinarian indifference of these last days, which, with its false charity and love of peace, seeks its own pleasure, rather than God's honour and glory.

## 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 one object is the practical help of our readers.

*Who are the elect angels (1 Tim. v. 21)?* Evidently those angels who did not share Satan's fall (Matt. xxv. 41), or that of those who kept not their own principality (Jude 6, R. V.).

*What does the word "Selah," so frequently found in the Psalms mean?* It is generally believed to signify—"A pause," as in music. Gesenius says, the word means—*Silence*. It occurs generally at the close of a subject, and thus, in meditation, is a most fitting place to "pause and consider."

*Of what is "honey" the type. It was forbidden in the Meat-Offering" (Lev. ii. 11)?* The "sweetness" of the flesh. However pleasant and agreeable natural sweetness of disposition and natural amiability may be among men, it is no more acceptable to God, than other features of the unregenerate character of a grosser kind. Even among true believers, much that passes as "love" and "meekness" is no more than natural sweetness: very grateful no doubt, but utterly unfit for the altar of the Lord. "Love"—the first-fruit of the Spirit (Gal. v. 22) is essentially different, as will be seen in the day of its trial. The action of fire brings out the fragrance of frankincense; it ferments honey. True love,—that which is wrought of the Spirit,—is proved by its rigid obedience to the truth (2 John 6), and is not "soured" by the fiery trials it may have to bear (see 2 Cor. xii. 15).

*If one is put away from Church Fellowship in a given Assembly, according to the Word of the Lord, ought any other company of Christians to receive him, and if they do, what is their relation to that Assembly from which the man had been put away?* If one has been "put away" according to the Word of the Lord, the assembly has simply bound upon earth, what had already been bound in heaven (see Matt. xviii. 18, Rotherham), and such discipline is binding upon all other assemblies. To disregard it, and act contrary to it, would be rebellion against the authority of the Lord. If any company of Christians professedly gathered in the Lord's Name, knowingly receives one who has been "put away," or one whom the Lord forbids his people to receive, that act would certainly raise a barrier to inter-communion between that company and other assemblies, and it ought to be at once investigated, not by one or two individuals who may ordain themselves to such work, but by the overseeing men of that town or district, and united action taken accordingly. It is a most lamentable state of affairs, deeply dishonouring to the Lord, and terribly hurtful to the person concerned, to find, that one put away for doctrinal or moral evil by an assembly, can go to some other company calling themselves Christians, and be warmly welcomed. Clearly, the latter has no claim to be regarded with confidence, or commended to as God's Assembly.

## How I was Gathered unto the Name.

*Continued from Page 70, see "Believer's Magazine" for June.*

**I** applied for fellowship with that small assembly of believers gathered unto the Name of the Lord Jesus, and during the week, I was visited by two brethren, who inquired closely about my conversion, my reasons for having left the Presbyterian Church, and how I had been led to desire to have fellowship with a feeble and despised few like them. They pointed out to me, that the Assembly had to be satisfied as to these matters, before they could intelligently receive me, and that fellowship involved the mutual sharing of all the privileges and responsibilities to which God had called His people thus gathered. Said they—"We are always glad to welcome with open hearts and arms, those whom the Lord has separated by His Word, from the sectarianism and confusion around, and who are desirous of knowing and doing what He has commanded in His Word, but we feel the need of godly care, so that we do not bring into God's Assembly, those who have never been delivered from the principles of sectarianism, but who have only left because of some difference, or in order to have liberty to do what they like." I felt the force of that remark, and have since proved what necessity there is for such godly care, otherwise self-willed men, who had left their denominations and associations, owing to not being able to have their way, would continue their lawlessness in the assembly, and become causers of division and sorrow wherever they had opportunity. My name was mentioned to the gathered saints next Lord's day, and the one following, I was received into the fellowship of the Lord's people—a privilege to which I had looked forward with much joy, and I can now say looking back over the years in which through God's mercy I have been permitted to share it, that I do not regret, but from my heart thank God, for the step I took that day. Next to my conversion, I thank the Lord for His love in delivering me from the world's religion, and leading me into the company of those who own and gather in His Name alone. I have had much to grieve over, in myself and in others; we have had our joys and our sorrows, our seasons of refreshing and of drought, and not always have my brethren and I seen eye to eye, in things concerning which we as yet only "know in part," but I have never had a doubt but our gathering together unto Christ Jesus the Lord, outside the camp, owning no name but His, and no law but His Word, is the place to which he calls His people now, and in which they are to continue, till He calls them around Himself in glory. I have been invited, and sometimes entreated to go back to that out from which God by His Word brought me, but this I cannot, and by grace will not do; not because I think myself better than many of the saints who are there, but simply because I have no commandment from the Lord. The Word that brought me out, forbids me to return there again at any time, or for any purpose whatever.

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

*NOTE.*—We shall be glad at any time to forward communications to the Lord's servants at home and abroad whose names appear in these pages. They are all well-known and proved labourers, outside all sects, serving the Lord according to the Book.

**Scotland.**—**ABERDEEN.**—Edward Stack and Duncan M'Nab made a start here for the season, with the Caledonian Bible Carriage, and have visited several towns and villages on Deeside, thence South. **DREGHORN.**—For the present, Christians formerly meeting at Six Rows, gather in the Reading Room, Springside, until a more suitable place can be had. **IRVINE.**—A new Gospel Hall was opened on a recent Saturday afternoon in a good locality, in which believers now gather. May the whole of God's truth be preached and practised in it; this is the only way to permanent and continuous blessing. **DALMELLINGTON.**—There is still cheer and blessing here. Two more were buried with Christ in baptism last week, and three received into fellowship with believers gathered in the Name. **PAISLEY.**—Christians formerly meeting in New Street, now gather in Cumberland Hall, off Causeyside. May it be the birthplace of many souls, and a centre of life and power in this populous town of religious profession, and "memorial" Kirks. Alex. Lamb has laboured in several Midlothian villages with blessing. He sailed for America, with Brother W. Beveridge, his fellow-labourer, on 14th June. Pray for these brethren and their work for God in Virginia.

**England.**—Edward Harries, of Bedford, has been preaching in the city of York. Alexander Lawes, of Northampton, has been conducting meetings in and around London. Alfred J. Holiday gave an address to Christians in North End Hall, Fulham, on Tuesday Evening, 19th June, on "Fathers, Young Men, Little Children." Robert Gall, of Carlisle, has visited Sedbergh, Yorks, and Kirkby-Stephen, Westmoreland, helping the Lord's people, and preaching the Gospel. Horatio Wallis, of Stockton-on-Tees, is working in the country districts of Yorkshire with his donkey Bible cart, circulating Scriptures and Gospel Literature among the peasantry and villagers.

**Ireland.**—James Meharg, Thos. Lough, and others, have laboured in Castlewellan district for several months, with help and blessing. There has been considerable opposition, chiefly from religious quarters. Several have been baptized, and a few saints now gather in the Lord's Name there. A local newspaper complains bitterly, that at the last "Communion" a number did not come "forward," and is sorely grieved that some were "baptized by immersion in a water-hole near," and notwithstanding that "the local ministers have explained matters to their hearers," the work goes on. Yes, thank God! May it multiply an hundred fold. In the South of Ireland, where Romanism has so long held sway, there are now open doors for the Gospel. Let us pray that God-sent men may fill them.

**American Notes.**—Tent work has commenced in several needy places, for which earnest prayer is asked. D. Oliver and F. Crook in Munhall, Penn. Wm. Matthews has been preaching in New York and Philadelphia since his return from the old country. T. D. W. Muir has finished a series of Lectures on the Tabernacle with his model, in Detroit, which were well attended, and considerable interest manifest. Jas. Erskine has visited Pittsburg, Clarkdale, and Carbonada. Tent work has been begun in Los Angeles by W. J. M'Lure and J. Monypenny, of Toronto. Elgin Conference, 4th to 8th July; Galt, Ontario, 30th June. D. Ross and others are holding forth the Word under canvas in Kansas City, Mo. Forest, Ont.—“One has lately passed away—to be with Christ—from our midst, who was converted at the age of 65. After being an elder for many years in the Free Church of Scotland, he found out he had not been born again, and fled as a sinner to Christ. After ten years of bright testimony, he has gone home. Wm. Kernohan preached at his grave, from the words that were used to his conversion.”

**Foreign Notes.**—Tom Baird writes from Kwala Lumpor of many opened doors for the Gospel, and hopes soon to have the privilege of baptizing some who have received and confessed Christ. Donald M'Lean, writing from Dowlaiswaram, India, says: “We are now in the midst of our hot season—110 in the shade, and about 130 outside. This takes a good deal of energy out of us. We cannot boast of numbers being converted, but go on looking to the Lord, and in view of His judgment-seat.” Joseph Fish writes from Wynberg, South Africa—“The Lord's work goes on heartily here, with encouragement and blessing. My brother has gone to Port Elizabeth, and will value the prayers of saints.” JOHANNESBURG.—“Notwithstanding great commercial and other changes, the Gospel is listened to attentively, and God blesses His own Word.

**Gospel Pioneering.**—“Thousands of sharp Gospel tracts were scattered at Epsom Down among the crowd on Derby Day.” “Six of us visit a dark Ritualistic village every Saturday night, preaching in the open air, and distributing tracts in the houses.” “My little service for the Lord is to fill a small basket with Gospel leaflets in the Railway Waiting Room every morning. Who knows where they may find their way.” “We have bold ‘Warning Texts’ posted on the walls all over the town, once a week.” “A hardened sinner has been converted through reading a tract given him in the Hospital here.”

**Needy Villages.**—“Around this town there are eight or ten spiritually dark villages, where the only religion is Ritualism on the one hand, and what amounts to Unitarianism on the other. We greatly desire to put a clear Gospel message into every one of the houses, and to sound forth the Gospel in the open air. A band of young men have made a beginning.”

## Restoration.

Continued from page 75, see "Believer's Magazine" for July.



ANOTHER form of restoration is recorded in James v. 19-20, R.V.—“Brethren, if any among you do err from the truth and one convert him; let him know that he which converteth a sinner (*i.e.*, turns back a sinning one) from the error of his way, shall save a soul from death and cover a multitude of sins.” Here is a recovery from doctrinal error. In a day like ours, when the *truth* is being corrupted, and leavened doctrine preached and scattered broadcast, it is not to be wondered at, if some of the people of God, who fail to heed the injunction, “Take heed what ye hear,” become a prey to doctrinal error. It was so in early days, while the Apostles were alive (see 2 Timothy ii. 6-19), and it is more common in these last days, when “doctrines of demons” overspread the world. The Fall of Man, the Divinity of Christ, the Atonement, the Eternal Suffering of the Wicked, and other parts of the faith, are openly denied by ministers and Professors of all denominations and creeds. In the early stages of departure, it may be possible to recover the erring one, and restore him to the truth, but this ought not to be tried by those young, or weak in the faith. Very often it has been found, that where those weak in the faith have attempted to deliver men, strong in error, they have themselves been ensnared. As of old, the anointed priest, whose dwelling-place was the tabernacle of Jehovah, and who could discern between things that differ, was alone permitted to judge and deal with those disqualified because of uncleanness from mingling with the people of God, so in the recovery of those who have erred from the truth, is only to be sought by the bondservant of the Lord, apt to teach, and able to correct those who oppose themselves (2 Tim. ii. 24.) Such is the blinding power of error, that only few of those who fall under its power, are ever fully restored to God and to His doctrine, and they are those who, by God’s mercy, have been granted repentance unto the acknowledging of the truth, and recover themselves out of the devil’s snare (2 Tim. ii. 26, R.V.) Until such repentance and restoration has been clearly manifested, and confirmed by their restoration to the fellowship of the assembly, no individual

believer, other than those dealing with them, ought to company or have public or private intercourse with them, otherwise they may hinder their recovery after a godly manner, and become themselves tainted with the leaven of evil doctrine. Many who would stand aloof from one overtaken by a fault in moral life, because by companying with him their own reputation might suffer, are ready to extend their sympathy, and condone the guilt of one who has erred from the truth, although God's character and His Name are deeply dishonoured thereby.

A *fifth* form of restoration, — and one sadly ignored and neglected by the people of God, — is that spoken of in 2 Thess. iii. 6, R.V.—“Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition that they received of us”; and again in verse 14, “And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end he may be ashamed.” Clearly this is a believer yet in the circle of the fellowship of saints, but walking “disorderly,” or out of rank. There is no hint that he is to be expelled—his conduct does not come under any of the doctrinal or moral evils for which God commands expulsion—but in order that he may be “ashamed” of his disorderly walk, and disobedience to Apostolic doctrine, he is not to be made a companion of, but “withdrawn” from, so that he may be humbled and restored to walk in the ways of the Lord. The case of John Mark, whom Paul refused as a fellow-labourer (Acts. xv. 38) because of his uneven ways, is a case after this sort, and it is worth noting, that in order that John Mark might profit by the discipline thus administered, and be recovered from that “unprofitable” condition into which he had fallen, the saints of Colosse received commandments concerning him. (See Col. iv. 10-11.) John Mark was happily restored to a place of honoured service, but many are hardened in their evil course, because God's saints give no heed to God's command concerning them, and thus by a fleshly or mistaken compassion, they frustrate that restoration which God would bring about by means of such discipline as He



has appointed. Last of all, when the Church is called upon to put away one from its fellowship, either because such sin has been committed as calls for excommunication (see 1 Cor. v. 11), or such a degree of lawlessness and insubjection manifested as puts the subject of it, into the place of "a heathen man and a publican," every prescribed remedy having failed to reach him (Matth. xviii. 15-18), even *then* restoration to fellowship with God, and with His people, is the object God has in view in thus dealing with him, and where the Divine command is faithfully obeyed, that result is generally attained (see 2 Cor. ii. 6-8; vii. 11-12). Alas! how often the restoration of backsliden saints is hindered for ever, because of fellow-believers failing to act toward them as God has commanded, and how often discipline fails to produce repentance leading to godly restoration, because some individual or company, steps in to frustrate it, and thus assists the adversary to retain in his power for many days those who had become his prey, but might have been restored to God, to walk in His ways and honour His Name.

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## Where Death and Resurrection Puts Us.

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**I**F I have died, and risen, and have been seated in heavenly places, what connection have I with the present evil world? I have done with it, its fashions and its politics. I do not belong to it. I am not of the world. "They are not of the world, even as I am not of the world" (John xvii. 16). I have been "Crucified unto the world" (Gal. vi. 14). The extent of my connection with the world is a *dead man's*. By death and resurrection I am outside the system called the world, whether political or ecclesiastical, although at all times bound to submit myself to, and obey, "the powers that be," and to seek the good of all without ceasing. By ascension with Christ, I belong to a city out of sight. "Our citizenship is in heaven" (Phil. iii. 20).

LORD CONGLETON.

## Scripture and Tradition.

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**I**T is not uncommon in certain circles, to hear the writings of "The Fathers,"—that is, the immediate successors of the Apostles—quoted, as if they possessed the same authority as the inspired Scriptures. We must earnestly resist such a thought. Whatever value may attach to the writings of such men as Ignatius, Polycarp, Clement, &c., they must never be regarded as inspired, or having any claim to authority over the people of God. As one has said—"Scripture stands alone, in majestic isolation, pre-eminent in instruction, and separated by unapproachable excellence from everything written by the apostolic fathers: so that those who follow close to the apostles have left us writings, which are more for our warning than edification." When the people of God set aside the inspired Word as their *only* rule of faith, or put the traditions of men alongside of it, they virtually say, that man's words are of equal authority with God's, and very soon the climax of rejecting God's Word for man's tradition is reached. Let God's people be on their guard against this evil, and cleave to the bare Word as it stands, without adding to or taking from it.

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## Eternity of the Righteous and the Wicked.

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**E**VERY form of words employed in the Gospels to describe the "everness" of the Divine nature and the blessedness of the righteous, is employed to describe the "everness" of the punishment of the wicked. The last two are generally found in the same context, each the complement of the other. The same terms are used by Paul in his Epistles for the same purposes. In the Revelation, the form used to describe "everness," is the strongest of all. Whatever terms are used in the Old Testament to describe the first two, are used also to describe the third. These words are used everywhere, without qualification of any kind, and again and again. There is no hint in any of these contexts of a "larger hope," and no suspicion seems to be felt by the writers, that their message dishonours God, or shocks the consciences of men.

## Communion.

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“They that feared the Lord spake often ONE TO ANOTHER.”—(Mal. iii. 16.)

“Commune with YOUR OWN HEART.”—(Psalm iv. 4.)

“It is good for me to DRAW NEAR TO GOD.”—(Psalm lxxiii. 28.)

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How sweet communion is with saints,  
For soul can soul inspire ;  
The brand that soon goes out alone,  
With others makes a fire :  
So 'tis our Father's will that we  
Should heav'nward march in company.

But just as blessed 'tis to know  
And commune with one's heart ;  
The hidden Manna there to eat,  
When Jesus draws apart :  
For while they lose who keep at home,  
They lose much more who *always* roam.

But O 'tis surely best of all,  
To commune with our Lord ;  
To breathe our secrets in His ear,  
And catch His whispered word :  
One hour with God is better far,  
Than years of toil without Him are.

Then let me prize Communion dear  
With lov'd ones on the road,  
But prize as well the hour *alone*,  
And *most* the hour with God :  
Eager to seize each help that's given,  
And forward press in haste to heaven.

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**How Communion is Lost.**—The cause of lack of communion is summed up in this—*disobedience*. Another may take away my substance, or my life, but cannot spoil me of my communion with God. If I lack this, I am myself the thief and the robber.

# The False Prophet.

(2 THESS. ii. 9-12).

By Thomas Newberry, Editor of "The Englishman's Bible."

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HE coming of the Lord Jesus Christ to receive His Church, concludes the present dispensation ; afterwards, the last week of Daniel's seventy weeks of years, completes and ends the age.

During the first three and a half years, Satan will have his counterfeit of God's Church, which Christ calls "Satan's synagogue" (Rev. ii. 9 ; iii. 9). During the last three and a half years, she will become the harlot companion of the Beast, and the habitation of demons, her abominable character so patent to the whole world, that the ten kings of the Roman empire, will remove every vestige of her, and she will sink like a millstone in the mighty ocean.

In Rev. xvi. 13, 14, we read, "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." This is the trinity of hell. The DRAGON is that old serpent called the Devil and Satan, which means "Adversary" (ch. xii. 9), the enemy of God and man, who during the last three and a half years is cast out of the heavenlies, and with his angels comes down to the earth, exalting himself above the supremacy of GOD THE FATHER. The BEAST is the last form of the Roman Empire, headed up in the Man of Sin, the Lawless One, the son of perdition, who becomes the incarnation of Satan, the Antichrist, the counterfeit of the SON OF GOD. The FALSE PROPHET will imitate the personality, works, and offices of the HOLY GHOST. He will exalt the Antichrist and dragon, instead of Christ and God ; and, energised by Satan, will perform such lying wonders, that Christ said, "If it were possible, they shall deceive the very elect" (Matt. xxiv. 24).

Towards this threefold termination, everything is progressing.

The increase of *Lawlessness* is preparing the way for the establishment and manifestation of THE LAWLESS ONE.

*Sacerdotalism*, Romanism, and false profession, are preparing the way for BABYLON THE GREAT.

*Science* without God, is preparing for the appearance of THE FALSE PROPHET.

It is remarkable, how far critical advanced thought is gaining in this direction, setting aside the authority of GOD in His Word, the atoning sacrifice of CHRIST, and the revealing and teaching of the HOLY GHOST.

Science with all its appliances, cannot find out God, and it denies the possibility of miracles, avowing its disbelief in the supernatural. But, when this dispensation closes, Satan will supply science with supernatural and miraculous power. He whose coming is "after the working of Satan" comes with "all power, and signs, and lying wonders, and with all deceivableness of unrighteousness."

The false prophet, the second beast of Rev. xiii. 11-17, will make fire come down from heaven, as Elijah did (which the prophets of Baal could not do); and, he will persuade the dwellers on earth, to make an image to the Beast, the Lawless One, which had received the wound by a sword, and did live. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed;" thus counterfeiting the resurrection of the Lord Jesus.

Now the testimony of the Holy Ghost to the Person, miracles, and resurrection of the Lord Jesus, received on the authority of God, is salvation. Then, the lying wonders of the false prophet, wrought in connection with the Antichrist, in the energy of Satan, believed in on his authority, will be inevitable and eternal perdition. A solemn manifestation of the righteous retribution of a holy God. "For this cause, God shall send them strong delusion, that they should believe THE lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

In striking contrast to all this, the apostle continues in his Epistle to the Thessalonian believers, "But we are bound to give thanks always to God for you, brethern, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of

our Lord Jesus Christ. Therefore, brethern, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now, our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation, and good hope, through grace, comfort your hearts, and stablish you in every good word and work."

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### "Outward Adorning."

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"They are not of the world, even as I am not of the world."—John xvii. 16.

"Be not conformed to this world."—Rom. xii. 2.

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Would *Jesus*, if again He dwelt below,  
Bedeck Himself with gold for outward show?  
Would He in luxury and splendour live,  
And daily thoughts to dress and trinkets give?  
Oh no! Methinks the lowly One would be  
Adorned most chiefly with *humility*,  
And He such ornaments alone would wear  
As all His flock, however poor, might share.  
Then why, O saint, dost thou not also aim  
In *moral excellence* to shine the same,  
And leave without regret the toys of earth  
To those who know of nothing better worth?  
Spend not thy means on self and outward show,  
Like wordlings vain, whose all is here below;  
But, like thy condescending Lord, be led  
In *self-denial's* happy path to tread,  
And thus increase thy means of doing good,  
And act as one who loves his Master should!  
Prefer good works to fashion's choicest dress,  
As one of those who godliness profess!  
The doctrine of thy Saviour thus adorn,  
And man's opinion boldly dare to scorn.

## 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 one object is the practical help of our readers.

*What salvation is referred to in Romans xiii., 2?* Evidently that fulness of salvation spoken of in Heb. ix. 28; 1 Thess. v. 8; Phil. iii. 20, which includes the redemption of the body, and final deliverance from the presence of the world and the flesh.

*What are we to understand by the words "Songs of Degrees" standing at head of certain Psalms?* The word from which "degrees" is derived, means "to ascend,—to go up." It is used in Exod. xx. 26 for the "steps" of the altar, and in Ezra xi. 5 for the "going up" from Babylon to Jerusalem. The group of fourteen psalms (cxx.—cxxxiv.) are supposed to have been sung by the people of Israel as they "went up" thrice in the year to Jerusalem to keep the feasts (Deut. xvi. 16), and there is internal evidence in the "Songs" themselves, that they were used by the returned remnant in Ezra and Nehemiah's days (Psa. cxxvi.) which went up from Babylon to Jerusalem, to restore Jehovah's worship and build His house. Such deliverances, then and now, may well draw forth the praises of those who have known and enjoyed them, and it would be well if there were more such "Songs of Goings up" in our Hymn Books, which could be used individually and collectively to utter God's praise for bringing out of spiritual bondage, and back to the old foundations, those who have been gathered unto the Lord's Name. Such "songs" are not required by "Babel's streams," and will not be found in any of "Babylon's" Hymn Books.

*Is it according to God, for one or two brethren to take upon them the responsibility of asking evangelists and teachers to come and hold meetings, in connection with an assembly of believers gathered unto the Lord's name?* There is great care needed in receiving such as call themselves "evangelists and teachers;" never more so than now. It is perfectly well known, that not a few have given up their daily calling, and gone forth as preachers, who have neither the Lord's call nor the Scripture qualification, and who, after a period of fruitless—often disastrous—moving from place to place, break down, and bring scandal on the Truth. Others, who at one time professed at least to be "outside the camp," are now found going in and out among sects, upholding and defending sectarian "Unions," and keeping company with causers of division. How can such be either received or invited to minister the Word? They can only teach what they practice, and no Scriptural assembly, we presume, will open its door to men so manifestly unfit to edify the saints. Those taking the oversight, may be primarily responsible for those brought in as teachers, but the assembly as a whole is certainly accountable to God not to allow unedifying or unscriptural ministry. No single individual has any right to "invite" or "receive" either Evangelists or Teachers, apart from the assembly.

## Records of Revival Times.

**A Revival begun in the Dark.**—A number of praying fishermen who yearned to experience such times of refreshing as they had known in early days, and to see the unconverted around them awakened and saved, were in the habit of meeting for prayer in a “curing shed” at the end of the village. Their only light was a penny tallow candle, which stood on a herring barrel in the middle of the place. A number of lads who had made up their minds to annoy the praying fishermen, climbed up on the roof, and lifting one of the tiles, began to drop water through the hole, which soon extinguished the candle. When the fishermen rose from their knees, they found themselves in total darkness, and being thus deprived of reading a portion of God’s Word, they resolved to continue in prayer. “May-be the devil will find he has made a mistake in putting out the light,” said a tall fisherman; “let us appeal to Almighty God to convert whoever he sent to do it.” “Amen,” responded the rest. So they fell upon their knees again to plead with God, which they did in deep earnestness for hours. Unknown to them, the youths had crept in at the end of the shed, to hear the result of their trick, but they certainly did not expect to hear themselves prayed for, as if they stood within a step of the gate of hell. The ringleader who dropped the water, was arrested by God’s Spirit on the spot, and began to cry for mercy, and before a week, half-a-dozen were saved and testifying for Christ. A great revival followed that night’s prayer in the dark. If the devil’s opposition was always met in the same way, he would not often carry off the palm.

**The Prayer Book laid aside.**—Farmer Smith was an elder in the “Kirk,” and gathered his servants into the kitchen for “worship” every night. The “worship” consisted of reading a chapter of the Bible, and a prayer from the “Prayer Book”—a dry, formal affair: for although a religious man, Smith was not converted. Duncan Matheson and others came to the district, and preached in the “Feeing Markets,” and the old farmer came home one night born of God. After reading the usual chapter, instead of lifting “The Prayer Book,” he knelt down before them all, and prayed—“O God, I thank Thee for saving my soul, and setting me on the road to heaven.” His wife rose and ran out, thinking her husband had gone mad, and among the servants there was general consternation. But the farmer told them the story of his awakening and conversion to God, which convinced them all, that he was “sane” enough, and that it was time some of them were looking after their own souls. Mrs Smith declared she would go to town and buy a new Prayer Book, but the farmer said he did not need it now, he would pray “direct to God” for what he needed, and he did so pray, and God shook the district all round by a mighty awakening. Cold formality, with its stereotyped prayers, either read or repeated, may do for Laodicean times, but when sinners are saved and saints revived, the “Prayer Book” and its near neighbour, the “old prayer,” must go.



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

**Scotland.**—Tent work goes on with a little encouragement in various places. The "novelty" of this mode of work is gone, and unless the preachers are men of power with God, and saints vigorously co-operating in labour, it is difficult to get people to hear the Word. Hence the wretched attempts made by some to attract, and the unsatisfactory results as regards genuine conversions, notwithstanding flowery reports. **AYR.**—"Good interest in the Gospel continues. Sunday evening meetings well attended, and God blessing. **SHETLAND ISLES.**—"In these far-distant Isles we have much to praise God for, and at this season we have splendid opportunities of telling forth the Gospel message to numbers of fishermen who are here at present." **CRAIGELLACHIE.**—"Good Conference here, with cheering refreshing words of ministry."

**England.**—"Alfred J. Holiday has given us addresses in various halls in the city and suburbs, during recent visits, which were very helpful and seasonable." Gospel work is extremely difficult in the open air in London now. Brethren who go out to the crowded streets should be well remembered in prayer. A good open-air effort is made in Hyde Park every Lord's Day, opposed by Romanists, who leave no stone unturned to hinder the Gospel. **BARNSELY, YORKS.**—Believers gathering in the Lord's Name in York Street here, are a small company, but will value the help of ministering brethren passing their way. Small assemblies are often forgotten, while larger ones are overcrowded with visits. **THELNETHAN, SUFFOLK.**—"Open-air meetings have been begun in this dark and needy village. Will God's people pray for blessing"? **SCARBOROUGH.**—Meetings are now held at 29 St. Nicholas Street, end of passage. Horatio Wallis is working with his Bible cart in the direction of Whitby.

**America.**—Alex. Lamb and W. Beveridge have arrived in Virginia and begun tent work. **KANSAS CITY.**—Canvas tent pitched in this city operated by D. Ross and others. **LOS ANGELOS CAL.**—Tent pitched here, and some little encouragement, amid abounding sin and lawlessness. **ELGIN, ILL.**—"Looking forward with hope and expectation to the Conference, for a season of reviving from the Lord." **CHICAGO, ILL.**—Believers formerly meeting at May Street, now meet in Irwin Hall, 640 West Madison Street. Most of the brethren who give themselves to breaking up fresh ground, are now actively engaged in tent work in places where gross indifference to the things of God and eternity reigns. Pray that these brethren may stand in God's counsel, and fearlessly declare His truth.

**Barbadoes, West Indies.**—J. H. Gordon, who labours in and about Bridgetown, has been finding considerable opposition from Romanists and others. In one place, which has been long closed to the Gospel, a good open-air meeting was held one evening, at which seven bore testimony to the saving power of the Gospel. After the meeting, they were followed by an angry crowd, yelling and hooting. Mrs Gordon was struck with a

stone, and severely wounded, blood flowing freely, and no medical help could be obtained until eighteen hours later. The parish doctor refused to render any assistance, and twice passed the door. Notwithstanding this hatred and opposition, God blesses His Word, and our brother hopes soon to bury ten young disciples in baptism. Praise God, the Devil cannot stamp out the work of the Spirit. A little of the Devil's hatred is sometimes allowed to make Christians take their stand for the truth.

**Straits Settlements.**—Thos. Baird writes from Kwala Lumpur: "The Lord continues to encourage us here. "The Young Watchman" has been greatly blessed to three *big* men. Two Europeans, who have been in the Hospital, whom I have been visiting regularly, confessed to me how deeply they had been effected by the striking Gospel stories in it. One young Hindu was first awakened through the death of another in the Hospital. Soon after, he got a copy of the February "Watchman," and after reading the story of "Minnie's Confession," he was in great agony for several days. He asked me for a Bible, that he might read for himself. He is a Sivite—a worshipper of Siva, the supreme being of the Hindu trinity—but God is able to reveal Christ to him and save him."

**Short Foreign Notes.**—James Campbell continues moving from place to place, as his strength permits, preaching the Gospel, and ministering the Word in New South Wales. He has lately been in Nowra and Sydney. **KIMBERLEY, CAPE COLONY.**—"We have much to praise God for here. We are able to preach on the streets at times, and in our little hall, and the Lord encourages us by giving fruit from the seed sown. We miss our brother Fish, but believe he is where the Lord would have him."

**Gospel Pioneering.**—A band of Gospellers will start from Shrewsbury on August 23rd for house-to-house visitation and open-air preaching among the villages of Shropshire. Young men of the right sort, wishing to spend their holidays thus, communicate with Alfred Nightingale, Severn Bank, Shrewsbury. **EASTLEIGH.**—"By means of the reports of Tract Distribution given in 'The Believers' Magazine' a brother here had it laid upon him to put a Gospel Message in each of the 1200 houses once a month. Praise God, they have been well received." Tract distribution and open-air preaching carried on during July vigorously at Clyde watering-places, and on the seashore at various places in North Wales. Young men have gone to Football Matches, Excursions, and Races, scattering broadcast the Gospel message.

**Gone to Heaven.**—Donald Graham, at Dundee, Natal, South Africa. He spent his earlier days in business in Glasgow, and was an earnest Gospeller and tract distributor. His week of summer holidays was willingly given to village work in Ayrshire, Wigtownshire, &c. He went with Fred S. Arnot to Africa in 1881, and has been there since, latterly in feeble health, and now he is in heaven.

# The Church.

*Notes of a Bible Reading. By the Editor.*

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**I**N seeking help from God on this subject, we must be guided by the inspired words of God, and not by the opinions and traditions of men. We have no definite teaching in the Old Testament Scriptures concerning the Church—save that which is found in type and shadow—so we turn to the New Testament.

The word which is generally rendered “Church,” and sometimes “Assembly,” is the Greek word—*Ecclesia*, which means “a called out thing, or company.” It is used (1) to describe a riotous crowd, called out from among their fellows, by Demetrius and others, at Ephesus, to oppose Paul and his companions and their work for God, and it is of this crowd thus gathered, that it is written—“The assembly (ecclesia) was confused” (Acts xix. 32). (2) The same word is used by the town-clerk of Ephesus, in speaking of those who came stately together for the transaction of legal and public business—the council, the (ecclesia) “lawful assembly” (verse 39). (3) The word is used by the Lord Jesus and His apostles, to describe (a) the aggregate of those who are born again during this dispensation, and (b) as descriptive of a company of believers gathered together unto the Name of the Lord Jesus, and constituted by Him His *Ecclesia*, His Church. He who calls, the persons who are called, and the purpose for which they are called together, give character to the assembly—the Church.

## A TWO-FOLD USE OF THE WORD.

The latter use of the word in this two-fold aspect, is that which specially claims our attention now, and it may help us toward a better understanding of the truth, if we remember, that in the Scriptures of the New Testament, this word “church” is used *only* in this two-fold way, and not in any other. That is, (1) of the whole company of the redeemed since Pentecost, the Body of Christ, the workmanship of God, into which He alone can bring, and out from which He never puts any: the Church in its Godward and Divine aspect. (2.) Of believers gathered together, in any given place, unto the Name of the Lord Jesus, having His

presence in their midst, into which man acting under Divine authority may bring (Acts ix. 26-28), and from which by Divine commandment man may put away (1 Cor. v. 11-13).

There is no other circle to which the word "Church" is applied in Scripture, although among men, and even among believing men, it is made to mean many other things, as, for example,—(a) All believers on earth at any given time, (b) all the Christians in a town or city, (c) all the baptized, (d) the building in which people meet to praise and pray. It is scarcely necessary to say, that all these are unscriptural, yea anti-scriptural, and misleading, yet hundreds and thousands of believers having learned them, hold them, use them, read Scripture through them—as one reads through coloured spectacles—tradition and usage thus giving colour to God's Words, and entirely subverting their meaning, and application. It is by this means that such a variety of thought, of expression, and of conduct is to be found among the people of God, for wrong thoughts received and cherished, *must* result in wrong words, and in wrong practices.

#### THE FIRST MENTION OF THE CHURCH

is found in Matthew xvi. 18-18, R.V., where the Lord Jesus, in answer to Peter's confession "Thou art the Christ, the Son of the Living God," says—"Blessed art thou Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven," and then He adds to that revelation which Peter had received from heaven, this further revelation, which had not before been made known to any man on earth—"And I ALSO say unto thee, that thou art Peter (that is *Petros*—"a stone, a piece of a rock,") and upon this Rock (*Petra*—"a solid rock") I will build My Church, and the gates of hades shall not prevail against it." It is worthy of notice, that in this first mention of the "Church," the Lord speaks of it as "*My Church*"; that He *Himself* is the Builder; and that at the time these words were uttered, the building was yet *future*; that is, it had not then begun, nor could it begin, until the death and resurrection of Christ had been accomplished, and the Holy Spirit had come down from heaven. Its formation began at Pentecost (Acts ii. 1). This is the Church

in its Divine aspect, in which man's work has no place: into which every believer is brought on the day of his new birth, by the sovereign act of Divine grace and power, and in which he remains for ever.

The names given to the "Church" in this aspect, are instructive, as they are Divine. 1. It is "the Church which is His Body" (Eph. i. 23; Col. i. 24) formed by the Holy Spirit. So we read—"In one Spirit were we all baptized into ONE BODY, whether Jews or Greeks, whether bond or free" (1 Cor. xii. 13, R.V.). Of this vital unity, Christ Risen is the Head (Eph. i. 22), and all believers are the members (Eph. v. 30). "There is *one* Body" (Eph. iv. 4)—not many. Those who form its members are called out from their natural and national standing, as Jews and Gentiles, to form this "one new man" (Eph. ii. 15) to be "fellow-heirs and fellow-members of the Body" (Eph. iii. 6), and this the only "membership" known to Scripture. We read nothing there about "membership of a church:" this is man's theology—man's tradition. As the Risen Christ is the Head, so He is the "saviour (that is, the preserver) of the Body" (Eph. v. 23): it cannot be marred or divided by men or demons; its unity is Divinely constituted and Divinely maintained—"the gates of hades *shall not prevail* against it." 2. It is God's Building, and groweth into a holy temple (Eph. ii. 21) in which He will dwell for ever, and this aspect of the Church is so wholly Divine, so completely the work of Christ the Builder, that not one stone can ever be removed, and nothing but genuine materials shall ever be brought into it. The temple built by Solomon, on Moriah, the place of sacrifice offered and judgment stayed (Gen. xxii. 2; 2 Chron. iii. 1) of prepared materials, is the type of this.

3. It is always in the singular, never "bodies" or "temples," for as it cannot be marred, neither can it be multiplied. Although the formation of the Church, as the Body of Christ, began at Pentecost, the full revelation concerning it was not given until Paul had been converted, and called to become not only a "minister of the Gospel" but also of "the Church" (Col. i. 23-24). To him the mystery which had been hid for ages past was made known (Eph. iii. 8-9), and by his writings it has come down to us.

The Epistles to the Ephesians and Colossians are specially devoted to the unfolding of this aspect of the Church—the former with the Body, the fulness (or completion) of Him who filleth all in all, and the latter with the “Head,” in whom dwelleth all the fulness of the Godhead bodily (Col. ii. 10). We are not told to keep the unity of the Body, or to “gather on the ground of the one Body,” or to confederate assemblies or frame a system of discipline thereon; simply because in the Church as the the Body of Christ, all is in Divine keeping, all is perfect. But while “the mystery” is wholly Divine, and has not been entrusted to man’s keeping, it has been revealed to believing men in order that they might “see what is the stewardship of the mystery which from all ages hath been hid in God” (Eph. iii. 9, R.V. margin), and that heavenly principalities and powers may learn through the Church “the manifold wisdom of God.” For although saints can neither make or meddle with the Divine workmanship, they are called to walk and act according to it, and to have their affections towards fellow-saints fashioned thereby. They are to “walk worthy of the vocation” (Eph. iv. 1) wherewith they are called, and not according to natural relationships or worldly maxims. If saints of God get a grasp of this, from God Himself, as it has been made known in the Word, they will be saved from many a pit-fall and bye-path, into which earnest and well-meaning men have stumbled, just because they failed to see the distinct and heavenly calling of the Church according to the purpose of God.

The Church thus viewed, is not, and cannot be the same either in scope or character as “The Church” gathered together in any given place, or “The Churches” of which there are many. By confusing these, and the titles by which they are described in the inspired Word, a perfect jargon of terms has been put into currency, which makes it well nigh impossible for those who are bewildered thereby, to have any definite and Scriptural conception of the Church in either of its aspects. But the words of the Lord are “pure words,” and the business of the man of God, the diligent reader and student of the Scriptures, is to “prove the things that differ” (Phil. i. 10, R.V.), “rightly dividing the word of truth” (2 Tim. ii. 15).

## Root Downward and Fruit Upward.

*“They shall yet again take root downward, and bear fruit upward.”*

*(2 Kings xix. 30.)*

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**T**HESE prophetic words, concerning Judah in days to come, may well be applied to the experience of God's people of this present time. It is only as the roots of the hidden life strike downward, that the fruits of holy living will be seen. It is just in measure as the saint grows in the knowledge of God and Christ in his own soul, that he bears the fruits of the Spirit manifestly before men. There will be no upward growth, no development of Christian life, no visible advancement in heavenly things, if secret communion is neglected. Appearances may be put on from without, great zeal may be manifested in the outward things of the kingdom, but if the roots are not being sent deeper down, if the inner life is not receiving attention, all this will soon wither and die, like the seed sown in stony places, because it has “no root.”

There cannot be abiding, substantial growth in the things of God, no matter what appearances may say—apart from this “rooting.” Great outward appearances are hypocrisy without it. How much of that which passes current as “the work of God,” over which a great flourish of trumpets is made, and man magnified as the “instrument,” ends in chaff and smoke, simply because it had no root. Let God's people be on their guard: it is easy to drift into the current of this “rootless” kind of Christianity. A continual bustle of outward service, is not always good for the individual, or the assembly. Both need seasons of rooting. They are generally times of trial. Hyacinths are put into the dark that their roots may strike. Trees strike their roots into the soil, during the dark stormy winter, and without this, there would be no upward growth of shoots, or fruit. Look well, dear saints of God, to the welfare of your hidden life, your condition before God. Make it your *first* concern to be well rooted: to have that which is hidden from men well cared for, that part of your Christianity which is under the surface in a healthy condition. Thus shall you “take root *downward*, and bear fruit *upward*.”

## Longing for Home.

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“He satisfieth the longing soul” (Psa. cvii. 9).

“I will dwell in the House of the Lord for ever” (Psa. xxiii. 6).



HOME, of light and glory,  
My lone heart sighs for thee,  
Thy gleaming, golden pathways  
Of bliss, I long to see.

This world to me is dreary,  
With sin it is opprest ;  
My spirit, worn and weary,  
Pants still for home and rest.

And sometimes, 'mid the shadows  
That darken over me,  
FAITH bears me to that country,  
Where I shall one day be.  
Its starry thrones of glory,  
Its crowns of life and light,  
All radiant with His presence.  
Greet my enraptured sight.

Like some lone bird in exile,  
That upward cannot fly,  
That longs for the fair woodland,  
The breeze and summer sky ;  
So, in my inmost yearning,  
My soul's deep sympathy,  
I groan with earnest longing,  
For *Home*, for *Rest*, for *Thee*.

Ah, seeing *Thee*, Lord Jesus  
Who suffered, bled, and died,  
My utmost, utmost yearning,  
Will then be satisfied.  
And midst that sea of glory,  
That *then* shall sweep o'er me,  
This shall be all my heaven,  
*That I am there with THEE.*



# The Withholder.

(2 THESS. ii. 5-8).

*By Thomas Newberry, Editor of "The Englishman's Bible."*

**B**EFORE the coming of the day of Christ, or the manifestation of the Son of Man in glory, there will take place, as we have seen, the apostasy of the professing Church, and the revelation of the Man of Sin. But during this present dispensation there is something that hinders these previous events, or a restraining power; this was a truth well known to these Thessalonian believers.

The mystery of lawlessness was working even as early as the apostle's time; since then it has been rapidly developing. In the present day we see an impatience of control, the exercise of man's self-will, and a demand for liberty and equality. We discover it in the family, school, trade, government, &c., varying in different countries in its outward manifestations, as Democracy, Socialism, Nihilism, &c. Do you know what keeps under control the lawless spirit of the times, and prevents its full manifestation? The same Holy Spirit which rested on Jesus during His sojourn here, and who was sent down as Comforter at Pentecost, is the One whose presence in the Church prevents her complete apostasy, and who being with the Church and in the world, maintains the Lordship of Christ until the Church is complete.

In Isa. xi. 1 we read, "There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots." In the ROD out of the stem of Jesse, we see "the Child born" (Isa. ix. 6), the Babe of Bethlehem, David's Son and Offspring, the SON OF MAN. In the Branch growing out of his roots, we recognise "the Son given" (Isa. ix. 6), David's Lord (Matt. xxii. 41-45), the SON OF GOD.

Next we read, "And the Spirit of Jehovah shall rest upon Him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of Jehovah," &c. (Isa. xi. 2-4). In the latter part of v. 4 we read, "He shall smite the earth with the rod of His mouth, and with the breath (spirit) of His lips, shall He slay the wicked" (Lawless One). This is evidently the prophecy alluded to in 2 Thess. ii. 8, "And then

shall the Lawless One be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming."

Jesus was not only the Root out of a dry ground, the Son of Man; He was also the Christ, the Anointed One, filled and anointed with the Holy Ghost. And it was by that Spirit which rested upon Him, which was given to Him without measure, that He performed His wondrous works, taught His heavenly truths, offered Himself without spot to God, and in resurrection carries on His work. It is the same Spirit of Truth who is now sent down as Comforter to abide in the Church; it is this Spirit that we share, it is this power of the Highest resting on us, this presence in the Church which prevents it from becoming completely corrupt, and restrains the manifestation of the Lawless One.

Very early in the history of the Church, the leaven of false doctrine was inserted by the woman Jezebel (Matt. xiii. 33; Rev. ii. 20), and that process of corruption has gone on ever since.

In Zech. v. 6-8, we read of a talent of lead put upon the mouth of the ephah (the ephah is three measures); by and by the talent of lead will be removed, and the apostate Church will be fully developed. Then the woman will herself sit in the midst of the ephah.

"This," says the prophet, "is wickedness"—literally lawlessness, or the Lawless woman, the feminine of the Lawless One. She will become Babylon the Great of the Book of Revelation. In the interval between the removal of the Church, and the manifestation of the Son of Man in glory, the Spirit's restraining influence having been removed, the apostasy of the Church will be consummated in Babylon the Great, and the Lawless One in all the energy of Satan will be fully revealed. The apostate Church will come to her end by the united action of the ten kings, and the kingdom of the beast headed up under the Lawless One, will be destroyed by the manifestation of the Lord in glory.

**STANDING AND WALK.**—The knowledge of my perfect position, is the ground of exhortation for the highest walk here below. When this is not seen by the believer, lowness and defectiveness of walk, because of lowness of standard, are the sure result.

## Worldly Alliances.

“They were mingled among the heathen, and learned their works.”—  
(Psa. cvi. 35.)

**M**UCH of the worldliness, love of style, and extravagance in dress, found among many of those who profess to be the Lord's, is caused by their unhallowed union with the world. Christians who mingle with the unconverted “learn their works,” just as God's people of old, who made friendship with the nations around them, learned their evil ways, and ultimately worshipped their gods. It is simply impossible for the children of God to make friends with the world, without going down to its level. The world cannot rise to enjoy the things of God, so, in order to have anything in common, the believer must go down to the level of the worldling. In associations partly composed of the children of God, and partly of the world, the danger is equally great, if not greater. The fallen saints who are there, themselves leavened with the evils in which they have for long mingled, have no power to testify against them. Like Lot in Sodom, they have lost all power to deliver themselves, or others. Yet the presence of a few such backsliders in a worldly association, is often given as an excuse for other believers going in and out in fellowship with it. But what a miserable subterfuge is this? Did Lot's presence in Sodom make it anything but an unclean place? Did the fact that an old prophet dwelt at Bethel, who knew Jehovah's Name, make it other than a “House of idols?” Certainly not. Yet the presence of believers in such unclean places, is often given as a reason why God's people, separated by His call unto Himself, should go in and out, and have free intercourse with such unclean associations, seeing some of their brethren are there. If this were true, Abraham ought to have dwelt in Sodom, seeing his kinsman Lot was there: Elijah the Tishbite's abode, and sphere of witness, ought not to have been at the brook, or in the wilderness, but in Ahab's court, seeing Obadiah, “a man who feared the Lord,” was found there: and the Apostle Paul should have made his home in “the present world,” seeing his former fellow-labourer Demas had migrated thither. But God says, “Come out from among them and be ye separate” (2 Cor. vi. 17.)

## 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 one object is the practical help of our readers.

*What is the meaning of the word "Denomination," used to describe various associations or Churches? is it a Scriptural term? Very likely it was invented to cover the harsher word "sect," which is still a mild translation of the original word "skisma," which means "a rent, or rupture." When men are ashamed of the words used by God to describe their sins, they not unfrequently coin more pleasing terms, wherewith to embellish them. "Denomination" is one of them.*

*Are the "witnesses" mentioned in Heb. xii. 1, angels or men? Men: especially those mentioned in Chap. xi., who bore witness to God's faithfulness in their day. They are not said to be watching us—as certain hymns falsely represent—but witnessing to us, for our encouragement to trust God.*

*If a believer persistently continues a Freemason, Orangeman, or in other such association, after acknowledging it to be unscriptural, is he to be companied with, or what? The Word of the Lord as given in 2 Cor. vi. 14, clearly forbids a believer being in any such association. If after acknowledging this command to be the Lord's will, he still continues in his ungodly association, then 2 Thess. iii. 6, 14, 15, would apply. These verses do not imply putting away from the assembly, but restrict our individual fellowship, with one yet within, who is "disorderly" or "out of rank," or manifestly "disobedient." If this form of discipline is faithfully carried out, and the erring one admonished "as a brother," the result will either be restoration and recovery, or a further degree of backsliding, very likely ending in his "going out" in self-will, thus manifesting his true condition.*

*Does Heb. ii. 16, give any sanction to the theory, now so widely taught, that Christ by becoming man has thus dignified human nature, and elevated the race? The words, "the nature of," as they stand in the A.V., are erroneous. The marginal reading is, "He taketh not hold of angels, but of the seed of Abraham He taketh hold." This "taking hold" includes incarnation, redemption, and resurrection, but it is not said that the result is salvation to all men, or an elevation of mankind. "The seed of Abraham" (and the Scriptures define who these are: "They which are of faith, the same are the children of Abraham"—Gal. iii. 7) alone are laid hold of, and raised up to rank with the Risen Christ. Union with Christ is only in a new creation, which is entered through the door of regeneration, or a new and heavenly birth. Men by nature are "children of wrath" (Eph. ii. 2), and by wicked works, "children of the devil" (John viii. 44; 1 John iii. 8-10). "By faith in Christ Jesus" alone, do men become children of God (Gal. iii. 26) and "joint-heirs with Christ" (Rom. viii. 17). There is no union with Christ, apart from faith and a new birth.*

## How I was Brought out of the "Union."

**F**OR a number of years after I was converted, had been baptized and was meeting with believers to break bread on the first day of the week, I went in and out among the sects, and took part in meetings and in Evangelistic work carried on by all and sundry, wherever I could get an open door. I saw nothing wrong in this, in fact, I had no exercise of mind about the right or wrong of it whatever. Some who were teachers and guides to the saints did it, and I, a younger and less experienced believer, thought I was safe in following their example. Sometimes we had large and successful meetings: many professed conversion, and altogether I considered we were a very energetic and evangelical people, and living on a much higher plane than some whom I had heard spoken of as very "narrow and bigoted," because they would not go in with work of this kind. I often wondered at the little *lasting* fruit of our labours, for although numbers professed conversion, I could not help seeing, that a large proportion of them went back to the world, or perhaps were never delivered from it. Even those who were bright and warm for a while, seemed to quickly settle down to the level of others around them in the "churches." Once or twice, when we had an outspoken evangelist labouring with us, he spoke pretty plainly against "worldliness" in a general way, and exhorted the young converts to "separation," but as soon as he was gone, the ministers levelled it all down immediately, by telling their people that the wheat and tares were to "grow together" and so on—and of course the greater number did not search their Bibles to see whether this was what God said or not, but went by the "minister's" instructions. I had never said a word to any of the young converts about Baptism, or Breaking of Bread, or any of these truths at the meetings—I considered it would be a breach of privilege to introduce them, although I often wished they could be spoken of there—but I spoke privately to one young man about Baptism, and gave him a few texts to read about it. He became exercised, and would have been baptized, but his minister heard about it, and got him up to "the manse" one night, and to my surprise, when I next saw him, he was full of arguments about Infant Sprinkling, and said he was not going to be a "Dipper." I wondered that the minister, who had only very lately given a stirring address at one of our "Conferences" on "The Word of God as the Christian's Guide," could have so blinded him to the truth regarding baptism, and I was more astonished still to hear, that the following Sunday he had preached a sermon warning his congregation against some who had "forsaken the old paths and gone out from the churches, practising dipping and ignoring God's ordained servants." This I was told was intended for me, and that I was to be *watched*, lest I should introduce any of these subjects, and lead young ones away from the "means of grace." I wondered at all this, and it drove me to my knees, and to my Bible, to seek light from God.

# The Lord's Work and Workers.

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**Home Notes**—**AYR**—“The Lord continues to give blessing here. Our hall was quite full last Sunday night, and we have good prayer meetings. Five have lately been baptized, and we are looking to God for showers of blessing. Wm. Willington of Manchester was with us for a week's meetings in the beginning of August.” **DUNDEE**.—“We have a tent pitched here for the Gospel. May there be rich ingathering as in days gone bye.” **ABERDEENSHIRE**.—Francis Logg has the tent pitched in Tarvis, a needy enough place and district. E. Eagger, from Straits Settlements, has been visiting various places, telling of the Lord's Work there. **BERVIE**.—“The small assembly here—consisting of one brother and fifteen sisters—has been stirred up and blessed : several believers have lately been baptized.”

**Foreign Notes**—**SOUTH AFRICA**—**WYNBERG**.—“The Lord continues to bless His work here. A few of the poor lepers have been saved, and others are under conviction of sin. Several believers have lately been baptized. [We have before mentioned the work of our brother Fish among the lepers, on Robben Island, where a door has been so mercifully opened of the Lord, by which His Gospel may be made known by lip and tract, to these hundreds of dying men and women. Let the prayers of God's people constantly ascend, that many of them may be saved, and our brother sustained in body and soul for this arduous work.] Jas. F. Goch and J. Van der Ryst have been evangelizing in the Free State, with blessing. At Bothasville they had a baptism of four : there is now a small assembly of believers there. At Klerksdrop, Transvaal they had meetings also, with blessing. James Fish has visited Port Elizabeth and now labours in Johannesburg. **CENTRAL AFRICA**.—Chas. A. Swan has been poorly, but regains strength. He tells of conversions among those attending school, five of whom bore witness to God's saving grace. H. B. Thompson has been in a land of dangers ; lions, smallpox, hunger, &c., carrying many of the natives into eternity. God has mercifully preserved him, and he seeks to preach Christ as he moves from place to place. **BARBADOES, WEST INDIES**.—J. H. Gordon writes of continued blessing with the Word, and accompanying opposition. The “clergy” are up in arms against the truth, yet, notwithstanding, our brother has had the joy of seeing a number follow the Lord in baptism. Let God's people pray that he may be further helped to continue preaching and practising the truth ; wherever this is done, at home or abroad, God will bless, and the devil will roar.

**Short Notes**.—Wm. M'Lean is still in New Zealand, and finds plenty of work. He expects soon to visit the North Island. John Rymer writes cheerfully of work in Georgetown, Demerara.

**Gospel Pioneering**—**ABERDEEN**.—A band of young men go out tract distributing in the country around with encouragement. “We visited the Volunteer Camp and gave short Gospel messages to the men.”

# The Church.

*A Second Bible Reading. By the Editor.*



WE will now seek to gather from the Word in dependence on the teaching of the Spirit, some of the distinctive and peculiar blessings and responsibilities which belong to the Church in its Divine and heavenly aspect, in other words—to all believers of this dispensation.

There are certain blessings common to believers of all dispensations—those which have preceded, and those which will follow the age that now runs its course. On these we need not dwell. Abel, Abraham, David, Daniel, John the Baptist, Paul, and martyred saints of days yet to come, although the days of their earthly pilgrimage were spent in different dispensations of God's dealings with men, were all saved by grace through faith; they were all quickened by the one Spirit, and by virtue of the one Sacrifice of Christ on which their faith rested, which, although dimly foreseen by them, was ever before the eye of God, their sins were forgiven, they were permitted to walk with God and serve Him on earth, and when earthly life was past, they were welcomed to a place of rest and comfort in the world beyond. These, and other mercies here, with a part in the first resurrection, and a share in heavenly glory, are common to the saints of all past ages, of the time that now is, and of an age yet to come (see Rev. xx. 4). But that which is peculiar to the Church, is beyond all this. It was a *mystery* to saints of all the ages past, a mystery "which from all ages hath been *hid* in God," and "which in other ages was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit" (Eph. iii. 5, R.V.). To men in the flesh, unregenerate men, it is a "mystery" still, beyond the natural man's grasp, but revealed to saints "through the Spirit, for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10). To the apostle Paul, who was by God's call the chosen vessel to unfold this mystery, it was made known by "revelation" (Eph. iii. 3), and in order that those to whom he wrote might receive and understand the full meaning of his words, he prayed unceasingly that to them also "a spirit of wisdom and revelation" might be given.

What then is this mystery, and what are those distinct and peculiar operations of God, which belong to the Church alone ?

First and chief, "That the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ through the Gospel" (Eph. iii. 4-6). In a former dispensation, God had drawn a sharp line between the Jew in covenant relationship with Himself, and the Gentile afar off: a middle wall of partition kept them apart, so that they had nothing in common, but now that middle wall has been broken down, and God is now gathering out from both Jews and Gentiles by the Gospel, a people who are being formed into "one new man." This does not mean that saved Gentiles are admitted to share Jewish privileges, but that Jew and Gentile are alike severed from their national and natural standing, and formed into "one new man"—which expression, as another has aptly put it—describes in a word the Church's "*unity, novelty, and diversity.*"

This church is *one*. There is *one body* (Eph. iv. 4) and *one Head* (Col. i. 18), and these together form "*the Christ*" (1 Cor. xii. 12, see Rotherham's, and Young's Version.)

The Church is *new*. This is more than recent, it is new in kind. As one has said, "There are two words in the Greek language translated "new." One means new as to *time*, another new as to *quality*. This word is the latter—a new kind of man; not of Adam's standing, but having the position and nature of the Risen Christ. The Church is diverse: not one member, but many; the utmost variety, yet the most perfect unity, embracing in its scope all believers of every clime, some known, but most unknown to each other, yet all embraced within the same eternal purpose, all formed and indwelt by the same Spirit, and all destined to share the same eternal glory.

It was this special ministry to which the Apostle Paul was called, and of which he was in himself so manifestly and marvellously a "pattern" (see 1 Tim. i. 16). Arrested on his way to Damascus by the word of the Glorified Christ: "Why persecutest thou *Me*"—a word that told to him, and tells to us, how strong the bond, and how vital the union between Christ and



His own. And that day he was called out from his *Jewish* nationality and religion (Acts xxii. 3 : Phil. iii. 5), and from his *Gentile* citizenship (Acts xxii. 27) to form part of the Mystery, the One Body, the Church. Does the knowledge of all this produce any practical effect? Yea, verily: it wrought such a transformation in Paul, that former gain was counted "loss," and worldly honours became as "dung" in his sight. National, rival, and sectarian distinctions were abandoned and buried by all who had learned that in Christ "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free," and worldly honour and position was given up for suffering and reproach for Christ. A theoretic knowledge of this—like any other truth—may be gained, with no corresponding practice, but he to whose heart and soul it comes in the unction of the Holy Spirit, and as the very voice of God, will under its power be fashioned and transformed, so as to answer in spirit and in character to his heavenly position, and to walk worthy of the high and glorious vocation wherewith he has been called.

### Drifting Christians.

**B**E not carried about with divers doctrines" (Heb. xiii. 9). This is connected with the previous verse—"Jesus Christ the same yesterday, and to-day, and for ever." Why do people drift about, and cannot make out what is right? Because they do not give the Lord His place. "Jesus Christ the same." If you begin with Christ, go on with Christ, and end with Christ, you will not be carried about; but if not, you will always be fickle and changeable. It is right to follow on, for if you grow in truth, it must enlighten your heart. It is one thing to go on with the Lord, another thing to be continually changing like a weather-cock; ever learning, and never able to come to the knowledge of the truth. God would have us so taken up with Christ, that we learn the truth of Him. In these days new doctrines are invented every year. The Lord keep us so well up in the knowledge of His love, and acquaintance with His Person, and feeding on His Word, that we may not be like ships driven before the wind.

## God's Glory, the Gospel's Highest Object.

**I**N this day of religious and philanthropic activity, it is well for the Christian, the servant of the Lord, to be continually reminding himself, that the good of man, the blessing of his fellows, is not the first or highest object of Christian service. Even in the preaching of God's Gospel among men, there is to be a higher aim than getting sinners saved, and miserable men made happy. To glorify God, to exalt Christ Jesus the Lord, is the first and chief aim of the Gospel. It was thus the angels spoke, who appeared from the court of heaven to announce to the watchful shepherds on the plains of Bethlehem, that lone night the tidings of a Saviour born in the village near: "Glory to God in the Highest, and on earth peace, good-will toward men." God's glory first: man's blessing next. The life and service of the Lord on earth was after this manner. "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do" (John xvii. 4). And when in death He offered Himself, it was as "a sacrifice of a sweet-smelling savour to God" (Eph. v. 2). His sacrifice, His atonement was Godward. His object was to give to God what sin and sinners had deprived Him of, and not simply to secure the salvation of men. The tendency of the times is, to think of the death of Christ as solely for the benefit of man, and to leave out God and His part in it altogether. The same applies to the Gospel. It is regarded as a message of mercy and forgiveness to men, and this it truly is, but infinitely more. It is "The Gospel of the glory of the blessed God." Its object is to exalt Christ Jesus the Lord, to proclaim His authority, and make disciples for Him. To see this as the purpose of God, will save the Lord's servant from many a snare, into which others fall, who put the good of man above the honour of God, who, in order to "get the people" and "reach the masses," lay aside the apostolic pattern of evangelization, and adopt means to attract and keep the people which are of the flesh, and of the world. To make God's glory, and the honour of Christ Jesus the Lord, the "chief end" of all service and testimony, is what the servant of Christ is called to do, and in so doing, he is sure to have the approval and blessing of his God.

# In the Cave of Adullam ;

OR, REJECTION AND GLORY WITH CHRIST JESUS OUR LORD.

- “ David therefore departed . . . to the Cave Adullam ”—1 Sam. xxii 1.  
“ Thine are we David, and on thy side ”—1 Chron. xii. 18.  
“ Jesus also . . . suffered without the gate. Let us go forth therefore unto Him without the camp, bearing his reproach ”—Heb. xiii. 12-13.

**W**E have ventured to Thee to Thy desert retreat,  
We have come unto Thee to the hold ;  
The yearning desire with our David to meet,  
Hath even made timid hearts bold.

We would not draw back, though the camp and the world,  
Our Lord and His lovers despise ;  
No longer they'll mock when our standard unfurled,  
To glory and victory we rise.

With lion-like courage that fears not defeat,  
In perfect assurance we rest ;  
While swift as the roe on the mountain our feet,  
Shall hasten to do His behest.

“ Thine are we, Lord Jesus, receive us we pray,  
Sincerely we seek to Thy side ;  
Though few, we must conquer in battle array  
With Thee for our Captain and Guide.

No charge of the foe shall our serried ranks break,  
If led to the combat by Thee ;  
The hosts that oppose us shall tremble and quake,  
Till in hopeless confusion they flee.

'Tis the purpose of God, that Thou should'st be King,  
No thought to our bosoms more sweet ;  
And we long for the day when the nations shall bring,  
Their honour and wealth to Thy feet.”

Then as we have shared His rejection and scorn,  
So we with our David shall reign ;  
The crowns He bestows shall His servants adorn,  
While they praise Him with ceaseless acclaim.

# Parable of the Householder and Servants.

(Matthew xxiv. 43-51).



HIS parable has a threefold application. First and properly, to the world, and not to the Church. Secondly, to the Church when in a worldly and unwatchful condition. Thirdly, to the faithful remnant in the later-day trial.

Here the goodman of the house is not the Lord Jesus, but it is a simile drawn from a householder who was not aware when the thief would come, and had neglected to prevent his house from being broken into.

We know from 1 Thess. v. 4-5, that this parable, properly speaking, does not apply to the Church. The apostle there says, "Ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." Hence the application is not as in verse 42: "Watch therefore, for ye know not what hour your Lord doth come:" but it is rather, "Be ye also ready: for in such an hour as ye think not the Son of Man cometh," similar to v. 39. It is the coming of the Son of Man to the world lying in darkness and worldly security. When men are saying, "Peace and safety," then sudden destruction comes upon them, to break up their vision of security and peace.

The expression "Coming of the Lord," is in the Scripture connected with His Coming for the Church; and "The Coming of the Son of Man" with His appearing to Israel, and to the world. It is important to attend to this distinction.

Secondly, it has an application to the Christian Church when in a worldly condition, and in an unwatchful state.

The Lord Jesus sends the word of warning to the Church at Sardis (Rev. iii. 3): "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This applies specially to the time of the Protestant Reformation and onward. If Christians are found in an unwatchful condition, the coming of their Lord will be as unexpected to them, as the coming of the Son of Man will be to the world. If they are saying the coming of the Lord is spiritual and not personal, and at the end of the millennial period and not pre-

millennial, while they are dreaming of leavening the world with Christianity, and converting it by the preaching of the Gospel; this unexpected return will "break up" their organizations, and put an end to their vast schemes; nevertheless God will accomplish His own purposes, and establish His kingdom in His own way.

Thirdly. In the time of the great tribulation, at the pouring out of the sixth vial, Christ addresses this word of encouragement to the faithful, persecuted, and tried saints, just previous to His manifestation as the Son of Man in the clouds of heaven. "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he should walk naked, and they see his shame" (Rev. xvi. 15).

Verse 45-47.—"Who then is a faithful and wise (prudent) servant, whom his lord hath made ruler over (set over) his household, to give them meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing. Verily I say unto you, That he shall make him ruler over (set him over) all his goods."

A large question is suggested here for consideration; it requires an answer from the servant, and those of the household under his rule.

A "servant," that is a bond or bought servant, one who is entirely the property of his master, conscious that he is not his own, but bought with a price, and constrained by the love of Christ to live unto Him who died for him and rose again.

"Faithful:" for it is required in stewards that a man be found faithful, not justifying himself, but committing himself to Him who judgeth righteously (1 Cor. iv. 1-5).

"Wise or prudent." Not unwise, but understanding what the will of the Lord is, and guiding his affairs with discretion.

"Whom the Lord hath set over His household." A man under authority and conscious that he is not only placed in his office by Divine authority, but sustained in the exercise of it by Almighty power.

It is very important that those who have a gift should recognise it. It is not humility to deny it, whether it be the gift of an

evangelist, pastor, or teacher ; but like the faithful servant to say, "Lord, Thou delivered'st unto me five talents, I own my responsibility to Thee and to those over whom I am set."

Moses was faithful in God's house as a servant, but Christ as a Son over His own house, whose house are we (Heb. iii. 5-6) ; and the servant is appointed to give meat to the household, or, according to Luke xii. 42, "to give them their measure of wheat (margin) in due season." And as Joseph commanded his steward, "Fill the men's sack with food, as much as they can carry" (Gen. xliv. 1).

There is oversight and rule in the Church of God, and it is to be recognised, as writes the apostle, "We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake" (1 Thess. v. 12-13). Again, "Let the elders that rule well, be counted worthy of double honour, especially they who labour in the Word and doctrine" (1 Tim. v. 17). And again, in Heb. xiii. 17, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."

The servant in Christ's household here, whether evangelist, pastor, or teacher, is training for higher service and for a nobler ministry. He will not cease to serve, but will enter on a sphere of service wide as the universe and lasting as eternity. Having been found faithful in a few things, he will be made ruler over many things, and enter into the joy of his Lord.

Verses 48-50.—"But, and if that evil servant shall say, in his heart, My Lord delayeth his coming ; and shall begin to smite His fellow-servants, and to eat and drink with the drunken ; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder (cut him off, or severely punish), and appoint him his portion with the hypocrites ; there shall be weeping and gnashing of teeth."

When the Lord Jesus comes to receive His own, and to acknowledge the services of His faithful servants, who will together be caught up to meet Him in the air, then those who are

servants by profession only, but destitute of the Spirit of Christ, will be left behind. This will involve their being "cut off" from the privileges and offices of the Christian Church. For after the removal of those real believers, who are alive and remain when their Lord comes, there will be no true Church of God on the earth. The outward shell of professing Christianity, destitute of life and spiritual power, will become an apostate Church, consummated in Babylon the Great.

These evil servants, may or may not profess the doctrine of what is called "The Lord's Second Advent," but in heart they have no desire for His return. They may have hearkened to the voice of the charmer, see Prov. vii. 6-20, finding it convenient to calculate times and seasons, and thus to put off the day of His coming; meanwhile making the most of the present time, for worldly, ambitious, and selfish ends.

On such, the day of the Lord will come as a thief in the night, leaving them to take their portion with hypocritical professors, without hope of recovery, in unavailing sorrow and regret.

### **Striving Together.**

**S**TRIVING TOGETHER (Phil. i. 27). The word here rendered "Strive together" is given in some Greek Lexicons "to co-operate vigorously." The only other place in which the same word occurs is in Phil. iv. 3, where the Apostle speaks of "those women who laboured (or, co-operated vigorously) with me in the Gospel." Thus, the saints were to stand fast in one spirit, co-operating vigorously together in the Gospel, and never was such vigorous co-operation, of a godly and distinctly Scriptural order, more needed than it is now. There is solid agreement and vigorous co-operation in the ranks of the enemies of the Cross of Christ, men of all creeds and churches are writing to assail the faith and to fight against the Book of God. Shall those who owe everything to Christ and to the Word of God, and who own a common Lord, and look forward to a common heaven, be less united in co operating vigorously—"striving together" for the faith of the Gospel and the truth of God, and for their spread among men?

## 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 one object is the practical help of our readers.

*Should one be received as a teacher, in an assembly of believers, who advocates "Household Baptism" or "Infant Sprinkling"?* No. If he is, he will soon ventilate his opinions, and very likely cause division. Those who "watch for souls" must be very blind if they do not see that. Read Acts xx. 28-31.

*What does the word "signified," in Rev. i. 1, mean?* That the Lord uses throughout this Book, the language of "signs" and symbols. The candle-sticks, living creatures, beasts, are symbolic, but the interpretation is literal.

*Does Phil. iv. 3, justify women preaching in public?* The Word says, "Those women which laboured with me in the Gospel." There is nothing said about them preaching: we have neither precept nor example for Christian women publicly preaching, but there are many ways in which their help is invaluable and much needed.

*I read in a well-known religious paper lately, that it was wrong to expect the Lord to come at any moment, and that Bible Students differed as to whether He would come before or after the tribulation. As a young believer this perplexes me. Can you give me any help in this matter?* The Thessalonian saints were "waiting" for the Son of God from heaven (1 Thess. i. 10). The Philippian were "looking" for the Saviour (Phil. iii. 20), and the grace that saves teaches not only to deny ungodliness, but to be "looking" for that blessed hope" (Titus ii. 11). The Scriptures of the New Testament most fully and clearly teach, that the proper hope of the believer and the Church is the coming of the Son of God from heaven, and there is no hint whatever, that any event must intervene, or word of prophecy be fulfilled *before* He comes to the air to receive His people unto Himself. There will be saints on earth during the tribulation, not belonging to the Church, the Body of Christ, but of the earthly calling, worshipping in an earthly temple, offering earthly sacrifices. Those who teach that the tribulation precedes the coming of the Son of God from heaven, are generally very dark on dispensational truths, and see no difference between the present out-calling of the Church, and all that went before and follows after. With them "The Church" is the aggregate of the saved, but in Scripture it is not so (see Eph. iii. 5). I know that some who believe and teach that the Church goes through the tribulation, attempt to blend with their theory exhortations to God's people to be waiting for Christ. But this is impossible. If the tribulation, the building of Babylon, or any other event whatever, has to come first, then Christ's coming is not the proximate hope of the saved. Do not allow anything to obscure your hope, but keep waiting, watching, looking for, and expecting your Lord "at any moment," standing on the tip-toe, ready to go up in an eye-twinkle when He shouts.



## How I was Brought out of The "Union."

(Continued from Page 107).

**I**HAD never really examined the "Constitution" of the Union. I went there, and worked there, because others whom I regarded as guides and teachers in the gathering where I broke bread, went there, but now I began to see the necessity of examining my whereabouts in the light of the Word of God. If I was to be hindered from speaking to my fellow-believers of what was plainly taught in God's Word, it seemed clear to me that there must be something wrong. If the Union was "unsectarian" it could not refuse *any part* of that which God had written, for a "Sectarian" (see Titus iii. 10, Greek) is a "self-chooser," one who takes a *part* refusing the rest. To be "Unsectarian" therefore as Scripture has it, is to accept all the truth and seek to give effect to it by obedience. I mentioned this at one of our "Fellowship meetings," and was more than astonished to find, that no one seemed to know anything about such "unsectarianism." The explanation given of the word that evening was, that "every member was to go to whatever Church he liked; that nothing was to be said on church subjects, or baptism, or any other 'non-essential' doctrine," otherwise the ministers would not give it their support. This I was informed was in the "Constitution" and all who were in the Union, and who came as preachers to it, understood, and had to conform to this rule. This was a revelation to me: had I known that before, young and inexperienced as I was, I could not and would not have had any part with it. How the brethren who were my seniors,—some of whom I had heard speak privately in the strongest manner against Sectarianism,—can go into such a circle with their mouths virtually closed, on every truth that offends the flesh, I do not know, but I am now perfectly sure, that they dare not speak of them, or if they do, they will never be asked there again. They call it "an open door" but it is only "open" for such parts of God's Word as the ministers think should be spoken, and I cannot help noticing, as I look back over the past few years that those who select the subjects for such meetings have gradually edged out everything that would give offence. I used to think it strange at the close of a special effort, that the evangelist who had during his preaching attacked the "kirks" and ministers, their worldly ways, unconverted communicants and such like, could advise the converts to "join one of the churches." I once asked what it meant, and was told it was to keep them from going about meetings where they would hear what would take them out of the "churches" altogether. That further opened my eyes to see that the "Union" was looked upon as a "filler" to the Kirks, and that on this account alone, the ministers gave it their patronage, at least to the extent of sitting on the platform at any special effort. How ashamed I felt before God, when I found that I had been sharing all this, and supporting it by my presence there, but that did not satisfy.

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

**Scotland.**—**IRVINE.**—Since the new hall was opened here, a good work has been done. Sinners have been saved, believers baptized and led out from sects to gather in the Name of the Lord Jesus. May it increase more and more. **AYR.**—“Still good times here. Meetings never were so large in summer as now, and God blesses the Word.” A largely-attended conference was held on September 8th. Subject: “Gathering unto the Name of the Lord.” **BUXBURN, NEAR ABERDEEN.**—“Our brother Francis Logg pitched his tent here on 13th August, and has been preaching in it nightly since. The meetings on Lord's Day have been large, and on week nights good. A few have professed conversion, and we are looking to God for showers of blessing.” **KILMARNOCK.**—R. M'Murdo began meetings here on 3rd September.

**England.**—**TORQUAY.**—E. H. Bennett of Cardiff, has been on a visit to this town and district and had a series of meetings for believers. **ST. ANNE'S-ON-SEA.**—George Bennett of York spent the early part of August here, having open-air meetings for old and young on shore. There was good interest and blessing. **BOLTON, LANC.**—There is a class of young believers here, for Bible study, &c. At their quarterly tea, they give a practical expression of their fellowship in the Gospel by sending a gift to some approved labourer at home or abroad. **PETERBOROUGH.**—“The Glad Tidings are preached to hundreds of willing listeners on the Market Hill here every Lord's Day evening.”

**United States.**—A. Lamb and W. Beveridge are preaching in Petersburg Va., and have seen conversions. **ARANGEE, IDAHO.**—“Great need here. We are seeking to tell of Jesus to sinners.” John Smith has laboured in Cleveland in a tent during the summer, and God has gathered a few to Himself.” Donald Ross—vigorous and mighty in the Gospel as ever—has been working the tent in Kansas City during summer. Saints and sinners too have been aroused.”

**Regions Beyond.**—Archie Munnoch, who has laboured in and about Bihē, has had a severe attack of jaundice. He has so far recovered, but is far from well. He finds plenty to do, especially among the young folks. Remember him in prayer. F. S. Arnot and Benj. Cobbe, well known in North of Ireland, have gone to Africa. They purpose entering by the east coast, reaching Garenganze first. Thomas Baird, writing from Kwala Lumpor, says—We have endless opportunities for service here, among all classes and conditions of men. I have secured a small pony and trap, for Gospel journeys. To-day we drove to the Tin Mines, and had a very interesting time among the miners there. They are building a new Masonic Hall here, and when it is finished I hope to hire it for Gospel meetings among the English-speaking people, of whom there are about three hundred. Work amongst women is beginning to open up; my wife and Miss Langlands find open doors for visitation in the villages.”

## Converting The World.

**T**HE popular theory, that the Gospel is to gradually work its way among the nations of the earth, like leaven, permeating and assimilating all the elements it finds there, until all have been incorporated and brought into subjection to God, has not a vestige of Scripture for its foundation. It is one of the devil's delusions, by which he seeks to divert the energies of God's people from the proper work He has set before them, and to obscure God's purpose in causing His Gospel to be preached among all nations, during this age of grace. No doubt it would be a result which every true-hearted believer would rejoice in, to see the world conquered for Christ, every knee bowing to His Divine Authority, every tongue confessing His peerless Name, and if Scripture had set this before us, as the aim and object of the Gospel being preached to sinners of every nation, then no matter how great the obstacles, or how vast the apparent difficulties, we ought to go forward fearlessly planting the standard of the Cross everywhere, demanding universal subjection to Christ, and expecting to see it given. But neither the apostles nor their co-labourers, expected such a result from their preaching, nor have they taught us to expect it. On the contrary, we are told that "evil men and seducers shall wax worse and worse" (2 Timothy ii. 13), and that the present age will end, not in a converted world, and a universal acknowledgment of Christ's authority, but in a complete apostacy from God, and rejection of Christ's Name, for that of Antichrist. The purpose of God in sending the Gospel among the nations, is clearly stated in the words of Acts xv. 14: "Simeon hath declared, how God at the first did visit the Gentiles, *to take out of them a people for His Name.*" To work in fellowship with God, is to work for the fulfilment of His purpose, and that purpose is not the gradual Christianizing of the world, by what men call "the influences of the Gospel," but the salvation and separation of a people from it for Christ. To say that the Gospel is to assimilate and incorporate all the materials, institutions, churches, and creeds it finds on earth, is to go direct in the teeth of that memorable saying of the Lord, when he stood in Pilate's judgment hall while the shadow of the Cross fell across His path—"My

Kingdom is *not* of this world." To say that the Gospel, or the Christianity of this day, is to "leaven" the world, and claim it for Christ, is virtually to say, that His Kingdom is to be constructed out of the ruins of Baelzebub's empire, and no doubt this is just what Satan wants men to do. The world's churches make it their business to get "members" without much or any concern whether they have been born again or not, and their "missionaries"—many of them unconverted and fit for nothing at home—in like manner run up the number of "baptisms," taking for granted, that all who profess to turn their backs upon idolatry—and many do so for a time because of the inducements offered by that type of Christianity that the missionary holds forth—are the children of God. Then there is a flourish of trumpets, wonderful reports, great missionary meetings, and bazing oratory, as if the Millennium was just at the door. All this, and much more that might be mentioned, is a solemn farce and parody of true evangelization and its results, and however popular it may be among men, we are certain that it finds no favour with God, inasmuch as it is a direct contravention of His purpose as set forth in His Holy Word.

Let those who have been entrusted with the Gospel remember, that God has a plan and a purpose, and that only in so far as they conform to that plan, and serve according to that purpose, shall their work have God's present stamp of approval, and the future reward of their Master and Lord in the day of His judgment-seat. To know what God's purpose is, and to work according to His plan, need not cramp the energies, or slacken the hands of any true labourer for God. Yea, rather, as the servant learns in communion with his God, what he has been called to labour for, his heart will burn with holy fire, and he will heartily give himself and all his energies to the accomplishing of his part of that great work, which has been the subject of the counsels of God in an eternity past, and which is destined to be the admiration of all heaven in an eternity to come. O for hearts aglow with love Divine, to carry the Gospel to every land, and nation, and people, waiting upon God to fulfil His purpose, and to gather out His own from among the sons of men.

## Proved Servants.

“**L**ET these also first be proved; then let them serve” (1 Tim. iii. 10, R.V.). It is a current saying in the world that, “Whatever is worth doing at all, is worth doing well,” and God’s Holy Word has taught us that “He that is faithful in that which is least, is faithful also in much” (Luke xvi. 10). This is often forgotten by God’s people, and especially by those whose appointed sphere of service for the present, is in what may appear to be only little things. But let it be remembered, that God never intrusts any with great things until they have proved themselves faithful in that which is least. There is a natural restlessness in the human heart, which ever seeks to be engaged in something other than what God has appointed: to have some great work to do, when there is little exercise of soul about doing well, what the Lord has already given. Some have wanted to go to Africa, or China, or India, to preach the Gospel to dying millions there, who have shewn but little interest in the unconverted shopmates who are beside them every day, and who seldom or ever speak to the Chrisless people who live in the same street with them. We do not believe that God sends out anybody to preach to the heathen, but those who have “proved” themselves, by earnest and self-denying labours at home. We do not believe that the Lord Christ appoints any to a sphere of public service, save those who have “proved” themselves faithful in a smaller sphere. The ambition—not uncommon in this day of what is called “Missionary Zeal”—of young men and women, who have never manifested any great ability, or any special measure of grace at home, to go to foreign lands in “The Lord’s Work” is very questionable, and the results in many well known cases (and others have been “hushed up”) prove, that care and godly discernment are needed, lest in seeking to further the Lord’s work we may not be in reality hindering it, and going against the purposes of God, by helping forward in a self-chosen path, those whom He has neither called or fitted, and who have in no way proved themselves worthy of the work they profess to do.

There is ample scope for the fellowship and liberality of saints in being the fellow-helpers of true and heaven-sent servants,

concerning whose call to the sphere of labour in which they spend themselves there is no manner of doubt, and whose service is so manifestly marked by the abiding blessing of God, that no spiritual eye can fail to see it. But godly discernment is needed, both by individuals and assemblies of saints, so that, in their desire to help on the work of the Lord at home or in distant lands, they may not be found bolstering up what is not of God, and helping on in a wrong path, those who have gone forth without God's call or approval.

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## Remembering the Lord Jesus.

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**W**E never forget a person we love: we often forget one who has done us a favour. This is very instructive to our souls. If there is no heart for Christ, there is no knowledge of Him: and if there is no knowledge of Him, He will not be remembered. There may be occasional thoughts of Him in times of sickness or trial, and relief may be sought by reading the Bible, or prayer, but we cannot *remember* Jesus unless we love Him. If He is not much in the memory, He is not much in the heart. Does the miser ever forget his gold? or the man of pleasure the things he delights in? Does the wife forget the husband she loves? The Lord said to the disciples before He left them, when at the Last Supper,

“THIS DO IN REMEMBRANCE OF ME.”

I believe that the reason why the Lord's table is so little thought of is, that we do not love Him *much*. Because He is little loved, some are content to remember His death occasionally, and not every Lord's Day. And some say—“Where is the Scripture that says I *ought* to have the Lord's Supper every week?” What a miserable thing it is, when we ask what we *ought* to do! Can you fancy a wife saying—“*Ought* I to love my husband, and remember him?” Alas! how easily we forget the parting words of the Lord Jesus, and honour Him not, by simple obedience to His loving command.

H. W. SOLTAU.

## God's Will, and Man's Independency.

**T**HERE is but one will in heaven. Angels never consult their own will, or plan their own pathway. "They do His commandments hearkening to the voice of His word." One will regulates all, with neither jar or discord.

I suspect the first discord caused in heaven was, by Satan's having a will of his own, a counter will, and this discord he introduced into the world, by tempting our first parents to have and to exercise a will of their own, instead of carrying out the will of Him who said—"Thou shalt not."

It is the independent will of man, which fills the world with discord, and peoples the bottomless pit with millions of miserable souls.

God has no pleasure in the death of him that dieth. He willeth not the death of the sinner. "He is not willing that any should perish, but that all should come to repentance." How comes it then that the broad road is thronged from age to age? Because man has a will of his own. He is not willing to come to Christ that he might have life.

What is conversion? What is salvation? What is eternal life? Letting God have His will with us. That is it.

Why are all in heaven so eternally serene, happy, and blessed? Because there is a *throne* set in heaven and One sitting upon it. No wonder the Lord Jesus put that marvellous prayer into the mouth of His disciples, "Thy *will* be done on earth, *as* it is in heaven." When this prayer is answered, it will be "heaven begun below." The starry heavens move on in unbroken harmony: "Not one faileth." This world, it would seem, is the only province in the universe, in which God's will is not fulfilled,—the only part of the vast machinery which is out of gear. Man has a will of his own.

THOMAS NEWBERRY.

**The Descent of Man.**—The Divine Inspiration of the Bible being questioned, its absolute authority being denied, the next step is the rejection of Him to Whom it bears witness, the Eternal Son of God, and His atoning death as the sacrifice for sin. Progress downward does not even stop here. To deny the Son His glory, and His work its place, soon leads to the denial of God, as Creator. Some have reached the final step: others are on the way to it.

## The Banner of the Cross.

“Thou hast given a banner to them that fear Thee, that it may be displayed, because of the truth” (Psa. lx. 4).

“**J**ESUS” was written broadly on the Cross,  
The proof of glory, on the sign of shame;  
Disclosing in the Saviour’s deepest loss,  
The deathless lustre of His holy Name.  
“Jesus,” what volumes centre in that word;  
Earth trembles, every heart in heaven is stirred.

“They watched Him there.” What went ye forth to see,  
Ye who reviled the lowly Nazarene?  
Ye purposed in His garb arrayed to be,  
When He on earth no longer should be seen.  
O wolves! O bulls of Bashan! Dogs all dumb!  
Say, will ye mock the King when He shall come?

The priests and presbyters beguiled the crowd,  
To claim Barabbas: Jesus to destroy,  
And ’mid the uproar, savage voices loud  
Demanded murder with tumultuous joy:  
What hath He done? The nation’s leaders cried,  
In loudest hate,—“Let Him be crucified.”

O day of days! the Lamb of God is slain,  
O sight of sights! He bows His smitten head;  
O woe of woes! His agony and pain,  
O marvel! He, the Life among the dead!  
O love untold, in Jesus’ Name made known,  
O fulness! found in Jesus Christ alone.

Behold, ye saints, your banner written o’er  
With the same word engraven on the Cross;  
The Lord is risen! He lives for evermore,  
’Tis yours awhile to show His earthly loss:  
Display those crimson folds, that Name abhorred,  
The Cross, the Crown of Jesus Christ the Lord.



# Memories of The Revival in Ireland.

## PART III.

**FINDINGS** of the glorious work being done in Ulster, reached many of the Lord's people in Dublin and the south, and made them cry to God for such showers of blessing to come upon them. Some went up to Ulster to see what the Lord was doing, and came back filled with the heavenly fire. Then a few came together for united prayer, and God marvellously blessed them. Yes, in Kingstown and Dublin in the south, as at Conner in the north, the Revival was born and swaddled in earnest, united, and persevering prayer, and we believe all true revival must begin there. Excitement, profession, crowded meetings, and much apparent success may all be "got up" by the energy and skill of man, but a real Holy Ghost revival of saints, and genuine conviction and conversion of sinners must be "got down," by hanging on the living God in prayer. The answer to those united prayers did not tarry. Mr J. Denham Smith, a man of God greatly beloved, was then preaching in Kingstown, and it was among those who were in the habit of attending his ministry, that the first droppings of blessing came. Meetings for prayer were often continued till after eleven o'clock, and even then, many went home to cry to God for the salvation of unsaved relatives and friends. Mr. Smith was in the habit of preaching the Gospel on board the Holyhead and Kingstown boats, on the afternoon of the Lord's Day. During one of those afternoon meetings, the first great shower of blessing fell. The deck was crowded from stem to stern; visitors from Kingstown, Dublin, and other places were there, and sailors from the Llewellyn, another boat lying in the harbour. Crowds lined the pier, including several Roman Catholic priests. Bursts of prayer in English and Welsh followed the preaching; many cried for mercy; sailors prayed for their shipmates, and the whole ship was transformed into a scene of mingled songs and weeping. New-born souls sang their first song of thanksgiving, and what singing it was! As Mr. Smith said, "You might as well think of damming up the Mississippi or the St. Lawrence, as to check the irrepressible exuberance of praise." God wrought marvellously at those

meetings. The captain and entire crew of the *Cambria* were converted, yes, every man of them was a child of heaven. "I have stood" says Mr. Denham Smith, "and looked at her, till the tears have come from my eyes, when I have seen her going out on the broad channel, a ship of light, every soul on board converted. And what conversions! Men, the moment they knew Christ, would preach Christ, and have been and are still instrumental in converting souls." Four new hands came on board one day, one of them a drunkard. The whole crew began to pray for them—twenty-six men all agreed to plead for their conversion—and the whole four were saved. Many of the passengers who came on board were awakened and saved, and need we wonder? A whole ship's crew saved, and alive to God, all watching for souls! The wonder is, that any escaped being convinced of the reality of such a Christianity. This is what above all is needed in our day; men and women full of the joy and power of God's salvation: saints whose hearts are aglow with the love of Christ: who find their joy and portion in Him, and the things that concern His Name: saints who believe in their hearts the realities of heaven and hell, and make it their daily business to seek to win souls from sin to Christ: who lay hold on God for men, and on men for God: these although few in number, firmly knit together in heart and soul, laying hold on God together, will bring down genuine Revival and blessing still wheresoever they are found.

A remarkable feature of those "Times of Refreshing," as they were called, was the full, rich, death, resurrection, and glory Gospel preached. Mr Denham Smith's preaching was largely of this character. The believer's death and resurrection, his acceptance, and completeness in and union with Christ, were truths all but unknown to the great majority of God's people. Hundreds, who have been converted for years, were ushered into liberty and joy. As one told us not long ago, who shared those wondrous days of grace—"I have seen, while Mr. Denham Smith was speaking on these blessed subjects, a whole audience carried as it were into heaven; the doubts and bondage of years cleared away like the mist of morning, before the beams of the rising sun."

## Godly Men, in Worldly Associations.

**I**T has been asserted, that it does not matter what associations, socially, politically, or ecclesiastically, a believer may be in, providing he is personally a godly man, he is to be welcomed and accounted a fit companion in the Lord.

Wherever this doctrine comes from, it certainly is *not* found in the Holy Scriptures. Under the law, a man who had been in contact with the dead, or in an unclean house, was rendered unclean by his associations, and for the time disqualified for Jehovah's worship and service, and forbidden to mingle with the congregation of Jehovah; and in New Testament times, he who companied with, or bade "God speed" to one morally or doctrinally disqualified from fellowship with God and His people, was accounted a "partaker of his evil deeds." We are not left to set up a standard of our own as to who are godly, and to act accordingly: God has settled that for us, and made it plain in His holy Word. Man's standard of "godliness" is not the Lord's. A godly man according to Scripture, will not be found in unholy alliances. His associations will be governed by God's will. It is ours to walk by God's rule, and according to His commandment. Woe be unto him who thinks he is wiser than God, and claims as his companions those whom God forbids His people to company with.

The days in which we live are characterised by a false charity, which seeks to embrace everything, no matter how contrary to God and His Christ, within its arms. This has so blinded many of the beloved people of God, that they do not see any harm in mingling and being associated with men, who, although they profess the Christian name, deny to God his rights as Creator, to Jesus Christ His glory as Redeemer, and to the Divine Word its absolute authority as the inspiration of the Eternal God. No matter what such men may profess, or how much they may extol Divine love and goodness, they are the enemies of the Cross of Christ, and all who knowingly and approvingly associate with them, are in the sight of God partakers with them. May God in mercy open His peoples' eyes, and give them to see, that complete separation from such, is the only way to true godliness, and to communion with the Father and the Son.

## 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 one object is the practical help of our readers.

*What does "the faith" mean (Jude 3)?* The whole revelation of God to His people. *Faith*, is the act of believing. "*The Faith*," that which is believed; the truth, the Word of God. The article is often omitted, when it ought to be in the text, for example in Eph. vi. 16, the shield is "the faith"

*Will all believers alive on earth at the coming of the Lord from heaven be caught up, or only these who are watching? If the former, what does Heb. ix. 28 mean?* The words, "We shall *all* be changed" (I Cor. xv. 51), "We who are alive and remain shall be caught up" (I Thess. iv. 17) can only mean that *all* who are alive shall be "changed" and "caught up." The believer's title to heaven is not found in his "watching," but in Christ, and so *all* who are in Christ shall be there. Heb. ix. 28 is no contradiction of this. In the Revised Version it reads—"To them that wait for Him unto salvation."

*I have been asked to become a member of an Association newly formed in this place, of what is called an "unsectarian" character, for the spread of the Gospel. Three clergymen are in the committee, and the leading workers are members of the principal denominations. Do you consider that such an association is according to the Word of God?* The only membership of which the Scriptures speak, is that of Eph. v. 30, and I Cor. xii. 18, and into this every believer is brought by the act of God, on the day of his conversion. The only "association" commanded by God is "the church" (I Cor. i. 2, with I Tim. iii. 16), and the most effectual way to spread the Gospel is for all God's people to do it. This "the church of the Thessalonians" was commended for (I Thess. i. 8). How any association can be called "unsectarian," composed of clergymen and "members" of various sects, is a mystery. "Pan-sectarian" (*i.e.*, composed of all sects) would be a more correct term to use. We would not regard any man as being delivered from an evil habit, if he gave it up only one hour a week, and returned to it immediately after. Nor can we regard any as being "unsectarian,"—that is, *delivered from all sects*,—until they have "come out" from them once for all, to return no more. God's Gospel can be spread more effectually, and with better and more abiding results for eternity, in God's way, than by man's, and praise His Name, many are spreading it thus, and their work, if not trumpeted from Dan to Beersheba, is yet well known to Christ, and will be heard of in the day of His judgment-seat. May God keep you from "yoking" yourself in a fellowship for which you have no Scripture light to guide you, which is of man and not of God, of the flesh and not of the Spirit, however good its object, and however worthy and earnest the workers may be who compose it. In God's things, we are not at liberty to form associations as we think fit: our place as His servants is, to do only what He has commanded.

## Correspondence.

WE have a large pile of letters chiefly from young believers asking help in difficulties. Our space is too limited to deal with all these as they come, but we hope to devote an extra page occasionally to such as will be for the general help of our readers.

ANNIE S.—Keep clear of the Mormons and their tracts. Some of them are well garnished with perverted Scripture, and have led unwary souls into the net. The whole system is corrupt; doctrinally, morally, and spiritually; a work of the devil, root and branch.

“YOUNG BELIEVER.”—If you find that the reading of those wretched pamphlets, that some one sends you by post, distracts your soul, and leads you away from God, into barren controversy, you should cease reading them, and burn others as they come. What leads away *from* God, is manifestly not of Him.

“INQUIRER.”—Whatever appearances may say to the contrary, a man who denies the inspiration of the Word of God cannot be a “vessel meet for the Master’s use.” He may seem to be a successful evangelist, but time will manifest the nature of his work. At anyrate, he is no companion for you. If a man denied or questioned your earthly father’s word, would you think him a fit companion? How much less one who impugns the Word of the great God, your Father in heaven?

S. D., GLASGOW.—You will never be anything else than “perplexed” if you make your rule of faith the changing practices of this and that good man. You have the Word of God, and if you go to that Word in a humble child-like spirit, you will be guided aright. The Lord’s promise is “The meek will He teach His way.” It is no doubt very perplexing to a young believer, to see men giving up what they held once, and to hear them overthrowing what they once taught, but all this serves to show, how unsafe it is to pin our faith to man, and how needful to be grounded on the bare Word of the Eternal God.

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### A NEW SERIES OF IMPORTANT PAPERS

By Mr Thomas Newberry, Editor of “*The Englishman’s Bible*,”

Will, God willing, begin in the JANUARY NUMBER OF “THE BELIEVER’S MAGAZINE.” on

“The Perfections and Excellencies of the Holy Scriptures.”

The above important series of Papers by this well-known aged servant of Christ, who has devoted his life to the study of the Sacred Scriptures, is earnestly commended to the people of God. The Divine Word, its Inspiration, Authority and Supremacy, are being denied and set aside on all hands, and these Papers are well fitted to establish the faith of all saints on the ancient sure foundations of the truth, and to recover those who have been led into error. Will the reader help to spread the little paper among Christian friends, and seek to extend its usefulness by bringing it before those with whom he is associated. A copy will be posted to friends in any part of the world at 1s per year.

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

**Home Notes.—Scotland.**—**ARDROSSAN.**—Much blessing has been given here, and quite a number saved, baptized, and added to the assembly of believers gathered in the Lord's Name, apart from any "special" effort. **HAWICK.**—J. Bruce Low paid us a visit here, also John Walbran from Ireland. **WOODSIDE, ABERDEEN.**—"Tent meetings were well attended here, many heard the Word, some were saved, and we expect more fruit will yet be gathered. Francis Logg and John M'Gaw have laboured." **EDINBURGH.**—Good crowds listen to the Gospel in the open air, on Sunday evenings, and a few are got inside. We believe the Gospel in the open air is the only way of reaching many of the religious sinners of this city.

**Ireland.**—W. S. King has been preaching in Limerick. There is "an open door, and many adversaries" in the south and west of Ireland, but a definite Gospel testimony wisely given will yet prevail. **LISBELLAW, CO. FERMANAGH.**—"John Blair has conducted meetings in a tent here with blessing." W. Hamilton in a wooden tent near Cookstown.

**England.**—Geo. Bennett had ten weeks seaside meetings at Barmouth and St. Ann's, where many old and young heard the Gospel. There is great scope for house-to-house work in these places, and in many Welsh villages.

**Regions Beyond.—Africa.**—Archie Munnoch writing on 3rd June, says: "Busy making bricks with Bro. Swan, we have about 7000. Good times in the villages every second night, good meetings at capital also. A Boer tells me of fifteen families, five days off our road, who can speak English, we are anxious to reach them. They will not send their children to Catholic schools, where they are taught by Portugese priests." **BARBADOES, WEST INDIES.**—J. H. Gordon is cheered by God still blessing His Word in and around Bridgeton, in spite of opposition from religious quarters. Mrs. Huntley, who went out with her husband to Demerara in 1856 to labour in the Gospel, and who is now in her sixty-eighth year, writes of many opportunities for serving the Lord, giving away tracts, and attending to the Lord's sick ones in these distant lands. She has been nursing an aged missionary and his wife, both over eighty, who have laboured in the West Indies for over forty years. Let us tenderly remember and honour such labourers who have given their lives and strength to Christ, and so far as possible seek to help them in declining years of service. John Rymer tells of steady work in Georgetown, Demerara, where a continuous Gospel testimony goes forth all the year round. Mr. and Mrs. O'Jon have arrived safely at Bihe where they have gone to work for Christ. **CANADA.**—The Forest Gospel Tent which has been worked during the past Summer by Brs. Dickson and Hicks has had a season of blessing. A place is now looked for to carry on the work. **AUSTRALIA.—BRISBANE, QUEENSLAND.**—"Things have been very dull and uphill here for years, but of late there has been more interest in the Gospel."

# The Last Hour.

CLOSING WORDS AT A CONFERENCE OF CHRISTIANS.

“**L**ITTLE Children, it is *the last hour*” (1 John ii. 18, R.V.). There is something unspeakably solemn in this utterance of the Spirit, through the Apostle John. It comes with a peculiar fitness to us, who have been called by our God to live in exceedingly solemn times. That “last hour,” characterised by departure from God and His truth, which had set in during the lifetime of the beloved Apostle, who is supposed to have outlived all the rest, that hour begun then, has well-nigh run its course. We must surely be living among its closing minutes now, just before the end. That this “hour” has a sad and sorrowful history world-ward, all of us know. The world, which made its choice at the Cross, when it rejected Christ, and turned its back on God, has made rapid progress downward. It has a few more steps still to take, to complete its “course,” then it will welcome Antichrist, the Devil’s man, his last great masterpiece deception, to lead men from God, and Christ, and Truth, to Satan, to Antichrist, and the “The Lie.” The shadow of all this is already cast upon us, and is being warmly welcomed, not only by the world, the Agnostic, “the Unknown God” worshipping world, but by hundreds and thousands who confess Christ’s Name, and are found among those who profess to be His followers. Alas! alas! for the Christianity which has such traitors in its camp. Need we wonder, that it glides with amazing rapidity down the steep, that leads to Infidelity on the one side, and to Romanism on the other.

But, blessed be God! “the last hour” has its bright side also. There never were so many saints of God on earth, at any given time, as there are just now. This reminds us of the memorable words, spoken concerning Jehovah’s ancient people, just on the eve of their triumphant deliverance. “When the time of *the promise* drew nigh . . . the people *grew* and *multiplied* in Egypt (Acts vii. 17). Yes, glory be to God! In spite of all the craft of the foe, the Gospel triumphs still. Sinners are being saved in large numbers, and the people of God multiply greatly in every land, as “*the promise*” draws nigh. How soon it will be fulfilled,

we know not, but we stand (do we?) girded and ready to depart. "The last hour" is therefore bright with *hope*. We look and watch for the great Promise, "I will come again, and receive you unto Myself." And this "last hour" should be one of bright and decided testimony to the world. Poor world! it has been badly treated by us: our testimony has been weak and broken; we have made little mark on those around us; possibly we have been too like them. But now that the cry has gone forth, and our lamps have been re-trimmed, O for power from God, to give one last grand testimony to our adorable Lord Jesus Christ, and His victorious Gospel, ere we quit the scene for ever. Do not our hearts yearn for this? To hear one last united peal of the old triumphant Gospel, in the power of the Spirit, ringing out from Christ's waiting saints, standing clear from the world, with unspotted garments; all in line at last; Christ Himself the only Captain, His Word the only law; breaches all made up, backslidings all healed; true soldiers and warriors, all shoulder to shoulder, heart with heart, all on tip-toe, all ready to fight for their Lord, or to rise at His shout to be with Him. Blessed "last hour" that brings such cheer! And we may assure our hearts, that if we are stirred up to seek it, and to welcome it in God's good way, there will be no lack on His part, in giving out of His abundant grace, all that we shall need to raise and sustain a bright closing testimony to His Name in this "the last hour." The world will not improve, or give better heed to the word of its rejected Lord; we do not look for this before the sands of this age run out. But surely in its closing moments, we should expect to find the Lord's redeemed ones, His loved and chosen people, whom the enemy has scattered and driven far from each other, gathered together around Himself at last, hearts all glowing with His love; lips all filled with His praise, giving a last grand testimony to His Name, His truth, and His Gospel, ere they for ever leave the world, for that fair land where the eye shall look for ever, upon Him, Whom the heart has loved so long.

"God and the Lamb shall there, the light and temple be,  
And radiant hosts for ever share the unveil'd mystery."



## On the Borders of the Land.

“To-morrow the Lord will do wonders among you” (Joshua iii. 5).

**G**LORIOUS and solemn hour, thus at last to stand,  
All behind us the great desert, all before the land !  
Past the gloom of the deep valley, past the weary plain,  
Past the rugged mountain pathway, ne'er to be again.

And before us ever stretching, in its golden sheen,  
Lies the fair, the blessed country, where our hearts have been,  
Where our hearts have been whilst wandering, through the desert  
For the soul's adored, beloved One, He abideth there. [bare,

Clad in love and glory standing, on the glowing shore,  
There to speak the blessed welcome, all our journeyings o'er ;  
Now at last our eyes behold Him, at His feet we fall,  
Two and three have we adored Him ; now are gathered all.

All His saints from all the ages, every clime and tongue,  
All together, now we worship, in a faultless song ;  
In the song no discord troubles, and no weakness mars,  
Loud we sound His Name, beloved ; far beyond the stars.

That blest song first sung in glory, by His lips Divine,  
Now in chorus deep and endless, all His ransomed join ;  
Glorious and solemn hour, on the verge to stand,  
Of that endless day of worship, of that blessed land !

Not our sorrow we remember, all is lost in bliss,  
But our shame gives deeper sweetness to the Father's kiss ;  
Shame, that all that desert journey, nothing more could prove,  
Than the marvels of His patience, how Divine His love.

Tale of weakness, sin, and folly ; tale of wandering feet,  
Tale of strength and grace and wisdom, victory complete ;  
Sin and death and Satan trodden, 'neath those feet at length,  
In the glory of His triumph, greatness of His strength.

One last word of solemn warning, to the world below,  
One loud shout, that all may hear us hail Him, ere we go ;  
Once more, let that Name be sounded, with a trumpet tone,  
Here amidst the thickening darkness, then before the Throne.

# Worship.

By the late William Lincoln.

**I**N the old dispensation, the worshippers had to seek God; but now God is seeking worshippers. Then He railed Himself off, and instructed worshippers to keep at a distance (Heb. xii.); but now He has Himself come forth to us in fullest grace.

To worship Him, we must be consciously in His presence.

Observe His way of grace. Note the expression, "In the midst," as used of Christ in the Word. First, it is said, that two malefactors were crucified with Him, and Jesus "in the midst!" Next, that the veil, that is to say, His flesh, was "rent in the midst" (Luke xxiii. 45). Thus had He fully reached us. Now at His resurrection, we read at once of His taking this beautiful place among His disciples (Luke xxiii. 36; John xx. 19). So the following week He did the same again (26). And such is His way of grace still (Matt. xviii. 20). Also in the judgment of the churches, He retains this position (Rev. i. 13, and ii. 1). Such too is His chosen place in the future with us, viz.: "In the midst of the church" (Heb. ii. 12).


Now realizing His presence, we can worship Him. But what is worship? It is neither prayer, nor praise, in its highest sense. In prayer we are occupied with our *wants*; in praise, with our *blessings*; but in worship we are occupied with HIMSELF. Scarcely can we worship Him when a care unuttered is pressing on our hearts. (Note the two parts of Gen. xviii).

To worship God we must be quite conscious of His love, and grace. The more conscious we are of this, and at the time, then the easier and better is our worship. So we must first sit at His feet and hear the story of His love. We must have the Spirit to show us the things of Christ. We must sit at His table, and partake of the fatted calf. Then we can be merry before Him. Worship is the *overflowing*, and *only* the overflowing of our hearts, when under His eye we admire and adore Him. For "in Thy presence is fulness of joy."

Therefore worship, in its fullest, highest sense, must be in the assembly, and united. When we are full to overflowing in our

adoration of Him, we naturally desire and delight that others should aid us worthily to extol Him. For we are conscious, and then extremely so, that individually we cannot adequately set forth His love. But the public and united way, as at present commanded, is at the Lord's table. There is no precept in the Word of God for us as to "public worship" other than this.

### Converted Ourselves.

OU will have to be converted yourselves, before God can use you to the conversion of sinners round about you," was the remark made by an earnest soul-winner to a company of believers with whom he had been tarrying for a night. They had been expressing a desire to see sinners around them awakened and converted. The Lord's servant discerned that they were living so worldly, so far from God, and so completely out of condition for God to use, that he felt constrained to remind them in these telling words, of the necessity of *their own conversion*. He did not mean that they were unregenerate; he knew quite well that they belonged to the Divine family; there had been abundant evidence of this in days gone by. But the fine gold had become dim: the fire of Divine love in their hearts had burned low, and they had settled down into that Laodicean, lukewarm condition, so common and so fashionable now-a-days among children of God. This was why they needed to be converted themselves. They had gone back from God, and became worldly, and before God could use them to lead others to Him, they had to be turned again to Him in heart and life. Such conversion may take place frequently in the history of believers: the oftener the better if they so require. No truly born again person ever needs to be regenerated a second time, but we may need to be converted, that is turned again to God, many a time during our lifetime. Thus it was with Peter, when the Lord said to him, "When thou art converted strengthen thy brethren" (Luke xxii.); and thus it must be with all of us before we can expect God to use us, as instruments in leading others to the Saviour.

# The Coming One.

KEY A Flat.

SCOTCH AIR.

With feeling.

:s <sub>1</sub>	d :— :d	r :— :d :r	m :s :m	r :— :d :r	m :— :r :d
:s <sub>1</sub>	s <sub>1</sub> :— :l <sub>1</sub>	t <sub>1</sub> :— :l <sub>1</sub> :t <sub>1</sub>	d :— :d	t <sub>1</sub> :— :l <sub>1</sub> :t <sub>1</sub>	d :— :t <sub>1</sub> :l <sub>1</sub>
O	can	we be	for-	get	ful, Lord, That
:s	m :— :m	s :— :s	s :— :s	s :— :s	s :— :f :m
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d :l <sub>1</sub> :s <sub>1</sub>	s <sub>1</sub> :l <sub>1</sub> :d	r :— :m :r	d :— :d	r :— :d :r	m :s :m
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promised	to re-	turn?— For-	get	ful	of Thy part - ing
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r :— :d :r	m :— :r :d	d :l <sub>1</sub> :s <sub>1</sub>	s <sub>1</sub> :l <sub>1</sub> :d	d :—	m :f
t <sub>1</sub> :— :l <sub>1</sub> :t <sub>1</sub>	d :— :t <sub>1</sub> :d	l <sub>1</sub> :f <sub>1</sub> :m <sub>1</sub>	s <sub>1</sub> :f <sub>1</sub> :l <sub>1</sub>	s <sub>1</sub> :—	
word, As	o'er	Thine	own	Thy	heart did yearn?
s :— :s	s :— :s	d :— :d	d :— :f	m :—	d :r
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s :— :l	s :— :m :d	s :— :l	s :m :d	s :— :m :d	s :m :d
:	:	:	:	:	:
:	:	:	:	:	:
in Thy	Fa - ther's	house are	now, As	then, those	"many
m :— :f	m :— :s :m	m :— :f	m :s :s	m :— :s :s	m :s :ta
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l :— :s :f :m	m :r :m :r	d :— :d	r :— :d :r	m :s :m
d :— :d	d :t <sub>1</sub> :	:	:	:
man - sions"	fair; And	"I	will come a-	gain" said'st
l :— :l	s :— :s :f	m :— :m	f :— :m :f	s :m :s
f <sub>1</sub> :— :f <sub>1</sub>	s <sub>1</sub> :— :	:	:	:

r :— :d :r	m :— :r :d	d :l <sub>1</sub> :s <sub>1</sub>	s <sub>1</sub> :l <sub>1</sub> :d	d :—
:	t <sub>1</sub>	d :— :t <sub>1</sub> :d	l <sub>1</sub> :f <sub>1</sub> :m <sub>1</sub>	s <sub>1</sub> :f <sub>1</sub> :l <sub>1</sub>
Thou, "I	will, My -	self, re-	ceive you	there."
f :— :m :s	s :— :s	d :— :f	d :— :f	m :—
:	s <sub>1</sub>	d <sub>1</sub> :— :r <sub>1</sub> :m <sub>1</sub>	f <sub>1</sub> :— :d <sub>1</sub>	m <sub>1</sub> :f <sub>1</sub> :f <sub>1</sub>

Lord Jesus, we would keep Thy word,  
 Expecting Thee from day to day;  
 Its echoed music we have heard,  
 In soothing sweetness o'er our way.  
 One moment, twinkling quick and bright,  
 And we, caught upward through the air,  
 Shall shine in Thy transcendent light,  
 And e'en Thy heavenly image bear.

Ah, yes! we shall be like Thee then,  
 For we shall see Thee as Thou art,  
 Thy fairer than the sons of men,  
 Whose perfect love hath won our heart.  
 Thy brow, once rudely wreathed with thorn,  
 With circling glories shall be crowned:  
 It is Thine absence *here* we mourn,  
*There* all Thy presence-joys are found.

"Come quickly, blessed Saviour, come,  
 With one accord we cry to Thee;  
 Long have we hoped that Thy return,  
 Would bid the night of darkness flee,  
 The shadows still are o'er the vale,  
 Where Thy beloved ones watch and weep;  
 And till the morn's first blush we hail,  
 Untiring vigil would we keep.

Lord, as we muse, the torches burn—  
 Thyself, THYSELF we long to see;  
 For Thee our hearts responsive yearn,  
 Our wistful eyes are unto Thee.  
 Oh, open Thou again the skies!  
 Oh, leave again for us the throne!  
 O Well beloved, once more arise!  
 Come! to Thyself receive Thine own.

# The Judgment of the Living Nations.

MATTHEW XXV. 31-46.

*By Thomas Newberry, Editor of "The Englishman's Bible."*



HE word "But," which is in the original, contrasts this parable with the two preceding ones. Those refer to what takes place when the Lord comes for His saints; this relates to the time when He will be manifested as Son of Man with them. God has appointed a day in which He will judge the world in righteousness, by that Man whom He hath ordained; for unto Him every knee shall bow, and every tongue confess. But we must not be ignorant of this one thing, that one day is with Jehovah as a thousand years. The day of salvation has already extended over eighteen hundred years; even so the day of judgment will extend over a lengthened period. Scripture speaks of five distinct scenes of judgment.

First, the Judgment-seat of Christ, before which we must all appear, when He comes to take account of, and to reward His servants.

Second, when he is revealed from heaven in flaming fire, taking vengeance on them which know not God, and obey not the Gospel, when Antichrist and the false prophet will be destroyed.

Third, the judgment of the nation of Israel as God's people, according to Psa. l. Psa. li. is, prophetically, Israel's response.

Fourth, the judgment of the living Gentile nations, according to this parable.

Fifth, the judgment of the great white throne, before which all the dead will stand, who have not had part in the first resurrection (Rev. xx. 11-15).

Verse 33. When the Son of Man shall sit on the throne of His millennial kingdom, Israel having been restored and settled in their inheritance, the living Gentile nations will come under His discriminating eye; not that they will be gathered together into one place, for we must remember that this is a parable.

Under the persecutions of Babylon the Great, and especially during the great tribulation, under Antichrist and the false prophet, those who acknowledge God and Christ, will be either slain, driven out, or scattered among all the nations of the earth. When the

Son of Man comes, these nations will be judged according to their treatment of those persecuted ones whom the Lord here acknowledges as His brethren. The reception of these living witnesses by those who ministered to them, will be virtually regarded as the acknowledgment of God, of Christ, and of the Holy Ghost, whereas the rejection and neglect of these outcast ones will be condemned as a participation with Satan, Antichrist, and the False prophet.

The King having divided between them, and placed the righteous on His right hand, the place of favour and approval, He thus addresses them; "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The King having come to take His kingdom, to receive the heathen for His inheritance, the uttermost parts of the earth for His possession, to sway His sceptre over all the earth, will call on those who are blest of the Father, to take possession of the kingdom prepared for them from the foundation of the world.

He does not say "before" but "*from* the foundation of the world;" it is the earthly millennial kingdom they are called to inherit. A cup of cold water given to a disciple now, will not lose its reward; but, though the principle is the same, there is something more here: it is the acceptance or rejection of the brethren of Christ during the three and a half years, in that crisis of the earth's history.

Verses 41, 46. Those who took part with Satan in the last decisive conflict, must be content to share with him his everlasting portion.

The lake of fire was not originally prepared for man, but for the devil and his angels. But those who in time have said unto God, "Depart from us, for we desire not a knowledge of Thy ways," must not be surprised if they hear the echo come back, "Depart from Me." Those who are blest of God, enter the millennial kingdom in possession of everlasting life; for them death is swallowed up in victory.

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Second-hand knowledge will never avail in the day of difficulty, nor give strength in the hour of conflict.

## Words of Cheer from the Great Harvest Field.

**Kitchen Meetings.**—"We had sixty in a workman's kitchen last week; beds, and every available space filled with eager listeners to the old, old story. It has lost none of its power to win and save. About thirty have been recently converted."

**Uphill Work.**—"When we began Gospel work here, it was uphill, so much so, that once and again we were on the eve of giving it up. Thank God, that He did not allow us. We got sometimes one, and seldom more than six unconverted people into our hall. We blamed all sorts of causes, and proposed as many carnal remedies, including an organ and solo singing. Then as the result of some honest words spoken at a Conference, where a servant of Christ gave a searching address, (which by the way was considered very "uncharitable" by many), we were led to search ourselves, and found that the chief cause was, in our own cold, heartless efforts. God restored us and blessed us, and now the "uphill" days are past, and grand meetings with sinners converted every night."

[Would to God we had a few more such "uncharitable" addresses at our Conferences with kindred results.]—ED.

**A Revival Begun.**—"This was a dead religious parish, I knew only one who professed to be a child of God, and he would hardly confess it before others, for the first few years I lived here. Then a farm servant came, who was not ashamed to own the Lord. The three of us met for prayer, crying to God for a Revival, and for the conversion of sinners. We continued all through the winter, and God blessed us, and drew our hearts together. After a bit, we believed the time had come to make some effort, so we got the use of a farm kitchen and began meetings on Sunday nights. Neither of us were much good at preaching, but we told how God had saved us. The first night a servant maid was awakened, and ten days later, saved. She began to tell it everywhere, and before a week, the whole parish seemed astir. Just then, the Lord sent us on a visit, a brother who has been honoured to reap many sheaves. Last week, twenty gathered for praise and prayer, all saved."

**Work for Young Men.**—"A few of our young men, who were some time ago brought to the Lord, have been going out to the neighbouring villages and holding Children's Services. The result has been manifest blessing to themselves, and also with the Word spoken."

[This is a splendid field of service for converted young men. Most of them are virtually spoiled in their early Christian life, by having nothing to do; others by being pushed into places that they have neither grace nor gift to fill. Here is a sphere of service, in which they may have ample scope, with a fine opportunity for developing any ability that they possess, in speaking for the Lord Jesus. Who among our Christian youths will launch forth into a similar service?]-ED.

# A WORD TO OUR READERS.



THE present issue completes our Fourth Annual Volume. We record with thankfulness the continued goodness of God in permitting us to continue this little service, for His beloved people in every land, and would tender our warmest thanks to the many helpers who have so willingly and heartily assisted us, during the year now closing.

We intend; if the Lord will, to continue "THE BELIEVER'S MAGAZINE" during the coming year, as before, and would earnestly seek a continuance of the fellowship of saints in prayer, that plain wholesome, healthful ministry of God's truth may be given through these pages.

We desire that our little paper may be the bearer of that which will help the people of God to a closer walk with Him; to increased devotedness for Christ; to closer cleaving to the Word; to more diligence in obedience to all that the Lord has commanded, and to more hearty, earnest service for Christ. There are dangers and extremes to be avoided on all sides, but the path of the Lord is a plain path, and simple souls who cleave to Him and to His Word, will be led on safely therein.

## IMPORTANT NOTICE FOR 1895.

We are glad to be able to announce for the coming year, a series of rich and deeply instructive papers on

"THE PERFECTIONS AND EXCELLENCIES OF THE HOLY SCRIPTURES."

(By Mr. Thomas Newberry, Editor of "The Englishman's Bible.")

The series of "Prophetic Papers," by this esteemed and aged servant of Christ, which have appeared in "The Believer's Magazine" during the present year, have been much appreciated, and we bespeak for the coming series of papers, on a subject that has been to Mr. Newberry a life-long study, a still greater interest.

We are anxious that a much larger circle of readers should derive profit from these papers, and would ask *all* our present subscribers to do their very utmost, to bring the little Magazine before the notice of fellow-believers, and to make mention of it in the assembly of Christians, of which they form part. A copy handed or posted to a fellow-saint each month; might by God's blessing be of real and abiding help to him. A packet of *Specimen Copies* will be cheerfully sent *post free* to any Christian, who will kindly use them at this season, in introducing our little Magazine to others. If a larger number can be used to advantage, say in giving a copy to each believing fellow-worker, neighbour, and acquaintance, with a request to become subscribers for the coming year, we will send the number required by post or rail at once.

NOTE.—The same number of Copies of this Magazine will be continued during the coming year to all subscribers, who do not otherwise instruct us.