

THE
Believer's 
 Magazine.

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

EDITED BY
JOHN RITCHIE

VOL. V.

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A New Year Benediction.

"And now brethren, I commend you to GOD, and
to the WORD of His grace."

(Acts xx. 32).

WITH these gracious and inspiring words from our faithful and unchanging God, we greet our brethren, beloved in the Lord, in every land, on the threshold of the opening year. Amid all the ups and downs of wilderness life and warfare, how inexpressibly sweet it is to know, that our resources in "God and the Word of His grace" remain unchanged, and unchangeable. Time works no changes in the Eternal God. He is the same to-day, as He was in ages past. His love, His grace, and His power abide, the unfailing heritage of His wilderness people. What He has been, He is, and will be to the end. Time works it changes on everything around us here; earthly friends and helpers fail us; the dew and spring-time of youth passes away, but GOD, the God who found us and welcomed us as sinners, and who has preserved and sustained us as His ransomed saints, remains the same as in the days of old. He is as willing and able to help, and bless, and lead us on in triumph along the heavenward way, as in years gone by.

Whatever the dawning year may unfold, there is an all-sufficiency in God, to meet our every need. On Him therefore let us cast ourselves anew; to Him let us in conscious weakness cling, and we shall know and prove His unfailing strength "as the days are going by." And as it is with God, so it is also with the *Word of His grace.*" That Word is the same now, as in the day that it came from heaven. Its promises are still the same, "not one faileth." Its commands and precepts abide unrepealed, for the acceptance and obedience of all God's people, not one jot or tittle has passed away. Its clear and shining light remains, to guide our feet along the rugged road; its faithful voices still sound forth to warn us away from Satan's snares and pit-falls, spread to catch unwary feet. Our safety lies in humble, hearty, uncompromising obedience to all that God has spoken. There is an all-sufficiency of counsel

in its sacred pages for every emergency, alike for our individual and collective need. To that holy Word let us ever repair: from it alone let us draw, and when the voice of the tempter is heard alluring into vain speculation, or new-found paths, let the ready answer of our souls be, as was that of our great Exemplar—"It is written." The determined effort of the enemies of the Lord to throw discredit on the Word of God, as the supreme and all-sufficient rule of faith for His people, and to supplant it by vain speculation and human tradition, increases year by year. This need not surprise, much less beguile the saints of God. It is only what the Scriptures have predicted long ago; yea, it was in view of such departure, that the memorable words of the apostle were spoken to the elders of the Ephesian Church. They were sent from God, to fore-warn and fore-arm them, so that they might stand steadfast and unmoveable in the midst of the rising storm. The words of the apostolic benediction were designed to be to them, and to all who were to follow them, a Refuge and a Tower of safety in the midst of dark and evil days. These days are now upon us: and as the years roll on, the tide of evil will still increase. But the saints and servants of God, have in these words of holy cheer, a panacea for every woe, a sufficiency for every need, and a stronghold of defence against every attack of the foe. Only let them be received into the heart, laid hold on by simple faith, and allowed to operate in every department of life—personal, social, commercial, and ecclesiastical. Then all shall be well. God will be proved to be "a present help": His Word an all-sufficient guide. Whatever may lie before us in the untrodden pathway, let us have confidence in the fulness and sufficiency of the resources placed at our disposal, and draw therefrom for all we need from day to day. Then shall our cup run over. Thus cleaving "unto God and the Word of His grace," we start with quickened step the journey of another year, singing in the deep joy of our hearts—

“ Though faith and hope may oft be tried,
We ask not, need not aught beside,
So safe, so calm, so satisfied,
The soul that clings to Thee.”

Praying for a Revival.

THIRTY-FIVE years ago, during the great awakening in Scotland, a number of Christians in an inland town, were in the habit of meeting once a week to pray for a revival in their midst. Night after night they met and prayed, and still the blessing seemed to tarry. They were in real earnest; no one could doubt that. They knew that if a season of blessing was granted, such as they had heard of in other places, it must come from God. But like others, before and since, they had made up their minds, that it would come in a certain way. They were expecting God to send it through a certain channel. But God is a Sovereign: He works as it seems good to Him. He chooses as instruments whom He will, and none can hinder Him. While the band of praying brethren and sisters continued on their knees, pleading with God for showers of blessing, a stranger—a young man from across the Atlantic was addressing a meeting in a large building not many yards away. He had been honoured to gather many to the Lord Jesus in other places, but was unknown to all, save a few, in that large town. He had come among them almost a stranger. While he was preaching the Word, the power of God was manifestly put forth, and quite a number were brought into the Kingdom of God, among them several of the young men whose parents had been praying that night for a revival. Next day, the place was astir: people were talking everywhere about the “Revival,” which had begun in their midst. Some of the newly-converted youths told their parents of “the great change.” They were astonished: completely taken by surprise; yet, happily they had grace to acknowledge the hand of the Lord, even although He had used other instrumentality than they had expected. They had a glorious season of ingathering; their prayers were answered abundantly, and they learned that a Sovereign God sends the blessing, as, and by whom He will. Happy would it be, if all the Lord’s people when they pray for seasons of blessing, were prepared to welcome them in whatever way the Lord may be pleased to send them. Alas! that it is not always so. Prejudice and sectarianism so often blind the eyes, that nothing can be seen outside their own circle.

The Perfections of Holy Scripture.

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

FROM a child thou hast known the Sacred Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16-17). "Sacred Scriptures," that is, temple or priestly Scriptures; Scriptures for priestly use; written by the inspiration of God, to be used in the presence of God, by those who have an unction from the Holy One to know all things. "Sacred Scriptures;" only to be understood in God's own light; only to be realized by the teaching of the Holy Spirit—the communication to men of the mind of God, the heart of the Father, in the Person of Christ, and by the Holy Spirit. "Sacred Scriptures," whose source is God the Father, whose subject-matter is the Person of Christ the Son, and the Communicator of which is the Spirit of God. The mind of God in Christ, the glory of God in the Person of Christ, are here revealed, and, as the sun is only seen by its own light, so only may the Word of God be apprehended by the teaching of that Spirit, Who searcheth all things, yea, the deep things of God. It is the glory of God, in the Person of Christ, that is the object in the mind of God, but the one centre of this inspired Word is the atoning work of Christ—God's centre thought from all eternity. Even as the Tabernacle in the wilderness was the centre of the encampment of Israel, and in the court was the altar of burnt offering, and just as in the courts of the Temple, as described by Ezekiel, the centre will be occupied by the altar of burnt or ascending-offering, in the very centre of Immanuel's land. All the tribes will be stationed above and below the holy oblation, and in the centre of the priests' portion, is the altar of burnt or ascending-offering, with its fire ever burning, the wood ever on the fire, and the sweet savour of the spotless Lamb ever ascending.

But not only is the altar the centre of earth, the centre of Immanuel's land, but the Lamb on the throne is the centre of

Heaven; it is the Lamb on the altar below, the Lamb on the throne above, a Lamb as it had been slain. We need to have God's thoughts about that grand, and glorious, and blessed work of the Atonement of our Lord and Saviour Jesus Christ. Redemption by the blood of the Lamb was in the Father's thought from all eternity, not only as a remedy brought in after ruin. Those who are chosen in Christ, were chosen in Him before the foundation of the world, before the foundation of *a* world. God, before He created anything, before He brought this universe into being, foresaw in the depths of His own infinite mind, that apart from Himself, the relation between creation and Creator could not always stand. God, before He brought a creature into being, made in the counsel of His own Divine mind, in the depths of His own infinite heart, a provision for what would come to pass. Thus, the centre thought of God, is Redemption through the blood of the Lamb. Redemption: not simply the salvation of souls of men, but the purpose of God in atonement, is the security of the universe, throughout all its boundless expanse, throughout all the unreckoned ages of eternity. The purpose of God's heart is declared in this word, "That in the fulness of time, He might head up in one all things in Christ, things in Heaven and things on earth" (Eph. i. 10). "Having made peace through the blood of His Cross, by Him (that is the spotless Lamb) to reconcile all things unto Himself, whether things on earth or things in Heaven" (Col. i. 20).

Sin not only came into the world, but the creation has been defiled by the sin of angels. God made a provision in the incarnation, whereby the creature and creation are linked to the throne of the Almighty, Eternal God. He also provided redemption through the blood of the Lamb, thereby reconciling things in heaven, as well as things on earth.

The divine glory, which is unfolded in the Scriptures, was manifested in Christ, and foretold and forshadowed in the Old Testament types. The experiences of the incarnate Son of God, while hanging on the accursed tree, are brought out especially in the Psalms; while the wondrous truths connected therewith in the

purposes of God, and founded thereon, are revealed in the Prophets. The fulfilment of these types and shadows is given us in the Gospels, the doctrines founded on that atoning work in the Epistles, while the full and finished fruit of Redemption is brought out in Revelation. The roots of this truth, so to express it, run down and ramify in the Pentateuch; the trunk is seen in the Historical books; the heart or core, in the Experimental Portions from Job to Solomon's Song; the branches spread out in the Prophecies; the foliage and flowers come out in the New Testament Scriptures, and the finished fruit is shown in the Revelation. It is a marvellous whole, one thought running through from beginning to end. Every well-bound book is held together by threads which are hidden beneath the cover; so with this sacred volume. There are lines of Divine truth which run through every portion, and unite the whole together.

(To be Continued.)

Waiting for Christ.

THE attitude of our souls, as individual believers, and the attitude of the Church, is that of expectancy. We fix no date, but are waiting for the Lord's return. He has not told us the day, or the hour, so that we may expect Him any day. To-day; yea, ere the eye can twinkle, He may have come down into the air, with His shout of triumph, to call His sleeping and His watching saints together around Himself, to gaze upon His unveiled beauty, and to be with Him for ever. Robed in beauty worthy of Himself, and His Father's house, He will conduct us there, and present us faultless before His presence with exceeding joy. Are we in our lives and ways down here among men, like a people who next moment may be in the heavens? Is the testimony that we are bearing among our relatives at home, our neighbours in the same street, our fellow-workmen in the same employment, that of persons being so near to heaven, that a moment will bring us there? These are sober, solemn questions, beloved fellow-saints, which each of us may put to our hearts and consciences alone with God, as we begin the journey of another year.

Christ, or Cæsar.

“ Who is on the Lord’s side ? ” (Exod. xxxii. 26).

“ Whoso therefore would be a *friend of the world* maketh himself an enemy of God. (James iv. 4, R. V.)

CÆSAR’S friends ? or friends of Jesus ?
Solemn question for to-day !
Friends of Cæsar ! Friends of Jesus !

Take your sides without delay.
If ye pause for man’s forbidding,
Cæsar’s friendship ye secure !
If ye do the Father’s bidding,
Scorn, reproach ye shall endure !

Friends of Cæsar ! Friends of Jesus !
Stand revealed ! Your choice declare,
Who in truth, two masters pleases ?
Who may rival banners bear ?
Jesus’ friends account Him precious,
Lose for Him all other gain ;
Dearer far the smile of Jesus,
Than the praise of sinful men !

Cæsar’s friends ! then foes of Jesus !
Mingling in a motley throng,
Shall your sheepskin garb deceive us ?
Wolves to Christ’s fair flock belong ?
Mighty is Jehovah’s Fellow !
Though on earth in weakness seen ;
Righteous is our Royal Shepherd !
He will sweep you from the scene !

Free from Cæsar, friends of Jesus !
Stand in phalanx ! never fear !
Love severely tried, increases ;
Courage ! for the Lord is near.
Onward still His Name confessing,
Weaving crowns to grace His brow,
Lo ! His hands are full of blessing,
Lifted for your succour now.

Cæsar's friends were we, but Jesus
Is our Friend henceforth for aye !
What ! shall rival friendship please us
While the Bridegroom is away ?
Never ! We through grace surrender
Cæsar's things to Cæsar's care ;
Whilst to God, our God, we render,
Filial homage, praise, and prayer !

New Paths, and those who tread Them.

Pencillings from an Address by the late William Lincoln.

WHILST some will not move out of their old ruts at all, others hurriedly accept as "the truth" every new doctrine that is put forth, without testing it by the Word of the Lord, and impulsively hasten on after what not seldom turns out to be a "will-o'-the-wisp," if not an actual mistake, and then return wounded and broken, to the place from whence they set out. This would have been avoided, if each step of the way had been carefully felt, and severally taken with God. They take a plunge into some new "ism," and judge all others to be half-hearted, who do not take precisely the same plunge. Then presently, finding out their error, and that "all is not gold that glitters," they come tumbling out again. Then such often proceed to impugn every atom of the truth, which, they had only learned in their heads, but never felt the power of in their hearts and consciences. Then, after having given up their latest theories, and gone quite back from the truth, their next work is to despise and speak evil of others, who will not follow them in their retrograde course, any more than they would in their plunge into their last novelty. Only those who learn the truth directly from God, and humbly, yet firmly walk therein, will be preserved from being led astray into new paths which are of man's devising, or from slipping back into that, out from which God's call once brought them. I do not admit that it is a difficult thing to know the way of the Lord. If we keep our eye on a Risen Christ, we shall very quickly apprehend what is for His honour, and what dishonours Him.

Inflow and Outflow.

THE Christian worker is not able to go on constantly in active service. He cannot always be "giving out." He requires seasons for repose, and replenishing, in order to be maintained in freshness of soul, and strength for service. There is a great tendency in this busy day of ours, to forget this, and to attempt to go on in preaching, teaching, and other diffusive acts of service, without getting fresh supplies from the Fountain-head. The result of this will very soon become manifest to others, in a barren, cold, and powerless ministry; in a superficial Christianity, and finally, in a disheartened or back-slidden state of torpor. A life of active service, in which there is a constant *outflow*, must also be a life of close communion, of abiding in Christ, in order that there may be a constant *inflow*. There must needs be the drawing in of vital sap, before there can be the giving forth of rich and refreshing fruit. If we do not take in, we cannot give out: certainly nothing fresh at least. This "inflow" will come, in great measure through prayer, and meditation on the Word of God. Therefore, the active servant, the busy labourer, the earnest soul-winner, should make it his business to have "set seasons" alone with God; quiet hours of private devotion, times for prayer, and reading of the Word. Such seasons are absolutely needful, over and above the daily walk with God in outward life, if the servant of Christ would maintain his freshness, and have something to give out when he speaks to others. The servants of the Lord in all ages, have had their seasons of retirement: Moses at the backside of the desert: Elijah by the brook Cherith, and in the widow of Zarephath's humble home: John the Baptist in the wilderness of Judea: Paul in Arabia, and our blessed Lord Himself—the Perfect Servant—at Nazareth. Far from the great centres of the world's education and religion, they were there taught in the School of God, by God Himself. Again and again, amid the busy years of their public ministry, they were led into retirement, to receive from God fresh supplies, to hear anew His voice, and to come forth burdened with His message to speak to men. Thus may it be with all the Lord's witnesses and warriors who are called to the front of the battle in these last days.

The Young Believers' Question Box.

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

Did Judas Iscariot eat the Lord's Supper? We believe not. John xiii. 30, shews that he went out before it began.

Is Antichrist a system, or a person? Clearly a person, called in 2 Thess. ii. 8. (R. V.), "The Lawless One."

Is Psalm C. applicable to the present time? No, it is a millennial song. "All people that on earth do dwell" cannot praise the Lord just now: they must be born again first.

Is Isaiah xi. 6., literal, or figurative? It will be literally fulfilled no doubt, when the Prince of peace reigns. The wolf and the lion were not always "wild beasts": it was after man fell, and Satan became ruler, that they became so. When he is sent to the bottomless pit, and the Lamb on the throne becomes earth's Ruler, then the beasts will own His sway and lie down together in peace.

In what sense are believers "kings"? The Revised Version gives "a kingdom," which is more correct. For the present, the saints are in "the kingdom, and patience in Jesus" (v. 9.), but the time will come, when they shall "reign with Him" (2 Tim ii. 12; Rev. xx. 4).

Are believers who have fallen asleep in a state of consciousness? Yes, else how could it be "gain" and "very far better" (Phil. i. 23-24, R. V.)? No believer who knows and enjoys Christ while here in the body, could say he is "willing rather" (see 2 Cor. iv. 8) to go into unconsciousness. The moment that the believer is released from the body, his spirit is "with Christ"—"at home with the Lord." The soul-sleeping theory is the twin of "non eternity," and both are of their father "the devil."

Should a Christian go to marriages or burials, where Romish priests officiate? No one who owns the Priesthood of Christ, and reverences the Word of God, will ever be found fraternizing with, or in any way countenancing the abominations of Popery. Yet, alas! when worldly friendship, and fear of giving offence are allowed to prevail, how small such evils appear in the eyes of many. A look at them from the "Mount of God" would change their character in a moment, and much else that is opposed to God, but "highly esteemed among men"

What does Rom. ix. 3, mean? How could Paul wish himself accursed from Christ? Newberry, and Rotherham give, "I was wishing." Paul is evidently referring to what his desire was, when he was unconverted. He then was so ignorant and bigoted, that he was wishing himself to be "anathema from Christ," and the remembrance of this, caused him to have grief and continual sorrow of heart, for those of his brethren and kinsmen according to the flesh—the Jews—who were still wishing the same. It is impossible that Paul, or any true Christian, could wish himself to be "accursed," or separated from Christ.

Answers to Correspondents.

WE have still a large number of Letters beside us, containing questions, and seeking help on doctrinal and practical matters of deep interest. We hope to deal with these, in so far as we have light, as space permits, and as will be of general profit to our readers.

REJECTING THE TRUTH.—There is a vast difference between rejecting the Word of God, and refusing to receive a false interpretation of it. It is no new thing for those who pervert Scripture to suit their own ends, to stigmatize all who do not at once receive the perversion, and act accordingly, with “rejecting the truth.”

A. L., CHESHIRE.—The “British” are not the ten lost tribes. All the “similarities” you mention, do not make them so. And what if they did? They would still be lost sinners in need of a Saviour. God has no “holy nation” in this age. He is visiting “all nations” to take out from them a people for His Name (Acts xv. 14).

A. S., ONTARIO.—If God has shewn you from His Word, that your present associations as a Presbyterian, involve an unequal yoke with the unconverted, and make you a sharer in doctrines and deeds, which you so clearly see to be opposed to God and His truth, you should leave them at once, and not wait until others lead the way. The Lord’s commandment is first, “Cease to do evil,” then “Learn to do well.” God will give you further light, when you have followed what you have already received.

W. M., GLASGOW.—You are engaged in a hopeless task in trying to “purify your denomination.” The foundation principles of it are wrong: they admit the unconverted: they support clerisy—the two things you so deeply mourn, and see to be evils. No doubt you are in dead earnest, but the “constitution” does not permit of the reforms you desire. If you would be free to practise what you see in the Word of God as to baptism, the Lord’s Supper, and ministry, you must come outside all denomination-ism, and simply be a Christian, with the Book of God as your guide. Then you will find others who have been led by the same way, with whom you will share the privileges and responsibilities of Christian fellowship.

C. Y., ISLE OF WIGHT.—The hope of the believer, and of the church, is the personal return of the Lord Jesus (see John xiv. 3). There is nothing in the prophetic future, that must take place before the advent of the Son of God from heaven, but very much must be fulfilled before His return to earth as Son of Man. Those who teach that signs must appear, Antichrist arise, and Babylon be rebuilt before the Lord comes, fail to distinguish between these two aspects of the Lord’s return, and some deny the first altogether. To teach the saints to look for “signs” is virtually to make void the power of “the Hope.”

J. L., VICTORIA.—2 Timothy ii. 21, has no bearing whatever, on believers separating themselves from an assembly of saints gathered in the Name of the Lord Jesus. Any using it to demand this, are guilty of perverting the Word of God, to mislead simple souls.

Tidings of the Lord's Work and Workers.

New Year Conferences. On 1st January, 1895.—**ABERDEEN**, Friendly Society's Hall: **AYR**, Unionist Hall: **EDINBURGH**, Chambers Street Hall: **CARLISLE**, Fisher Street Hall: **HAMILTON**, Town Hall.

Home Notes. **AYR**.—Good times in the Gospel still, with continued blessing. **KILMARNOCK**.—A number have lately been baptised and received into fellowship. Gospel meetings on Sunday well attended. Another hall opened for Gospel work on Sunday nights in lower part of town. Pray for conversions. **GALSTON**.—"Sunday evening meetings, lately well attended, and some drops of blessing." **ARDROSSAN**.—"God has richly blessed the Word here, sinners saved, and saints gathered to the One worthy Name." **IRVINE**.—"The new hall is well filled every Sunday evening at Gospel meeting." **SHETLAND ISLES**.—Our brother, Wm. Sloan from Thorshaven, is here labouring in his old field, where much of his time was spent among the Shetland outlying places, before he went to Faroe. Pray for him. **CUMNOCK**.—Our brother, John Carruthers, who was prevented from going to Spain through ill health, is a little better, and able to do something in spreading the good news at home. **HAWICK**.—We have had visits from several ministering brethren with refreshing. **MANCHESTER**, **WARWICK STREET GOSPEL HALL**.—God has given blessing here, a number have lately been saved, baptised, and received into fellowship, some very interesting cases. **SALFORD**.—Some good work here, conversions among old and young. **BOLTON**.—Large meetings, awakened sinners, and rejoicing saints. **FEATHERSTONE, YORKS**.—The good work continues here, a number have been saved, and go on following the Lord. **HEMSWORTH**.—There is an interest in this village, several have recently been saved. **BARNESLEY**.—Edward Peck of Featherstone, has been giving addresses to believers on Wednesday evenings. **CARDIFF**.—John Brunton has been preaching in this town and district, for a number of weeks, with blessing to saints and sinners.

Foreign Notes. **United States**.—**C. W. Horne**, late of Suffock, has been preaching in Astoria and elsewhere, with blessing: a number saved, baptised and gathered unto the Name. Christians meet in Portland Oregon, at 353 Yamhill Street. **PHILADELPHIA, P.A.**—"We have had Mr. Matthews labouring here." Alexander Lamb has been unwell, but is better, and preaching in Richmond, Va.

Demerara.—**GEORGETOWN**.—The work goes on steadily here. There are 420 believers in fellowship. Mr. Sparrow, who is at present in Great Britain, has been cheering saints by giving some account of the Lord's doings in Demerara during the past ten years. Thank God for the great work done, and the simple, Scriptural order that prevails among saints gathered unto the Name of the Lord there. **SHEPPARDTON, VICTORIA**.—We have a Bible Reading here weekly, and those who attend are much interested in our present subject, viz:—"The Coming of the Lord Jesus."

The Perfections of the Holy Scripture.

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

CHAP. II.—THE ARRANGEMENT OF THE BOOKS OF SCRIPTURE.

THE Sacred Scriptures naturally divide into six distinct portions. The first is—the Pentateuch, or five books of Moses; and the subject there, is **THE WORLD AND THE WILDERNESS**. The next, or historical portion, is from Joshua to Esther, and the subject is the **LAND AND THE KINGDOM**. The third, or experimental portion, we find from Job to Solomon's Song; this inner kernel, or core of Scripture, is adapted to man's inward need, giving the experience of **COMMUNION RESTORED**, and of **FELLOWSHIP** in **THE SPIRIT**, with the Bridegroom of the soul. The next natural division is in the prophetic books—Isaiah to Malachi, all the prophecies. Then we come to the New Testament, and the fifth natural division will be—The Four Gospels; there it is **CHRIST ON EARTH**. Then from Acts to Revelation is the last division, and there it is **CHRIST IN HEAVEN**.

While we thus divide the Old and New Testaments into four and two respectively, the New Testament may also be divided into four, corresponding with the four parts of the Old. The four Evangelists will correspond with the five books of Moses—**CHRIST ON EARTH**; the book of Acts will correspond with the historical portion from Joshua to Esther—**CHRIST IN HEAVEN**; then the Epistles with the experimental portion, Job to Solomon's Song; and the book of the Revelation with the prophecies, from Isaiah to Malachi.

THE LANGUAGE OF SCRIPTURE.

The Old Testament, with the exception of a brief portion in Ezra and Daniel, was written in Hebrew, and the New Testament in Greek. Why? Can we discover a reason for this?

The Hebrew language, more completely than any other, is in harmony with the mind of the Eternal and Triune God. **And** these Hebrew Scriptures, present the thoughts of God more completely and perfectly, than they could, if written in any other language.

The Greek, on the other hand, is more adapted to the mind of man. No language could be named which is more fitted as a vehicle to convey communication from the Divine mind, brought down to us. In the Greek, the wondrous utterances of God are brought easily and exactly within reach of the human mind. The aptitude of thought and expression, and the largeness of the Divine mind is expressed by the Hebrew language, while the infirmity of the human mind is met by the Greek.

God has magnified His Word above all His name, and it is in this Word that the Name of God is told out.

The Perfect Love of The Son of God.

A Letter written to a Friend, by the late John Dickie of Irvine.

YOUR parcel of most beautiful flowers came safe to hand last week, and I beg now to thank you for them with all my heart. I got them put in water, and they shed their loveliness and their sweet odours around my corner for many days. But more delightful far, than the loveliness of the flowers, is your kindness and sympathy in thinking of me at all, and taking the trouble to send them. . . . I like exceedingly to hear from, or about, beloved friends, and whatever may be interesting them. My world is now become a very small and narrow one; and there is constant need for me to watch and pray, that I do not permit *myself* to become the centre of it, the great point of interest in it, to myself. That would simply be spiritual death, and I dread it; and so I feel thankful for every little help I can get, to be occupied about others; to think of, and be concerned about, and pray for, beloved ones everywhere. SELF-ABSORPTION would be uttermost *ruin*.

Indeed, I may say, my little world is the Bible; and increasingly I am finding in it everything that I can need. I have just been digging among the golden nuggets in Gal. ii. 20—a passage which I believe has given me many months (put it all together) of the happiest enjoyment possible on earth. It seems to me to contain the concentrated essence of the

entire Word of God. O to have the anointed eye, to discover clearly the wonders comprehended in it. My last exercise on it, was taken up with the closing words—"Who loved ME, and gave Himself for ME." What an exquisitely delightful subject for believing meditation is this LOVE OF JESUS! And how fruitful is it! One hungering for a delicious apple or two, with which to comfort himself (Song ii. 3), no sooner attempts to pluck one, than the loaded branches half bury him under a pelting shower of mellow fruit. How wonderful is this love of Jesus! And how delightful when a hearty faith appropriates it, and enjoys it, and *rests* in it! It is wonderful in the *fact* of it; that such a One would so love creatures like ourselves; and it is equally wonderful in the *measure* of it (1 John iii. 1). It is wonderful in what it has done; in what it is now doing, and in what it purposes to do, for its blessed objects, for evermore. How inexpressibly sweet is love! I know nothing near so sweet as to be worthily beloved, except it be to be the *giver* of the love rather than the receiver, and this last is far the sweeter. In regard to faith's fellowship of love with Jesus, we have the twofold joy of both *getting* and *giving*. We get, up to Christ's uttermost capacity of loving us; and we give, up to our capacity of loving at all, when that capacity is enlarged by the Holy Ghost. What an incomparably happy life, then, is a life of true communion with the Son of God in love! Let Him grant me such a life (and indeed He is doing it), and let those who prefer health and riches and outward comforts, have the whole of them for me. His love is not only incomparably sweet in itself, but it sweetens *everything* else to us. Trying providences cease to be bitter; and death loses every particle of repulsiveness. Were it not for His love, His very power and wisdom and holiness would be too terrible for us; but the *omnipotence* of LOVE, and the unerring *wisdom* of LOVE, and the perfect *holiness* of LOVE, constitute a vision which is most delightful to a sanctified and trusting heart. It sweetens this love to us to remember, that it is FREE. Nay, so far from finding anything *in* us, to attract it to us, it found everything *in* us to repel it. His only reasons for loving us, He finds in His own heart. The Lord loved us, *because* the Lord loved

us : and that is all the explanation we can give of it (see Deut. vii. 7-8). Indeed, we no sooner saw Him, than we hated both Him and His Father (John xv. 24). So hated Him, that nothing less would satisfy our hatred, but His *death*. And yet, the murdered Son of God, yearned in love unutterable, over His murderers. Even in accepting His murder from our hands (*your* hands and *mine* among the rest), He was dying in very love to us, to save us. How can we think calmly of a love like this? There is no love known, or knowable, by us, which we can compare with the love of the Son of God. Holy Scripture takes up every tender and loving relationship among us, in order to shadow it forth ; but all these are rather *contrasts* than *comparisons*. It goes *infinitely* beyond them all. It can be compared with nothing, save with the love of the eternal Father for the Son. "As the Father hath loved Me, so have I loved you." O saint of Jesus ! believest thou this? If so, how unseemly to be disturbed about trifles : how much more unseemly to squander the love which *He* prizes so highly, upon the poor trash of this world ! Thou art thy Saviour's darling, weep no more ! Let the joy of that, fill thy cup of joy to the brim. He withholds nothing from thee ; He *could not* keep it. He gives thee constantly ; He gives thee His all ; He gives thee HIMSELF. It is more a delight for Him to give, than for thee to receive. Indeed, at this moment, Jesus in heaven has nothing more than thou hast who art still on earth. In pure love He shares everything with thee ; His Sonship (John i. 12) ; His Glory (John xvii. 22) ; His Throne (Rev. iii. 21) ; His EVERYTHING (Rom. viii. 11-17). *Perfect love*, is unable to keep anything back from its beloved. And *thou* art the object of His perfect love. Many circumstances in our earthly lot will suggest to us the opposite of all this : but we must seek to walk by simple *faith*, and not at all by the inferences which our own beast-like, devilish wisdom, prompts us to draw from what we see (James iii. 15). And he who looks with the eye of faith, on the providences of God towards him, shall see nothing in them but PURE and PERFECT love.

AT HOME.—In our happy home above, not only shall we be known *personally* to the blessed Lord, but to each other.

The Race, and the Victor's Crown.

"I press toward the mark, for the Prize." (Phil. iii. 14).

"Hold that fast which thou hast, that no one take thy Victor's Crown."

(Rev. iii. 11. Newberry).

S HALL I forsake the ways divine—
And lose the Victor's crown,
Because the eyes that shone on mine

Are shadowed by a frown ?

Or, if those eyes are filled with tears,

And I must see them plead,

Shall this o'erfill my soul with fears,

And shake me like a reed ?

Ah, no ! for Thy sufficient grace

Lord Jesus, girds me now :

Thou hast equipped me for the "race,"

Thy "mark" is on my brow ;

Thyself alone have I to please,

Thee *only* to obey ;

How can I pause for present ease,

Or how look back to-day.

It pleaseth Thee, the love to test,

Learn'd slowly at Thy side ;

And Lord, to show I have the rest,

In Thee will I abide :

By pressing forward at Thy word,

I speed the prize to win ;

And where Thou art my one reward,

I soon shall enter in.

There "all the way" shall I recall,

In haste I tread it now,—

Lest nature's art my faith appall,

Her claims I disallow ;

Lord Jesus, Thou wilt hold me up

Till this my task be done,

Thou art the portion of my cup,

My soul's bright Star and Sun.

Adorning the Doctrine of God.

(TITUS ii. 10.)

DOES the doctrine of God need adornment? Yes, and the exhortation here given, gives us some idea of how it is to be done. This word was not given to "chief men" or gifted preachers, but to lowly servants—literally "bond-slaves" serving ungodly heathen masters, and they were to "adorn the doctrine of God" by pleasing their masters well, and shewing good fidelity in the daily duties of life. Acting thus, they "adorned" the doctrine: they made it look beautiful, by a holy and consistent life. However those around them might close their ears to the doctrine, they could not close their eyes to the lives of the people of God, which were produced by it. Thus the doctrine was "adorned," and men had their attention drawn to the tree which provided such fruit. This is within the reach of the humblest of the Lord's people. We may all "adorn" the doctrine in our varied spheres: the servant in the kitchen and the nursery, by obedience and devotion: the merchant in his shop, by strictly honest dealing: the workman at his bench, by faithful service, not only when his foreman's eye is upon him, but all the same when he is miles away. How many have been won by the Christ-like lives of saints who walk thus with God! What a power even a few of such witnesses are, in any town or village! These are the men and women who will be sent for in a dying hour. To them the weary ones will go, in the day of their distress, for help and comfort. People know that the secret of the Lord is with them, and that they are in touch with God, and heaven. So long as there are saints on earth adorning the doctrine of God, infidelity will have to hide its head, and the scorner's sneer will fall harmless to the earth. Christian reader, are you adorning the doctrine that you profess to hold and teach? Do men *see* it in your life? Is there a practical expression of it in your ways? The doctrine of God is in the Book in all its perfection, but you are to be—as the engraving is to the letterpress of a book—its illustration and adornment. To thus adorn the heavenly doctrine, by a Christ-like life, is within the reach of the lowliest and humblest of the saints.

Leprosy and its Lessons.

Notes from a Bible Reading, given by the late F. C. Bland.

LEPROSY might appear in a person, in a garment, or in a house. Leprosy in the person of an Israelite would typify all the activities of the natural man, as they manifested themselves in words, acts, or desires. Leprosy in a garment—sin in our circumstances, our business, or general surroundings. Leprosy in a house—sin in our assemblies, or Church associations.

That which was on the surface, "not deeper than the skin," might be an infirmity, something outward, that had not its source in the evil within; and the one who had it, might be pronounced "clean." That which was deeper than the surface, was in the constitution, and was the result, not of infirmity, but of sin. Leprosy in the head, typifies sin of the intellect, the wisdom of man asserting itself against God. "His leprosy is in his head; he is *utterly* unclean." Leprosy in a garment, is sin in our surroundings, and in the every-day business of life. How needful is it, that we should survey continually all that we are engaged in, with a priestly eye: not to glance sideways at it, but to give it a sevenfold examination; "whether it be in the warp or in the woof,"—in other words, whichever way the threads of life run—all must be under the judgment of the believer, as a priest. The garment in which the spot is, may be washed, and if it changes its colour (showing that it is not impervious to the action of water,) it may be washed a second time, and then worn. So, if we have any doubt as to the lawfulness of anything we are engaged in, the test of the Word of God must be brought to bear upon it. If it proves subject to the action of the Word, well and good; if it is impervious to the cleansing power of the Word, it is unclean, and must no longer be worn. There may be a spot in the garment which does not appear, and that spot may be torn out, and the garment may be worn still. So, in our business or surroundings, there may be some one thing wrong, while the rest is right. Then let the priest, the believer before his God, rend it out of his business, and keep his business still. But if it spreads, so as to affect the rest of his actions, then the whole must be relinquished. "He shall burn that garment."

In the house, or assembly, leprosy may show itself, in evil *doctrine* or *ways*, in those who are living stones of the house. Then let it be dealt with in faithfulness, by the priests of God. If it be only a stain—a wrong impression, which may be corrected by right teaching: a carelessness in walk which may be rectified by faithful ministry—the house may be pronounced clean. If some of the living stones have got defiled with it, they must be removed, but if it appears again, after other seven days—or after time has been given for full examination—it can no longer be owned as an assembly: the house must be thrown down. Stones have to be put in where the defiled stones were removed from—this is not to teach, that we are to bring in others instead of any who may be outside in discipline, but to indicate, that an assembly still may be complete as an assembly, even while some are put away for evil doctrine or for sin.

A Church of Workers and Soul-Winners.

OVER seventy years ago, a little company of earnest Christian men met in a shoemaker's shop to pray, and search the Word of God together. They had each been deeply exercised before God, about the dead and worldly condition of the churches around them. They had long mourned over the lack of spiritual power, and sought to find out its cause. Gradually, the conviction had forced itself upon them, that their churches, church members, and ministers, were not the least like those of apostolic days, and that if they were ever to see a revival of Pentecostal power and blessing, there must be a return to Pentecostal doctrines and practices. In other words, they saw that God was hindered from working' by the arrangements of man, and that whatever others did, it was their responsibility to get back to the old foundations, and gather together in God's way, looking to Him to fulfil His promise to bless His obedient people. They were only seven in number. They had no brilliant gifts among them: none of them had worldly honour or riches. They were among the lowly ones of earth. But they were of one heart and

soul. There one desire was to do the will of God, and to be used of Him in making known His Gospel and His truth among men. They resolved that by the grace of God they would make this their first and chiefest business: to please God, and to spread the Gospel among men, Every saved man and woman who should seek association with them, they felt it to be a sacred duty to instruct as they themselves had been taught, emphasizing that the Lord had given to every man and every woman, a definite work to do for Him. That little company of seven, before many years, had multiplied into fifty large assemblies of believers. Thousands were converted, and tens of thousands heard the Gospel. ALL the brethren among them, went out two and two every Lord's Day evening, making known the Gospel in regions beyond, often walking or driving long distances. *Each* of the sisters kept a bundle of Gospel tracts constantly by her, and made it her daily business to watch for opportunities of giving them, and speaking pointedly and personally to all who came within her reach. And thus the Word of life was spread, and the work of God was done.

In our day of increased light and boasted return to Apostolic doctrine and ways, what an utter lack there is of this *individual* effort in the service of God. And herein lies the *greatest* hindrance to a genuine and continuous revival, and ingathering of souls to Christ. By far the greater number of saints are as "babes" requiring nursing, and invalids requiring spiritual care, whereas the normal condition of a believer, a member of Christ, indwelt by the Spirit, is a witness for God, an ambassador of Christ, a fisher of men. Surely the aim of all true ministry ought to be,—not simply to feed and watch over the flock, but to develop spiritual energy and ability, and to constantly keep the responsibilities of saints before them, otherwise they will go to sleep, and dream of their position and attainments.

PAYSON'S LAST TESTIMONY.—"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."

The Young Believers' Question Box.

Can you tell us *briefly* what is the real difference between "world" and "age"? They are different words in the Greek language—*Kosmos* and *Aiōn*. Mr. Newberry gives the meaning of *kosmos*—"order, arrangement"; *aiōn*—"an age." Both occur in Eph. ii. 3. "The course (*aiōn*) of this world (*kosmos*)." The former would seem to describe the world's course—it's moral history—"the present evil age" (Gal. i. 4, Newberry): the latter its *state*—"the whole world lieth in the Wicked One" (1 John v. 19).

Should believers take an oath, if called as witnesses in a Law Court? When the Lord Jesus was before the high priest, He adjured him "by the living God" (Matt. h xxvi. 6), and Jesus immediately answered. The magistrate or judge is "The minister of God" (Rom. xiii. 4) and ought to be obeyed. The words, "Swear not at all" seem to refer to profane swearing, rather than to the legal form of adjuration. But if any have difficulty about its use, there is a wise provision in British law made for such it which they may claim, and simply "affirm," without taking the formal oath.

Is it according to the Word to say, all men have been redeemed? Scripture does not say so. Christ's death was for *all*—men and things (2 Cor. v. 14; Heb. ii. 9), but redemption includes deliverance and forgiveness (Eph. i. 7) which no man has apart from faith. All men have been "bought" (2 Peter iii. 1)—see also the parable of "The treasure" (Matt. xiii., where the purchase of His field teaches Christ's right to the world), but in the meantime His kingly rule is disowned, and His right disputed by the Adversary, as His Lordship is denied by all the unregenerate.

Is there any Scripture for the baptism of households? Yes, of believing households, such as those of Lydia (Acts xvi. 15), the jailor of Philippi (Acts xvi. 33-34), and Stephanas (1 Cor. i. 16, with xvi. 17), but there is neither commandment nor example of the baptism of children, adults, or servants, on account of the faith of parents or masters. Only personal faith in Christ saves, and only saved ones are subjects of baptism. Salvation and baptism by proxy, hail from Rome.

What are we to understand by the words, "made Himself of no reputation," as used concerning the Lord Jesus? A popular preacher in this district, has affirmed, that they imply, that He ceased to be God. The words as given in the Revised Version, "He emptied Himself," have been laid hold of by modern critics, Unitarians, and others who deny the Son of God His divine honours and glories, and made to mean that in "emptying" Himself He surrendered His Godhead, and became man as we are men. This is false. In life and in death; as the Babe, the Man, the Sufferer, and the Ruler, Jesus of Nazareth ever was, is, and will be "over all, God blessed for ever" (Rom. ix. 5). By Incarnation, He did cease to be *only* God, in order that He might become both GOD and MAN, but to say that He ceased to be "the Mighty God" (Isa. ix. 6), "Jehovah's Fellow" (Zech. xiii. 7), is to dishonour the Person of Christ, and give up the foundations of the faith.

Answers to Correspondents.

GOSPEL MEETING. — You need not expect to “get the people” especially the careless and indifferent,—unless you put out some effort. There are many attractions in our day. Nevertheless, a praying, working assembly of saints, who “go out and compel” their neighbours to come and hear the Gospel, who have a decent place to invite them to, and those who speak who have something to say, will never be without hearers or conversions.

THE GOSPEL AND BAPTISM.—The commission of Matthew xviii. 19-20, is undoubtedly applicable to the present time, and is in no way at variance with that of Mark xvi. 15-16. The one shews the purpose of the Gospel preached—to be the salvation of lost sinners: the other, the bringing of those who were formerly rebels against Divine authority, as disciples to Christ, to own His Lordship, and learn His will. The latter aspect of the Divine purpose, in sending forth the Gospel message is sadly neglected, or unknown, by many who are earnest in their endeavours to get sinners saved, hence their neglect to “baptize” and teach” those who become disciples. It is no uncommon thing, to hear of certain evangelists boasting that their work is “to preach the Gospel *only*, and get sinners saved,” as if the commission in Mark could be separated from that in Matthew. The single-hearted, obedient servant, takes *all* that his Master has given, and seeks to give effect to the whole of His commandments in His service, without considering who may be displeased, or what doors may be closed against him. A godly, wise, and seasonable preaching and practising of God’s truth, will never ultimately close any door really opened by God. He may permit His servant’s faith and patience to be tried, but in the end, the fruit will be seen to God’s praise and the labourer’s account in that Day. Do not allow apparent success: great crowds of hearers: the blazing reports of blessing, attributed to those who omit believer’s baptism, and all that follows *it* from their preaching, hinder *you* from declaring the whole of that which your Master has given. Only see that you do so at the right time, and in a godly manner. Sometimes God’s own truth is spoken so harshly and unseasonably, that people are driven from it, instead of drawn to obey it.

ENQUIRER, LONDON. — There is *no* warrant in Scripture for you to immediately separate yourself from a company of the Lord’s people gathered unto His Name, and from all others who in any way acknowledge or associate with them, because of what you believe to be a “departure from the truth.” The disorders you name should be pointed out, and the Word of God spoken faithfully and graciously for their “correction” (see 2 Tim iii. 1-5, where the word used implies “a setting upright of something fallen”). This will doubtless carry conviction to all who desire to know and *do* the will of God, and at the same time manifest who are disorderly. 2 Thess. iii. 14 shews what your attitude toward the latter ought to be. No doubt the “short cut” out of a position where faith and patience are on trial, is, to make a “leap” outside of it. But this is not of God.

Tidings of the Lord's Work and Workers.

ABERDEEN.—A large Conference at New Year. Few speakers from a distance, but plain, practical ministry, helping towards living for God and eternity. **DURRIS, KINCARDINESHIRE.** — “God remembers us here. Another soul was brought, in a week or two ago.” **SHETLAND.**—William Sloan has laboured here for several months, and after visiting various places has returned to Faroe, where Alex. Mitchell has been “holding the fort” during his absence. Geo. Mason of Fortdee, laboured in Kirkwall, Evie, and Westray, Orkney, during the latter part of 1894, with blessing to saints and sinners. W. S. King has since then been at Harray and Westray, and in the latter place a number of young folks were saved. **WATERSIDE, NEAR DALMELLINGTON.**—Believers now gather here in the Name of the Lord. **GLENBUCK.**—There has been a gracious work of God here, many saved and gathered out to the Lord's Name. In this village there has been several such harvest seasons: the saints are a simple, praying people, and the “Kirk” has little hold on the villagers, which is a mercy, and leaves them free to go and hear the Gospel, where it is preached simply and honestly. **CARLISLE.**—“Helpful and encouraging ministry at New Year Conference.” **NEWCASTLE-ON-TYNE.**—Francis Logg began meetings at Worley Street on January 13th. **MANCHESTER.**—Large Conference on New Year's Day, addresses by A. J. Holiday, W. H. Hunter, W. J. Ervine, and others. **BOLTON.**—Special efforts have been made here, in reaching the people by house-to-house visitation. God has brought many to hear, and saved old and young. **WAKEFIELD.**—A few believers now gather here in the Name of the Lord. **CARDIFF.**—“We have had quite a winter of special effort here, with much help and blessing. Alex. Marshall is preaching the Gospel at Adamsdown at present.”

Foreign Notes.—**Canada.**—W. L. Faulkner, who returned in ill-health from Central Africa, writing from Balsam Lake, Ont., says:—“I am now in excellent health, thank God, and have had a happy time in service for the Master lately in the back-woods of Ontario—a needy part of the harvest field.” **OWEN SOUND.**—J. M'Fadzen's meetings here have been used to the ingathering of souls.

United States.—John Martin has laboured for nine weeks in Nova Scotia and New Brunswick, and says, there are many open doors and open hearts for the Word of the Lord. Wm. Hunter has been evangelising in Boston, Mass. John Grimason has visited Amherst, Truro, and Port Huron. His work lies chiefly in out of the way places. Donald Ross is well, and preaching Christ as usual, with the energy of youth. **BELLEVILLE, KANSAS.**—A few gather here in the Lord's Name; also at **SKELTON**, where the Lord has saved a few of late, others awakened. J. H. Burge and A. Grey are preaching with blessing at Moreland, Kansas: a number saved. Alex. Lamb continues to labour in Virginia.

The Book of Ruth.

An Address to Young Converts. By the Editor.

THE Book of Ruth presents to us the call of the Gentile stranger, from the place of alienation, to the place of nearness and relationship with him who is the type of Christ, the true Boaz, the "Mighty Man of wealth." In this simple unaffected Oriental story, we read the call, the choice, and the destiny, of her who was an alien from the commonwealth of Israel, a stranger to the covenants of promise, by nature one of the cursed race, which was not to enter the congregation of the Lord (Deut. xxiii. 3), but who yet "found grace" in the eyes of him, who became her kinsman-redeemer, and through whom she was raised from the place of the outcast and the stranger, to the royal line, through which the Messiah, the hope of Israel, came, (see Math. i. 5).

Dispensationally, we have here the fall of the Jew, and the grace of God flowing—as it is till this day—to the Gentile. The present Gospel call to union with Christ, and a share of all His unsearchable riches now, with eternal glory by and by. The path of the Bride, from natural degradation and distress, to rest, redemption, and relationship with Christ. It is a wonderful story of grace. May our hearts be drawn Christward, as we seek to follow along its path, from grace to glory.

There are seven forms introduced to us, all more or less connected with Ruth, from whose names and history, we may gather solemn, yet gracious lessons.

In Elimelech, ("My God is King") and Naomi ("Pleasant") we have the course and the experience of the *backslider*. In Mahlon ("Sick") and Chilion ("Pining") the two sons of Elimelech and Naomi, we have the story of the poor unsatisfied worldling, sick and pining all his days, who at last goes down to the grave in the far-off land. In Orpah ("A Fawn") we see the awakened sinner, aroused to think of better things, but who, when the supreme moment for decision comes; when the choice for Christ or the world, life or death, heaven or hell has to be made; procrastinates, halts, and goes back to the world. Ruth

("Satisfied") is one out-and-out converted: her heart won, her decision made, her heart set steadfastly to God and heaven. Boaz, ("In Him is strength") Naomi's kinsman, the mighty man of wealth, the redeemer and bridegroom of Ruth, type of the Risen Christ, for Whom the heart of the sinner is won by the Spirit, to Whom it is increasingly drawn in intimacy and communion, both in service and in rest; and with Whom, in the coming day of full redemption and manifested glory, the saints will appear as His Bride, while the earthly people, restored and brought again to their land, like Naomi, will share in another relationship and sphere, the blessings of that glorious day.

THE PATH OF THE BACKSLIDER.

In Elimelech and Naomi, we have the course of the backslider. In a day of trial in Judah's land, where God's Name was known (Psa. lxxvi. 1.) they turn in their distress to the place of the uncircumcised, the land of Moab. They leave their Bethlehem home—"The House of Bread,") and—so far as we are told—without a single acknowledgment of God, they set their faces towards Moab. True, they had no intention of making Moab their home, they only went to "*sojourn*," but the Scripture says they "*continued* there" (Verse 2). Such is ever the way of the backslider. Rather than count on God in the midst of trial, rather than seek to learn its cause, he flees to the world, to some arm of flesh, even if it be that of an enemy of God, to seek satisfaction there, instead of in the living God. But the backslider must be "filled with his own ways" (Prov. xiv. 14); he must learn that it is an evil and a bitter thing to forsake the Lord (Jer. ii. 19); and so Naomi found it. First, her two sons married Moabite wives; then they died, and her husband Elimelech died also. Moab became to her the place of death and desolation. There, every prop was taken from her: every arm of flesh failed: and she was left more helpless and desolate than before. Such is the world to the backslider. It is a broken cistern: there is no satisfaction there. The blight of death is over it all. Chastisement and sorrow, in mercy follow hard upon the wanderer, to cause him to return to God. Then there is a rift in the cloud. She hears that the Lord had visited

His people in giving them bread. Blessed Gospel for the sinner; "Christ was born in Bethlehem." Glad tidings too, for the unsatisfied backslider: "There is bread enough and to spare" in the father's house (Luke xv. 16). This awakens the backslider, and arouses the sinner. Naomi and her two daughters-in-law—three desolate widows—all arise and set their faces toward "the House of Bread." A returning backslider, and two awakened sinners. Alas! for them to be in such company. Ten years in Moab, had left their traces on Naomi. She speaks evil of the Lord; she makes the way difficult for them. She raises obstacles, and advises them to go back and seek rest in Moab. A backslider is a poor preacher. Better far if he would hold his tongue. He can only stumble souls, and raise doubt and difficulty in their minds. Naomi's speech is full of contradiction: it lacks the clear ring: it can help nobody. Yet it had its effect: the devil used it for Orpah's destruction. Yes, sad to think of it, Orpah was misled, she was driven back to her idols, by the bad advice of the backslidden Naomi. See to it ye backsliders, that sinners are not driven back from Christ and His gospel, to the world, and to a deep, dark hell, by your words and ways! The choice of Orpah was largely due to the evil council of one, who, had she been right with God might have led her on to God, and "The House of Bread."

THE CHOICE OF ORPAH.

Orpah *wept* as she heard Naomi's words. Then a kiss, a lingering look, and Orpah bade farewell to Naomi, to Ruth, and to Bethlehem for ever, and went back to "her people and her gods,"—her old companions, and her old religion. The curtains falls upon her there; her name is heard no more. Moab was her choice, and very likely her grave. She stands before us as the awakened sinner, the procrastinator, halting short of Christ, going so far with others, but finally returning to the world. Of her, as of many, it has to be said:—

"She hath chosen the world and its giddy crowd;
She hath chosen the world, and an endless shroud."

Thousands in our day of flippant profession are like her. They take steps along the way with others, but there is no heart-link with Christ.

Christ must be Everything.

Thoughts Written to a Friend, by the Late John Dickie, of Irvine.

I FEEL that the one great lesson that God has been teaching me, through the sins and sorrows of my whole life is this: That Jesus be EVERYTHING to me. I have been slow, slow to believe it, but He has patiently continued His precious lessons, and now I feel that the small measure in which I have been enabled to receive His teaching, is worth more to me than a million of worlds. No thought is so constantly in my mind, and I say to myself, hundreds, yea thousands of times, "O, my soul, see that thou make JESUS CHRIST THY EVERYTHING."

God has given to us the matchless gift of His Beloved Son. Let us heartily accept the gift, and use it for the end for which God gives it: that is, let Christ be EVERYTHING. We need a WHOLE Christ: but we need *nothing else whatever!* In saying, let Jesus Christ be EVERYTHING, I am using the word in its widest possible meaning. *It is not enough that Christ be something to us.* He is that to everybody. Nor is it enough that He be *much*, or VERY MUCH; or, that He be the *chief* good to us, among a number of good things. He must be OUR EVERYTHING. The Blessed Lord has condescended to much (O how much!) for our sakes, but there is one thing He will *never* condescend to, and that is, that we place Him as one, among a number of objects of our delight. No, though we make Him the *chief* object, He will never stoop to that. He who does not for His sake forsake ALL else, *cannot* be His disciple (Luke xiv., 33). But when, by the illumination of the Holy Spirit, a soul has really tasted of His love, and seen the loveliness of Jesus, his ravished heart shall be constrained to cry out—"Whom have I in heaven but Thee, and there is *none* upon earth that I desire *beside* Thee" (Psa. lxxiii., 25). And what is this, but just to say in other words—"O, my blessed Lord Jesus Christ, Thou art to me my EVERYTHING."

Yes, God has given to us, out of His free love, the very Christ Himself, the Christ in whom all the fulness of the Godhead dwelleth (Col. ii. 9). It is very, very little, if we add, that this

unspeakable gift of Christ to us, includes in it the same "All things" which He had already given to Jesus; for in giving His Son to us, He gives us ALL that Jesus *is*, and all that Jesus *has*. You will not mistake my meaning, if I venture to say, that in giving us Christ, God has, as it were, put it out of His power to give us anything additional. For, though Eternity shall be filled up with the endless givings of God to His redeemed children, these ceaseless givings will not be so much fresh gifts, but the opening up in detail of the infinite and all-comprehensive gift, He has *already* given to us in Christ, in which gift is "All the fulness of God" (Eph. iii. 19). I am overwhelmed at the thought of this. It fills me with awe and joy. It lifts me to the highest: it sinks me down to the lowest; and it calls into vigorous exercise every faculty, every emotion, and every affection of which I am capable. May our hearts be kept full of the humble joy which the appropriating faith of this infinite gift is sure to bring, and to live from hour to hour, as those who have need of nothing, desire nothing, delight in nothing, but JESUS ONLY. And this we do because Christ has now become our EVERYTHING.

A man may profess what he pleases, and may believe all the orthodox doctrines, but if Jesus Christ is not EVERYTHING to him, then He is nothing at all. Scripture is very clear about this, but few seem to know anything about it.

God wants to have our hearts, and so does Satan. Both are bidders for them. The grand object of attraction with which God seeks to draw to Himself, is Christ. Satan's great attraction is the WORLD. But there is this difference between the two—while Satan will be quite content that we have Christ in part, if only we love the world too in part: God insists that we give the whole heart to Christ, else none of it will be accepted. He *cannot* endure a divided heart. His Name is JEALOUS, for He is "the jealous God" (Exod. xxxiv.). He that is the world's friend, makes himself God's enemy (James iv., 4); and wherever love of the world is cherished, there is *no* love of the Father (1 John ii. 15-16). These are searching words, but they are the words of God, and by them we shall every one be judged.

The Perfections of the Holy Scripture.

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

CHAP. III.—TITLES OF GOD.

HERE is more importance to be attached to the precise terms and Titles, by which God has been pleased to reveal Himself to man, than perhaps we are in the habit of attaching to them. Each of the Divine Titles is expressive of God, in one or another particular of His Person, character, or attributes. The Spirit of God is very exact in His use of Titles, each being used with a wise and special purpose.

In the first verse of the Bible, God is announced to man as the Triune God, Father, Son, and Holy Ghost, eternally one God, yet in three distinct PERSONS. The word used is *Elohim*, the plural title of God. There is necessity for that. It is the Triune God that speaks in the language of the Old Testament. When the law was given on Sinai, it was the law of God, Father, Son, and Holy Ghost. When the glory of the eternal, invisible God was revealed by Angelic ministrations, it was the glory of the Three in One.

I fear there is a great deal of Arianism in the present day, undetected and unsuspected,

For example, when we read in the first chapter of the Gospel by John, v. 18, that "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him;" the conclusion has been drawn, that since no man hath seen God at any time, when God was seen in the former dispensation face to face, it must have been by the Second Person of the Trinity, the Person of the Son. Oh, you say, it was Christ, it was the Son Who was seen. Let us see what this leads to. No less than the denial of the proper deity of Christ. ! For if "No man hath seen God at any time," and yet the Son was seen throughout the ages, then the Son could not be God; for, if He had been God, He could not have been seen.

No, it was the Manifestation of the Triune God by Angelic ministration, when God was seen.

As an illustration, refer to Isaiah vi. 1. "In the year that King Uzziah died, I saw also the Lord." (*Heb.* Adonahy).

Mark, it is not the title Jehovah, but Adonahy the *plural* of Adohn that is used ; a title expressing the sovereignty of God. Isaiah saw the Triune God “upon a throne, high and lifted up.” These things said Isaiah when he saw the glory of Christ, and “spake of Him.” (John xii. 41). Where and how, did he see the glory of the Son? Not alone, not according to the idea of Arianism, or the theory that it was the Son only ; but he saw Him in the glory of the Godhead.

Now observe, in harmony with this, the Seraphims cried one to another, “Holy, holy, holy is Jehovah of Hosts.” Then again in verse 8, we read “I heard the voice of Adonahy”—the Sovereign, Triune God—asking, “Whom shall I send?” God in His unity—“And who will go for Us?”—God, the Triune God. This is very important to be understood.

By the title *El*, the oneness of God is expressed, as the One Great Originator, the Great First Cause of all.

Eloah, still in the singular, like the last, is expressive of Him, as the one Supreme Object of Worship.

Elohim, is a plural word, which occurs very frequently in the Old Testament Scriptures, and which is expressive of Trinity in Unity.

Again, for the title LORD we have three words in the Hebrew. First, *Adohn* in the singular number, which is used of Christ in Psalm cx. “Jehovah said unto my Lord”—(*Adohn*). And in verse 5 of the same Psalm, there is another title used—*Adonahy*.

In the title JEHOVAH we see how the largeness, the infinitude of the Divine Mind is brought down to human capacity. Let us take that word and examine it—JEHOVAH. Everlastingness is expressed in this title—past, present, and future. He which is, He which was, and He that is to come. These three periods of eternity are here expressed, *Yehi*—“He will be ;” *Hove*—“being ;” and *Hayah*—“He was.”

Now see, how in the Greek, this title is preserved in all its fulness, and yet at the same time is brought down to the human mind. In Rev. i. 4 and 5, we see that Jehovah is expressed in the Greek as Him which is, which was, and which is to come.

(To be Continued.)

"He is not there."

HE is not here!" Ah, no! I seek in vain,
 'Mid fairest scenes of earth, my heart's delight ;
 "He is not here," else would those scenes remain
 Unscathed by aught that speaks decay or blight,
Death like a shadow rests on all below,
 Even brightest landscapes wear a tint of woe.
"He is not here!" the One my heart loves best,
 Then can I join the giddy thoughtless throng,
Who heedless of His absence, careless rest,
 Or fête that absence with gay mirth and song?
No! He is gone: and not the brightest ray
 Can gild the scene to me while He's away.
"He is not here!" oppression, anguish, strife
 On every side, with solemn voice declare
Him here no more; the Lord of grace and life.
 How can I then but garb of mourning wear?
They call me "absent";—well, perhaps they may;
 I'm listening for His voice, while He's away.
"He is not here!" I want Him every hour,
 My soul would weary of His long delay,
Save that, like perfume from a hidden flower
 The fragrance of His spices cheers the way.
Yet fills my heart with more desire to prove
 The fulness of Thy presence, Lord above.
"He is not here!" but Oh! He's gone above,
 The earth-rejected One has found His place;
The Paraclete, His messenger of love;
 Witness alike of power divine and grace,
The Guide into all truth, to us is given
 To speak of Him, whom now we know in heaven.
"He is not here!" but where His steps have been
 We tread. Our home's with Him, our living Head
In yon bright realms, whose floods of glorious sheen
 On lowliest path of faith their lustre shed,
Tracing with golden threads our way below:
 Till in full blaze of light, as known we know.

"He is not here!" He's risen, and soon shall call
His Bride, His undefiled one, to the skies :
Then in full splendour, reign as Lord of all.

Where now alas ! He's hated, and despised :
Swell, swell the strain, bow down the head, adore,
THE CRUCIFIED SHALL REIGN FOR EVERMORE.

A Rich Reward.

DURING the reign of one of the tyrant Roman emperors, a youth of noble birth was ruthlessly consigned to the dungeon. For years, the heavy iron chains of a felon bound his ankles and his wrists, as day by day he lay in the dark and loathsome prison at the emperor's pleasure; suffering, not for crime, but for speaking the truth, and for faithfully exposing the sins and crimes of those in high places in the world. Now the once bright countenance is worn, and the locks are grey with suffering. But the righteous will not always suffer thus. The day must come when the sufferer for righteousness' sake will be rewarded. The cruel emperor dies, and his successor sits on the Imperial throne. Hardly has he been raised to wear the purple and the tiara, than he visits the dungeon to have the prisoners released. Worn and weak with suffering, in his heavy chains, the prisoner is brought before the throne. His fetters are struck off, he is clothed with purple, and instead of his narrow cell and gloomy prison, he is raised to royal rank and honour. A pair of scales are brought forth, and the iron chains that he has worn are heaped on, one after another, and carefully put in the balance. At the emperor's word, gold is piled on the other scale, and for every pound of iron that he has worn in the dungeon, he now receives a pound of gold in return. Think you that he wishes now his fetters had been lighter? Nay, verily. And so shall it be with all who suffer for Christ and His truth down here. "If we suffer, we shall also reign" (2 Tim. ii. 12). Pangs and abuses borne for righteousness' sake will have a full return, in the day when the Lord shall reward His servants. Our "light affliction" here, shall have as compensation "an eternal weight of glory" there.

The Young Believers' Question Box.

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

The Lord's Coming—not death—is said to be the believers' proper hope. How could this be so with Peter, who was told he should die? Peter had a special revelation from the Lord regarding his death (2 Peter i. 14). So had Paul (2 Tim. iv. 6). These are clearly exceptions, and in no way indicate that death is sure to all.

What was the "Pole" on which the Brazen Serpent was raised? "An ensign, standard, or banner" (see Newberry's Large Type Bible). Probably one of the standards of the camp (see Num. ii. 3, 10, 18, 25). Certainly not the Romish-looking thing you see in many pictures.

To whom does the title "Saints" apply: to some, or to all the children of God? Romanists have their list of saints, arranged and classified by the Pope. Sectarian coteries, speak and write of those in their own circle as "the saints," excluding all from the count, who do not pronounce their "Shibboleth," or conform to their constitution; but the Word of the Eternal God makes a clean sweep of these, and all other traditional and sectarian uses of the word, by extending it to all who have been born again. The "called saints" at Rome see Rom. i. 7, (the words "to be" are erroneous) included all who were Christ's there, and the same is true of "the saints" in London or elsewhere to-day. They are constituted saints, or, "holy ones," which is the same, by the call of God. They are to live "as becometh saints" (Eph. v. 3).

Is it according to the Word to have "open meetings" for ministry, at which any one may rise and speak, however unqualified or ignorant? Is this the liberty of the Spirit? Such a meeting is not according to the Divine pattern. God has left nothing "open" to man's will. The Divine pattern makes no provision for the activity of "the flesh." Such a meeting, without rule, will no doubt please those who like to hear their own voices, and whose empty unspiritual talk, is an infliction to all who have to listen to it. "Any man" ministry is as far removed from God's order, as is the "one man" called and appointed to do everything. God's way is to make room for, and thankfully receive all the ministry that HE has set in the Church, but to leave no opportunity for man's will to have free play, or, as they call it, "liberty." But true liberty is secured and maintained, by submission to the Lord Christ, and by the exercise of such rule and government as God has provided in His Church, to conserve the true liberty of the Spirit, and suppress lawlessness. If the flock is to be fed, it must be by those to whom the ascended Lord has given gifts of ministry, and if uncalled and unqualified men attempt to rush in and deprive such of the opportunity, those who are guides and watchmen of the flock, are called to act firmly, and not wait until the sheep have been starved, or scattered (see 1 Tim. v. 17: Titus i. 9-11).

Answers to Correspondents.

QUOTING THE ORIGINAL.—No doubt it is a great advantage to be able to read the Scriptures in their original languages—Hebrew and Greek, and even those who do not share that advantage, may secure much help by consulting a Hebrew or Greek Concordance: but in ordinary ministry of the Word, it is a mistake, if not a positive infliction, to be constantly “quoting the original,” and retranslating it. A great scholar once said—“A minister of Christ may study God’s Word in the original languages, but he ought to preach in plain English, which his hearers can understand.”

JUDGMENT AND PUNISHMENT.—You confound these two things, which are perfectly distinct in God’s Word. The unbeliever is condemned (that is judged) already (John iii. 18): in this all unbelievers are *alike*; but the unjust are reserved for punishment (2 Peter ii. 9). When punishment is meted out to each, there is no equality; every sinner receives his own sentence, according to the measure of his guilt (see Rev. xx. 13: Luke xii. 47-48).

PREACHING IN CHAPELS.—A correspondent writes—“I feel myself at perfect liberty to go and preach in any of the chapels in town, so long as I am not asked to subscribe to all their doctrines and practices.” This is a very common defence, set up by those who profess to be “outside all sects” in their worship, but who nevertheless claim liberty to go “inside any sect” to preach and teach. In the first place, we do not believe that any one who has been taught of God the evils of sects; their open departure from the Word of God, both in constitution and in practice, and the awful hindrance they have been to the people and work of God, will ever be found helping to build them up, or attracting others to them. It seems never to enter the minds of those who boast of their “liberty” to preach in chapels, or to other sectarian companies, that by so doing, they *openly identify themselves* with their principles and practices in the sight of men. How are others to know whether they “subscribe” to their doctrines and practices or not? The fact that they are there, is demonstrative proof that they bid them “God speed,” and this, in the reckoning of God, is to be a “partaker” with them (2 John 11.) If you preach God’s Gospel in a theatre, or at a fair, no one regards you as a sharer of what usually goes on there, but when one appears in a chapel to preach, he is regarded by all as “the minister,” for the time being, and he is there for the purpose of promoting and building up “the cause.” Permit me to add, if you go into a chapel, openly disclaiming all connection with sectarianism, and speaking the truth that will lead God’s people out from it, you will not be often invited there. It is a remarkable fact, that most of those who go as visitors among sects, soon become so blind, that they see little or no evil in them, and become intolerant of any who point out what God’s Word says to the contrary. At last they drop into some sect, as “ministers” or “members,” and there stay. If sects are of God, they should not be left: if of the devil, they should not be helped.

Tidings of the Lord's Work and Workers.

Scotland.—**ABERDEEN.**—"Gospel meetings here after the New-Year Conference were very encouraging, and a goodly number of clear cases of conversion." **NEWMILNS.**—A good turn-out at Conference here on 2nd Feb., and helpful ministry. Special Wednesday evening addresses to believers are now in progress, well attended. **MURKIRK.**—A. B. Gardner began a series of meetings here on 3rd Feb. "Mercy-drops round us are falling—but for the showers we plead." **AYR.**—Wm. Murray began meetings here on Feb. 9.

England.—**SALFORD, MANCHESTER.**—"We had a series of good meetings here last month, conducted by Wm. Hamilton, and some striking cases of conversion." **CARDIFF.**—Special meetings held in Adamsdown Hall by A. Marshall were well attended, and there were conversions." **STOKE-ON-TRENT.**—"There is interest and blessing in the Gospel here, and prayer is desired that greater things may be seen." **HIGH WYCOMBE.**—God has given blessing here. Twenty-three were lately buried with Christ in baptism, and a number received to the fellowship of saints. **NEWCASTLE-ON-TYNE.**—Francis Logg began special efforts in this town and district in January. There has been several conversions, and believers are looking to God for greater things.

America.—**UNITED STATES.**—"Our annual Conferences at Chicago, Detroit, Philadelphia, and elsewhere, were remarkably solid and searching this year. God's people have been stirred up, and quite a number of sinners saved. In **CANADA**, the Toronto, Orillia, and Hamilton Conferences are also reported large and good."

Spain.—John Nisbet writes of busy times in village work, and fierce encounters with priests. In one place a priest stole two Testaments from one of the Christians, and had to appear before the authorities, where Brother Nisbet and others were summoned to bear witness against him. This turned out in favour of the preachers, and a large number were got together to hear the Word. If the devil would do us such honour in this country, there would be better Gospel meetings than there are.

Africa.—**JOHANNESBURG.**—"The Lord blesses us here, and unity prevails among saints." Jas. Goch, with the help of Dutch brethren, has been seeking to reach his countrymen with the Gospel, and a number have been converted. Miss Jeanie Gilchrist has been at Barnstaple, Devon, resting and recruiting, under the hospitable roof of the aged R. C. Chapman, whom she says it is "a pleasure and profit to hear speak of the Lord and His Word." She hopes to return to Central Africa early in the Spring. Cyril W. Bird, last word we heard, was improving in health: he will not come to England at present. Mr. and Mrs. Dyer sailed for South Africa in the S.S. "Tantallon Castle." They intend to land at Cape Town, and thence visit assemblies of believers at Johannesburg, Wynberg, Kimberley, Bloemfontein, &c., as strength and guidance may be given. Our young brother, John Milligan, of Hurlford, sails with them; he goes to Durban in quest of health.

Confession, Restoration, and Beginning Afresh.

By W. H. Hunter.

THE extent to which the gentle grace, and the far-reaching patience of God, do much more abound, than the failures and the perversities of men, is borne witness to, by God's readiness to afford to those who acknowledge the failures which have attended their way, and confess the perversities which have compassed their path, opportunity for starting afresh in His way, and of learning anew of His will; if they come unto Him, with that purpose in their hearts, and in faith in His being, and His grace; whether they come severally, one by one, each for himself; or come jointly, together, each for his fellow, as well as for himself.

There is no Christian, beyond perhaps the very youngest; no man who knows the only true God, and Jesus Christ whom He has sent, who has not proved this in his own experience again and again; while Scripture history and example attest it, all through the course of Adam's generations.

None the less is the thought fresh and fragrant, and of exceeding comfort, in times that are darkened by perplexity, and embittered by unlooked-for confusion, and by the desertion of some from whom greater wisdom was expected, and of whom better things were hoped.

This desertion has weakened the hands of the believers in Christ in this country, who in their companies and groups of companies, have sought, according to their measure, and to their light, to walk in obedience to Christ, and to act in their assemblies and their assemblings, in some sort of accordance with the precepts and examples of the Scriptures.

It has affected them in two ways. First—it has dispirited and disheartened those who saw, as one sees in a cloudy and dark day, a gleam of sunshine upon the distant hill, an element of hope for the present difficult times, in efforts which were being made for the drawing together and the compacting of these believers and of their small assemblies; and has discredited these efforts.

Secondly—it has had a reactionary effect on the minds of others, and has emboldened them to depart from a position which circumstances or conscience, as the case might be, had constrained them to take up, but with which their own sympathies and affections were never really engaged.

One result has been, that while on the one hand, little or nothing of clear and definite instruction as to the Divine relationship to each other of the saints, and of the assemblies of the saints has been heard, or seen of late; on the other hand, a flood of reactionary, or as people say, “loose” teaching, has been poured forth, which means, if it means anything at all, that the gathering together of Christians “in the Name of our Lord Jesus Christ,” outside of, and as distinct from, the religious organisations of the day, is a mistake, and should be given up.

This is not written by way of reproach. The present is no time for mutual reproaches, or for the bandying of recriminations from one to the other. Faults and mistakes have abounded on all sides, and it is to be feared that reproach has thereby fallen on the way of the Lord, and on the Name of Christ.

Can anything be done? There is but one possible answer. These failures can be confessed: transgressions and shortcomings can be acknowledged, and we can turn again to the LORD, by whose mercies we are not consumed; whose compassions fail not, and who is still willing to allow us to begin anew, and to help us in a fresh start.

“ For the love of God is broader
Than the measure of man’s mind,
And the heart of the Eternal
Is most wonderfully kind.”

There would perhaps be more hope of the apostle’s injunction to “follow after the things which make for peace, and the things whereby one may edify another” being given heed unto, if men of God were willing at the start, (*a*) to concern themselves more about matters in which they are agreed, than about those in which they differ; and (*b*) to give themselves to the consideration of Divine principles, rather than to that of human practices.

Chastisement, the Fruit of Perfect Love.

A Word of Cheer to a Suffering Saint. By the late John Dickie.

I FEEL very tenderly touched by your letter this morning. It would be quite wrong to say that I am sorry about it; for such a feeling would be dishonouring to our God and Father. It would be a shocking thing to say of any earthly father, that we were sorry for his children, because of his way of treating them: and neither you nor I, think this way of our most tenderly loving Father. Nay, we lie down in peace beneath His chastening hand; and we quiet our hearts by repeating to them His own words—"Blessed is the man whom Thou chastenest, and teachest out of Thy law."

You have been much under the Divine chastisement for some time past. What is our Father's special reason for thus treating you I cannot tell: but this I feel quite sure of, that it all comes out of pure, perfect LOVE. There is no truth that is surer than this: "Whom the Lord loveth He chasteneth," and let me add there is no Divine truth that is more rarely believed.

Like all other spiritual truths, it is made known to us only by Divine illumination: it is received by living faith, and established by spiritual experience; and it is not otherwise to be known.

But as the most have *no* faith, and as even believers in general have so little, it is scarcely recognised at all as a fact, that affliction comes to us out of the most tender love of our Heavenly Father. Therefore [the afflicted saint needs to be watchful against his own spirit, and the spirit that prevails everywhere around him. His own fleshly reason will suggest to him, that these sufferings do not come from God's love: and the spirit of kind and sympathizing friends, will, as Peter did to Jesus, suggest to us—"Pity Thyself." But we must dismiss the unseen Tempter with vigour, saying, "Get Thee behind me Satan; the cup which my Father hath mixed up for me, and is now handing to me, shall I not drink of it?"

I have over and over again found, that whatever the severity of pain may be, we can get rid of *some* of it, and of ALL the bitterness of it, so soon as we yield ourselves absolutely into the trusted hand of the Infinitely Loving, and cease to struggle against Him,

even so far as to permit in our hearts the faintest wish, that our pains were easier. For suffering ceases to be bitter, when we *love* it, and *choose* it, and when we find in our suffering our CHIEFEST JOY, inasmuch as it furnishes us with proper opportunities of glorifying and enjoying God, and faith never fails to do this, when it is lively, for it sees in the sufferings, the wise, and loving, the lovely and beloved WILL OF GOD. It knows with perfect certainty, that that will is working out the very highest possible good for the child of His love, and knowing this, it sings with glad and free heart in the midst of the fires.

Christ's Waiting Ones.

“Ye yourself like unto men, that wait for their Lord” (Luke xii. 36).
“To serve the living and true God, and to wait for His Son from Heaven”
(1 Thes. i. 10).

HERE are some among the ransomed
Waiting, watching, every day,
Peering through the misty shadows,
To the clear and lighted way :
Listening in the dusky twilight,
Waiting even in the night,
'Mid the toil and heat of noonday,
Bending forward to the light.

And they speak in eager whispers,
“Can we see His chariot yet?”
‘Will the Master come this evening?’
‘Will the Heavenly Friend forget?’
Lo! they stand, these earnest servants,
Waiting, watching, evermore ;
For the clouds to part asunder,
And reveal the open door.

There are dark-browed ones among them,
Looking through their eyes of night ;
These are fair-haired little children,

Peering up with faces bright :
There are aged pilgrims longing,
For the Master's spoken word,
There are some in every country
Waiting, watching, for their Lord.

But they take they daily duties,
And perform them as for Him :
And they read His loving message,
When their eyes are tired and dim :
They are living lives of blessing,
Lives of love, for His dear sake ;
While they wait with eager longing,
For the morn of joy to break.

He will come, and will not tarry,
He will fold them to His breast ;
He will make His watchers happy,
In a calm and holy rest :
He will give them satisfaction,
For their days of waiting here,
Shall *we* be among the watchers,
When the Master shall appear ?

A Definite Work to do.

THE Lord, as Master of His own household has given to every servant of His, a place to fill. The present success and the future reward of that servant will largely depend on his faithful continuance in the place in which His Master set him, and ordained that he should fill. If he leave it, and attempt to fill the place of another, he will fail ; if he try to imitate some one else, he will spoil himself, and his work as well, and gain nothing. O, it is such a blessed thing for saints just to know the place in which the Master has set them, to go on quietly doing the work that the Master has given them to do, and not to concern themselves over-much about the place and service of their fellow-labourers.

Ruth's Decision and Devotion.

Second Address to Young Believers. By the Editor.

SWEET it is to turn to one of days long ago, who stood forth with a purposed heart, and deliberately made her choice for eternity. In spite of counter attractions, in spite of hindrances put in the way, in spite of Orpah's return to the world, she boldly and fearlessly made her decision, and I am sure she never did regret it. Ruth here, is the picture of one who calmly and deliberately counts the cost and decides to be Christ's. Such will not have much trouble from old companions. How grand it is to hear of such decisions! How the music of the words re-echoe through the vaults of heaven! A sinner won for Christ, drawn to Him by the cords of love; led to Him, convicted yet confiding, to trust Him; to receive Him as Saviour; to own and confess Him as Lord. This is true conversion—none of your sing-song sentimental talk of the lips—but a genuine whole-hearted decision to be Christ's, all Christ's, ever Christ's; and to be done with the world and all its belongings, once and for ever. "Turned to God, *from* idols, to serve the living and true God."

The sevenfold confession of Ruth—these "seven together," may be regarded as a seven-linked chain binding the believer to Christ. They may be arranged and read as follows:—1. *Dead* together—"Where thou diest will I die." 2. *Buried* together—"There will I be buried." 3. *One God*—"Thy God my God." 4. *One people*—"Thy people shall be my people." 5. *Lodging* together—"Where thou lodgest I will lodge." 6. *Going* together—"Whither thou goest I will go." 7. *Living* together—"If aught but death part thee and me."

Dead with Christ. Where did Jesus die? At Calvary. There the believer dies also. "I am crucified *with* Christ." (Gal. ii. 20). Do you believe that? Does your faith accept it? Do you give it effect in your life?

"Faith His judgment acquiescing,
Reckons now that I am dead."

Dead people don't run after fashions! They are not concerned about politics; they have passed into a scene beyond. Have *we*? *Buried* with Christ; the last link gone. Death dissolves the link;

burial hides the dead from sight. Baptism rightly understood, is the symbol of this. No wonder it is hated by fleshly men, and opposed by the devil. Buried as men in the flesh, risen as a new creation.

“*Thy God, my God.*” The first utterance of the Risen Christ was, “I ascend to my Father, and your Father; to my God, and your God.” Wonderful nearness! Blessed relationship!

“So dear, so very dear to God, I cannot dearer be,

The love wherewith He loves the Son; such is His love to *me.*”

“*Thy people shall be my people.*” No more of the world. No longer unequally yoked to the unbeliever, but one with the people of God—openly one with them, a sharer of their privileges and responsibilities. Moses identified himself fully with the brickmakers in Egypt; he suffered affliction *with* the people of God. To be a companion of those that fear God; not to forsake the assembling of ourselves with fellow-saints, who gather around their Lord, is the will of God for His people, and such obedience is a test of their love. Then follows the lodging, going, and dwelling with Christ for ever. Blessed choice! Happy pathway! Holy eternity! Be sure you do not miss it.

“So they two went until they came to Bethlehem,”—“the House of Bread.” They reached it at “the beginning of barley harvest;” the season of plenty; the time of fulness. The city was “moved.” Heaven rejoices over the return of the backslider, and the salvation of the sinner. They got no cold reception, but a warm welcome there. And thus they pass in to the place of fulness, to hunger no more.

RUTH GLEANING IN THE FIELDS OF BOAZ.

In the second chapter of our book, we have the Bridegroom shadowed forth. Boaz, the wealthy Bethlehemite, whose name signifies “in Him is strength.” He who became the kinsman—redeemer of this Gentile stranger, is the type of Christ. Here as elsewhere, there is one prominent feature only fore-shadowed, for it takes not one, but many types, to give us a complete picture of Him who is the Bridegroom of His Church. In *Adam* we have Life and Headship: in *Jacob*, Love and Service: in *Isaac*, the Son

and Heir: in *Solomon*, Wisdom and Glory; and here in *Boaz* we have the *might* and the *wealth* of Christ. As we have it in the Epistle to the Ephesians, "the exceeding greatness of His *power*,—"the exceeding *riches* of His grace." Wealth and power are what the men of the world run after. The Risen Christ has both. The "unsearchable riches" never to decrease, shared by all His people. "Glorious power," never to pass away,—the bulwark of that throne on which His saints shall reign with Him.

Ruth is now in Bethlehem, "The House of Bread." Around her lie the golden fields of Boaz, in which the busy reapers toil, by bringing in the sheaves. To these fields she hastens, and there she takes the place of the humble gleaner. It was an ancient ordinance in Israel, that the gleanings of the field belonged to "the poor and the stranger" (Lev. xxiii. 22). She takes the lowly place; she seeks the gleaner's portion. Guided by the God of Israel, under whose wings she had come to trust, her "hap" was to light on the field of Boaz,—his own field. It was not sub-let, but owned, and watched over by himself. She took her place there, and "gleaned after the reapers." Here we have a picture of the new-born soul, the young believer, going forth into the fields of Scripture, to gather food for the new life. He may not be able to do more than gather "here a little and there a little." A simple promise, an easy precept, a new assurance, to begin with. "*Hath* everlasting life." "*Are* justified from all things." "*Shall not* come into condemnation,"—are among the earliest handfuls that some of us remember gleaning from the fields of our wealthy Lord, after we had turned our backs on hell and the world, and come to Him for salvation. Oh, how our souls rejoiced, as we met the great Master there Himself, and heard Him say "Go *not* to glean in *another* field,"—"Abide here,"—"when thou art athirst go unto the vessels and drink." There was nothing like this in the world: no such encouragement in the service of sin and Satan. The devil drives his servants from pillar to post, promising much, but giving nothing. The gracious words of Christ, draw the soul the closer to Him, and lead it on "from strength to strength." Here also we may learn the joys of early

service for the Lord Jesus. His fields are yet white unto harvest: it is the time of "bringing in the sheaves." The young believer who goes forth to win souls for Jesus, will find it blessed work. The path may be humble, and the labour lowly, but what of that, when the Master is there. As we sing:—

"In the gleaner's path there is rich reward,
Though the time seem long and the labour hard;
But the Master's joy with His chosen shared,
Drives the gloom from the darkest day."

At "meal time" she was allowed to sit beside the reapers, and the master himself supplied her from his own hand. She seems to get closer to Boaz as the day fleets by; there is a growing intimacy between them. There is a sign of progress in the soul of a saint. A closer acquaintance with Christ, more personal direct communion with Him, closer cleaving to His Word, and increasing diligence in His work,—these are true indications of growth in the Divine life. And thus Ruth gleaned until evening, and then beat out what she had gleaned, and carried it home. She had something tangible to show as the result of her day's labour, in the ephah of winnowed barley that she laid at Naomi's feet. So may the saints and servants of God, continue to glean and gather from the field of the Word, bread and to spare for the sustenance of their spiritual life. Never neglect the Holy Scriptures, dear young believer. Make it your daily habit to gather from thence your spiritual food. There too, you will meet with the Master; there you will be fed from His hand, and there you will hear His voice speaking words of holy comfort and friendly cheer (See v. 13). And despise not, nor neglect, the gleaner's humble path of service, winning a soul here and there for the Master. Remember how Boaz said to Ruth, "It hath *fully* been shown me all that thou hast done,"—"The Lord recompence thy work, and a *full* reward be given thee." (v. 11-12). From the heaven into which *our* Divine Boaz, *our* Master and Lord has gone, we hear the word, "Behold I come quickly, and my reward is with Me to give every man according as his work shall be." (Rev. xxii. 12).

The Young Believers' Question Box.

Are the "Heavenly Jerusalem" (Heb. xii. 22), and the "New Jerusalem" (Rev. xxi. 2) the same? No. The city for which the patriarchs looked (Heb. xi. 10-16), and which we also seek (Heb. xiii. 14), is no doubt the home of the redeemed, their everlasting habitation above. The language of the Book of Revelation is symbolic (see Rev. i. 1), and the description given of "the Holy City" in Chap. xxi, must be thus understood. It is emblematic of "The Bride the Lamb's Wife" in resurrection glory, as she appears in relation to the world below.

Is there not a tendency among those who rightly refuse to join with the unconverted, in what is known as "Temperance Work," falling into what almost amounts to sympathy with the Drink Traffic. Yes, we have long thought so, and what is more, judging from the number that fall victims to strong drink, it is to be feared there is little or no warning given in public ministry of the Word against its use. Surely whatever trips up saints, landing them in the devil's snare, should form the subject of faithful ministry.

Are we to understand, that the account given in Genesis, chapter 1.—the six day's work—is the Creation? Is that what God calls "The Beginning" in verse 1. Verse 1 gives Creation: verses 3-31, give Reconstruction. "In the beginning"—is not the beginning of time, (that we have in the following verses) but the period when God out of nothing, spake the heavens and the earth into existence, by His Almighty Word. By some means not revealed, this creation was ruined: verse 2 tells its ruined condition: how long it remained thus, none can tell. Verses 3-31 give the re-making of things already created. Notice the two words "created" and "made" as they occur in Genesis i. 2. The former refers to what was done in verse 1: the latter to the six day's work. "In six days the Lord made (not created), the heavens and the earth" (Exodus xx. 11). The dreams of Evolutionists as to "protoplasm" &c., are all nonsense, flatly denying God's record of the creation of man and matter.

Is it according to the Word of God, for a Christian to be a member of a "Club," for political, philanthropic, or religious purposes? "Clubbing"—either commercially, philanthropically, or religiously, is not provided for, by God in His Word. If with the unconverted, it is an unequal yoke: this is distinctly forbidden (2 Cor. vi. 14). A "Club" of heavenly pilgrims, managing affairs for the world, is an anomaly. The only form of association in spiritual things, known to Scripture is "the Church"—the fellowship of saints (Acts ii. 42-48). In business, let the Christian buy and sell according to the principles of Romans xii. 11-18, acknowledging God in all His ways (Prov. iii. 6). He will find in the end, that this "pays" best for time and eternity; but he cannot possibly do it in a "Club" where he is committed to the actions—clean and corrupt—of others, over which he has no control.

Answer to Correspondents.

W. F.—Where there are a number of young men with more or less ability to preach the Gospel, they should be encouraged to go forth in direct service to the Lord. It is surely a great mistake for such, to be always found on the benches listening, while the same one or two older brethren do all the preaching. If the hall is too large for younger ones, let them find a smaller sphere—a kitchen for example—and begin there. Brethren who preach, should seek to lead out, and link on those younger ones, in whom they discern gift and grace, in however small a measure. Thus Paul led out young Timothy (see Acts xvi-3).

“PHILOLOGUS.”—There is no doubt at all, that many who once professed at least to have been separated by the truth of God from the religious and ecclesiastical systems of the world, are gradually slipping back toward them, unconsciously it may be to themselves, but very manifestly so to others. There may be many reasons for this. First of all, it is natural for all of us so to drift. Separation to God is not agreeable to the flesh, especially when it involves the severing of long-cherished friendships, and the bearing of Christ's reproach. Our flesh is in full sympathy with worldly religion, and would ever lead us thither: only as the soul is sustained by the truth ministered to it in the grace and authority of the Spirit, will the path of separation be maintained. Another reason is, that some have gone *beyond* the Word of God, demanding a separation from *saints*—not systems—who are walking humbly yet firmly in the ways of the Lord, and from assemblies who seek feebly, yet truly in all things, to own the Lordship of Christ, and the authority of His Word. In contending against this, some have swung to the opposite extreme; and others, who never had any real sympathy with the path of separation, but who probably found themselves, there because their husbands, wives, parents, or employers were there, when they heard such statements made against “Exclusiveism” —sometimes warm, and generally vague—have taken full advantage, by going to sects, and sectarian meetings of all kinds, even to bazaars and raffles, with all their abominable accompaniments. The result is, that in some cases, the line of demarcation between the assembly of saints gathered to the Name of the Lord, and the various sects, has almost been blotted out, and, indeed, this is exactly what the devil wants. May those who have learned the truth from God, be kept firmly yet humbly walking in it, and setting their faces like a flint against every invasion, from wheresoever it may come, of man's will and the world's principles into God's assembly.

“CHANGING HIS MIND.”—When one gives up the truth, or by wrong conduct, or force of circumstances is no longer able to carry it out, he generally seeks to gloss his backsliding over, by saying that he has “got further light,” or “changed his mind.” This is a mere subterfuge, to conceal his real condition, and sooner or later he will manifest himself. But, in the meantime, saints should mark the man, and see that he does not “draw away” disciples after him.

Tidings of the Lord's Work and Workers.

Scotland.—WOODSIDE, ABERDEEN.—There has been blessing in the Gospel, especially among young folks here, since the New Year. Gospel work among the villages carried on during the summer, chiefly by the young men, will be begun shortly. A weekly Gospel meeting has been begun in the reading-room of one of the Donside Mills. Thus the good seed is scattered. May there be a rich harvest. STRATHAVEN.—A winter's happy and encouraging work in kitchen meetings and tract distribution was finished the other evening by a tea meeting in the Gospel Hall. Brethren take up country work in the summer. NEWMILNS.—The Wednesday evening meetings for Believers were continued during part of March. Many strangers coming to hear the Word. AUCHENTIBBER, NEAR HAMILTON.—“Duncan M'Nab visited us here and had some meetings. Seven have lately been baptized and received into fellowship with believers, gathered in the Lord's Name, as a result of his visit.” KILMARNOCK.—A Conference of Parents, Sunday-School Workers, and others, was held in Waterloo Hall, on Saturday afternoon, 23rd March. Such gatherings are found so helpful in cheering and encouraging saints in the most arduous of all spheres of Christian work, viz. : the home and the school, that we commend fellow-saints in every town or district to have them. AYR.—Wm. Murray held a series of meetings in James' St. Gospel Hall here. A few professed conversion. HAMILTON.—A conference of Believers will be held in the Gospel Hall here, on Saturday, 30th March, at 3.30 p.m.

England.—BLACKBURN.—“Alexander Marshall concluded a series of meetings here on February 28th. The attendance throughout was good, and a number professed conversion. Mr Marshall has gone to Shrewsbury for meetings there.” WAKEFIELD.—A small company of Believers now gather here in the Lord's name. FEATHERSTONE, YORKS.—“The Lord continues to save sinners here. These are bringing their friends to hear the Gospel, and we are looking to God to gather in many more.”

Foreign Notes.—John Grimason is labouring in Nova Scotia ; people coming out to meetings through snow three feet deep. A. J. Goff tells of very severe weather in Dakota ; cold intense, preventing people from going any distance to meetings. Still the Word finds its way to them in their homes. Archie Munnoch writes of open doors for the Gospel, and interested listeners among the villagers. Tom Baird is preaching to the English in a hall in Kwala Lumpor. GEORGETOWN, DEMERARA.—John Rymer, who labours chiefly in Georgetown, writes of continued blessing in the work there. There are now nearly five hundred believers gathered in the Lord's Name, and they find their hall too small. The Lord continues to bless and save. Ten were baptized last month, and fourteen others are applying. This large number has not been gathered in a hurried or careless manner ; godly oversight and care is exercised in the receiving of each. What a mercy, and blessing is this !

The Heavenly and the Earthly.

By W. H. Hunter.

HE outlines, the rudiments of the principles of God, are not difficult either to distinguish or to understand.

TWOFOLD POSITION OF THE BELIEVER.

Beginning with the case of an individual believer, say for the sake of present clearness, one of the early Christians, one living upon the earth in the days of the Apostles.

We know of such an one, that he was "in Christ," that his life was "hid with Christ in God" (Col. iii. 3). That the circle in which he, a mortal man stood, was,

"Circle of God's favour,
Circle of the Father's love;"

and that there in that circle—

"All is rest, and rest for ever,
All is perfectness above."

That, in one sense, (1) death and resurrection were behind him (Eph. ii. 6), he was seated as an overcomer in the heavenlies; (2) he was blessed with every spiritual blessing in these heavenlies (Eph. ii. 3); and (3) he had passed by every distinction; whether of Divine economy, there was "neither Jew nor Gentile;" or of social standing, there was neither "bond nor free;" or of sex, there was neither "male nor female;" for everything was summed up and merged in the unity "in Christ Jesus" (Gal. iii. 28); and all this was while the man was still living and walking upon the earth, an Asiatic, or a European, an Hebrew, a Greek, or a Roman, as the case might be.

But look at this man again. Still in Christ, still "In the circle of God's favour," yet (1) he had the sentence of death, in himself (2 Cor. i. 9), and was, or might be, delivered unto death for Jesus' sake; (2) he had a race to run, a battle to fight, a test to endure, and in each, his need, his weakness, and his insufficiency were such, that it was for him "to pray without ceasing" (1 Thess. v. 2), that grace, and help, and blessing, might come unto him from his God; (3) he was in a position where there were masters and servants, husbands and wives, parents and children (Col. iii. 18: iv. 2), and where all the distinctions which were implied by these

terms were to be maintained, where indeed they were accentuated by the minute directions given as to the discharge of the duties which were special to each.

When the two lists (which might be extended to far greater length) are laid side by side, they appear to present a paradox, a contradiction in terms; yet there will be few indeed of those who read these words, who will not be at once able to explain the seeming inconsistency between them.

HEAVENLY AND EARTHLY.

The explanation is, that for the Christian on earth, there were, and are, *two circles* of Divine favour: the one heavenly, the other earthly, and that to the first, the things of the first list apply, and to the second, the things of the second list. While, with regard to the first, ALL is of God, of the Divine Sovereignty, and grace, and power; with regard to the second, human endeavour is required all along the line, and human responsibility obtains at every step.

The individual Christian whose case has been dealt with, was in himself a type and figure of the great whole of which he formed a part. He had the Spirit of Christ, he was of and for Christ, and the twofold position which he occupied, may serve to help to a better understanding of the twofold *collective* position, to which saints were called, and the two circles of their collective relationship to Christ and to each other.

TWOFOLD POSITION OF THE CHURCH.

Described briefly, and by way of distinguishing the one from the other, these circles are as before; or, (1) Heavenly and (2) Earthly: (1) being that of THE BODY, of which Christ is the Head (Eph. i. 22-23), and (2) that of THE HOUSE, over which He presides as Son (Heb. iii. 6).

(To be Continued).

A Morning Word.

I must watch betimes at His gate, ere the hush of the dawn be broken;
Ere the hurry of life begin, and the calm of the morn depart;
Some word for me alone, in the quietness may be spoken,
Which all through the live-long day, I shall carry deep in my heart.

Fellowship with the Son of God.

By the Late John Dickie.

WE are called to FELLOWSHIP with the Son of God. Try to think as clearly and as deeply as you can, of what is meant by this word—*fellowship*. The nearest approach to a perfect fellowship which we have on earth, is that which subsists between a most affectionate husband and wife, when heart is knit in heart, as God meant them to be. They have every earthly possession and enjoyment COMMON. What belongs to one, belongs to both. Their interests are identical. Their children, are the children of both: their home belongs equally to each. But this is the merest shadow of the infinitely more intimate FELLOWSHIP between Christ and every believing soul. The two are one spirit (1 Cor. vi. 17), which husband and wife cannot be. The *One* lives *within* the other; Christ thinks and feels, speaks and acts through His people (Gal. ii. 20: Phil. i. 21). What union between husband and wife approaches this? In fact, Christ and His people have only one life between them: He is their life. As for their own old life, it is to be counted dead (Col. iii. 3). His Father is their Father (John i. 12: xx. 17). His home is their home (John xvi. 2: xvii. 27). His glory He shares with them (John xvii. 22). He seats His people with Him, on His very throne (Rev. iii. 21). He keeps back *nothing*, but ALL that the Father gave Him, He opens up to us, to make present use of, so far as we are spiritually able to appropriate and enjoy it. The same love, of the same Infinite Father, which rests on Jesus now with ineffable delight, rests this day *on* all His people,

O let us keep our souls saturated with the lively faith of these truths, till like a sponge soaked in water, they can hold no more.

The time for fellowship with Christ in GLORY has not yet come, but in the case of every true believer, the fellowship itself is already begun. For the present it is "the fellowship of His sufferings" (Phil. iii. 10), for just as it was with Him, so is it with us now. There was first "the sufferings of Christ" before there could be "the glory which should follow" (1 Peter i. 7). For it is only if we be DEAD with Christ, we shall also live with Him, if we SUFFER we shall also reign (2 Tim. ii. 11, 12).

Carrying God's Gospel to the Masses.

ON the twenty-sixth day of February, 1891, the British Government caused the census of the great Indian Empire to be taken. It looked a stupendous undertaking, and people said it was impossible. Others declared it would take ten years to accomplish it. But to the astonishment of all, the two hundred and fifty millions of India, were all enrolled in less than twenty-four hours. So perfectly organised were the workers, so entirely united were they in their work,—each man knowing his place and his work, and doing it,—that the whole thing was accomplished in so short a time. There was no overlapping, no colliding: every worker had his place and work assigned to him; he knew it, did it, and let his neighbour do the same. If the same unity of action, the same definite purpose, the same devotion to God and His Gospel were found among the servants of Jesus Christ, there would not be a sinner, old or young, unevangelized in these favoured lands. Yet there are thousands upon thousands, to whom Christ and His salvation have never been personally and plainly presented, and to whom God means, yea commands us to “go” with the grand and glorious message of salvation. Take a look round our large towns and centres. See the crowds of sinners careless and Christless: for whose souls no man cares; to whom no Gospel message is ever borne. Young men and young women—the fathers and mothers of the years to come. See how indifferent they are to the things of God. The ordinary preaching and teaching does not reach them. They go nowhere to hear the Gospel. They romp the fields and woods on the Lord’s day. Can they be reached by any means? We believe they can. When the people of God are awake to see the immense importance of going after these precious souls with the Gospel, following them up, by individual effort, tract distribution, open air preaching, and personal appeal; when they close their ranks, organize themselves like men working under authority, and go forth unitedly to seek to reach and win these souls for Christ, then it may, yea it shall be done.

The Rapture of the Saints.

“This same Jesus, shall so come in like manner as ye have seen Him go”
(Acts i. 11). “Watch ye therefore; for ye know not when the Master of
the house cometh” (Mark viii. 35).

ALL in a hush of stillness,
When earth is unaware;
He will stoop and lift us silently,
To meet Him in the air;
And men will sleep on blindly,
Unconscious He is near.

A deathly strange abstraction,
Will seal their senses down,
Until like doves to shelter,
Christians to Christ have flown;
No more to travel tearfully,
Exiled from Him and home.

All in a hush of silence,
When no eye is awake,
But those that kept love's vigil
For their absent Master's sake;
The virgins shall arise and go
To the feast of which He spake.

The deepest love is silent,
True strength speaks not its might;
God's greatest works are voiceless,—
Life's growth and heaven's glad light.
So is it meet the rapture
Of the Church, be still as night.

He led them out to Bethany,
Far from the city's crowd,
He was received from out the sight
By a silent chariot cloud:
Even so the Master shall return
And not with thunder loud.

The Perfections of Holy Scripture.

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

CHAP. IV.—DIVINE TITLES.

JEHOVAH: "Him which is, which was, and which is to come." Mark the perfection of the expression—"FROM HIM WHICH IS" (Rev. i. 4-5).

This is not in the present tense in the Greek, as we might suppose from the English, but the present participle, and expresses continuous being,—He always is: The Ever-existing One. Thus: "He which is" corresponds to the centre syllable of the word Jehovah, which is also the present participle "*Hove*"—being, implying "which is still."

"WHICH WAS" is not in the Greek, the aorist, or past tense; but in the *imperfect*, which expresses continuance in the past, He Who ever is, is the One Who ever was, corresponding with the last syllable of Jehovah, "*Hayah*,"—He was.

"WHICH IS TO COME." This is not as you might suppose the future tense, but it is the *present participle* again, and expresses that He always is, the coming One, He is ever to come, and corresponds with the first syllable of the title Jehovah—*Yehi*, which is the long and continuous tense, "He will be."

The title JEHOVAH, occurs more than 7000 times in the Old Testament, though only rendered Jehovah in the Authorized Version 7 times. It is confounded with other titles. For example, for the 7000 times it occurs in the Original, it is translated about 800 by the word "God."

JAH, or YAH, is the grandest title by which God has been pleased to reveal Himself to man, and expresses Him as the essentially Eternal One, to Whom past, present, and future is one Eternal *now*. The *Eternity* of God is expressed in the title JAH, and *everlastingness* in that of Jehovah.

Well may we exclaim in the language of Dr. Watts:

"Great God, how infinite are Thou!
What worthless worms are we!
Let the whole race of creatures bow,
And pay their praise to Thee.

Thy throne eternal ages stood,
Ere seas and stars were made:
Thou art the Ever-living God,
Were all the nations dead."

Better still, is this expressed in the Scripture, "Extol Him that rideth upon the Heavens by His name JAH, and rejoice before Him (Psalm lxxviii. 4). The Hebrew word rendered "Heavens" is not the usual word employed by the Holy Spirit to express heavens (as in Gen. i. 1), but it is "*Harahboth*," which implies "desolateness," or a vast unformed void, or the infinitudes of the universe. Space is infinite, while creation and the universe, however vast, are limited. God is infinite; to His existence there is no limit.

God is ever-present in this vast unformed void, that angels' wings may never reach, nor angels' ken penetrate.

"Extol Him who rideth on the vast infinitudes of space by His name JAH; and rejoice before Him." He is as infinite in His glory, as He is infinite in His being, in His power, and in His existence. By this name JAH, He who fills the infinitudes of eternity and space, let Him be praised.

Now I want you to observe, that this is the reason why the Hebrew has, strictly speaking, only two tenses, the long and the short, though we have the three periods, past, present, and future, otherwise expressed. The reason for this is, it is taking God's view of the matter, to Whom past, present, and future is one eternal present. God inhabits eternity; all is present to Him. We inhabit but a minute. A minute is composed of 60 seconds, and we are but carried from the one to another.

Suppose, in building a room, the architect designs that so many persons shall be accommodated. Well, he allows so many inches for each individual, reckoning that each individual will occupy that portion of the room. Now, suppose a very minute insect, so small as scarcely to be observed by the human eye unless aided by a powerful microscope—suppose that minute insect passes across that portion of the room allotted to one individual, it will appear to it to be a great space, while to a human being it appears but a step. This is a simple illustration of how our measures of

time, must appear, in the eyes of Him Who fills infinitude, and Who is Ever-existing.

Now, the stroke of the clock, is the knell of a departed hour; but hereafter we shall have an eternity to spend over the precious discoveries of Himself, God has made in His word. What we need at present is the teaching of that Holy Spirit, Who searcheth all things, even the deep things of God. Not only is the word of God a telescope to reveal to us the largeness of the Divine Mind, the glories of heaven, and of the world to come, it is also a microscope, by which we discover the minute perfections which abound on every page. For while God is great in great things, He is very great in little things.

A Soul-Winner's Greatest Need.

OUR greatest need, and what we should specially set our hearts to seek, and continually look for from God is this—a continuous work of the Spirit of God with the Gospel, the perpetual power of the Spirit to accompany the Word spoken. Apart from this, there will be no real conviction, no abiding conversion: with it there cannot fail to be both. In the whole field of Christian work—and especially in the work of the Gospel, there is no truth that needs to be so constantly rung out in our ears as this—that God the Holy Spirit is the great source of all genuine revival and blessing. By Him the sinner is convicted: by Him life is begotten in the soul, and by His energy it is sustained. No doubt He uses the Word as an instrument, and it has pleased God to employ His people in speaking that Word to sinners, but high above all this, and yet not apart from it, the Holy Spirit is the Author and Operator in all genuine conviction, divine regeneration, and abiding conversion. How important therefore it is to count upon His operations: to expect them, and to leave room for them in all our service for the Lord. To see that we are clean vessels, *ready* for the Master's use: channels through which God may accomplish His holy and great purposes.

Happy Gospel Preachers.

WHEN the angel appeared to the watching shepherds on the plains of Bethlehem to announce the Saviour's birth, he said—"Behold I bring you good tidings of *great joy*" (Luke ii. 10), and no sooner had the tidings of a Saviour born, been proclaimed by that heavenly messenger, than "suddenly there was with the angel a multitude of the heavenly host praising God" (Luke ii. 13).

In a later day, after the promised Saviour had lived, and died, and gone back to heaven, and when the work of proclaiming the Gospel to every creature had passed from angels unto men, we read in the Book of Acts—that great record of the Gospel's triumphs among men—that the Lord's witnesses stood forth and said, "We declare unto you *glad tidings*" (Acts xiii. 32). The Gospel of God sent forth from heaven to men of every nation, was still a message of "good tidings," and the messengers were so in touch with their message, and so full of it, that again and again we read they "rejoiced" (Acts v. 41), and were "filled with joy" (Acts xiii. 52). God's Gospel is a joyful message, and God's Gospellers should be joyful men. The messenger must be in the message, and the spirit of the message in the man, else he will have little or no success. A joyful Gospeller is a man who secures a hearing for His message. People *see* that it has done for him, what he maintains it will do for all who receive it: that is, make them glad. The messenger of the Gospel, above all others, should be a man full of the joy of the Lord. His soul and spirit bathed in the sunshine of His Master's presence: the joy of the Gospel shining out from his own countenance. There is often a certain severity about men who preach the Gospel, and an austerity about their speech, which rather repels than draws others to hear their message. Somehow, the man whose heart is glad, and whose voice rings with the melody of his heavenly message, seldom lacks an attentive audience, no matter where he stands up to declare his message. There is a power of attraction, a Divine magnetism in the preaching of Christ by joyful lips, from a happy heart, that seldom fails to draw others to Him.

The Young Believers' Question Box.

Will there be an interval between Christ's coming for His Saints, and His appearing with them. Some seem to teach, that these events will immediately succeed each other? Daniel's seventieth week or "heptad" (Daniel ix. 27), the rise and reign of Antichrist (2 Thess. ii. 8-9), and the great Tribulation (Matt. xxiv. 21-29), must all intervene between the Lord's coming as Son of God to the air for His saints, and His appearing with them to the earth as Son of Man.

Ought I, as a Christian to take any part in Municipal voting, or in electing a Parish Council? The New Testament Scriptures clearly teach that a Christian is to obey and honour civil rulers (Romans xiii. 1), but there is no hint given that he should share with the world in electing them, or in becoming himself one of them. The silence is significant.

*Is there Scripture command or example, for bringing a believer—say a relative, visiting over a Lord's day—who is a member of one of the sects, to break bread for the one day, with Christians gathered only in the Lord's name? In early days, when one sought to "join himself to the disciples" (Acts ix. 26) it was to share with them in all their privileges, responsibilities and sufferings. To be a "companion" (Heb. x. 33) "a partaker" (R.v.), one with them, coming in and going out" (Acts ix. 28). When a believer seeks this now,—unless doctrinally or morally precluded—the assembly to which he comes, will joyfully receive him: and if ignorant, teach him (Acts xviii. 26), if "weak," support him (Rom. xiv. 1: 1 Thess. v. 14). Neither his lack of knowledge, nor his faltering steps, ought to hinder him from sharing—according to his measure—that fellowship, which is of God's Son, Jesus Christ our Lord (1 Cor. 1.9). But when one has a way and a will of his own; one who is already by his own choice in a sect, or a Union of all sects, and who has no desire and no intention of leaving it, comes to an assembly of believers, outside of all sects, seeking to be guided in all matters by the written Word, and asks to be permitted for once to *partly* share with them, in one of their privileges,—viz. the breaking of bread—but who will take no share of anything else, and wishes to have no further intercourse with them beyond that one act, for that one day, they have no right to turn upside down the order of the house to God to accomodate this brother, whomsoever he may be. This should be graciously and definitely set before him, so that he may see it is not what people call a "refusal." Some who once professed at least to own and practice this as the Way of God, now nick-name it—"Exclusivism." All this and much more, has been of late spoken and written with a view of setting aside the order of God, to make it easy for lawless persons, and division-makers to get a foothold in the assemblies of believers gathered unto the Name of the Lord Jesus. But men of God who have the care of saints in their hearts, and who watch over the flock, will not be hindered by such ungracious epithets from carrying out the will of their God.*

Answers to Correspondents.

“**ECCLESIA.**”—There is no commandment given in the Word to Christians living in the last days, to invent a new order of Church Government, or Fellowship, suited to their circumstances—although this, alas, is the common practice. The pattern given in the Word, God’s original legislation for His assembly on earth, has neither been repealed, nor modified. Therefore it must be our guide; only let there be no attempt to restore the departed glory, no boast of position, or claim to apostolic power and authority, but in confessed weakness, as a handful of the great flock, gather around the great unchanging Shepherd, seeking to do His will.

E. S. LONDON.—No doubt you find it a trying position to occupy, to be domestic servant in such a worldly house, but what an honour to shine there as a light for God. Do not seek to get away from your trials, but cleave to Christ and His Word, and you will receive grace to endure, and strength to overcome. If you have to bear rebuffs for allegiance to Christ, that is no more than He has promised. Seek to bear them patiently, and not to retaliate, even when you have good cause. But do not on any account surrender the truth of God, or compromise your conscience by going to a Ritualistic Church with all its abominable sham of religion and worldliness. “Let your forbearance (or yieldingness) be known” (Phil. iv. 5, R.V.) is the word when it is a matter of your own. “Hold fast that what thou hast” (Rev. iii., 2), is the command, when it is the truth of God. Never surrender it, no, not one jot or tittle, cost what it may. Let them dismiss you rather than disobey God. He has lots of places, and will not suffer you to lack, if you honour Him.

Pioneer Gospel Work, Tract Distribution.

As the Spring and Summer, with their long evenings, bright Saturday afternoons, and holidays return, earnest gospellers and sowers of the good seed stretch forth in their efforts to regions beyond. What better way of spending a holiday is there, than for young men, young women, aye and older ones too who retain the dew and energy of youth, to go forth laden with good solid gospel books and tracts, preaching the Word, and personally dealing with souls wherever they find an open door and an open ear. Tens of thousands may thus be reached with the glad tidings, who are inaccessible to every other means. Let our young men and maidens, with all the earnest gospellers in all assemblies of the Lord’s people, come together for prayer, and arrange to take up during the summer months some of the needy towns, villages, and country districts lying in darkness around them. To promote fellowship in this good work, we have prepared a neat floral card with “Hints and Suggestions,” fellowship in prayer, space for name of writer, and hope to give short reports, words of cheer, and items of interest and movements of workers from time to time. You can have a card for each worker *free*. Say how many.

Tidings of the Lord's Work and Workers.

Home Notes.—**EDINBURGH.**—Our brother Seivewright has been with us here preaching the Gospel in Jamaica Street and Chambers Street, with blessing, for several weeks. **KILMARNOCK.**—Lectures on the Tabernacle, in Waterloo Hall, for the last three weeks have been largely attended. Believers from all the places in town present. We find that preaching the whole truth does not *drive* the people away, as is generally supposed: it *draws* all who are worth having. The special meetings in Fraser's School-room, conducted by young men through the winter, were brought to a close by a Tea Meeting. God has saved souls here, and there is a ready ear for the old gospel. **LOCKERBIE**—Wm. Wilson had several week's meetings here, with help and blessing from God. **HAMILTON.**—Conference here on 30th March largely attended. Gospel Hall being far too small, the company had to move to Town Hall, which was well filled. The subject—"Inside the Veil—Outside the Camp." This line of truth is not dead. **BRADFORD, MANCHESTER.**—Gospel Tent, James Street—"Wm. Hamilton had a fortnight's Gospel Meetings here. Some striking cases of conversion; some of the converts have followed the Lord in baptism." **STOKE-ON-TRENT.**—"A few saved here of late. Alex. Mitchell of Farøe, visited us with help and blessing." **SHREWSBURY.**—"A few cases of conversion here during Alex. Marshall's visit." Francis Logg is labouring in North of Ireland.

Foreign Notes.—**AMERICA, LOS ANGELOS, CAL.**—Our beloved brother, Andrew Fraser, has gone to his rest. God's people greatly miss him, and the unconverted speak of him with reverence and respect. He has left behind him the savour of a godly life, which is a greater boon to the saints of God than the most brilliant gifts. His body rests in the Rosedale Cemetry till the morn of resurrection. **YPSILANTI, MICH.**—A good hall has been opened here for the preaching of Christ. James Harcus continues working in Oregon. John M. Carnie has moved to Chicago. T. D. W. Muir and W. Douglas are working about Dearborn, Mich. Alex. Lamb and W. Beveridge are working in Richmond and Petersburg, Va. : a Conference was to be held in Richmond, on April, 13th and 15th. **DAKOTA.**—A. J. Goff, writes—"Exceeding cold weather here, 20 to 30 below zero." This would test summer-weather Christians, who cannot go out to worship, pray or preach, if a few snowflakes are falling. **PHILADELPHIA.**—John Halyburten is here at present preaching the Word. **CANADA.**—Sinners have been saved at Owen Sound, Ont., where John Smith and J. M'Fadzen have been preaching the Word.

Jottings.—James Hamilton, who has been in fellowship with Christians in Waterloo Hall, Kilmarnock, for several years, purposes spending the summer in Virginia, U.S.A., helping with Alex. Lamb and Beveridge in Tent work there. Miss Gilchrist left Glasgow *en route* for Africa, on April 5th. Alex. Mitchell after spending a few weeks here, returned to Farøe end of March. There has been quite a little revival in Thorshaven.

“The Body of Christ,” and “House of God.”

By *W. H. Hunter.*

THE Scripture says—“There is one Body, and one Spirit” (Eph. iv. 4), and “*in* that one Spirit”—the Apostle declares authoritively—“were we all baptized into one body (1 Cor. xii. 12. R.V.), that each and every man, woman, or child, who had believed in Christ, whatever their previous history might have been, whatever the present position might be, was sealed with the Holy Spirit of promise, was made a child of God, “a member of Christ,” and thus witness was borne to the unchangeableness of the place “in Christ,” which sovereign grace vouchsafes to each believer, so that all are “of Christ,” “members of His body,” parts of that great, that Divinely constituted whole, that “Mystery of God which is CHRIST.” That is to say “CHRIST” not as a personal title, the Son of God, but in the larger sense in which Adam and the woman who had been formed from him and for him, was jointly called “ADAM.”

This is as the shadow of a great rock in a weary land to the child of God, whose heart is torn by perplexities, and whose soul is vexed by divisions; for in it there neither was, nor is, the possibility or any failure or shortcoming; in it there is no place for human agency, and no place for human responsibility; all is of the Divine decree, the immutable purpose that is from everlasting to everlasting.

“For the Lord of Hosts hath purposed, and who shall disannul? And His hand is stretched out, and who shall turn it back?” And we still recognise the tones of the Christ, as He cries to His God, in the dark words of the ancient song, “In Thy book *all* Thy members were written . . . when as yet there was none of them” (Psalm cxxxix. 16).

THE HOUSE OF GOD.

As contrasted with the forgoing line of truth, there is, in the New Testament, a very plain record of the formation and maintenance of a circle of believers on the earth, of a “Communion of Saints,” which *was* brought about by human agency, the

affairs of which were administered by men, as stewards of God, and in which human responsibility had a necessary and momentous place, for, "it is required in stewards that a man be found faithful."

It is not difficult to follow its course, nor to understand, at least in some degree, its constitution.

When the day of Pentecost was fully come, and Peter stood up in the streets of the guilty and yet beloved Zion, the Jerusalem which had been wet with the tears, and stained with the blood of the Son of God, to preach repentance and remissions of sins "upon the name of Jesus," he proclaimed, in the peroration of his great address, the cardinal truth upon which all depended, and to which all others were subordinate, and proclaimed in the plainest possible terms, "Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye crucified; both LORD and CHRIST" (Acts ii. 36).

This cardinal truth was accepted by thousands on that Pentecost day, and on many days following. These thousands gave public testimony to their acceptance by baptism, and so comported themselves, that the testimony was borne to them in turn, that they "continued steadfastly in the teaching of the Apostles, and IN THE FELLOWSHIP" (Acts ii. 42), IN THE COMMUNION, and so through Apostolic labours and instrumentality, (and yet through Divine power, for "the Lord added") the nucleus of what came to be termed "THE CHURCH" was formed; "the Church" being "the fellowship" looked at from a different point of view.

It is clear that, at that time, no unbaptized person could have been regarded as "in the fellowship," which is only saying in other words, that faith in Christ did not, of itself, bring the Believer into it. If there could have been any doubt as to this, the doubt would have been dispelled by the significant words used in the brief account of the effect that the power and dignity, which were manifested through the Apostles, had in Jerusalem.

"By the hands of the Apostles many signs and wonders were wrought among the people, and they (the Apostles), were all with one accord in Solomon's porch: and of the rest durst no man

join himself unto them: and *believers* were the more ADDED TO THE LORD, multitudes both of men and women" (Acts v. 12-14).

Now in this, two things are plain. (1).—That the Lord was so closely connected with "The Fellowship," that those who were added to it, were added to Him.

(2).—That the operations, through which men were brought into the fellowship, progressed through two stages; (a) unbelievers became believers; (b) believers were added to the Lord.

The strong contrast between this, and the baptism in the one Spirit into the one Body, presents a distinction, which it would be disastrous to overlook, or to ignore.

As time wore on, numbers were increased, and persecution scattered, until "the Church which was in Jerusalem" (Acts viii. 1. R.V.) became "the Church throughout all Judea, and Galilee, and Samaria" (Acts x. 31. R.V.), there still being no indication of any change, in the constitution of the fellowship, or in the principles upon which it was governed.

Difficulties arose from time to time; the trouble about the windows, the uncertainty about the reception of the converted persecutor Saul, the great doctrinal contest as to the law, and so forth; but these only served to bring into greater prominence the agency of men, in things which pertained to God, and the responsibility of men as stewards of God.

Then the history, slender as it is and somewhat disjointed, carries the inquirer on from Jerusalem to "the regions beyond," from the Gospel of the circumcision, to the preaching among the Gentiles of the unsearchable riches of Christ, to the great results which followed thereupon, and to the formation of the "Churches of the Gentiles."

To the formation of these churches we owe, under the providence of God, the Epistles, which remain, unto this day, a priceless legacy for us and for all generations.

Our Home.

That city, with the jewelled crest,
Like some new-lighted sun,
A blaze of burning amethyst,
Ten thousand orbs in one.

That is the city of the saints
Where we so soon shall stand,
Where we shall strike our desert tents
And quit this desert land.

The Sympathy of the Lord Jesus.

By the late John Dickie.

HOW we crave for sympathy, especially when we are in sore trouble; and how sweet it is for us to get it. Now all this is quite right, for the Blessed Lord felt the same craving, still more than we do. The wrong thing is, that we turn to get sympathy to the wrong quarter. Will you read the feelings of the Lord Jesus in respect to this, in Psalm lxix. 20-21, and will you muse on every word, until it burns itself into your hearts? But He got not one particle of sympathy from anybody. I sometimes think of the sweet solace it would be to His most loving human heart, to commune for a few minutes with Moses and Elias at the Transfiguration, respecting His coming DEATH. It weighed on His heart like a mountain, that heart of love which so yearned for human sympathy; and yet there was no man, not so much as ONE, to whom He could open His mind. When He spoke of it to the twelve, they shrunk from it with a sort of horror (Matt. xvi. 21-23, Luke xviii. 31-34). And what did Jesus do in these circumstances? In the lack of human sympathy He turned to His Father. "I am not alone because the Father is with me" (John iv. 32). Had it not been for this, His life would have been an unbearable solitude. And it is here where we err: not in craving sympathy, but in seeking it from man. Poor man! so empty of all true goodness, has it not to give. Let us seek it from Christ, as He sought it from His Father. And O, how rich in sympathy is He; and how ready to bestow it. I am amazed at what I see of this in the Gospel story; and of what I have had in my own life. Only think of God becoming a Man, and living amid all the sorrowful experiences of a human life, for this very end (among other ends), that, through the actual experiences of our human sorrows, He might be *able fully to sympathize* with us, and efficiently to help and comfort us (Heb. iv. 15; ii. 17-18). Since then, we so yearn for sympathy, and since we always seek it at first from our fellow-men, what a mercy that we do not get it from them, and that we are driven to seek it from the glorified Man of Sorrows. We would not go to Him for it, if we got what satisfied us on earth.

“Holding Fast the Faithful Word”

(TITUS i. 9).

HERE is a strange thought abroad among certain Christian men; occasionally it finds an outlet, and we hear it in a platform address, or see it in print. It is this—That certain parts of God’s truth are very useful if you do not hold them too firmly, or love them too dearly. You may speak of them at times when there is no one present who will be offended, and even commend them to those that you think are really in search of them, but on the other hand, they must not be too tightly grasped, else they may become dangerous, and they must not be held as “essentials,” or those who neglect or reject them, looked upon as other than obedient or faithful saints. Now we do not believe this doctrine at all: in our humble judgment, it proceeds from “beneath,” and is simply a fringe of the devil’s latitudinarian creed, which he is busily engaged getting all classes and conditions of men to subscribe to in this easy-going day. There are no such divisions, as “first, second, and third class” in the truth of God, to which corresponding measures of attachment are required. The truth of God is one: it *all* comes from one Source; it has *all* been given by God to us; and it has been given for us to obey and “hold fast”—not to pick and choose among, or discuss what is “essential” or “nonessential,” but to receive as a trust from God, to obey with all the energy of love, and to pass on to others who may not have been so privileged as we have been in learning it. We are not proprietors; only stewards, whose business is to pass on what they hold to others (2 Tim. ii, 4), and whose great aim should be—not to please, much less to pander, but to be “found faithful” (1 Cor. iv. 2). There are parts of God’s truth that always will offend ungodly, and especially religious men. The offence of the Cross has not ceased (Gal. vi. 2): shall we cease to preach it on that account? Separation from the world and its ways has always been an offence to worldlings, and ever will be, and they have shown their hatred of it, by the manner in which they have spoken of the most godly and devoted of men and women, who have given up all for Christ and his Name.

Love and its Ways.

THE Word of the Lord, the Divine Oracles, must be our Standard and our Guide. This is true alike for the individual, and for the assembly of God's people. The inspired and all-sufficient Word must be honoured: its claims must be observed: its commandments obeyed. It is the voice of the Lord. Its commandments are the expression of His authority. Our obedience is the proof of our love to Christ, and of our recognition of His claims as Lord. It is vain to speak and sing of love to Him if we do not show it thus. It is hypocrisy to call Him our Lord, if *His* will is not *done*. Heaven gauges love by its deeds. "If ye love Me *keep* My commandments" (John xiv. 15) is the Saviour's test of love. Our love to the people of God is gauged by the same rule. "By *this* we know that we love the children of God, *when we love God* and *keep* His commandments" (1 John v. 2). Love is not a certain sentiment: it is not an array of fair words: it is a power indwelling the heart, that moves the hands and feet to action. "Love is of God:" it is *from* Him, and returns *to* Him, in devotion and obedience. Mere humanitarianism and benevolence leave out God: the creature is their object; but LOVE—love which is of God, the creation of His Spirit in His people—makes GOD its object, and delights to His own claims. Not that it forgets His people, or even His foes: but GOD is its object: His claims are first. Love reaches fellow-saints by this route, not setting God or His Word aside, to please or win them, but honouring God, it reaches them most directly and for lasting, abiding, eternal good.

There is a common danger of losing sight of this great principle in our day. Exhortations to love, and show love to fellow-saints—all good and much-needed now as ever—very frequently fail to show *how* this is to be done. Impassioned appeals to enlarge our sympathies and widen our circle of fellowship are often made, and acted on, without much, or any regard to God and His Word. But what saith the Scripture? How can we be sure that our enlargement has come from above, and not from beneath? Here is the test—"I will *run* the way of Thy commandments, when Thou shalt enlarge my heart" (Psa. cxix. 32).

Seven One Things.

JOHN IX. 25.

“**O**NE thing I know,” that blind was I,
But God to me the light has given,
And now redeemed, to Him brought nigh,
I am His child, and heir of Heaven.

MARK X. 21.

“One thing I lacked,” a heart for Him,
Who died to win me for His own,
But now His love has entered in,
And I am His, and His alone.

LUKE X. 42.

“One thing is needful” now for me,
To learn His mind, and do His will,
Like Mary would I ever be,
Low at His footstool listening still.

PSA. XXVII. 4.

This “One thing,” too, is my “desire,”
To dwell within Thy house, my God,
There shall I find all I require,
Thy shepherd care, Thy staff, Thy rod.

PHIL. III. 12.

Ah, then, this “one thing shall I do,”
The things behind will be forgot
And pressing forward, I shall view,
The prize, “my Lord,” and Heaven my lot.

2 PET. III. 8.

And while eternity rolls o'er,
And wiped away are all my tears,
Then shall I know this “One thing” more,
With God, one day's a thousand years.

JOSH. XXIII. 14.

One theme will then my heart employ,
To sing His faithfulness and love ;
“Not one thing failed” of all the joy
He promised in that land above.

A. O.

A Word in Season.

JAMES Brainerd Taylor—a devoted Christian man, was driving in the country one day, and drew up his horse at a watering-trough to give him a drink. While there, another young man drew up and did the same. While the two horses drank, the Lord's servant, ever watching for an opportunity to speak a word for his master, said, "I hope you know the Lord Jesus. If you do not, I want to commend Him to you as the best Friend." That was all that passed. They parted, each to his own way, and they never met again. But what was the result! That young man, was then and there awakened to think on eternal things, and before long he was converted to God. He gave himself to the Lord for mission work, and went out to Africa to tell sinners there of the Saviour. He often wished to know who the man was, who spoke to him that day at the watering-trough, that he might cheer his heart by telling him how God had owned that word he had spoken, but no trace of him could he find. In a parcel of books sent out to him by friends at home, there was one little book, a brief biography of one who after serving the Lord faithfully in a humble sphere, had gone to his rest and home. On an inside page of the book there was a portrait of the man of whom it spoke, and as the missionary's eyes fell upon that earnest peaceful face, he exclaimed, "This is the man who spoke to me at the watering-trough! This is the man by whose words I was led to Christ and Salvation!" And although the soul-winner and convert never met in the earthly harvest-field, they have long ago met in the harvest home above, where in the light of the Great Master's presence, the hidden links will all be seen, and the faithful ones who lose no opportunity, in season and out of season, to speak to men of Christ and heaven, will find that their words have not been forgotten, or in vain. Let us then dear fellow-workers buy up every opportunity, and testify to small and great the message of life and peace, with which our Master has entrusted us. There are opportunities all around us day by day. If we walk with God, and make it our aim to please Him, we shall always have the right word, for the right person, at the right time.

The Tract Distributing Band.

A United effort to spread God's Gospel by Tract Distribution, House to House Visitation, and Personal Conversation.

SOME years ago, we suggested that an effort should be made by Christian Workers to carry the Gospel to the homes of their neighbours, especially those who do not usually go to hear the good news preached. This was very warmly received, and since then a united effort has been continuously made in over two hundred and forty cities, towns, and villages—perhaps a great many more that we know nothing of—where bands of earnest gospellers go forth unitedly bearing the precious seed, with much encouragement and manifest blessing. We would earnestly recommend this happy and fruitful work to fellow-believers who have not yet shared it. We append the following hints and short records, gleaned from workers' letters, for the help and encouragement of others, and shall be glad to hear of bands of active workers going forth to tell "the old, old story," and scatter the "precious seed" in every part of the great harvest field. The new "Tract Distributor's Floral Card," with motto, text, Hints and Suggestions, will be sent *post free* to any worker.

How the Tract Distributing Band is Formed.

Invite all who desire to share the work of tract distribution, house to house visitation, personal dealing with souls, and aggressive effort to get sinners within sound of the Gospel, to meet together. Divide the town into districts, and visit all the houses, monthly, fortnightly, or weekly, leaving with each family a distinct and readable Gospel message. If it has a list of your meetings printed on it, with an invitation, this will greatly help to fill your Gospel meetings. Let *all* have a share in the work: many who cannot give their time, will gladly give their means, and thus become "partners" in the work. One, or more—to take the oversight, procure tracts, arrange districts, find out needy places, and guide the work. A weekly, or monthly meeting for prayer, fellowship, and arrangements; at which workers and work all over the world may be remembered before the throne. In summer,—far off villages, sea-side resorts and country houses may be reached; in winter,—cottage meetings, and special services held: young men give short messages on streets, at doors of public houses, theatres, at fairs, races, matches, excursions, and wherever sinners assemble in crowds.

The Young Believers' Question Box.

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

Do the words of Acts i. 11, refer to the coming of the Lord to the air, or to His return to earth, when His feet shall again stand on the Mount of Olives? The Lord's coming to the air for His people is clearly that which is spoken of here. His return as Son of Man to earth, will not be in "like manner" as they had seen Him go—which was from the midst of His own, in the act of blessing them, and unseen by the world—but "in flaming fire" (2 Thess. i. 9) in power and great glory (Matt. xxiv. 30).

How do you reconcile the statement in 2 Chron. xxii. 24, fifty shekels of silver, said to be paid for the threshing-floor, and 1 Chron. xxi. 24-25 where it is six hundred shekels of gold? They are not at variance, so they do not require to be "reconciled." In Samuel, the "threshing-floor" alone was purchased as commanded by Gad the prophet, and there the altar was erected. Subsequently the "place" was purchased for the much larger sum mentioned in 2 Chron. as the site on which the house of the Lord was to be built (see 1 Chron. xxii. 1-2; 2 Chron. iii. 1). Some—especially those who pose as "Higher Critics,"—read the scriptures carelessly and see ever so many "difficulties" and "discrepances," where simple Christians who read the Sacred Word prayerfully, and carefully, find only perfections and excellencies.

One here, who professes to be a Christian, and a preacher, holds that the soul of a believer sleeps till the resurrection. Is there anything in Scripture about this? Absolutely nothing: very much to prove the opposite. The dying malefactor went to paradise to be with Christ (Luke xxiii. 43); Stephen's spirit was received by his risen Lord (Acts vii. 59), Paul desired to be with Christ which he says is "very far better" (Phil. i. 23, R.V.). All these, and many more, clearly bespeak conscious happiness while "absent from the body," and "at home with the Lord" (2 Cor. v. 7. R.V.) in the present "unclothed" condition of the believer who has fallen asleep, and who waits with Christ there, as we who are in the body do, absent from Him here, for the resurrection—body which will be given at the advent of the Son of God from heaven. "Soul-sleeping," which this professor and preacher holds, is the thin edge of the "Non-Eternity" doctrine. Those who hold the one, invariably hold or drift into the other, and are generally unsound as to the Person of Christ, the nature and result of His sacrifice, and the new birth. Have nothing to do with the man; he is dangerous; his doctrine is contagious; it dishonours Christ, subverts His truth, and can only lead away from God. He may seem nice, loving, gracious: but what of that? The devil himself can don the garb of an angel of light (2 Cor. x. 14. R.V.). Very nice, no doubt! but the devil all the same. God's enemy, and the adversary of men.

Pioneering in Gospel Work.

NOTES, AND EXTRACTS FROM WORKERS' LETTERS.

“THE work of united and continuous house-to-house visitation has been taken up very warmly by Christians here. It was brought before us on the Lord's Day, and all desiring to share in the effort were invited to meet the following evening. Over twenty came, and we arranged to begin work the following Lord's Day, going forth two and two. We meet for prayer for half-an-hour, then go out to our districts. God has blessed us richly and many have been brought to the Evening Gospel Meetings and saved.”

“A *Gospel Slip* posted on a gate of one of the Works here, was used in leading a young man to Christ.”

“Grand time, giving short sharp messages at doors of public-houses on Saturday nights. Crowds of young men ashamed at being caught. A bright case of conversion came under my notice last week in my district. She was saved by the fireside, while reading the first copy of the *Gospel Messenger* we gave there.”

“Visiting in the Hospital, I found a man who had been anxious for years, but was only saved a few days before while reading one of the tracts left by our young workers of the Tract Distributing Band, who visit there every Lord's Day.”

“We gave ten thousand tracts at the Races yesterday. The sisters met the previous night and prepared them for us.”

“Twelve of us—all young believers—form “The Tract Distributing Band,” here, and we have the hearty practical fellowship of all the rest. We visit the houses in town on the first Lord's Day of each month, leaving a “*Gospel Messenger*,” with the name of our Hall and list of all our meetings printed on it, at every door. During the summer, we go out on Saturday afternoons to the villages around, giving Tracts, Posting up Texts, and preaching in the open air. God has greatly blessed us.”

“Six young women of the Tract Distributing Band visit the Hospital and leave a tract with each inmate weekly.”

“Our young men here, go out on the streets every Lord's Day, an hour before the meeting, giving Gospel Tracts with intimation printed on back, inviting people to come, and by this means the hall is filled.”

“Our young men ride out on their bicycles to one of the villages every Saturday afternoon, giving tracts, preaching in open air, and posting texts on walls. They are greatly cheered in this work.”

“‘The Tract Distribution Band’ has been a great blessing to the young believers in the assembly here. Before they began this work, some of them had too much time on hand: now they have in addition to their visitation, three cottage meetings every week, and some grand cases of conversion.”

“We got liberty from many, to put Texts and Almanacs up on their walls, there to speak for God all the year.”

“One of the Band—an invalid—makes up, and posts over fifty packets of Gospel Tracts weekly.”

“There are only four of us here—one aged sister and three young ones—but we are happy in the work. We meet one night a week to arrange our tracts, and go out on the Lord's Day afternoon.”

Tidings of the Lord's Work and Workers.

Home Work and Workers.—**MOTHERWELL.**—Special addresses to believers on Friday evenings, in Roman Road Hall, by various brethren, during May and June. Mr. Eagger, after visiting in the south, has returned to Inverurie. His wife has been dangerously ill there, but is recovering. W. S. King had some meetings there lately, also in Turriff. A mid-summer Conference is purposed at Inverurie. Andrew Allan, of Fortdee, well-known and much esteemed as a faithful evangelist in the north, is now in frail and feeble health, yet able at times to preach the Word. "Remember them who have spoken unto you the Word of God: whose faith follow." Wm. Sloan after fourteen years work in Thorshaven, purposes removing to Lerwick, Shetland, but will occasionally visit Faroe. Five were recently added to the assembly in Thorshaven. J. Bruce Low had some meetings at Strathaven. Wm. Murray at Dalmellington: people stiff to come in, but listen in open air. **WIGTOWNSHIRE.**—"We hope to have a tent in some part of this county during the summer. There is ample room, and great need of arousing and awakening among dead professors." **BRADFORD.**—Annual Conference of believers, will be held here, on June 2nd, 3rd, 4th. All believers welcome. **BLYTH.**—Geo. R. Mason, of Aberdeen, began meetings here, on Lord's Day, 5th May. **MANCHESTER.**—"Mr. Alfred J. Holiday, of Featherstone, is giving lectures on "The Feasts of the Lord," in Chorlton Town Hall, to which large numbers of believers from all parts are coming, and manifest marked interest in the word spoken. **WAKEFIELD.**—"The Lord is blessing here. Four believers were recently baptized. A few now gather in the Lord's Name.

Foreign Work and Workers.—**AMERICA, TORONTO.**—"We have had special meetings here, with blessing to saints and sinners. Our brother, D. Munro, expounded the Books of Daniel and Revelation, to considerable companies; a few have been saved, and a number of believers baptized. **VICTORIA, BRITISH COLUMBIA.**—"Jas. Marcus is labouring here. We hope, God willing, to have a tent here this summer. **PHILADELPHIA.**—"Good times here. Visits from several of the Lord's servants." **CLEVELAND, OHIO.**—"God has graciously saved sinners here. Pray for the work, and in places surrounding here." John Nisbet has had some hot work with Spanish police and officials, stirred up by priests, while itinerating among the villages. They need to be firmly withstood, and generally succumb. Persecutions in Russia continue and increase. Many of the Lord's people have been banished from home and kindred, for the Truth's sake. Still the Gospel triumphs, and sinners are being saved. Pray for dark Russia, and the young Czar. **DEMERARA.**—Mr. Rymer writes: "We had a happy time on the Essequibo Coast, in visiting the dear children of God. At Queenstown and Danielstown where our brother Green laboured before going to Bermuda, the Lord has been blessing. I purpose going up the Demerara river to visit four stations there.

God's Faithful Witnesses.

Notes of an Address.

By the Editor.

IT is refreshing and stimulating to the soul, to turn to the pages of the Sacred Word, and read there the testimony of the Lord, concerning many of His beloved people and servants, who stood firm and true to God and His truth in days of temptation and sore trial. Some of these bore their witness in days of cruel persecution, when the devil as a roaring lion sought their lives; others, in times of worldly prosperity, when the same devil dressed in the garb of an angel of light, sought to allure and seduce them from the path and place of godly testimony, into alliance with the world, and thus spoil them as God's witnesses on earth. "ENOCH walked with God three hundred years" (Gen. v. 22). That was a long walk, wasn't it? And in days too, when there was little to help and much to hinder him: days of unequal yokes between Cain's sons and Seth's daughters, and all the devilry that resulted from that unhappy union, yet Enoch, whose name means "dedicated," walked with God. He did not allow his evil surroundings to draw him into their vortex: he kept the place of separation from evil, and "walked with God." So may we; it is our privilege and responsibility to do so, but one thing is clear, we cannot walk with God, and hand in hand with the world too. You need not try it, it cannot be. The friendship of the world is enmity with God; whosoever therefore will be a friend of the world, maketh himself an enemy of God (James iv. 4, R.V.) That seems plain enough.

NOAH testified and wrought for God. He was a "preacher" (2 Pet. ii. 5), and a "builder" (Heb. xi. 7). He did not cease his testimony because people did not receive it: he did not stop his work although the wise men of earth laughed at it. So let us go on testifying and building according to God's pattern, and plan, no matter what scoffers or backslidden temporizers say about us, and our work for God.

JOSEPH in Potipher's house, first ill-treated, next envied and sold by his brethren because he spoke the truth, then thrown into a felon's dungeon, with a foul blot on his character, all because he refused to sin against his God. How that must have tried his

faith! But Joseph had the secret of the Lord in his heart. He knew full well, that sooner or later, God would vindicate him, and as he stood true to God, God was with him. It is about the hardest job the devil ever tries, to keep a man down who is true to God. Sooner or later, the Almighty Arm will be stretched forth for his deliverance. Joseph was lifted from the dungeon to the throne, and those who had hated and wronged him had to bow at his feet. No doubt Joseph is a type of Christ, but the Lord's way with him, is the Lord's way with all His servants still. The true servant must suffer, before he reign.

DAVID, was the man after God's own heart, the chosen and anointed king of Israel. Yet he had only a mere handful of followers, while Saul, the man whom God rejected, had thousands at his beck. The man of Jehovah's choice, the conquerer of the proud Goliath, was exiled in a lone cave, while he from whom God had departed, sat upon the throne in royal state. Thus David learned patience: he was being "schooled" for the throne: he would not even hasten the downfall of Saul, but quietly waited God's own time to exalt him.

DANIEL is another of the royal line of God's true witnesses. His feet too were set in slippery places. An exile, far from the land of his birth, in a Gentile court, surrounded by everything contrary to God, and of the devil. He was not dazzled by Babylon's greatness; he was not allured by its unhallowed pleasures. He purposed in his heart (Dan. i. 8) that he would be true to God and His Word, and in his chamber with its window toward Jerusalem, he sought and found the grace and power, that enabled him to stand clear from Babylon's sins, and true to his God. Of course all this, raised the wrath of the enemy. Honest testimony for God always does: you may make your count for that. He was thrown into the den of lions, but what of that? He was all safe there, so long as he was for God, and God for him. It was God's route to the place of honour. From the den, he was lifted to the seat of the ruler; and his enemies, those who hatched the plot and sought his downfall, were caught in their own net.

MORDECAI, is another—the last we can look at now—of this noble army. He refused to bow to Haman the Agagite, even although he was in high favour. Mordecai was one of these odd kind of men, who had respect to certain out-of-date commandments of his God. There was an old statute, that Jehovah and His people were to have war with Amalek from generation to generation, because he was an enemy to God (Exod. xvii. 16). Agag and all his belongings were to fall by the sword (1 Sam. xv. 2-33). But this had long been forgotten: it had been allowed to “lapse” for generations, and so this Agagite had crept up toward the throne: he was the chief favourite of the Persian king. It is truly wonderful, how men and things that are not of God advance, and get up to high places in the church, when it gets away from God. Everybody bowed to Haman. No, not everybody, for Mordecai, the man who sat in the gate, neither bowed nor did reverence (Esther iii. 12). Was this stiff-neckedness? Yes, no doubt, but it was for God. He would not own or flatter one whom God did not own. This aroused Haman’s wrath. Carnal men in the religious world, who have themselves climbed, or been hoisted by others into high places, to which God has not called them, have often since then showed their rage at those who refuse to own them, or give them titles that do not belong to them. The gallows was erected for the faithful Jew, but not Mordecai, but Haman hung there. In God’s due time, the tables were turned. The enemy of God and his people fell, and he who was faithful and true to God was exalted. Let us gather the lessons, and by grace set our faces like a flint against whatever is not of God, no matter where it is, or who may patronize it. Sooner or later, the false must fall, and what is of God must be exalted. It may tarry, but it will surely come. Let it be our aim, our one great business on earth, dear fellow-saints, to lay ourselves out for God; to cleave to Him and His Word, at all cost, to have no parley with the foe: to effect no compromise with those who would by fair means lead us into their net, but stand firm and fast on the old foothold, where others have stood before us, holding fast the truth, and holding forth the Word of Life.

The Fellowship of Saints.

By *W. H. Hunter.*

IT is not difficult to trace in the Epistles, the continuity of the principles, and, in a modified degree of the practices, which had place in Jerusalem from the beginning, even though the terms in which these are expressed and described, may be varied to suit the special environment of Christians in Gentile cities.

But one point need be taken up here. If attention be directed to the superscription of the First Epistle to the Corinthians, it will at once be observed that the letter was addressed (1) to "The Church of God in Corinth," (2) to those who composed that Church as "called saints," TOGETHER "WITH *all* who call upon the Name of our Lord Jesus Christ in every place."

THE CHURCH IN CORINTH.

The address was (1) to the smaller number, because there were circumstances which were peculiar to that church in that city; (2) to the larger number, to the "called saints," linked together with *all* who call upon the Name, for these were matters common to the whole, in which all needed special instruction.

"Called saints":—let the term be marked: not "called *to be* saints," as in the Authorised Version. No doubt has been left as to the significance of the adjective "called," (for it is an adjective), or as to the circle into which these newly-converted Gentiles had been called. Both are declared in so many words. "God is faithful, through (or, on account of) whom, you were called into a fellowship of His Son Jesus Christ, our Lord" (Greek).

The circle was that of the earlier days, widened indeed, covering a larger area, and including a greater community, but characteristically the same. It was "The Fellowship" of Acts ii.

"The Church" of Acts v. 11, which was so much "of Jesus Christ our Lord," that, repeating a phrase already employed, those who were joined to it were "added to the Lord."

If it be asked why should not "The Fellowship" be understood as that of the Body of Christ, or the relationship be of that heavenly and eternal character, to which all are brought at conversion?

The answer is twofold. Firstly.—The term used, forbids such an understanding. *There is no case in the New Testament in which*

the word "fellowship" is employed to express this heavenly and eternal relationship. It is ever something that *may be broken*, and therefore *needs to be maintained*. Something that should be brought about, or increased, or developed; and therefore is imperfect or incomplete, and can have no application to the mutual relationship of the Body of Christ as such. (The usage of the word, in its different noun and verb forms in the New Testament are Acts ii. 42. Rom. xv. 26. 1 Cor. i. 9, 1 Cor. x. 16. 2 Cor. vi. 14. 2 Cor. viii. 4. 2 Cor. ix. 13. 2 Cor. xiii. 14. Gal. ii. 9. Ph. i. 5. Ph. ii. 1. Ph. iii. 10. Phil. 6. Heb. xiii. 16. 1 Jno. i. 3, 6, 7. Rom. xii. 13. Rom. xv. 27. Gal. vi. 6. Ph. iv. 15. 1 Tim. v. 22. Heb. ii. 14. 1 Pet. iv. 13. 2 Jno. ii.)

Secondly.—The grammatical construction of the passage forbids such an understanding. The words quoted (from verse 9), are closely linked with those which follow them (in verses 10-12), by the conjunction translated "now" in A.V., but which would have been better rendered by the word "But," for it is *transitional*, that is to say, that by it, the point of view is changed, though the thing viewed is the same. The words in verse 9 regarded The "Fellowship" from the side of the faithfulness of God, which called for praise, while those in giving affect to verses 10-12, looked at it from the side of the unfaithfulness of men, which drew forth rebuke. "Of His Son Jesus Christ," in verse 9; "of Paul, of Apollos, of Cephas," in verses 10-12; for the fellowship into which they had been called, in the one case, was the fellowship which they had marred in the other.

The characteristic of this fellowship was, that the rule of God and the authority of Christ were in it through human instrumentality alone, through words uttered, and action taken by men, at the command of the Lord.

An historic and familiar incident, may serve as an illustration, to make the manner of its definition more clear to the perception.

In the days when Cyrenius was governor of Syria, the registration of the people, by their families, and in their birth-places, at the decree of Augustus Cæsar, not only formed the basis for Roman taxation, but served to mark the boundaries of the Roman "world"

(Luke ii. 12). Where that decree went, Cæsar's authority was acknowledged and Roman law obeyed. All who submitted themselves to the decree, declared themselves, by their submission, to be subjects of the Roman Empire, dwellers *within* its limits, who had a consequent claim of some sort, on its power and its protection. *Per contra*, where the decree went not, the town, the city, the province, or the state, thereby placed itself outside of the line of demarcation, was *without* the Roman world,

In just the same way in the First Epistle to the Corinthians, the limits of the fellowship are defined, and the circumference of the circle is drawn: for there was a "within" and a "without" in this, as in the compact and highly-organised Roman Empire: and as the decree of Cæsar marked the difference in the one case, so did the judgment of the saints in the other. "DO NOT YE JUDGE them that are *within*? but them that are *without*, GOD JUDGETH."

Because of this, saints were charged to put away from among themselves a wicked person, to put him into the place that was "without," outside of, and beyond the fellowship circle; and at a later date, were called upon to receive him back again, after he had repented of his wickedness (2 Cor. ii. 7-8).

The putting away was of God, the receiving again was equally of God, but in each case the operation was of men; the Divine purpose was accomplished by human means.

How clear then a little consideration makes the difference between the two circles of the relationship of the saints to each other and to God! In the one, the heavenly and eternal, there is nothing of human agency.

" All is rest and rest for ever,
All is perfectness above."

In the other, it is hardly too much to say, that nothing is done except by human agency.

THE CHRISTIAN AND THE WORD.—One mark of a true Christian is his clinging to Christ; and another mark of a Christian is his clinging to the Word of God. You are not to let the Word be judged by the Christian, but let the Christian be judged by the Word.

A Song of Revival Days.

“He that soweth and he that reapeth may rejoice together” (John iv. 36).

“They joy before Thee, according to the joy in harvest” (Isa. ix. 3).

ANOTHER band of sinners brought, dear Master, to Thy feet :
Oh ! where are words to tell the joy so wonderful, and sweet ;
Oh ! where are words to give Thee thanks, for Thou indeed
hast heard,

That Thou hast proved and sealed anew Thy faithful promise-Word.

We prayed so long with fervent hope and patient faith that they,
With all their early wealth of love, might give themselves to Thee ;
Well knowing that our prayer must be, the echo of Thy will,
Itself the earnest and the pledge that Thou wilt all fulfil.

But now the prayer is turned to praise, and with the angel throng,
Who even now are pouring forth a new and joyful song,
Our hearts ascend, our whispers blend, in deepest thrill of praise,
The happiest Alleluia-hymn that human hearts can raise.

Oh ! joy to know that praise abounds before the throne above,
Rejoicing o'er the wandering sheep now resting in Thy love ;
That Thou art glad that Thou hast seen the travail of Thy soul,
Thy blessed Name emblazoned on a new and living scroll.

Now conquering Thy Word goes forth its all-triumphant way ;
“Ye shall be gathered one by one.”—’Tis true afresh to-day,
And so we hush the yearning cry—“How long, O Lord, how long?”
A sweet new token Thou hast given to change it into song.

And once again we bless Thee, with Thy holy ones above,
That other hearts have known and felt Thy great and mighty love,
That other lives will own Thee Lord, and worship Thee as King,
Their grateful love, and glowing praise, and willing service bring.

Redemēd lips will “tell it out” what great things Thou hast done,
Will sound abroad the precious Name of Jesus Christ, Thy Son ;
And weary souls who hear the tale, of Jesus and His love,
Will flock around His banner here, and sing His praise above.

The Power of Christian Sympathy

A Letter to a Friend, by the late John Dickie, of Irvine.

A

LITTLE thought comes into my mind, which I will try to express. Is not the exercise of sympathy a very important Christian ministry; and is it not greatly neglected? There are few of us who can give money-gifts: or who can stir up masses of people by an eloquent discourse. But is there anybody in the Church who is not able if he tried it, to make some one, or two, or twenty persons happier, by his tender Christ-like sympathy with them. Perhaps there is nothing whatever, which produces so much unhappiness as the general unsympathetic thoughtlessness which is careless in small matters, about the feelings of those who are round about us. Men are not positively cruel; and would not dare to be, but then they are not lovingly sympathizing, as each of us should pray, and strive to be. What an immense difference, for instance, would it make in the sum-total of happiness in S——, if every professing Christian were to set himself to care tenderly for the troubles, and to sweeten the lives of the *six* persons, whom God in His Providence had placed nearest to him? Why, this would make a new town of it! And though most of us might not have the power to do any services that was more than a mere trifle, yet by one ceaseless self-denying, loving, Christ-like attention to these trifles, we could, each of us, relieve some one, or two, or three neighbours of half their burdens. And this sympathetic spirit would commend the Gospel to their wounded hearts, as nothing else can. A single Christian making it his or her business to live in this spirit, and looking for opportunities of shewing sympathy, as a trader looks for a bargain, might do more real work for God, than all the preaching in the town. For to the suffering heart, sympathy is a hand very sweet, and some Christless mourner might be drawn by tasting its sweetness from the sympathy of some poor fellow-worm, to desire, and to heed, and to seek after, the higher, fuller sympathy of the Blessed Lord Jesus. And besides all this, where they saw a fellow-creature—a Christian—sympathizing with them, genuinely, it would make it easier for them to believe in the Infinite love of the Son of God.

The Spirits Tried.

(1 John iv. 1-6.)

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

A GAIN and again, the Spirit of God has warned us, that in the last days perilous times should come; surely now it is so, and false teachers are amongst us. This is truth and warning for the times, a Scripture portion for the day, "because many false prophets are gone out into the world." There may be supernatural power and spiritual energy. We are not to come hastily to the conclusion that every spirit is "of God," though speaking as with the tongues of men and of angels. Not only are arguments to be tried, doctrines and evidences to be weighed, but, above all, the "spirits" are to be tried. What is the spirit which actuates the speaker, or the writer? From whence comes this inspiration, this wisdom, this spiritual activity and energy, this marvellous success? Is it "of God"? Can it be traced up to the Father of spirits, to the Father of lights; or to another and opposite source? It is most important to discern the source, the secret of the apparent wisdom and success. Reasoning powers, argumentative skill, the flowers of eloquence and oratory, are weapons Satan can use. If we enter into conflict with "the spirit of the power of the air" in argument, we shall be beaten. Satan is more dexterous in the use of those weapons than we; the weapons of our warfare are not carnal but spiritual. It is with spiritual weapons we must meet the "doctrines of devils."

The title recently announced for a sermon, was, "Inspiration measured by our capacity." That is like testing the powers of a telescope by the capacity of human vision. It is like a person going to one of the stupendous telescopes of the day, saying "I will believe nothing that I cannot see with my own eyes without a telescope." This is exactly the ground we take, if we attempt to test inspiration by our reason. There is an inspiration from beneath, subtle and marvellous; it is to be tested by the Word of God, by the Spirit of God, and in the sunshine of the presence of God.

“Beloved,” is the language of earnest entreaty and brotherly love.

In the time of our Lord, there were three things against which He warned His disciples: the leaven of the Pharisees, which is self-righteousness and ritualism; the leaven of the Sadducees, scepticism and the denial of the supernatural; and the leaven of Herod, a pandering to the spirit of the times.

At the present time there are three sources of error we are warned against. First, the spirit which is “NOT OF GOD” (v. 3). Second, the “SPIRIT OF ANTICHRIST” (v. 3). Third, the “SPIRIT OF ERROR” (v. 6). How are they to be tested? Not merely by human faculties, nor by the opinions of others. We should not meet Goliath with Saul’s armour. But test the doctrine in the presence of God, by the Person of Christ, and by the Word and teaching of the Holy Ghost, with direct application to the Spirit of God.

In verse 2, the words “that” and “is” are not in the original; it is better read, “confesseth Jesus Christ come in the flesh.” It is not so much the doctrine, as the Person, confessing Him. Mark the titles “Jesus,” Jehovah the Saviour, a title combining His divinity with His office. It is not simply Oshua, “salvation,” but Jehoshua, “the Salvation of Jehovah.” The title of “Christ” means the anointed One of Jehovah, conceived, born, anointed, filled with the Holy Ghost, the Christ concerning whom God could say to John the Baptist, “Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptiseth with the Holy Ghost” (John i. 33); who said of Himself in the synagogue of Nazareth, “The Spirit of Jehovah is upon Me, because He hath anointed Me,” &c. (Luke iv. 18, 19). He was the Antitype of the “fine flour” unleavened, but mingled with oil (Lev. ii.), saturated with oil, no feeling, thought, desire, teaching, merely human, but pervaded with the Spirit; hence He was often misunderstood. When He spoke of water and the new birth in John iii., He referred to “the washing of regeneration and renewing of the Holy Ghost.” When speaking of the bread from heaven, it was in reference to Himself, the gift of God to a perishing world.

The Young Believers' Question Box.

Note.—As our space for "The Question Box" is confined to a page, we can only deal with a limited number of the many interesting questions, doctrinal and practical, sent us each month. We hope to reach them all in course, but our friends must exercise patience

In what sense are the words "soul and body in hell" (Matt. x. 28) to be understood—literal or figurative? There are two words translated "hell" in the Authorised Version of the New Testament, "Hades"—the place where the souls of the lost are now, *between* death and judgment, "Gehenna"—the final and eternal abode of the wicked, where after the resurrection of judgment, they will be cast, soul and body—"The Lake of Fire" (Rev. xx. 10-14; xxi. 8) the place - not of extinction but of torment, "where their worm dieth not, and the fire is *not quenched.*" (Mark, ix. 43, R.V.) The words of Matthew x. 28 refer to Gehenna, see Rev. verse

What does the word "Pentateuch" mean? I sometimes come across it in books. It is derived from two Greek words, PENTE, "five," and TEUCHOS, "book"—and is usually applied to the five books written by Moses, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Is the quickening of Rom. vii. 11 present or future? "Shall also quicken"—is clearly future. The same Spirit by whom Christ was quickened from the dead (see 1 Pet. iii. 18), who has already quickened the believer (John vi. 63 with John iii. 5) into newness of life, and now indwells this mortal body (1 Cor. vi.), shall yet "fashion anew the body of his humiliation," conforming it to the body of Christ's glory (Phil. iii. 21, R.V.). But this is not yet.

Is it right to allow the unconverted to put their money in a box at the door, for the purpose of helping on "The Lord's Work?" Clearly not. The Apostle John writing to Gaius, mentions some who had gone forth "for THE NAME, taking nothing of the Gentiles." The Lord can carry on His work, without the help of the unconverted, and there should be no encouragement given, or opportunity afforded them of giving their money for any such purpose. If a box is placed at the door, or in any public place to receive the gifts of saints, it would be well to put a card on it, saying that it is "For the gifts of believers only." It is a positive injury to unsaved people to allow them to contribute toward what is called "The Lord's Work." Many are helped on in their false profession and empty name to live by this means, to say nothing of the fact, that their money is not acceptable to God, and can never be used for any purpose whatever to please Him. Those who go into Sectarian circles preaching, have to wink at the "collection," for whatever may be lacking in the "kirks," they cling tenaciously to the "money," and those who preach a "free" Gospel, must be sorely grieved at the clinking of coppers in "the plate" from the unconverted. To beg from the world, and invite the ungodly to "throw in" their pence, is worse still, and should on no account be countenanced by any who fear God.

Tidings of the Lord's Work and Workers.

Home Work.—**ABERDEEN**,—Special open-air Gospel efforts have been begun, and go on heartily on Sunday and Tuesday evenings. Francis Logg has pitched a tent in Strathspey district, and is holding forth the the Word of Life up there. Glorious days of awakening and salvation have been seen around there in years past. May there again be “showers of blessing.” J. Bruce Low has been preaching in Dundee.

Ed. Eagger has been seeking to spread the Gospel about Inverurie. A good opportunity of circulating tracts was taken advantage of, at the half-yearly Fearing Market there last month. In days gone by—thirty years ago—Duncan Mathieson, Donald Ross and others preached Christ there to great crowds. **KILMARNOCK**.—Open air work in the surrounding villages has been begun on Thursday Evenings. Gospel addresses in Barbadoes Green on Sunday nights. Pray for awakening. **GALSTON**.—Wm. Wilson, late of Canada, had a number of meetings here, with considerable interest and blessing. **ECCLES, MANCHESTER**.—Believers now gather in Gospel Hall, Church Street. Recently some backsliders have been restored, and young believers baptized. Our brother, Adam Wallace of Manchester, who was so seriously ill of pneumonia, that his life was despaired of, is getting better, but still weak. Give thanks to God for answered prayer. **BRADFORD**.—Whitsuntide Conferences were held as usual: meetings large and ministry helpful. **JARROW**.—George Mason of Aberdeen has been here for a series of meetings. **LEOMINSTER**.—A band of young workers will go out visiting among the villages and preaching the Word, on August 3rd. Those wishing to help, write to Alf. Nightingale, Shrewsbury.

Foreign Work.—**CAPE TOWN**.—“We had a visit to-night of Fred. S. Arnot. **JOHANNESBURG**.—“The visit of our aged brother, Mr. Dyer, has been most helpful, his ministry what we much needed, and I have no doubt results will be manifest.” F. S. Arnot has arrived in England safe and well. Thos. Baird writing from Kwala Lumpor, Straits Settlements, says: “There is some interest among the Chinese. One woman called at our house to-night, saying she wanted to hear the doctrine. She was pointed to Christ; she had never heard the Gospel before.” **FAROE ISLES**.—Alexander Mitchell writes: “We have had unusually large open-air meetings. Those lately added to our number, go on brightly, telling of Jesus to friends and kindred. Mr. Sloan and family leave soon for Shetland.” John Carruthers has arrived in Spain, and had a Bible-selling tour with John Nisbet, both riding on bicycles a long distance. John Nisbet writes of very large and interesting gatherings in various villages in the Province of Leon, where with George Chesterman and T. Turrall, he had a week of special meetings. As many as three hundred turning out to hear the Gospel. Surely the Gospel shall yet win its way in dark priest-ridden Spain.

Green Pastures and Still Waters.

A Holiday Bible Reading, by a River-side.

IN this beautiful pastoral Psalm—which has been the solace and the heart-song of saints in all ages—we have the Great Shepherd, the Risen Christ, leading His ransomed flock through the wilderness, up through “the valley of the shadow of death” to “the house of the Lord,” the eternal home of the redeemed. It may have been first sung by Israel’s shepherd king, while he tended his sheep on the heights of Bethlehem, and led them from the scorching hill-side to the green valley below, with its meandering stream, to find rest and refreshment there. It may have been the solace of his busier years, when the cares of a throne and the burdens of life drove him, to seek the repose of his heart in Jehovah-Rohi. And I am sure it has been to many of the worn and wearied saints of this busy-age, as the cold waters from the rocks are to the thirsty traveller in the desert.

Here are we, pilgrims in the wilderness, passing onward and upward to our heavenly home. The road on which we travel lies through the “valley” on which the shadow of the death of Christ rests, like a funeral pall. Our path lies through the world that rejected Christ, and rejects Him still, and although we fear no evil, we cannot but feel the stifling and pestilential breath of all around us in Satan’s empire, to be hurtful and withering to our spiritual life. Just as we have escaped the smoke and dust and scorching heat of city life, and come out here for a quiet day in the green fields by this peaceful river, so we need and would now seek that rest and refreshing of soul, which it is our Shepherd-Lord’s delight to give to all His blood-bought flock. May our meditation be as the well in the desert. We shall limit it to the second verse of the Psalm. “He *maketh* me to lie down.” “He”—“Me”—there is personal nearness, individual communion here. We must take it one by one; there is no collective or corporate reviving, save as by each individual getting near to Christ. If we are to be refreshed and go back to our posts fresh and strong, let each individual here, draw near to Christ. “He *maketh*.” He knows His servants cannot stand a continuous strain of work. His watchmen cannot endure unceasingly on the watch-tower. His

warriors may not be always on the battle-field. He "maketh" them to "lie down." He puts forth His hand, takes hold on theirs, and whispers—"Come ye yourselves apart and rest awhile" (Mark vi. 31.), as of old. "He constrained His disciples" to enter the ship to get them free from the multitude and alone with Himself (Mark vi. 45). So Mark, who writes the Servant's gospel, tells us, and so all in active service find it still. We get enamoured with our work, as if *it* was everything; self-important too at times, as if the Lord could not do without us; full of egotism, telling of what *we* have done and taught. (Mark vi. 30.) The Master's cure for all this is, to make us "lie down." His voice is heard saying—

"Come ye yourselves apart," I think of you,
Not for the sake of aught that you can do;
Your work is very poor, and weak at best,
But ye yourselves are dear, then come and rest.

And see where. Not in a barren desert, to think of self and brood on failure. No, but in "green pastures." "Freshly-budding pastures," giving fresh food to eat, fresh beauties to behold. Have you not often seen new beauty in a chapter, new unfoldings of Christ in a type, and derived fresh strength from a promise in the Book of God while leisurely meditating there, alone, at rest under the Shepherd's eye? It is here that those who preach get their "Sermons," fresh from the fountain-head, and feed on what they get before giving it forth to others. We would have no "stale" teaching, no thread-bare expositions, hard as granite, and cold as ice, if our "ministers" ruminated here. The "Church" in our day needs much, but the greatest of all her needs is a Holy Ghost ministry of the Word, fresh from the fountain. Ministers who get their material direct from God, whose own souls are fresh and green, and whose words are as the living stream, carrying health and refreshment wherever they go. This is not got at colleges or conferences, but in the quiet retreat, amid the pastures that "bud" under the teaching of the Holy Spirit. "He gently leadeth me beside the waters of rest," for so the words literally read. There is real progress, but it is not by leaps and bounds. Jacob used the same word, when he said to Esau, "I will lead on softly"

(Gen. xxxiii. 14). And this is how the Lord leads on His people into new paths, and to new apprehensions of His will. We may well dread "new revelations" that come through the heat of controversy. "Fresh light," from men of strong speech and party spirit, is not to be accepted as a "lamp to the feet." Those who have been used of God to lead saints on in the truth, are men who have been taught of the Spirit in the secret place, and have come forth calm and confident, not to thrust their message on the saints at the point of the bayonet, but to lead on gently in the truth, as they are able to bear it, the lambs and sheep of the blood-bought flock.

Thus may we, beloved fellow-saints and fellow-workers in the kingdom, rest and refresh our souls, and return to our posts and spheres in the honoured service of our Lord, girded and ready, to do whatsoever He may command us.

We may rest assured that no real work will be done for Christ our Lord, no straight-out warfare carried on against the devil, save in the strength that is derived from communion, and communion, if it is to be sustained, must have its seasons "apart," alone with the Master, resting in the "green pastures" of meditation on His Word, and gently led on by "quiet waters," which mirror His image, and refresh the spirit of His servants.

A True Witness.

"A true witness delivereth souls" (Prov. xiv. 25).

Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow, if thou
Another's soul would reach;
It needs the overflow of heart,
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

The God of all Grace.

Revised Notes of an Address given at Kilmarnock,

BY JOHN R. CALDWELL, OF GLASGOW.

I would ask your attention to the character of the God with Whom we have to do. The title given to Him here is "The God of all grace" (Peter v. 10). If He were any other kind of God than "the God of all grace," how utterly we might despair! It is grace that begins the work of God, and it is grace that completes it. To manifest His grace, is God's purpose in the whole of His redemption work. The deep purpose of the heart of God is, that in "the ages to come, He might shew the exceeding riches of His grace, in His kindness towards us in Christ Jesus" (Eph. ii. 7). Grace is not in us by nature, not a spark of it. God could never have manifested His grace until he had sinners black enough to be the subjects of it. Without sin, God could never have manifested what was in His heart. That is what caused the infinitely holy God to love, pity, bless, and save guilty souls. God purposed that to all His intelligent beings throughout the universe, He would manifest Himself; and to manifest Himself, He must manifest His grace, and therefore, God sets Himself to deal in grace, with rebel, defiled, guilty, helpless sinners. It is well to remember, that the same grace that dealt with us at first as rebel sinners, that met and saved Saul of Tarsus, on the road to Damascus, breathing out threatenings and slaughter against the disciples of the Lord; that same sovereign grace is ours all the way through, and we have this "God of all grace" to deal with; the God that "spared not His Son." Oh, dear friends, it is there that we behold the manifestation of the Grace of God. It is at the Cross we see the love of God, to guilty, rebel sinners. I delight in that word, "the God of all grace," for I think that it means this, that whatever may be the need of our souls, or our bodies too for that part, however deep we may be down in helplessness, or in sin, however far we may be from Him, however feeble our resolution, however weak our character, it is "the God of all grace" we have to deal with. And in connection with that, look at a word in 2 Cor. ix. 8:—"God is able to make all grace abound toward you (no

stinted supply); that ye, always (not once in the week) having all-sufficiency in all things, may abound to every good work." Now, that is a most superlative promise. It shows us that whatever God wills, that we should suffer or do, the sufficiency for it is in Himself. The one thing that we need, is to be kept in the place of dependence upon "the God of all grace," for grace on God's part, implies faith on our part. Grace and faith ever go together. Grace comes down from God like a flood, and a heart of unbelief bars it entrance into the soul, but faith opens the gates and lets it in. It is our privilege to put our trust in this God of all grace, and that means, that we never go in a path in which we cannot count on Him being with us. So that to trust in "the God of all grace" means the fixed purpose that we shall do His will. When God speaks of Himself as "the God of all grace," it does not mean that He will softly wink at sin. He is not a God that will allow us to do as we like, but He will, in patient grace, deal with us to bring us into subjection to His will, and into dependence upon Himself. I am persuaded that many here have found this past year to be a year of trial, a year of testing, a year of discipline, yet a year of mercy. Have not these very trials brought us to own *our* need, and have we not proved that He is indeed "the God of all grace." We have proved it in the daily things of this life, in the lack of employment, in sickness, and death; yes, in whatever way He has spoken to us, we have found that God's hand has been in it all, and all things are for our sakes. Do not let us think that these trials mean any deficiency of grace in God. I was struck with a remark made by our dear aged brother, Mr. Chapman. He said, "The very best circumstances a child of God can be in, are the circumstances that test his faith, that curb his self-will, and that mortify his pride." David went to dwell with the Philistines without asking God where he should go. He had said in his heart, "I shall one day perish by the hand of Saul, I will escape into the land of the Philistines." He went, and all seemed well for a while. At last the Philistines were going to war against Israel. What did David do when asked by Achish to accompany them to battle? David said, "I am ready to go too; here am I

and my six hundred men ready to go to war," and thus the man that would not lift his hand to kill Saul his enemy, when it was in his power to do so, is seen setting out with the Philistine army to fight against the people of God. And whom would he have met and fought against that day but Jonathan! Oh, what a condition for a child of God to be in. What does God do? The Philistine lords say, "What do these Hebrews here?" The king says, "Is this not David, the servant of Saul, the king of Israel?" Is he not the best man we have got? But the Philistine lords were wroth against him, and determined he should not go, "lest he betray us in the battle and become our adversary." Thus God in mercy prevented him from committing perhaps the very saddest sin he could have been guilty of. On his way back again with his men, on coming to Ziklag, they find the Amalekites had invaded the land and burned the city, carrying away all they possessed, their wives and their children, not a thing had remained. They were left utterly destitute of everything. What a stroke! The people that were with him, turned round upon him also and said, "We will stone you, for you are the cause of all our trouble." What a position for God to bring one of His children into! Oh, I tell you, we have to be *brought down* in order that we might get to know "the God of all grace." And there, in that hour, "David encouraged himself in the Lord his God." He took hold of God in his extremity, as he had not done, for long, long days before. Everything was gone, only one thing remained, and that was God. Do you think it was loss to find everything gone but God? Nay, it was gain. If we have God, we have everything. "All things are yours, and ye are Christ's, and Christ is God's." Then what do we read next about David. He enquired of the Lord thus, "Shall I go down? Shall I overtake them? Shall I recover all?" "Yes," says the Lord, "go and you will overtake them, and you will recover everything," and so he got all back. Does it not show us the heart of God? The very heart that said to Abraham, "Offer thy son, thy only son," was the same heart that said, "Abraham, Abraham, lay not thy hand on the lad." This is "the God of all grace," and "This God is *our* God for ever and ever."

Praying and Working.

“We will give ourselves continually to prayer, and to the ministry”
(Acts vi. 4.)

HE veil is rent, thou now may'st enter in,
No flaming sword or cherub bars thy way ;
He who without the camp once bore thy sin,
Appears within the holiest to-day,
And intercedes for all who come by Him to pray.

His blood is sprinkled on the mercy-seat,
His blood is sprinkled, too, before the throne ;
Where now ascends the cloud of incense sweet,
The work of reconciliation all is done ;
He lives our great High Priest, who did for sin atone.

Head of the Church, behold His glorious face,
His members all accepted in their Head ;
In Him all fulness dwells, of truth and grace,
To meet His people's ever-varying need ;
Draw nigh by Him to God, without one pang of dread.

Prayer is the breath of faith in God's own ears,
Prayer is the open mouth He waits to fill ;
Prayer is the voice, our God and Father hears,
That brings down blessings from His holy hill :
Wisdom to learn, and strength to do His gracious will.

First pray ; then work ; no work can e'er succeed,
That prayerless wit and will to do combine ;
All prayerless strength is but a broken reed,
A withered branch that's severed from the Vine :
No fruits, or works of such, shall heaven-recorded shine.

Faith always prays, and praying, works by love ;
God's chronicles record the power of prayer ;
His heroes, servants, martyrs, from above,
Drew all the sap that made their lives so fair :
There is your full supply, if you like fruit would bear.

“Praying and working”—life-words full of light,
“Praying without ceasing” leads to ceaseless toil ;
Not toil that wearies, for his yoke is light,
Who feeds the lamp He trims, with golden oil ;
And his dear workman's strength, renews for earnest toil.

The Objects and Channels of Divine Love.

By the late John Dickie.

GOD made us for love, and to find our happiness in it. We have fallen from this condition of love, down, down, down into a state of selfishness, and in this selfishness lies our sin and misery. For all that selfishness does is sin; and all that selfishness can accomplish is misery. But now in recovering us, God has redeemed us for a life of pure love. He has regenerated us into a Divine nature (2 Pet. i. 4), which is LOVE, and He has given us His own Spirit to strengthen us to walk as Christ walked, which is the Spirit of LOVE and of power (2 Tim. i. 7) Heaven is what it is, because it is the home of perfect love, and hell is hell, because it is filled with ripened selfishness. For happiness can enter no heart, except through the doorway of LOVE.

In connection with all this, I am greatly touched with the words in Eph. v. 2-3. We are called on to IMITATE God, and this, because we are beloved children, and as such, are partakers of His nature. We are called on further, to reproduce in our lives, the wonderful life of Christ, and this, in its manifestation of a love unto death. O, what a lofty mission! God is LOVE, infinite, unutterable LOVE: and while the Christian is to consider himself the object of all this inconceivable wealth of love, he is equally to look on himself as its anointed instrument. God has set us, His beloved ones, down in the midst of sinful, miserable men and women, who are sinful and miserable, because they know not, believe not, realize not, the love of God. And God has set us down among them, that we might be both witnesses to them of this love, and also its willing, its self-sacrificing organs. God wants to pour out on them that love of His, through our hearts and hands, and lips and eyes. What a calling is this for dust and ashes like us! We are set apart and anointed, as really as Jesus was, though on a lower level, to manifest the holy love of God to sinful men: and to do this so clearly, that, though they may have no eyes that can see God, or His love, they may be able to catch a faint glimpse of it, by seeing in us and in our lives and ways, a Christ-like LOVE.

“ Feigned Obedience.”

IN the coming day of Christ's manifested power, when He shall subjugate His foes and dash His enemies in pieces as a potter breaks his vessels, men will have to bow, because they are unable to resist the authority of the Lord. The kings and rulers of earth, will see that resistance is no longer possible, now that Omnipotent power is exercised by the once-crucified Jesus of Nazareth. But the submission thus rendered, will not in every case be willing submission. Even during the millennial reign, there will be a *feigned* submission on the part of those who are unregenerate, and who have not acknowledged in their hearts Jesus as their Lord and King. So we read in Psa. xviii. 44; lxvi. 2.

At the close of the millennial reign, after a thousand years of such “ feigned obedience ” immediately that Satan is loosed from his prison, and allowed to once more appear on earth, then his servants will flock around him, and thus plainly show who is their true master. Such principles are at work even now. “ Feigned obedience ” is more common than is generally supposed : it is not wanting even among professed believers. When self-willed and self-choosing men cannot get their way ; when they are unable to introduce their false teachings, or get the saints to practise their perverse ways ; when from lack of influence, or numbers, or some such cause they cannot *rule*, they find it better to apparently submit, but it is only “ feigned ” submission. They submit because they are forced to do it, and as soon as they see any chance of carrying out their will and ways, they will throw off the garb of submission and stand forth as open opponents of the truth. Hence the need of vigilance and care on the part of those who are overseers and guides in the church, and who have a primary responsibility in commending those who seek fellowship, to see that the truth of God has wrought genuine conversion, and delivered those who had need of it, from worldly and sectarian principles, in which they have been born and bred. Otherwise, an outward appearance of subjection to God's Word, and the order of His house may be given, simply to gain admission, which at some time of difficulty will be thrown off, and sides taken against the truth.

The Young Believers' Question Box.

Note.—As our space for "The Question Box" is confined to a page, we can only deal with a limited number of the many interesting questions, doctrinal and practical, sent us each month. We hope to reach them all in course, but our friends must exercise patience.

Ought I, as a Christian, to take part in Parliamentary Elections? There is no command in Scripture for God's people to take any part in the election of rulers. This silence is significant, especially so, as all other relations have been the subject of definite commandment (see Eph. v. 20, vi.) If God had desired His people to become rulers, or to elect them, He surely would not have left them to grope their way in the dark, without a ray of Scripture light. We are told to pray for rulers (1 Tim. ii. 3), and to submit to them (Rom. xiii. 1), but never to join common cause with the ungodly, in voting them in. Any who know what goes on at election meetings, pollings etc., will admit that they are not the healthiest place for a Christian; nor will you find a man who habitually walks with God, engrossing himself in an election fight, either on one side or another. If you want to help toward good government, do it *via* the throne of grace as God has commanded.

How are we to understand those Psalms, which call for vengeance on our enemies, and seem to wish for their destruction? Many of the Psalms are for Israel, and express their hopes and desires. They were an earthly people, with earthly foes, and they were under law and government. No intelligent believer of this present dispensation of grace, could wish or pray for judgment on his enemies, he would rather seek their salvation. But in the past, an earthly people had the extinction of God's enemies in the earth entrusted to them, and again in the future, after the present age has run its course, and the church has been removed to heaven, God will have an earthly people again in Immanuel's land, who will have earthly foes among the nations, under Antichrist, and not a few of the "imprecatory" Psalms express their desires for these, which God will then fulfil when He judges the world in righteousness.

Is it according to Scripture, to speak of the Lord's Supper as a "Sacrament?" No; it is never called by that name in Scripture. More, to connect the thought of a Sacrament with the feast of remembrance, instituted and left by the Lord for His people, is entirely false. It came to be looked upon as a Sacrament, when unconverted communicants were allowed to be present, and so it is still. Archbishop Trench says the word "Sacrament" is derived from the "Sacramentum" of the Romans, which in law was a pledge binding plaintiff and defendant to one another. It was also the military oath sworn by the Roman soldier at enlistment, binding him never to desert the standard, or turn his back upon the foe. The half-yearly "Sacrament" is still made the occasion of the poor legalist "renewing his vows," but this is man's tradition, not God's Word.

Correspondence.

“A.B., AYRSHIRE.”—We do not intend to open our pages for the discussion of abstruse questions on “receiving,” or to reply to recent reactionary articles which have elsewhere appeared on the subject. We believe the Scripture, the unchanging truth of God, is so simple and clear on this subject, that those who have no human theory to establish, and no unscriptural practice to defend, will have no difficulty whatever in finding out what the “due order” is, and indeed, we may add, by far the greater number of believers gathered in the Name of the Lord, who have prayerfully read their Bibles have found it, and harmoniously continue to practise it with God’s approval and blessing. Of course there always have been, and very likely will be, a few agitators, who live and move and have their being in the element of controversy, and who when they have nothing else particular on hand, turn to the “Receiving Question” and give it a round, declaiming against some supposed “confederacy” which never existed, and giving forth some fresh “revelation,” or “new light” just received on the subject. This no doubt for a time disturbs the minds of unestablished believers, and perplexes those who are groping their way out from sectarianism; but in the end it does no real harm, except to those who propound it. The truth of God will stand, in spite of every effort to overthrow it, and saints whose feet are firmly planted on that truth, will stand *on* it, and *for* it, unmoved by shallow reasoning and bitter taunts. Let those who know and love the truth go on quietly, acting upon it humbly, yet firmly in the fear of God, and sooner or later He will manifest where and with whom His secret lies, and all else will come to nought.

Gospel Pioneering and Tract Distribution.

Praise the Lord for reports of happy work, and joyful tidings of earnest and extended efforts in carrying God’s good news into needy and neglected parts of the field. The following few items selected from many, may call forth prayer and praise, and encourage others to go forth sowing the seed while the day lasts. “The night cometh when no man can work.”

“Five thousand striking and arousing tracts were distributed by workers here at election meetings.” “A few of us go out in the early morning catching the workmen going to their day’s work, with Gospel Tracts.” Ten of us, all young men, go out on our bicycles every Saturday afternoon, giving tracts and telling of Jesus in villages sunk in dark ritualism. Last Saturday we had six Open-Air Meetings—grand times.” Our Band of Tract Distributors were at the coast last Saturday, where there was a ‘Regatta.’ We fixed our banner with its bold Gospel text in the sand, and almost immediately there was a large crowd, to which we preached Christ for hours.” “We had a stall in the ‘Fair,’ from which we gave thousands of tracts and spoke personally to many.”

Tidings of the Lord's Work and Workers.

Home Notes.—**KILMARNOCK.**—Large crowds, and continued interest in meetings held on Barbadoes Green, on Sunday evenings. Thank God for an open ear, and pray for opened hearts. Meetings in the Speyside Tent are well attended, and there are tokens of blessing, also in Dundee. Glasgow young men are having good meetings on Saturday afternoons in villages around. **CRAIGELLACHIE CONFERENCE** was held on July 16th and 17th. The new hall there is a fine centre, and goodly numbers gather stately to hear the Word. William Sloan and his family have arrived in Lerwick. He hopes to begin work in Ebenezer Hall. Wm. Thomson, lately from the north of Ireland, and formerly of Glasgow, purposes leaving for America to evangelise in New Jersey. **BALLACULISH, ARGYLESHERE.**—Open-air meetings have been held here by a few workers, some coming 18 miles to help in the work. **BRADFORD, YORKS.**—“Young men, from the various assemblies, go out evangelising the villages on Saturdays; grand work. **OLDHAM.**—“Open-air meetings carried on vigorously; some of our young men got their mouths opened to testify for the first time last week.”

Ireland.—Good meetings in Dromore district, many eager listeners. John Fraser, of Ayr, had some meetings there lately. Tent work is in full swing all over the north of Ireland. May *solid* work be done for Eternity. Wm. Hamilton at Blackskull. Belfast Bible Carriage visiting markets and scattering the good seed.

American Notes.—T. D. W. Muir hoped to begin tent work in Michigan early in July. John Smith and John M'Fadzen are preaching under canvas in Cleveland, Ohio. Alexander Matthews is working about six miles out of Minneapolis. Lamb and Beveridge have been working at Petersburg, Va, and are now at Matoaca Va, where James Hamilton helps them. **POMONA, CAL.**—Maclure and Monypenny have pitched their tent here. A small assembly of believers has been gathered unto the Lord's Name. Our aged brother Donald Ross caught a severe cold at Richmond Conference, which at his advanced age is serious. He hopes to go to California for a time. Vigorous in spirit, as in days of youth, his “moisture” has not fled. **FOREST, ONTARIO.**—Dickson and Hicks are working the Forest tent, in a place where God gave blessing last year. Its name then was “Hungry Hollow,” now it is called “Gospel Hollow”—not a bad change. May many more of those who are still “hungry” and unsatisfied with the world, find in the “Gospel” salvation and satisfaction.

Foreign Notes.—James Campbell has been in Invercargill, and other New Zealand assemblies. He writes of open ears to the truth. William Blane has been here on a visit, and preached in various places in Scotland and England. He has returned to Johannesburg. J. K. Goch, who labours chiefly among the Dutch, is at present in England. John Carruthers has returned from Spain to Cumnock in very poor health. Other workers in Spain find the enemy in full arms against the Gospel, but this is not a bad sign. Far worse to have his patronage and smile.

A Good Condition of Soul.

A Homely Bible Reading in a Christian Farm House.

A GOOD condition of soul is all-important to the Christian. Without this, his salt will soon lose its savour, and his service will lack unction. Given, that there is a right condition of soul, matters belonging to the life and walk will fall into their proper places, and God will be honoured without, because He is loved and feared within. There are three conditions of soul set forth in their order in Psalm lxiii, on which we might meditate a little, in the hope that God the Spirit may use them to the quickening of our souls unto similiar conditions.

“My soul *thirsteth* for Thee” (v. 1). It is a true sign of spiritual life, when there is soul-thirst for God. The empty professor has no such desire. He can live far away from “the presence of the Lord,” and find happiness such as he seeks there. This is “the way of Cain”; the way too of all his seed. In the whole camp of worldly, Christless professors (and how many there are, in unsuspected places too, God knoweth), “there is none that seeketh after God.” In all who are of faith, there is a heaven-implanted yearning for nearness to, and communion with God. As water rises to its level, so the desires of the God-begotten nature rise God-ward, Christ-ward, heaven-ward. And the desire is not a languid, heartless expression of the lips, a cold formal affair; it is the ardent yearning of the whole heart. “As the hart panteth after the water-brooks, so panteth my soul after Thee, O God” (Psa. xlii. 1). This is the normal condition of the heaven-born soul. Is it always the experience of saints? Alas, no. It can be stifled. Worldliness, carnality, and self-seeking indulged, soon damp it out. How does it stand with us, dear fellow-believers, in regard to this great matter? Is there genuine soul-thirst for God? Does the desire to be near to Him, to see His face, to be in His sanctuary, rise above all else in the soul? Can we truly say: “Early will I seek Thee”—before business, social intercourse, friendships or service: God first. Blessed are they that hunger and thirst, for they shall be filled.

“My soul shall be *satisfied*, as with marrow and fatness” (v. 5). Yes, satisfied. Filled full. Then the overflow goes back to God. “My

mouth shall *praise* Thee with joyful lips." This is what we want to get at. This is the condition of soul we need for worship. No barren meetings, no dearth of praise, if souls were in this condition. Individual saints would be as green olives in the house of God, as fruitful boughs planted by the well, whose branches run over the wall, and the assemblies of the Lord's people, instead of being as they often are, parched and dry, would be as well-watered gardens, full of heavenly fragrance. And be it remembered, all this is genuine. It is not a sentiment, or a figure of speech, but a tangible experience in which all saints may have their share. But will not this tend to spiritual conceit and pride? Nay, for the soul dwelling thus in the joy of God's fulness will be continually giving out, continually emptying itself in streams of praise God-ward, and in rills of service toward saint and sinner. And this will cause it to cleave still; aye, closer to the source of its supply. And so we reach the third stage of the soul's journey in the thrilling words—

"My soul followeth *hard* after Thee" (v. 8). It has found in God, the satisfaction, the fulness it yearns for, but its capacities increase, and it seeks for more. Wonderful, but true,

"The draught that lulls our thirsting,
But wakes our thirst anew."

And so it follows "hard" after God. There is no lagging behind, no turning after other gods. The full and satisfied soul will not hew out to itself broken cisterns, it will cleave to the well-springs from whence it has drawn with joy in days gone by. And for this it needs God—"Thy right hand upholdeth me." Thus we see, beloved fellow-saints, a progressive experience of the soul that truly seeks its God. It goes "from strength to strength" along the heavenly road, knowing more, enjoying more, dispensing more as it passes on. Can we say that we are in company with the writer of this Psalm? Is God able to record such growing experiences of His grace in us? Or is it down-ward, earth-ward, self-ward, less of God year by year. Let us pause and enquire. It is a solemn matter, for we are all making history for eternity. And neither the bustle of service, nor the acquisition of knowledge, will make up for lack of the soul's direct communion with the living God.

The God of Glory.

Revised Notes of an Address, by J. R. Caldwell.—Part II.

IN Acts vii. 2, we have another title of our God. “Men, brethren, and fathers, hearken; the God of glory appeared unto our father Abraham.” Notice that expression, “the God of glory.” Grace at the beginning, and grace all the way through, and what is the ultimate purpose of grace, “Whom he *justified* (justified in the riches of His grace), them he also glorified.” The God of glory stands at the end. That God appeared to Abraham, and during his whole life-long of faith in God, his eye rested on that “God of glory.” Turn now to 2 Cor. iv. 6. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ.” You see every believer has got a sight of the God of glory. We have beheld His glory in the face of Jesus Christ, “the glory as of the only begotten of the Father, full of grace and truth” (John i. 14). When He says He is the God of all grace, that does not mean merely that He is the all gracious God, He *is* that, but He has also grace to bestow upon to reproduce in me. And so when He says He is the God of glory, it does not mean he is simply the glorious God, but that He has that glory for me, and is going to invest me with it. And first, He makes it to shine in our hearts, and gives us to see His glory in the face of Jesus Christ. What a sight, whereby to awaken a sinner in his idolatrous wickedness. What a glorious vision awakened Saul on the road to Damascus from his utterly reckless enmity to God. Oh! the glory of that sight, it blinded his eyes that he could not see anything on earth, and that sight never left him all his life through. It was the appearing to him of the God of glory in the person of Jesus Christ; and he suffered, and laboured, and went on through evil report, and good report with that God of glory in view, and at last, at the end of his course, he said—“I have kept the faith, I have finished my course: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing” (2 Tim.

iv. 8). So we see that the glory had been in his heart all along. Just like Moses who, "endured as seeing Him that is invisible because he had respect unto the recompence of the reward." Nothing will so sustain us amidst opposition, and difficulty here below, as to have the God of glory in view. To have that sight as it were before our spiritual vision day by day, and hour by hour, the God of all grace, and the God of glory. Grace that has made us "vessels of mercy prepared for glory." Were we worthy of it? Our very unworthiness is what magnifies grace. It is our demerit that magnifies the grace of our God.

Pleasure in Searching Out Iniquity.

IT is proof of a low condition of spiritual life, when believers can find satisfaction in searching out and making public, the failures and sins of their brethren in Christ. But what must the state of one professing the Christian name be, who makes it his principal business to discover the transgressions, and errors of the children of God, and when he has found them, to find delight in magnifying and exposing them. No doubt, it will be needful for the individual believer, and for the assembly of saints at times, to deal out God's judgment on those who break forth into sin, or depart from the faith delivered to the saints, and when this has to be done, let obedience be rendered to the commandment of God without regard to who the transgressor may be, or what his position in the church, or the world. But it is quite another matter, to be constantly employed in blazing abroad the errors, and failures of fellow-believers, which love would seek to cover, and from which true faithfulness would seek to deliver them. One thing is sure, that sooner or later, such will have their recompense. There is no law more certain than that contained in the words of the Lord Jesus. "With what measure ye mete, it shall be measured to you again" (Mat. vii. 2). This is God's law of "compensation," and it is sure to have its fulfilment toward His people, as well as His enemies.

“Christ Liveth in Me.”

BY THE LATE JOHN DICKIE, OF IRVINE.

OUR redeemed lips are no longer our own, they are Christ's lips (1 Cor. vi. 19). What manner of holy speech befits them now? Our hands are not now our hands, they are Christ's hands. Shall we dare to handle with them, or to work with them, what is unworthy of Him? Our heads, our hearts are not ours at all, they belong exclusively to the Lord. Shall we think any thought which he would abhor, or love any object which He could not love? No, let us seek to render unto God, the things which are God's, and this includes all that we *are*, and all that we *have*. Our time, our purse, our lives, our influence, our *everything* all belong to Christ. They no more belong to us, to use them for our own pleasing, than the wealth of the King of Siam belongs to us. And He has sent His Holy Spirit to dwell in every true believer for two ends: first, to enable us to consecrate ourselves to Him in this whole-hearted way (Rom. xii. 1); and second, to take actual possession for Himself of what we have surrendered to Him, that He may control all our movements, our affections, enlighten our minds, direct our conduct, and in one word, enable us to live, that it shall not be *we* who live, but Christ who liveth in us (Gal. ii. 20). This wonderful verse (Gal. ii. 20) gives us a remarkably clear revelation of what a Christian's life is meant really to be. It was Paul's life, and yet it was not Paul's; it was Christ's. Men saw and heard Paul only; but the unseen Actor who lived and spoke through Paul was Christ. All that Paul did, it was Himself that did it, and yet it was not himself. "I live, yet *not I*, but CHRIST liveth in me." The two lives—Paul's and Christ's—were not two, but one. They were not united so that certain acts were Paul's, and certain other acts were Christ's, but every act was Paul's act, yet it was also Christ's. Paul dearly loved the saints of God, but it was with the love of Christ (Phil. i. 8)—for Paul had given himself up to Christ as His redeemed possession, and Christ had taken possession of Paul—soul and body,—His will, His mind, and His affection, and so though the bodily organs, and the mental faculties were Paul's, the Spirit which dwelt within, and moved everything, was not Paul's natural

spirit, but Christ. The old Paul was dead, and now “to me to live is CHRIST” (Phil. i. 21). But they alone can understand all this, who have experience in it. It was indeed Paul’s eyes which wept, as he pled with sinners, it was not the eyes of Christ—the eyes which had once wept at the grave of Lazurus—but the grief and love which wrung these tears from Paul, were not the outcome of Paul’s natural heart, they were wrought in him by the Spirit of the indwelling Christ. And the eloquent tongue which so pled with men, and the knees which were so often bent in prayer for men, were not the tongue, or the knees of Jesus, they were those of Paul, but the spirit which moved them was not Paul’s own old self, it was the indwelling Christ. In one sense, it is the same Paul, in another, it is a different Paul altogether. Once everything that he did was done by his carnal self, in self-will, in self-righteousness, in self-pleasing, but all that is now past and done. The old Paul is *dead and buried*, and the man that is now in his place has the body and soul of Paul, but these are dwelt in, and moved wholly by, the CHRIST who now dwells within him. And as it was with Paul, so is it also with all the true children of God. In how far can we truly say it is so with us?

Nothing Lost by Giving.

THE sun in the heavens loses nothing, by all the light and warmth he sheds abroad during the long summer day. When he sinks into the west, after having run his daily race, he only sets to rise in other spheres, the same bright glowing sun as ever. The rose and the lily, lose none of their fragrance, by giving forth their sweet odours on every passing breeze; they are still as fragrant, they lose nothing by what they give. And so it is with the saints of God. Living near to God, in communion with Christ, they give out in word and deed, what they draw from His fulness, and yet retain in their own souls as much as ever, of the grace and love of their Lord. In living to God, and for others, they have themselves been blest, and in the coming day, a crown, and a “well done” from their Lord.

“Well Done!”

“Well done, good and faithful servant” (Matt. xxv. 23):

“Behold I come quickly, and My reward is with Me” (Rev. xxii. 12).

“WELL done!” How will the Master’s greeting cheer them!

The faithful ones, who “knew and did His will,”
Who, when He sent them, swiftly ran His errands,
And when He stayed them, “waited” and were “still”?

Some sent He forth, to sow the seed “with weeping”—

Maybe their tears were needed for that soil ;

But, doubtless, in the day of harvest-gladness,

“Rejoicing” shall be theirs instead of toil.

Some came with sunny smiles and fleeting footsteps—

Their field of labour, too, seemed bright and fair ;

But whether “hundredfold” or only “thirty,”

That field will yield, the harvest will declare.

Once more He calls the unemployed to labour :

The harvest is so great, the “hands” so few—

Oh, brother, sister, heed His call, I pray you,

Maybe the Master now “hath need” of you.

Your gold and silver, and your time, your talents—

What glory are they bringing to His Name?

Remember they are His, and when He cometh,

“His own with usury” He then will claim.

He gave you gold, that you might “feed the hungry”

And “clothe the naked,” “take the stranger in,”

Find for the “sick” a quiet, kindly shelter,

Reclaim the fallen from a life of sin.

And are you doing this, or are you slighting,

The calls for help that reach you day by day?

Oh, stewards of His wealth, be wise and earnest,

Lest He should take your “stewardship” away.

It will be sweet as evening twilight gathers,

And working hours are past for evermore,

To hear the Master’s “well done, faithful servant !”

When, safe at last, we reach yon blessed shore.

My Little Concern in a Corner.*

By Robert C. Chapman.

AT a Meeting of a few believers in Christ for reading the Scriptures, Eph. v. 19-20, was dwelt on. A sister in the Lord (a spiritually-minded one) said:—I do give thanks, but why am I not always singing and making melody in my heart to the Lord?"

Answer was made:—"If I be not giving thanks always for all things to God and the Father in the Name of our Lord Jesus Christ, the cause must be some little concern of my own in a corner," which answer was afterwards shaped as follows:—

"When I was sitting in my filth and rags, on my native dung-hill, the partners, three, in a great concern, in pitying mighty love beheld me, took me up—washed me—made me whiter than the snow, and clothed me with goodly apparel—morover, took me into their partnership—the affairs of which ever prosper—such the wisdom, the power, and wealth of those partners three, its riches all mine—upon these only terms, no wisdom, no will of my own.

For a while I had my harp always in hand, and *did* make melody to the Lord, but alas! in an evil hour, it came into my head to set up "a little concern of my own" in a corner.

This I did, and when with all its little rattling wheels it was finished, a bright plate on the door spoke to passers-by, the praises both of goods and maker. But ah! the notice should have been, "All manner of earthenware and brittle goods made here by

Messrs Self-Wisdom, Self-Will & Co."

While busy thus, no harp in hand had I, but vexations many because of my little wheels ever breaking, or getting out of order.

A voice in their breaking I heard, yet heeded not. I had forsaken my resting place, but was not forsaken. The same love and wisdom that sought me out in my poverty and made me rich, sent me deliverance.

What I foresaw not, came to pass. From the Throne in the Heavens the commandment went forth, and He beneath whose feet are put all things in subjection, brought His wheel of judgment over "My Little Concern," laying it all in ruins.

* To be had in Leaflet, at 1s per 100, from this Office.

I woke up, considered, repented, returned with confession meet for my folly, to my former place, my place of rest, of joy, of wealth.

Self-upbraided, I was received without upbraiding, for indeed I had been longed for, and looked for. My harp which Self-Wisdom had hung upon the willows, was now again in hand, nor has it been silent since, but gives forth tones of deeper tenderness than heretofore, and of more solemn sound.

How to Read the Holy Scriptures

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

THREE Methods of reading may be mentioned :

First—The attentive hearing and accurate reading of the Word of God in the Divine presence, and in dependence on the teaching of the Spirit of God, the ear of the soul being opened to hear what the Spirit saith.

Second—So hearing or reading, as that the truth may lead to an experimental acquaintance with the mind of God, and affect the heart and character.

Third—The Word of God so heard, so read, that it might lead to practical results, wrought out amidst the actual circumstances of every-day life.

When the Scriptures are read in the light of the Divine presence, their truth and beauty are distinctly seen. When read in the apprehension of the Person and Work of Christ, the centre theme of inspired Scripture, the heart is warmed, and comforted. When interpreted and brought home by the power of the Holy Ghost, ungrieved, invited, and depended upon, the fruits of the Spirit will be brought forth in their fulness and perfection.

A Glorious Work.—It is a glorious work—Salvation work. Angels might well envy the meanest allowed to speak a word for Christ, and laying aside their harps, seize the sickle, and go forth to reap the golden harvest. How soon shall our days of labour come to an end ! How soon may we be called to lay aside the sword for the palm of victory ; the sin and turmoil, for the calm, pure rest of heaven ! There we shall rest. DUNCAN MATHIESON.

The Young Believers' Question Box.

Note.—As our space for "The Question Box" is confined to a page, we can only deal with a limited number of the many interesting questions, doctrinal and practical, sent us each month. We hope to reach them all in course, but our friends must exercise patience.

For whom is Christ an Advocate? For all, or for believers only? Clearly the latter. He is "the propitiation for the whole world" (1 John ii. 2), but "We have an Advocate" (1 John ii. 1), and the sphere of His Advocacy is "with the Father"—a title which connects God with His children only, and not with the world.

What does the word "contend lawfully" (2 Tim. ii. 5, R.V.) imply. The rules of the course no doubt. In the case of the Christian combatant, the Word of God, and not only so, but the spirit and the motives in which he contends, as well as the manner of his warfare.

I am sorely perplexed. I find that those who were the means in God's hand in leading me out from the world's religion, are now by word and example seeking to lead me back. When I ask for a reason, they say that they misunderstood the Scriptures then, and have now got fuller light? Or more likely, lost what they once had, for if men trifle with the truth of God, and attempt to whittle it down to suit their altered practices, it will soon cease to have any authority over them, and the devil can easily make them imagine that they have gained fuller light, and are now walking on a higher level of spirituality and love than in the days of old, when they spoke with trumpet tones the whole counsel of God, and in the freshness of early love yielded it swift obedience. Although men change, the Truth of God abides the same, and it is it, and not men, we have to follow. The Apostle wrote to the saints of Galatia—that if he, or even an angel from heaven, should come round later on, denying what was first taught them—no doubt having got "fuller light"—and supplanting God's message by another, they were to take no notice of them whatever. "Let him be accursed." The new light was but a wrecker's fire, all the more dangerous because lit by hands that once held up the beacon light of truth. Demas returned to "the present world," although once an Apostle's co-worker, and we need not be alarmed if we find others pursuing the same course. All this tests whether saints follow God or men, and sifts the character of their profession, and this in the end proves a blessing. May grace be given you to hold fast and obey, what God has taught you, and have its joy and power in your soul. Then you will not be easily turned aside.

Are all God's children, sealed and indwelt by the Holy Spirit? Yes; Eph. i. 13, and iv. 6 leave no doubt as to that. But we are not always filled with the Spirit (Eph. v. 18); sometimes He is "grieved" (Eph. iv. 30), and often "quenched" (1 Thess. v. 19). Then carnal walk and worldly ways follow. There are some who have *life*, but little or no *liberty*. What they need to know is the truth—the fulness of the Gospel. This will set them free. But it is an error to assume that they have not the Spirit. "If any man have not the Spirit of Christ, he is none of His."

Answers to Correspondents.

A. B., "Midlands," writes—"I find in this place there are two entirely opposite views held among the saints with whom I gather, in regard to the Second Advent of the Lord Jesus. A few—like myself—have gathered from the Sacred Word, that the coming of the Lord is our hope, that we are to wait and watch for His advent to the air, and that no event of prophecy *must* be fulfilled before He comes. Others, by far the larger number, hold—and have taught for many years—that there must be certain parts of the prophetic Word first fulfilled; that Babylon—the literal city on the Euphrates—must be rebuilt, and that the Lord's Coming to the air for His saints, and to the earth *with* them, follow each other immediately, some say are one and the same. I understand that for a time, both freely taught their view of the subject, but as this caused discussion, and sometimes unpleasantness, it was *arranged* that the subject should not be publicly spoken of—at least on any of the points in question—at all. The result is, that we are deprived of the ministry of God's truth on that most precious and practical subject, in the assembly, and rarely, if ever, is it heard of at Conferences and meetings for ministry of the Word, lest anything like a difference of opinion should be manifest. Do you think this is of God? If silence on such subjects is to be maintained to preserve peace, where is the line to be drawn?

While it is comely for the servants of Christ to bear with each other on matters on which they do not see eye to eye, or have equal measures of light, it becomes a matter of grave responsibility for any minister of the Word to tacitly, or by mutual arrangement, preserve silence on truths of vital importance, and thus deprive the Lord's flock of part of the food that He has provided for them. We see exactly the same thing being done with other truths besides the Lord's Coming—they are being quietly relegated to the back-ground at Conferences and public gatherings of the Lord's people, for fear of giving offence, or bringing out opposition. We readily grant that controversy and contradictory statements are very undesirable in public assemblies, but it is a high price to pay for peace, and an appearance of unity, such as they are, to banish God's truth from the platform. In regard to the Second Advent of Christ, the two views described are simply impossible of reconciliation. If we expect Babylon to be rebuilt, and signs to appear, then it is clear we cannot expect our Lord to come *now*. His advent to the air cannot be the proximate hope of our hearts, and if Scripture teaches anything clearly, it is this. We gravely question whether God would have His people to be in any circle where "The Hope" cannot be held and taught as given in the Word, or whether a dogged and determined holding of traditional opinions, making the Word of God of none effect, in many cases handed down from fathers to children, deserves any respect, or other treatment than that of error. In any case, let a clear ringing testimony be given,—no matter who it may offend—to the Blessed Hope, the personal, pre-millennial and proximate Advent of Christ.

Tidings of the Lords' Work and Workers.

Scotland.—**BALLINDALLOCH.**—Tent Meetings in this district have been continued by Francis Logg and John M'Gaw, with occasional help from others. Sinners have been saved, and a good interest aroused all through the district. **WHAUPHILL, WIGTONSHIRE.**—A. B. Gardner, of Glasgow, with others preached in a tent here during July, throughout with tokens of blessing. Considering the limited population, numbers were good. **NEW CUMNOCK.**—A new hall was opened here lately in a good centre: may it be a centre of spiritual power and blessing. **OLD CUMNOCK.**—Our brother, John Carruthers, since his return from Spain, is very weak, and suffers a good deal. Will fellow-believers remember him in prayer. **LESHMAHAGOW.**—Wm. Wilson has been preaching in a small tent here. He expects to leave soon for America. During the holiday season, many good opportunities for preaching the Word have been taken advantage of on the Clyde and in coast villages. By this means, many "who care for none of these things," have had God and Eternity brought to mind. **SHETLAND.**—Wm. Sloan writes of increased numbers and interest in meetings in Ebenezer Hall, Lerwick, and in open-air. **ORKNEY.**—"There is not much doing in the way of aggressive gospel work in these islands, yet God's truth is being quietly and continuously spread abroad. We expect Geo. Masson from Fortdeewanish and other helpers at the annual market meetings soon coming on. A Conference of Christians at Inverurie, Aberdeenshire, on August 21st.

England.—James F. Goch, from Johannesburg, has been visiting several parts of England, bearing testimony to the Lord. He leaves shortly for Holland, Switzerland, and Palestine. C. H. Hinman, lately from New Zealand, has been preaching in a barn at Oakham, Rutland, where the Lord has saved sinners. May the stream of blessing flow through the dark, ritualistic country around. **NELSON, LANCASHIRE.**—Believers now meet in Gospel Hall, Bradley Road, off Scotland Road.

Foreign Notes.—W. J. Hosking is visiting various places in the Straits Settlements. Tom Baird finds plenty of work at Kwala Lumpur, and is seeing fruit of the Gospel. Ed. Eagger, with his wife and child, are returning there soon. The war and its results are now keenly felt by many of the Lord's workers in China. Dr. Case found his house wrecked and all his effects gone. Riots in other parts have occurred, and the lives of missionaries have been threatened. Ten are reported killed. **CANADA.**—"Tent work is now in full progress in many places. We are looking to God for a year of blessing." D. Munro and R. Telfer are working a tent in Toronto. Dickson and Hicks, near Forest, with encouragement. John Smith and J. M'Fadzen are preaching in a tent in Cleveland. "There are fairly good meetings, and a little breaking in on the indifference and carelessness. Pray for an awakening." T. D. W. Muir in a tent in Detroit. **CAPE COLONY.**—Joseph Fish and W. Thomson expect to go forth into the country districts with a Bible carriage, scattering the truth.

Sketch of a Christian Conference.

HELD AT INVERURIE, ABERDEENSHIRE, ON 21ST AUGUST, 1895.

A BRIGHT Autumn morning: the sun shining brilliantly: waving fields of golden grain almost ready for the sickle. At an early hour, many must have been astir, for here they come, in waggonettes, brakes, dog-carts, and on foot, from long distances. A large contingent of about a hundred, from the "Granite City," by road and rail, singing as they enter the town. Brakes well filled from Inch, New Deer, Newburgh, and goodly numbers from other parts of Aberdeenshire, Banffshire, and Morayshire. By ten a.m., the little town seems quite astir, and the natives are out eagerly scanning the strangers, and one whispers to another—"Revivals." I fear we are not half-worthy of the name, but among the gathering company, there are many hearts crying out to the living God for that reviving and refreshing, which come from His presence alone.

At 10 a.m., the voice of prayer and praise ascends, and this first "sweet hour of prayer" gives promise of a day of good things; for God has been sought, and our needs spread out before His throne. He will not, cannot disappoint His waiting people. By 11 a.m., the large Town Hall is comfortably filled, and we cast our eye across the company. Twenty-three years ago (August, 1872), the first Conference of a similar kind was held in this same hall. Only last night we were reading a verbatim account of that meeting in "*The Northern Intelligencer*." What changes these years have wrought! Many of us were in our spiritual infancy then, just newly saved. Quickly the mind travels through the intervening years, and as we remember all the way the Lord has led His people, we cannot but sing—

"How good is the God we adore,
Our faithful, unchangeable Friend."

What love and forbearance He has shown. How matchless has been His grace. We bow in worship, and raise our "EBENEZER." Many loved forms who were with us that day long ago, are absent now. Some have gone to their rest and home: they finished their course with joy. Faithful and honoured servants of Christ;

the legacy of their devoted lives, the memory of their Christ-like spirits minister to us still. Others, scattered far and wide, in near and distant lands, are still in the conflict and the service: for them we waft a message to the throne. And some who joined us on that early day, are still on earth, but now they walk no more with us. "For the divisions of Reuben there are great searchings of heart," and we wonder if the day will ever come, when the scattered flock will lie down together in pastures green, under the One Shepherd, torn and divided no more.

There are many in the company who are "apt to teach," who minister the bread of life, tend the flock, and sound forth the glorious gospel in these northern towns and parishes, and God owns their labours. But most of them are seated down among the people, they are evidently looking for ministry and help from the stranger-brethren to-day.

John M'Gaw and Francis Logg are here, they have been tenting in Aberlour. C. H. Hinman, who evangelizes in New Zealand, and John Ritchie, of Kilmarnock, have come for the day.

The ministry begins with an earnest word (F.L.)—on "Cleaving to the Lord," based on four passages in the Book of Deuteronomy.

"Cleave unto the Lord" (Deut. xxx. 20) for *life*.

"Cleave unto the Lord" (Deut. xiii. 4) in *obedience*.

"Cleave unto the Lord" (Deut. x. 20) in *service*.

"Cleave unto the Lord" (Deut. xi. 22) for *victory*.

This was followed by some searching ministry (C. H. H., New Zealand) on "*Heart-backsliding and its results*" (Prov. iv. 23, with Prov. xiv. 14). The heart is the seat of the affections. Abiding in God's love, it sends its springs into the life and ways. Departing from God, open backsliding follows; and soon the backslider is filled with "his own ways." Lot found this in Sodom. The well-watered plains filled his eye; then he pitched *toward* Sodom; at last he sat in its gate, vexed in soul, accomplishing nothing. To be of any good to others, we must be right with God: the heart must be right. See Abram on the plains of Mamre. His heart was right with God: he was living in intercourse with Him: he could pray for Sodom, and he had power

to rescue Lot. See also Elimelech and Naomi. They got away from God, then wandered down to Moab. How soon were the backsliders filled with their "own ways" there. Naomi's husband died: her sons married Moabite wives; then they also died. When believers get away from God, they bring not only themselves, but others into trouble. Their families suffer by their evil example, and they reap the bitter fruits themselves. With God there is restoring grace. Lot is delivered from Sodom's doom, but lost all that he had gathered there, and his testimony besides. Naomi heard of bread in Bethlehem, and returned empty, to find fulness of bread there. It was "the beginning of harvest"—the time of fulness. What a return for the backslider! May God bring back all who are empty and unsatisfied to-day, to the place of fulness of blessing.

A short, practical word followed (J. M'G.) on Barnabas, "a good man, *full* of the Holy Ghost." This is the kind of men wanted for the Lord's service to-day, and thank God, it is a condition within the reach of us all.

The last address of the morning (J. R.) was on "*The Fulness of God.*" Four Scriptures were read. The first two presenting Christ as the Source of Fulness—"It pleased the Father that in Him should all the fulness dwell" (Col. i. 19, R.V.). "In Him dwelleth *all* the fulness of the Godhead bodily" (Col. ii. 9). Here we have our source of supply. All God's fulness, the whole of His vast resources for His people, on which they are to live here and hereafter, are in Christ. No wonder the apostle speaks of "the unsearchable riches of Christ." There is enough in Christ to meet all the need of all the saints of God, *all* the journey through. If any of us break down, or become bankrupt for lack of spiritual supplies, it is not because the "Bank" has failed. The source is inexhaustible. A soul dwelling by this well-spring will have no heart for the world: it has something better. And after all, this is God's way of drawing; aye, and of keeping His people from forbidden and hurtful things. He presents Christ. He holds up Christ. He speaks of the fulness of Christ. The Colossians had few evils among them to rebuke: they were unlike

the Corinthians and Galatians. But there were wily men lying in wait, whose words of human wisdom were a danger to them. They wanted to make a "spoil" of them, and carry them off to the rudiments of the world—just what men are doing still. What was to preserve them? To what does God direct them? To Christ. His wisdom is ten thousand times better than the world's—"In Him are hid all the treasures of wisdom and knowledge" (Col. ii. 3). No fear of our young men being carried away with the clever reasonings of men, or their garbage of evolution, and non-eternity, if they sit in "Christ's College," where *all* true wisdom and knowledge is taught. All we need to make, and keep us bright, happy and holy, is in Christ, and God would lead, and keep us close to Him. To the hungry Egyptians, Pharoah said—"Go to Joseph," He had the charge of all the granaries of Egypt. The fulness of Egypt was under his care, and nobody could die for lack of bread who was near to Joseph. To-day, our God and Father is whispering to us by His Spirit, through these glorious words,—“Go to Christ : draw from Christ” : “In Him dwelleth all the fulness.”

Turn now to John i. 16—"And of His fulness have all we received. Bless the Lord, O my soul. The fulness is "His," but we have "received" of it. By grace each believer is connected to the Source of supply. Sin had cut all the links between us and God. We were adrift on our own resources; like the prodigal, robbed and perishing. But by redemption and regeneration, new links have been formed: the believer is in vital union with the Risen Christ. We are "joined to the Lord," as the branch is to the vine. What is His, is ours. Do you believe that? As a doctrine we all do. But what are we getting out of it? A man with a gold mine in his field, may not be a wealthy man: he will just be worth as much as he takes out of it. And so with us. Our spiritual wealth, our fulness, is measured exactly by what we have been drawing out of Christ. Here is what one said long ago, who was in contact with the fulness of Christ, and made good use of it—"I know that when I come unto you, I shall come in *the fulness* of the blessing, (not of 'the Gospel'), but of Christ" (Rom. xv. 29, R.V.) His bow was abiding in strength: he was drawing from the Source,

and in the conscious enjoyment of that "fulness," he was coming to shed it abroad to others. O, to be channels through which the living stream may flow to parched saints, and weary, thirsty sinners, everywhere around us. A hearty song of praise brought this meeting to a close, followed by two hours of an interval, for greetings, refreshments, and united intercourse among saints and fellow-pilgrims, who are far sundered, and seldom meet.

The afternoon meeting opened at 3 o'clock with a hymn, followed by several prayers, for present blessing. The subject of conference, as arranged before, was

Reviving and Refreshing.

It was opened by a reminder, that this was a vital subject, alike to the individual believer and the church. It had to do with spiritual condition, rather than with outward position and testimony, although the latter would be the result of the former. If the soul of a saint is in a healthy and happy condition, fresh and fruitful before God, the walk and ways as men see them, will be straight and clean. There is a general longing for revival among God's people; for times of refreshing such as some of us remember in days gone by. Many of the hindrances, perplexities, and difficulties of the times, would be swept away before the rising tide of a season of genuine reviving and refreshing from God, and nothing else will ever remove them. Revival must begin with the individual: "Revive *me*" (Psa. cxxxviii. 7). It begins by the heart of the saint being drawn toward God, and in the conscience being searched and set on edge anew. It generally means the laying aside of something, for as the saint is drawn near to his God, he sees things and ways about him that do not suit the Divine presence. When Jacob was called to "Arise, and go up to Bethel"—the House of God—to "dwell there," he called to his wives to put away their strange gods. They might have kept them long enough where they were, but the patriarch knew that, if they were to come to be near to God, they must put away from them what was forbidden by Him. I wonder if people remember this when they sing—

"Draw me nearer, nearer, nearer blessed Lord."

Are we prepared to give up whatever the light condemns, to let drop whatever God shows to be not of Him? The divine life in us is a tender plant, and unless the atmosphere surrounding it is healthy, it soon droops. Look at that exotic plant, it has come from a warmer clime. It could not live here; our cold, damp climate would soon kill it. So its owner has it put in a hot-house, with surroundings and an atmosphere as nearly as possible the same as its own country. We have the new life (the same life as we shall have one day in glorified bodies, suited to it, meet companions for its energies), now in mortal bodies, with the flesh not far off, and the atmosphere of the present evil world charged as with the electricity of hell, all around. Is it any wonder that the saint needs to be revived? There is nothing here to foster or cherish the Divine life in him. He needs to be much and often with God. His nourishment comes from Him. He says, "I will water it every moment." The less he has to do with the world the better. To pass through it as Israel did through Edom's land, on "the King's highway" (Numb. xxi. 22), meddling with none of its belongings, will be the habit of the man of God. And as he feels the deadening effects of its air upon his soul, his cry will daily be "Quicken *me*, revive *me*." But a saint in a heavenly condition of soul does not stop here. He remembers he has brethren, fellow-members of the body of Christ, who need like mercies. So his prayer embraces others, he prays—"Revive *us* again." Whatever fellow-saints have, they need this. A right position will not long be held without it. The truth will soon be let go, if the souls of saints are not revived. We need the truth, *all* the truth. God help us to hold it fast, and not part with a jot of it at any cost. One would gather from some recent utterances, that we ought to throw overboard some of the truth, because our spiritual condition is low, but I fear if we have done badly *with* the truth, we shall do worse without it. No, no; we shall hold fast to the whole counsel of God, personally, and ecclesiastically, but what we need, over and above it all, is a revived and restored spiritual condition, vital godliness, and fresh spiritual power to practise it. Then assemblies of the Lord's people will be as the smell of a field, which the Lord hath

blessed, and the fervent united prayer of the saints will be "Revive Thy work in the midst of the years" (Hab. iii. 2). Stirring words of encouragement, warning and exhortation followed, all bearing on the same theme, and as the closing joyful song of praise went up, we felt that God was getting back of His own, that had been given us that day.

Gospel addresses on the Market Square, for an hour, and in the Town Hall followed, and about 10 p.m., waggonettes left for their various destinations, their occupants singing heartily—"God be with you till we meet again," which may not be in Inverurie, but in "The Father's House" above.

Obtrusive and Unprofitable Ministry.

THOSE whom God has called and fitted to minister the Word, are the men who ought to do so in the Assembly, and among the saints. It is the responsibility of the servant to see that the talents the Master has given are used, and that the ministry which he has received in the Lord is fulfilled. He must not wait until he gets a "call" from the church, or until he is pressed to "take the meeting," as it is called. His responsibility is to watch for opportunities, and to use them as they arise, in the fear of God, for the constant ministry of the Word, as the Lord may give it for the edification of His people. On the other hand, the saints should see that room is made for the Divinely-called and qualified servant, to exercise his gift and pursue His ministry. Too often the time and place are occupied by those who cannot, or do not speak to edification. The Lord's messenger is shut out by some one neither called nor fitted for the place he attempts to fill. The result is, the saints are not edified: they are not led nearer God: they are not led on in His ways. They leave more weary, more cast down, than they came, simply because there was nothing for them; nothing fresh from the Word to speak to the heart and conscience. An "exclusive" ministry limited to one man is not of God, nor more is an "obtrusive" ministry of uncalled and unspiritual men.

The Heavenly Warfare.

“Fight the good fight of the faith” (1. Tim. vi. 12, R.V.)

“Take up the whole armour of God” (Eph. vi. 13, R.V.)

ON, believer, to the conquest !
Soon thou shalt be crowned.
Hark ! the trumpet's call to battle,—
No uncertain sound.

Satan's fiery darts are flying,

Use thy shield aright ;

Wield thy weapon, “It is written,”

Put the foe to flight.

Fight through every wind of doctrine,

Do not beat the air ;

Face the “Prince” that has its power,

Pity not, nor spare.

Thine is no uncertain contest,

Victory is sure ;

Fight as if thou had'st obtained it ;

To the end endure.

Flee from Sodom,—leave Gomorrah,

To their fiery fate ;

Pass all little “Zoars” adjoining

Babylon the Great.

Onward—upward to the mountain,

There thy God to meet ;

In His presence rest thy spirit,

In communion sweet.

See ! thy foeman dark, descendeth

As a god of light ;

Will-o'-wisp-like to beguile thee,

From thy God of might.

Cleave to Christ, and through Him conquer,

In His strength stand fast ;

Bright the crown in that fair city,

Shall be thine at last.

How the Lord Teaches His People.

By the late John Dickie, of Irvine.

WHAT a blessed thing it is to have God to teach us : and this He delights to do, to every teachable soul (Psa. xxv. 8-9). Christ, as Redeemer, executes three offices. He is our only Prophet, or Teacher ; our only Priest, and only King. Now, while we are all jealous of giving Him His full honour as Priest, I fear that most of us are very sadly careless about His equally indispensable offices of Teacher and Lord. We are no more permitted to accept any fellow-creature to be our teacher, than we are permitted to resort to a human priest, that he may offer an atonement for our sin. Jesus is the one and *only* teacher whom we must recognise, and He teaches by His WORD and SPIRIT. He may, indeed, use our fellow-believers to help our ignorance ; but, in such cases, we must be careful to discern that it is *He* who teaches through them : and we must cautiously try their words by the test-standard of His Word, and also by His Spirit enlightening our minds. I am sorry to think that there is very little of this in the churches, but that men and women are sitting at the feet of human teachers and not recognising that *only* One is their Master even Christ (Matt. xxiii. 8-10).

And all this knowledge which we get from one another, or which we gather from our own study, even of the Bible, has only one effect : *it puffs up the soul* (1 Cor. viii. 1). Jesus alone can teach us savingly and to profit, and He delights to do it. Let our cry be as in Psalm cxix.—“Teach me Thy statutes.” He does not set before us mere words or doctrines (this is all that man can do), but He sets before us the supernatural realities of the spiritual world ; and, along with this, He opens our sealed eyes to see them. This knowledge *always* deeply humbles. O, may the Lord grant us much of this teaching, whatever the cost.

And for this kind of teaching we need the Word of God, but we need equally the Holy Spirit in the heart. Just as the prophet or the apostle would have been unable to write these Divinely-quickening words, so I, who now read them, am equally incapable of receiving any benefit at all from these inspired words, unless I read them by the help of the same Spirit of God.

The Young Believers' Question Box.

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

What are we to gather from the "one fold" of John x. 16? The Revised Version gives rightly—"they shall become one flock, one shepherd." The "fold" was the Jewish nation, enclosed by laws, and ordinances. The one "flock" consists of all true believers, who hear the Shepherd's voice—"My sheep hear My voice" (v. 28), this is the "sheep-mark."

Is there Scripture to prove that the soul of man is immortal? The words, "immortal" and "immortality," are not used in Scripture to describe the existence of the soul. "Immortality" (athanasia—1 Cor., xv. 53-54), and "incorruptibility" (aphtharsia—Rom. ii. 7; 2 Cor xv., 42-50, &c.) are used in connection with the bodies which the saints will have at resurrection—the former, in regard to the living; the latter, in regard to the sleeping saints. Apart from this altogether, the soul of man—whether saved or unsaved—possesses everlasting existence, as the following Scriptures conclusively prove:—Gen. ii. 7; Mat. x. 28; Luke xvi. 23.

Are we right in speaking of men with clerical titles and position, as "The Lord's servants?" No doubt very many are in clerical position, simply for the living, and without one single mark of the Lord's call or approval. We would not for a moment, recognise such as servants of the Lord. There are others bearing clerical titles, who are undoubtedly the children of God, but who have no special gift, or ability for preaching or teaching. Then, as everybody knows, there are men of clerical rank and title, who, apart altogether from their call and ordination, and in spite of their false position, are well taught in the Word, and able to minister God's truth to saint and sinner. Such are no doubt of those to whom the risen Christ has given gifts (Eph. iv. 9), for the edifying of His body, and as such we gladly own them. But, it is quite another matter to give them unscriptural titles, and to go into sectarian organizations to hear them. There are not a few of God's people, who seem to have but little exercise of conscience on these matters, if only they hear what pleases them. Gifted men in a false position, keep many of God's people connected with systems, which are contrary to the Word of God. Just as of old, the vessels of Jehovah's house were used to beautify Babylon; so the devil uses truly gifted men, to attract saints to, and to detain saints in corrupt systems of religion, from which God calls His people to be separate.

Is it Scriptural to speak of the "Trinity." I do not know of the expression in Scripture? The word Trinity is not found in Scripture, it is a word of man's invention to describe the Three-one God, and like much else, it is apt to be misconstrued. That there are three Persons in the Godhead, distinct, yet united. The following Scripture shew the former:—Heb. ix. 14; Eph. ii. 18; 1 Cor. xii. 4-6; and Gen. i. 26—where the Name of God is not in the singular (one), nor in the dual (two), but in the plural, implying three—shews Trinity acting in Unity.

Correspondence.

An esteemed correspondent in "Ontario, *Canada*," writes—"In the goodness of God, the little assemblies in these parts, go on happily and unitedly in the Lord's Name. The contrary teachings on church truths, and the varied practices resulting, which have brought about so many sad divisions among the Lord's people, and from what we hear, still agitate assemblies in England and Scotland, have not as yet troubled us here, and I hope will not. I believe we have been highly favoured, by the Lord sending among us godly men, well-balanced in the things of God, who were used first in preaching the Gospel, then in gathering and instructing the saints in the elementary truths of gathering in the Lord's Name, the fellowship of saints, separation from sectarianism and kindred truths. The result is, they are not carried away by the inrush of "loose" teachings, which have been so much pressed by some of late, and which would simply carry us back to the sectarianism and worldly religion, which we left years ago by another route. Nor have they, by the extreme exclusivism, which would separate from all and sundry, no matter how free from error, who will not at once bow to its demands. I believe the Lord's path lies between these extremes, and that the Lord will in His own time 'blow' upon the one and the other."

We heartily endorse the sound words of our Canadian correspondent, and believe he is right in his estimate of the value of sound, healthful ministry of God's Word in the power of the Spirit, as that which alone can gather, and keep assemblies of saints in a right position, and in a united and healthy spiritual condition. Wherever there is an open door for men, who are themselves out of touch with God, and occupied wholly with some one-sided theory, which they push and drive as if it were the only thing on earth worth having; bickerings and divisions are sure to follow. We believe that Christians who have learned from God's Word the truths our correspondent mentions, will not be found turning aside after the theories of men, nor will they be always discussing them, or occupied with them. The truths of God's Word regarding the gathering together of His people, the foundations of their fellowship, and the order of His house, are so definite and simple, that the young saints, and others who have no human theory to support, learn them easily, and learning them, they hold them fast. Like the rafters of a house, they are there doing their proper work, but not always being hauled out for examination and discussion. The saint and the assembly in a healthy state is occupied with Christ, and with His work on earth, diligently testifying of Him to saint and sinner. If the devil can get us occupied with pet theories of church order, or set over against each other contending for "points," he will undoubtedly score a victory. Let the order of God be observed in His house, and the truth put into practice, graciously, patiently, helping those who are groping their way out of sectdom.

Tidings of the Lord's Work and Workers.

Home News. John M'Gaw had encouraging Sunday Evening Gospel Meetings at Inverurie, after the Conference. C. H. Hinman, from New Zealand, made short visits to Aberdeen and Peterhead, and crossed to Ireland. Francis Logg moved his tent to Aberlour, where, when last we heard, there was some interest awakened. Wm. Murray of Glasgow began tent work at Chapelton, Lanarkshire, on 2nd September. **CAMBUSLANG.**—Believers formerly meeting in Bethany Hall, now gather in Argyle Hall, a much larger place. A Conference was held there on August 31st—a hearty time. **KILMARNOCK.**—Half-Yearly Conference of Sunday School Workers, will be held here on Saturday, 21st September, at 3—Opening Address by Mr. J. R. Caldwell. **PORT ERIN, ISLE OF MAN.**—Interesting Gospel Meetings have been held in the Coffee Palace here, on Lord's Day evenings, by brethren from Manchester district during the summer. There is an open door here for any of the Lord's people, who have a heart to reach forth unto "regions beyond." **RUTLAND, LINC.**—Those who have been lately brought to the Lord here, during the visit of C. H. Hinman, are being helped in the truth, and the gospel preached on Lord's Days, by brethren from Leicester and surrounding places. **MAIDENHEAD.**—There has been interest stirred up in this pleasure-loving place, through the meetings held by Max. I. Reich. Prayer is asked that the interest may increase, and that sinners may be saved. Good interest has been manifest in the colliery villages of the Rhondda Valley, South Wales, where a Gospel Van has been itinerating. There is a great field for work here.

Foreign News. **BOSTON, MASS.**—"Meetings on Common are well attended, hundreds listen attentively every Lord's Day. Our brother, Geo. Hinners, is laid aside of typhoid fever." **EAST SAGINAW, MICH.**—"James Kay is preaching here in a tent, with blessing. Other tents, I hear, are having good times." **CANADA.**—"Tent work in Toronto has been very encouraging this summer; it has been carried on by our brethren D. Munro, Col. Beers, and others, and will, God willing, be followed up by teaching." T. D. W. Muir has been preaching under canvas, in Detroit and its surroundings, during the summer months. Lamb, Beveridge, and Hamilton, have been working a tent in Matoaca, Va. with some little encouragement. We regret to hear that W. Beveridge is seriously ill. **SOUTH AFRICA.**—Joseph Fish and W. Thomson have begun itinerating with Gospel Waggon, distributing books, and preaching Christ. **THORSHAVEN, FAROE ISLES.**—Alexander Mitchell writes—We have had much cheer and blessing here of late. A few have been saved, and I expect we shall have a few baptisms shortly. This will cause some stir, and very likely opposition. E. Egger, his wife and child, have gone to Straits. Tom Baird writes—"God has been good to us here. Twenty-seven have been baptized since last February, the greater part of these the fruit of direct Gospel effort. Three had been sprinkled in China."

“Well Pleasing unto the Lord.

Notes of an Address by J. R. Caldwell, of Glasgow.

WHEREFORE we labour that whether present or absent we may be accepted of Him” (2 Cor. v. 9), or as it may be rendered, “We are ambitious,” it is our one aim and object “whether at home or absent, to be *well-pleasing* unto Him” (see R.V.). The Apostle Paul’s one ambition in life was to be well-pleasing to the Lord Jesus. He is not here referring to his being accepted by God as a justified sinner. That was a settled fact. In Eph. i. 6., he tells us that “God hath made us accepted in the Beloved.” This does not change, it continues as long as Christ is the Beloved of the Father. He is speaking of a different subject altogether, when He speaks of making it His aim and object to be “well-pleasing unto the Lord.” The Lord Jesus is his Master ; he is Christ’s bond slave. He has been made His servant by redemption. He has been delivered by the blood of Christ from the bondage of sin, and set free to serve a new master. The Lord Jesus will take very good care of the one that is trying thus to please Him. Many are seeking to please themselves, and others seeking to please men and fellow-saints. All these ought to exercise no power over us, the one object of our life ought to be, to please our precious Lord. He has kept nothing back of all that He has from us ; He has given Himself for and to us. How reasonable that He should have the *first* place in our hearts, and that we should seek only to please Him. To please Christ will cut very deep. When we have His glory before us in all that we seek to do, then it will not be a question with us, “What is the harm in doing this?” or, “Where is the harm in going there?” All these thoughts will be completely extinguished, the moment you “make it your aim” to please the Lord Jesus. There is a little incident recorded in 2 Sam. xxiii. 13, 17, concerning the three mighty men of David’s army, which beautifully illustrates this. David was in the hold, and a garrison of the Philistines was then in Bethlehem. “And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is by the gate.” That well was in the hands of the enemy, and it was long since he had drunk of its refreshing

water. Three of his men were standing by, and heard him speak. Notice it was not a command, only the longings of his heart, that they heard. These servants of David went off at once with their lives in their hands, broke through the ranks of the enemy, drew the longed-for water from the well, and brought it in triumph to David. They did it because they made it their aim to please him. If we have in us such a heart for the Lord Jesus, as these men had for David, we shall not be found saying, “What is the harm in this?” but it will be our one object, “How shall we please Him?” If I have got a Saturday afternoon, how shall I spend it? I shall consider what will please Him best. If I have got some money to dispose off, how shall I use it? I shall consider what will meet His approval best. This goes right down to the spring and motive in the heart. This applies not only to *what* we do, but to *why* we do it. It tests the motives of our service. If we seek to please the Lord, we shall not go about His service in a half-hearted way, but we shall go into it with all our might. If we have it distinctly before our heart to gratify Christ, we shall take our place at His feet, desiring to learn from Him. Mary, who sat at His feet, pleased Him better than Martha, who was cumbered with much serving. This is exceeding solemn and searching. Let us take it, and search our hearts to see how far we have given Christ His true place, and in how far we have sought to make it our aim, the one great object of our life, to be well-pleasing unto Him.

Defending the Field of Lentiles.

AMONG the records of might, for which honours were given by David in the day of his kingly glory, to those who had companied with him, and been his faithful servants during the days of war, there stands the name and deed of Shammah the Hararite (2 Sam. xxiii. 11). What was the act of heroism for which his royal lord and master raised him to a place of honour in the kingdom? Only this: in a day of battle

with the Philistines, the insurgents gathered in a troop, and the people fled before them. There seems to have been nothing very special in the place—no mighty stronghold or royal city to defend. Only a field with a crop of lentiles, probably of very little actual value. But Shammah drew his sword, and planting his foot firm on that field, he made up his mind to defend it. It was David's field—that was what gave it value in Shammah's eyes—it belonged to his royal master. The crop of lentiles, whatever its value, belonged to David, and he would not stand aside, or flee like his brethren, allowing it to fall into the enemy's hands, without an effort to defend it. And what was the result? "The Lord wrought a great victory." The ranks of proud Philistia thinned before the sword of Shammah, and there the Lord of Hosts wrought a glorious victory, by the hand of a faithful man, single-handed, whose heart was so set on his royal master, that he would not allow even a crop of lentiles of his to fall into the enemy's hand.

There are lessons here, and encouragements too, for the warriors of the Lord. There are patches of His vast domain, parts of His holy Word, pieces of holy ground, belonging to our heavenly David, of little account in the eyes of men, yea, even of so little value in the estimation of true Israelites, that they leave them to fall into the hands of the enemies of the Cross. But to those who have a heart for Christ, and an exercised mind concerning all that belongs to Him, there is nothing "non-essential" or of so little value that they can afford to see it ruthlessly taken by the enemy. They will unsheath the "Sword of the Spirit" and join battle with the foe, even if they stand single-handed. Let such remember Shammah's victory, wrought by the Lord, that day. Clearly he was in the mind of heaven about that "field of lentiles," else "the Lord" would not have wrought with him. And whatever men thought or said about his act—(if he lived now he would be branded as a "zealot" and a "bigot" for making so great a battle about so small and worthless a field)—David estimated it aright, and rewarded him accordingly. And so in the quickly coming day of His "Beema," our Lord Jesus Christ will reward all who have "kept the faith."

The Holy Spirit in the Believer.

Recollections of an Address by Dr. Neatby, in Glasgow.

THE work of the Holy Spirit extends from creation to the time when God shall be "all in all." I shall restrict my remarks to His work during the present dispensation, from His descent at Pentecost, till the rapture of the saints at the second advent of the Lord from heaven. There was a sense in which the Holy Spirit was always at work in the world, convicting and converting sinners. Adam, Abel, David, and all the saints of times before Christ, were born of the Spirit. But in the special and distinctive sense of which I now speak, the Spirit was not given, nor could be, until after the death, resurrection, and glorification of Christ as Man in heaven. As the Son down here revealed the Father, so now the Spirit reveals the Son. His office is to take of the things of Christ and shew them to the saints. All believers of this age have the Holy Spirit. He indwells them. He has come as the *Seal* (Eph. i. 13) of God, marking them as His, and the Seal is inviolable. He is the *Earnest* of glory to come (Eph. i. 14) and the *Anointing* or *Uction* (2 Cor. i. 21; 1 John ii. 20) by whose teaching we learn the deep things of God (1 Cor. ii. 10). By the Spirit, the saints are now one with Christ in heaven; linked to the Risen Christ in abiding union. He has come to dwell in our mortal bodies to claim us for God; this is true consecration, the yielding to God of that which is His own. He is that "well" of which the Lord spake in John iv. 14, ever "springing up;" the inexhaustible fulness of Christ brought to the soul of the saint. It is our daily, hourly privilege, to be constantly "filled with the Spirit," in communion with the fulness of Christ. But, alas, we do not always so live. "Filled with the Spirit" the one moment, it is possible to be found acting in "the flesh" the next. The "flesh" in us opposes the Spirit, as the world opposes the Father, and the devil opposes the Son. And this conflict will continue to the end, raging fiercer, if we yield to the flesh, and fulfil its lusts. The fruits of the Spirit are produced in the saints as they yield themselves to His control; we have them mentioned in Gal. v. 22-23. Blessed be God, it is His mission and His delight to take possession of us soul and body for Christ, to work in us His good pleasure.

The Holy Spirit in the Assembly.

Gleanings from an Address by A. J. Holiday, in Glasgow.

THE 12th Chapter of 1 Corinthians opens with a description of the saints in their unconverted days when they were idolaters. They had no need for an open ear then, they were led to "dumb idols" who could not speak to them. At conversion, God's call to the sinner is "Incline your ear, and come unto Me; hear, and your soul shall live." And after conversion God still asks our ears, He bids us listen to what He has to say to us. Now you will notice that in this chapter, which is so largely devoted to the Holy Spirit's working in the assembly gathered unto the Lord's Name, the very first thing that God introduces is the Lordship of Christ; the place of authority that God has given to Him, in the assembly. No man speaking by the Spirit of God, calleth Jesus Anathama,"—that is "the accused of God." Once when He hung upon the tree, He was made a "curse," but now, God has highly exalted Him to the place of supreme authority. No man speaking by the Spirit leaves Jesus where the world last saw Him, on the Cross, but gives Him His rightful place as Lord and Head. "No man can say that Jesus is *the Lord*, but by the Holy Spirit"—that is, no one can own His title and give Him His rightful place but as He is taught of the Spirit, the place and honour that is due to the exalted Christ as Lord in the assembly of saints. To gather unto the Name of the Lord Jesus, is to acknowledge Him in the place that God has given Him. In the sects, with their creeds and laws, there is practically a denial of this to the Lord Jesus. The ministry is all vested in one man, whereas we are told here, that the Spirit divideth "severally to every man as He will." The risen Christ has received "gifts for men," and as we read in Eph. iv. 8-11 He bestows them for the edifying of the body. To deny Him this honour, and to elect ministers ourselves, or to leave no room for the exercise of the gifts He bestows, is virtually to refuse Him that place of authority which His God has given Him. And let us ever remember, dear children of God, that the roots of what we see so fully developed in the world's religion around us, are in our hearts, and only by the work of the Spirit in us, are kept from bringing forth the same fruit.

Clerisy Hindering Spiritual Worship.

WHEREVER clerisy, or a humanly-appointed ministry exists, there are two things, which are the birthright of all true believers, absolutely shut out. The first of these is, the privilege of all saints, as an holy priesthood (1 Pet. ii. 5), to take their proper part in the worship of God. The second is, the responsibility of all true believers in yielding obedience to the leading of the Holy Spirit, when He prompts them to take part in the worship of God, in the assembly of saints gathered together.

These are serious matters, and come perilously near to a rejection of the Spirit of God, in one of His chief offices throughout this dispensation. Wherever clerisy exists, and in whatever form, there is no place found for the priesthood of believers, and no place allowed for the leading of the Spirit of God.

This is just as true in the humble meeting-place with its man-elected presiding elder, as in the large church or cathedral, with its priest or parson in his canonical vestments. Clerisy claims a place *above* the general body of believers, and seeks to fill a sphere between them and God. The full-fledged priest of Rome makes no denial of this: it is his glory and his boast. But while many of those who fill the place of "ministers" are at one with us as to the daring assumption of such a claim, they themselves take a place of superiority to their brethren. It is not a question of gift, but of ability to worship God. If all the true children of God are priests, why should one man always claim the right to lead in prayer and praise? The whole matter lies in this, he is the "clergyman," the "ordained" or "recognized" man, who always presides over, prays for, and preaches to a mute and waiting people. No matter in whose heart the Spirit of God may raise a song of praise, or beget a note of thanksgiving, which would, if uttered, fitly express the praise of the gathered saints, he dare not exercise the functions of his spiritual priesthood, or obey the leading of the Spirit of God. Surely it must be a solemn and a serious thing for those of the saints of God, who know and feel this bondage, to continue year after year in systems where it is, and must be practised, seeing it is part of their constitution.

The Unchanging One.

“ They all perish, but THOU remainest : They shall be changed, but THOU art the same ” (Heb. i. 11-12).

THE monarch sun, so warm and bright,
Bathes all the world in seas of light,
But soon the darkness, and the night,
Yet “ Thou remainest,” Lord.

A wealth of perfume in the air,
A wealth of music, everywhere,
But autumn, winter, draweth near,
Yet “ Thou remainest,” Lord.

The rose will blossom and decay,
The summer’s sun will pass away,
To night be turned our brightest day,
Yet “ Thou remainest,” Lord.

The emptied chair, the filled-in tomb,
Tell us of changes that have come
O’er this, our childhood’s happy home,
Yet “ Thou remainest,” Lord.

The friends we love, the friends we trust,
Are changing, as they surely must,
While some are mingled with the dust,
Yet “ Thou remainest,” Lord.

And art thou not enough for me ?
Whom have I, Lord, in heaven but Thee ?
And none on earth to whom I’d flee,
For “ Thou remainest,” Lord.

And soon all changes will be o’er,
Soon shall I rest for evermore,
And in Thy presence will adore—
For “ Thou remainest,” Lord.

There we shall see our loved again,
Bearing Thine image and Thy Name,
And yet to us for aye the same,
For “ Thou remainest,” Lord.

“We Serve the Lord Christ.”

A Friendly Talk with a Class of Working Lads.

IT is the privilege and responsibility of all who are saved, to be always, and in all circumstances, serving the Lord. Of course they do not always serve Him in the same way.

For example, here we are now gathered, around His precious Word. In another hour, we will be out at the corner of the street preaching the gospel. To-morrow morning, some of you will be in the ship-yard, others in the factory and workshop, serving your earthly masters, but even then your service is to the Lord all the same. What a high character it gives to the daily toil, to regard it as service to the Lord Jesus—to serve Him in everything. One thing then is certain, whatever the work may be, it will be done *well*. There will be no “eye-service;” the hands will work as diligently when the master’s back is turned, as if his eye were resting on every movement. The Lord’s back is never turned, His eyes are ever “over the righteous.” To keep this in remembrance, has made a wonderful effect on the thousands of small matters of daily life. A servant, who lives and acts as under the eyes of his heavenly Lord, will always serve his earthly master well. He will do his very best to please him, no matter whether he is “hard” or “gracious.” In serving him, he serves “the Lord Christ.”

During the hours of work, you do not of course expect to serve Christ in any other way than this. The hours of business belong to your employer, and are not yours at all. You have no right to use them but for him, and in doing his work. It would be positive dishonesty to use time for which your earthly master pays you, in idleness, or doing work for yourself or any one else save him. You are not expected to speak to others about their souls, give tracts, or do any other form of evangelistic work, in your earthly master’s time. “The righteous Lord loveth righteousness,” and I am sure He would never ask any of His people to serve Him directly in spreading the gospel, and make an ungodly master pay for that. If you can go on with your work unhindered, and testify for Christ at the same time, well and good—but in no case neglect the work you are doing, not even to preach Christ. An account wrongly summed: a piece of work badly done, while your mind

is engrossed thinking of the last address you heard, or planning for the next meeting you are to hold, is not of God, and only brings dishonour on your Lord's Name.

I remember when I first began to speak a little for the Master, often having very long walks and late hours. The result was, I often felt unfit for hard work the next morning. I saw this to be wrong, and limited my journeys, so as to enable me to begin work for my earthly master fresh on the Monday morning. I know that the Lord can and does give His servants rest and refreshing in short sleep, so that they are a wonder to themselves, in being able for their daily work next day, after a hard night's work in the gospel, but I fear, on the other hand, there is sometimes little conscience or sense of wrong in hanging about, only half able for work, during the first hours of a morning. It would please the Lord better, if our labours ceased at such an hour the night before, as would ensure our being able to present ourselves the following morning at our earthly occupation, fresh and able for work, so that the name of our precious Lord might not be dishonoured by us. The same holds good in sitting up late, so as to render it impossible for us to be at our employment fresh, and in good time in the morning. It is a sad sight to see one who preaches Christ in the open-air, dropping into the workshop ten minutes late in the morning. The ungodly may well wink and point to him with a sneer. These are only little matters—small in themselves—but like the “dead flies” in the ointment, they send forth a bad odour, and spoil what would otherwise be a bright testimony for the Lord. Another thing I would say is, avoid living beyond your income. Many a sad wreck has been made by doing that. Better far to go with an old-fashioned hat, than wear a new one unpaid for. It is a bad habit to go into debt, and you should watch its beginnings. Do not allow people to push goods of any kind upon you, that you cannot pay for. Young men, of all persons in the world, have no need to be in debt. I have grave suspicions of any who do, they are either ambitious, or have little sense of honour, such as a Christian should have, not only for his own, but for His Lord's Name.

The Young Believers' Question Box.

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

How could Peter the Apostle be expecting the coming of the Lord, when he was told that he should die? The apostle no doubt expected his "decease" (2 Pet. i. 15) as the Lord had foretold him, but his case was exceptional. The hope of saints then and now, is the coming of the Lord, not death (see 1 Thess. i. 10; 1 Cor. i. 7).

Does Jude 4 teach that unsaved men are fore-ordained to condemnation? The word "ordained" is elsewhere translated "wrote afore" (Eph. iii. 3), and "written aforetime" Rom. (xv. 4), "set forth" (Gal. iii. 1). This shews clearly the meaning of the Word. It does not teach that certain men are pre-ordained to condemnation, but that the Scriptures foretold that such ungodly men would appear.

Are we to infer from Acts xx. 7, that the breaking of bread was the only object for which the disciples came together? No doubt it was the special object for which they gathered, but the context—as also the spirit's teaching regarding the celebration of the Lord's Supper in 1 Cor. xi.—shews that ministry, thanksgiving and prayer were not excluded. Surely the Spirit's guidance on such an occasion, whether in ministry or praise, will be toward the Person and work of Christ, and not in rambling discourses and exhortation on general subjects, as is too often the case.

Should a Christian have shares in a Limited Liability Company, where the bulk are unconverted? In principle, there is no difference between such a co-partnership, and being in business with one man, whose name appears with yours on the sign-board. Both are clearly an "unequal yoke" (2 Cor. vi. 14), which God forbids His people to share. "The love of money," which "is the root of all evil," and an inordinate desire to become rich, and "get on" in the world, lies at the bottom of all such alliances. Besides the broken fellowship with God, the untold misery of being "yoked" to unsaved and often unprincipled men, there are many sad cases on record, where the believer has lost his testimony and his worldly all, by being committed to the doings of his partners'. If believers would only go by God's Guide-Book, and receive His counsel, it would "pay" them in the end for time and eternity.

If one goes into open worldliness, and takes part at public games among the ungodly, is that man to be regarded as one fit to minister to saints, or guide in the Church? A "shepherd" or "guide" in the assembly is to be "an ensample" to the flock. Those who minister God's truth ought to practise it, so as to be able to say to those to whom they speak—"These things which ye have both learned . . . and seen in me do" (Phil. iv. 9). A man denying in his life what he attempts to teach with his lips, is a cause of stumbling to all who know him, and he ought on no account to be allowed to take a prominent place among God's saints.

Correspondence.

An "Aged Disciple," who has seen much of the Lord's work, and passed through many a hot battle for the truth of God, says in reference to the spurious love and liberality so much advocated at this time:—"I have seen over and again, the sad effects of slackening the cords and lowering the walls, which God has seen needful to raise up to keep His beloved people separate from the world. It is all very well to speak, and write of "love to all saints"—that is clearly a Scriptural duty, and we delight to own it so, but we are never told to go where *all saints are to shew our love*. Yet this is what the undefined exhortations to be "large-hearted" and "liberal" amount to, and exactly what the carnal and worldly-minded take out of them. I spoke to one the other day, who gave as her excuse for being at a semi-religious entertainment in a worldly association, "that Mr.— goes there to preach, and its members are received in our meeting to break bread when they like to come, and what's the difference?" Really it would be hard to tell. One thing is certain, and you should mark it. Those who go in and out among worldly sects, soon learn their ways, and become like them, and if the counterpart of this is practised—I see it is now in certain quarters being vigorously advocated—that of bringing in among those whom God once definitely brought out of worldly religion, those who are still mixed up with it, and have no intention of being otherwise, then it seems to me it is only a question of a little time, when the principles of worldly religion will permeate and rule the whole. If the door of God's assembly is thrown wide open, and a free invitation given to believers from all churches, chapels, missions, divisions and sub-divisions to come, and return to where they came from as often as they choose, there is simply an end of all real separation to God. The history of Israel, and of the church proves this conclusively, and has been left as an object-lesson for our warning. Of course there are always those who are ready to follow without much thought, any new proposition of this nature: it is agreeable to the flesh in us all, but I have confidence, that in the case of many, I think most of those known to me in the Lord, in this part of the earth, the Word of God—the truth too-dearly bought to part with hastily—will retain its hold, and keep them from being led astray, and back again to sectarianism and worldly religion, by what I admit is good carnal reasoning, but not "Thus saith the Lord." A misapplication of the truth may be quite as disastrous in its results as positive error, and gains a hearing where an open denial of the truth would not. The path of individual separation to God, and the gathering together of saints to the Lord's Name apart from the world's sects, and from the principles that form these sects, will only be pursued evenly and in a godly manner, while saints are right with God. When this ceases, "byepaths" according to the conceits of the human heart are sought, and then by voice and pen, others are pressed to follow into the snare.

Tidings of the Lord's Work and Workers.

Home Notes.—KILMARNOCK—Sunday evening meetings are good. A Schoolroom in another part of the town has been secured, and will be worked principally by young men on Sunday nights. Prayer is asked for blessing. TURRIFF—"The Lord has continued to bless and save, for which we praise His Name." ABERLOUR—Francis Logg writes—"This is a stiff place. A few have been saved, and on the Lord's Days a goodly number have heard the Word. Some from other places too have been converted, and are testifying for Christ." Since the above was written, we learn that the tent has been cut, and damaged by some of the "lewd fellows of the baser sort." It has now been pitched in Nairn. CAMBUSLANG—A series of Monday evening addresses to believers in the Argyle Hall here by various brethren. MAYBOLE—A small, but decided company of saints gather in the Lord's Name in the Town Hall here. Communications to Robert Kennedy, 10 Society Street. Mr. Alfred J. Holiday, of Featherstone, gave an address to believers in Chamber's Street Hall, Edinburgh, on Saturday afternoon, 28th September, while passing through. Many such meetings might be held by brethren travelling, if arranged a little beforehand, and saints who have few opportunities might thus share the ministry of the Lord's servants. Max. Isaac Reich has been preaching in and around Glasgow. David Rea at Bridgetown, where during the time their hall was under repair, believers gathered in the Lord's Name had the use of Public Hall; seating, 1,500. WOLSELY STREET, GLASGOW—A young brother named Aston, well commended by believers here, purposes giving himself to the Lord's work in Godavery, India. Wm. Sloan and Geo. Masson, of Aberdeen, have had good meetings in Lerwick. BLACKDOWN HILLS—Tent meetings at Minehead have been good for a month, much to cheer in the conversion of sinners, and in blessing among the Lord's people." FEATHERSTONE, YORKS.—The Lord continues to bless His Gospel here. Large numbers listen in the open air, and both halls are filled. Over eighty believers now gather in the Lord's Name.

Foreign Notes.—AFRICA—Joseph Fish and W. Thomson have set off with their Bible Waggon drawn by four mules up country. James Fish writes of encouragement in the preaching of the Gospel, among lepers of Robben Island, "signs follow the Word preached." J. W. Van der Rijst is at present at Wynberg, he hopes to go to Johannesburg soon. Henry Dyer's visit there has been blessed. LOS ANGELOS, CAL.—W. J. M'Clure and John Monypeny have been working a tent here since August 11th, with encouragement from God. ST. PAUL, MINN.—A few believers gather in the One Name here, and seek to tell out the Gospel to the crowds of careless souls around them. KANSAS CITY, MO.—"Large and very interesting Gospel meetings have been held in the open air during the summer, blacks and whites listening to the old, old story with much attention.

The Last Word From Heaven.

“SURELY I COME QUICKLY” (REV. XXII. 20).

SWEETLY do these closing words of the great Book of God, fall upon the ears of the Lord's pilgrim people, still treading the wilderness, with their faces set toward “the city which hath foundations.” They are the very last words which come to earth from heaven. Not a sound has broken the silence of the blue heavens above us, since that last utterance of the glorified Man upon the throne—the very same Jesus as went up from Olivet, from the midst of His loved disciples in the act of blessing them. He is coming again. Coming to raise His sleeping saints, whose ransomed spirits have long been safely hid in His pavilion from the strife of this lower world, at rest with Him in paradise. Loved ones long passed on before, noble workers and warriors who bore the heat and burden of their day, weary pilgrims and sufferers whose rest has been sweet in His unclouded presence, “them that sleep in Jesus,” a royal company. The coming Christ will rob the grave of the dust of all His sleeping saints, and raise them up in glorified bodies, all shining in the beauty and image of their risen Lord. He is coming too, to “change” His living, warring saints, to hush the storms to life to rest, to end the pilgrim path, and to gather each and all of them “together” around Himself in the air, there to “receive” them unto Himself, and thence to lead them in joy and triumph to the place prepared in the Father's house.

This is “the Promise” of the Lord, and “the Hope” of the saints. Other things may happen—we cannot say they must—but the fulfilment of the promise—“Surely I come quickly”—the personal and pre-millennial advent of the Lord Jesus is the hope of His people. Dark was the day that brought other objects, and other hopes between. The enemy scored his triumph then, and he has been reaping the result ever since. To many, “The Blessed Hope” is all unknown: men's tradition has hid it from their view. They look for death, or for a converted world as the ultimate result of progress. But these are not the hopes set before the yearning hearts of Christ's loved and loving saints—it is Himself. His personal advent, His own footstep, His well-known voice. Watching

to catch the first sight of His face, to hear the first word from His lips, to see the earliest gleam of His glory, is the true attitude of the believer and the Church. In this she has the sympathy, and the help of the Spirit. "The Spirit and the Bride say, Come." This is to the Bridegroom—to the Man on the throne. It is the heart's response to His last-spoken word. Standing thus on the tip-toe of expectation, our faces upwards, let us beloved fellow-pilgrims, and fellow-watchers, pass round the word, while we treasure it in our heart of hearts—"Surely I come quickly."

And what an influence this waiting for Christ will exercise over our ways! It is pre-eminently a practical truth, and searches into the secrets of the heart. It moulds and fashions the outward life. It gilds the dark cloud of sorrow with hope. It brings light into the valley of the shadow of death. It governs the believer's relations with the world. It supplies the motive power for service. "Every one that hath this hope set on Him, purifieth himself, even as He is pure (1 John iii. 3 R.V.). This is the practical effect of looking for Christ. He is nearer to-day than ever before; how near we cannot tell. But our eyes shall be lifted upward: our ears alert for His shout of triumph, and our waiting hearts fixed upon Himself—The Coming One.

OH! can we be forgetful, Lord,
That Thou hast promised to return?—
Forgetful of Thy parting word,
As o'er Thine own Thy heart did yearn?
Within Thy Father's house are now,
As then, those "many mansions" fair;
And "I will come again," said'st Thou,
"I will, Myself, receive you there."

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.

Christ's Injured Love.

Notes of a Bible Reading by Robert C. Chapman, of Barnstaple.

WHAT I have on my heart is, to plead the cause of Christ our heavenly Friend, and His injured love, so that we may help each other to please Him well.

Turn to Deut. xxvi. 1. We injure His tender love, when we cannot truthfully and experimentally say, "I am come in unto the land;" and so, also, when we forget that we were Syrians "ready to perish." The Hebrew word there is "lost," and is the same word as that used in the passage, "I have gone astray like a *lost* sheep." When we forget Christ's redeeming love and power, we injure His love and rob Him of our "basket of first-fruits."

Another passage in connection with Christ's injured love is Canticles v. 2, 3. He knocks and seeks an entrance, but His beloved is asleep, and keeps Him outside. Suppose two friends were both tender-hearted, each one closely knit to the other by the dearest bonds, and yet one heart is more tender than the other. Which will feel any breach of fellowship, or any coldness of affection most? Surely the one whose heart is the more tender. So it is as between Christ and ourselves; *He* sorrows most; but we lose most.

Let us compare Joseph's heart with those of his brethren. It was Joseph who was the first to propose the embrace, and to welcome them to his heart, when he said, "Come near to me, I pray you." And then when they came near, he said, "I am Joseph your brother," "I will nourish you," and "he kissed all his brethren and wept upon them." They had been bringing their empty sacks and receiving from his fulness, but they had not thought of delighting his heart. Is not this oftentimes the case with ourselves?

Do we not injure Christ's love, too, in our dealings one with another? "He that toucheth you, toucheth the apple of His eye," is the figure God Himself has used; and Christ says, "Ye are my friends if ye do whatsoever I command you." "And this is His commandment, that we love one another."

The measure of our obligation depends upon the measure of God's revelation. Through grace we are the first-fruits unto God, and the highest of all creation; so, correspondingly, is our obligation.

If I am walking in fellowship with Christ, His choice becomes my choice, and I have *nothing* apart from Him. There is no limit to our friendship with Christ, for He Himself said, "*All things* that I have heard of my Father, I have made known unto you." The love wherewith God loves the Son, is the measure of His love to us, and the hallowed intercourse between the Father and the Son is the rule of our freedom and fellowship with Christ. Such is the wondrous place into which Christ has brought us, and in which we stand through grace; but, alas! how feebly it is understood and appreciated by us.

In John xv., we have both sides of this friendship brought out—God's side in His *revelation* of Himself to us; our side is our *obedience* to His Word.

The friendship of Christ with the family at Bethany was even deeper than the friendship which Abraham enjoyed with God. Abraham made the Lord a feast, but he *stood* while the Lord did eat. In John xii. we read, "Lazarus was one of them that *sat* at the table with Him." Thus Abraham stood and served, but when Christ came in the flesh, Lazarus was permitted to sit down in the presence of the Lord, and to share the feast with Him. He calls us bosom-friends. This is a platform of fellowship, and a quality of fellowship enjoyed by saints now, that could not have been before the Holy Ghost came. Lack of this, is not because of the lack of education, but because of the lack of *heart* and *will*. Self-will is a mighty hindrance to this communion, and against this we have to watch continually.

The result of the enjoyment of this fellowship will be, that the word of Christ will dwell in us richly. It is not by reading much that we shall have the word dwelling richly in us, but by having communion of soul with Christ about what we read. Friendship is the outcome of communion, and communion is the outcome of union—our union with Him as branches of the vine, and as members of His body.

THE TRUE TEST.—The ways of all God's people must be strictly tested by the Word of God. We can look into the hearts of none: but we can discern their steps and the words of their lips.

“Entrusted with the Gospel.”

(1 THESS. II. 4, R.V.)

HIS was how the Apostle viewed his service, and that of his fellow-believers, in the Gospel. It was not a mere pastime, or a bit of religious work to be done by fits and starts, much less a round of religious duty, such as “service” is now regarded by many professed ministers of Christ now to be. The spread of God’s Gospel among sinners of all nations, in all conditions, at all times, was to him a sacred life-work. None of us will claim to be apostles, or to be gifted and entrusted in the measure that he was. But it is a solemn fact, and ought to weigh heavily upon us, that to every believer in Christ there has been definitely and individually entrusted a share in the great work of making known the Gospel among the sons of men. This “trust” cannot be discharged by “proxy.” A few pounds or shillings given “for the spread of the Gospel,” is in no sense a fulfilment of what the Lord requires. He expects *each* believer personally, in some sphere to make known the Gospel to sinners. It may be that a neighbour, a fellow-workman, or a relative, will be the “sphere” of one, while another will preach to thousands. Gift and grace will determine how far the service will extend; there ever will be the ten, the five, and the one talents, and to whom much is given, of them much will be required. But the great fact remains, that the Lord Christ has entrusted each of His redeemed people with the Gospel, and He expects you, Christian reader, as one of those so entrusted, to lovingly, faithfully, and diligently, fulfil that trust as to Him. Have you been doing it throughout this year? Are you doing it now? Are the days passing by and no sinner being told of a Saviour? Are kindred, relatives, neighbours passing into eternity without a word from you—a personal loving word, as to their eternal welfare? Soon the days of service for each of us will be past, our record closed, until the day of the judgment-seat. O, to ever remember that we have been “entrusted with the Gospel,” and that our business here on earth is to spread that Gospel’s joyful sound among sinners, wherever we can find them, and let rich and poor, young and aged, willing and unwilling, hear of God’s great salvation, full and free.

The Heavenly Ambassador.

“Go ye into all the world and preach the Gospel” (Mark xvi. 15).

“They went forth and preached everywhere, the LORD working with them” (Mark xvi. 20).

“FROM the brightness of the glory,
Go ye forth,” He said,
“Heal the sick and cleanse the lepers,
Raise the dead.

Freely give I thee the treasure,
Freely give the same ;
Take no store of gold nor silver,
Take My Name.

Carry neither scrip nor raiment,
Neither shoes nor staves,
Walk unburdened through the desert,
O'er the waves :

Thou art fitted for the journey,
How so long it be,
Thou shalt come unworn, unwearied,
Back to Me.

Thou shalt tell me in the glory,
All that thou hast done (Mark vi. 30),
Setting forth alone, returning
Not alone.

Thou shalt bring the ransomed with thee,
They with songs will come
As the golden sheaves of harvest,
Gathered home.”

Then they went as He had told them,
He the Lord in heaven,
Went in power of the Spirit
He had given—
And the sick arose rejoicing,
Bore away their bed—
And in might of life eternal,
Rose the dead.

And a light beyond the sunlight,
Did the blind man see ;
Loud and sweet the dumb sang praises,
Lord, to Thee ;
And the leper from his exile,
Came Thy grace to own,
Falling low in rapturous worship,
At the Throne—

Where He sitteth working wonders,
High at God's right hand,
More than when an outcast Stranger
In the land.
From the throne in heaven speaks He,
Speaks and it is done—
Thus does God delight to honour
Christ, His Son.

He by them tells forth God's praises
To the ears of men,
And to God His praise ascendeth,
Yet again.
He alone, the mighty Reaper,
Gathers in His own,
And the praise to God returning,
His alone.

The Word : A Link between the Soul and God.

MY joy, my comfort, my food and strength for nearly thirty years, have been the Scriptures received implicitly as the Word of God. In the beginning of that period, I was put through the deepest exercise of soul on that point. Did heaven and earth, the visible church, and man himself, crumble into non-entity, I should, through grace, since that epoch, hold to the Word as an unbreakable link between my soul and God. I am satisfied that God has given it to me as such.

J. N. DARBY.

The Young Believers' Question Box.

Note.—As our space for "The Question Box" is confined to a page, we can only deal with a limited number of the many interesting questions, doctrinal and practical, sent us each month. We hope to reach them all in course, but our friends must exercise patience

Romanists say, Peter is the rock on which the church is built (Matth. xvi. 18). How can you refute that statement? By simply reading what the Lord said to Peter, and what Peter says about it himself. The Lord said, "Thou art Peter (*Petros*, a Stone), and upon this rock (*Petra*, a Rock) I will build My church." Peter was only a "stone," having the same life and nature as the Rock, and in common with all believers was, as he himself says (1 Pet. ii. 4, 5), "built up" on Christ.

Were the miraculous gifts and tongues of 1 Cor. xii., intended to be continued in the church, or were they lost through unfaithfulness, and departure from the faith? No doubt much has been lost to the church through unfaithfulness, and will never be restored. We believe, however, that the gifts of healing, tongues and other miraculous powers, were given as signs to confirm the word uttered, before the Scriptures were written, to attest that the word spoken was from God. When "the Word" was completed, there was no further need for them. It is its own witness.

Of what was the Mercy-Seat a type? The Mercy-Seat, or Propitiatory, points to the Lord Jesus in resurrection, having made atonement in death. The blood was sprinkled on the Mercy-Seat, and the glory-cloud, the shechinah of Jehovah's manifested presence, rested above it. And so the glory of God now shines in the face of Jesus Christ, whose precious death has met all the requirements of God, and provided a meeting-place between God and the sinner, and a communing place between God and His people.

It is asserted by those who hold that the church goes through the tribulation, that if there is to be an interval between the coming of the Lord for His saints, and His appearing with them, that makes a third coming. Is that so? No; it only shews that the second advent of Christ will be—as His first advent was—in two stages: first, to the heavens to gather His saints together around Him; next, to return with them in manifested glory to earth. The former of these stages is spoken of in the Word as His "coming" (*parousia*—see 1 Cor. xv. 23; 1 Thess. ii. 13; iv. 15); the latter, as His appearing or "manifestation" (*epiphaneia*—see Titus ii. 13; 1 Tim vi. 14). In many of the prophecies that speak of His coming as Israel's Messiah, His sufferings and glories are mentioned as if they would follow closely on each other. See Isa liii., and notably lxi. i. 2, but as the latter Scripture compared with Luke iv. 21 shews, there is a long interval between "the acceptable year of the Lord," and "the day of vengeance of our God," although only separated by a "comma" in the prophecy. In like manner, the Lord's second advent will be in successive stages, occupying a considerable period of time from His descent to the air—its earliest stage—till His manifestation to earth in glory and judgment.

Answers to Correspondents.

W. M., LONDON.—We consider it would be entirely wrong to place a “Box” or “Plate” at the door of an evangelistic meeting, where unconverted people could drop in their contributions, and thus be encouraged to think they can help to support “The Lord’s Work.” It is done no doubt, as much else is, because it is a custom, but we are satisfied it is against the letter and spirit of Scripture. God does not want the money of unconverted people. Why should we beg it?

S. D., GLASGOW.—If you are invited to preach in a sectarian mission, you are not expected to speak of anything that will disturb its “constitution,” or lead believers in it a step further in obedience to God than its “rules” prescribe. It is all very well for those who go there to say, they go “with an open Bible,” and with “liberty to declare the whole counsel of God,” but it is perfectly well known that few, if any of them, ever say a word beyond what all are perfectly agreed upon. We know of one honest servant of Christ, who was asked to preach in one of these places, and who wisely spoke what God gave him, and he was told he would not be asked back. No; there is not a “Mission” or “Association” with a code of man-made rules on earth, that will stand the whole of God’s truth to be spoken in it. It would break it up, and usher the children of God who are in it, into a larger and wider sphere, where they may range through the length and breadth of God’s pastures, no man forbidding them. Those who have tasted the sweets of such liberty, will never put themselves willingly into bondage. Others may, but we do not follow them, nor envy their lot.

A. H. S., LOUTH.—Isaiah lviii. 13 does not primarily apply to this dispensation, yet it is part of “all Scripture,” from which we may learn practical lessons. It would not be a safe mode of exposition, however, to change “Sabbath” into “Lord’s Day” and apply it accordingly. The “Sabbath” was a “shadow” of Christ (Col. ii. 17).

E. H. L., MANCHESTER, asks—*Is the Lord’s prayer to be used by believers of this dispensation.* The “Lord’s prayer,” as it is generally called (Matt. vi. 9-15), was given by the Lord to His disciples, while the earthly kingdom was in prospect, and He did not even then limit them to the actual words, but said—“After this manner, therefore pray.” The “manner” may well be observed by saints now. It begins with God’s “Name,” His “kingdom” and His “will.” God’s claims first, then *our* wants—“our daily bread.” But in view of the Spirit of God coming to indwell believers, the Lord said—“Hitherto have ye asked nothing in My Name: ask and ye shall receive” (John xvi. 24). This clearly shews, that the “form of prayer” called “The Lord’s Prayer” is not sufficient for saints indwelt by the Spirit, nor do we find it was ever used by the early disciples. Rom. viii. 26, and Jude 20 indicate that no “form” of prayer is necessary, or consonant with the intercession of the Spirit in the believer.

TO OUR READERS.



The present number completes the Fifth Annual Volume of "THE BELIEVER'S MAGAZINE."

It is with unfeigned thanks that we record the Lord's goodness throughout another year in the conducting of this little paper. To us it has been a year of much joy and blessing in this little service, and we have received many cheering and encouraging words from fellow-believers and servants of Christ labouring in the Gospel and among the saints in this and other lands, telling of spiritual help and soul refreshment received through these pages. To the Name of the Lord be the praise.

It has been and by grace it shall be our aim in these pages, to seek to "hold a straight course in the Word of Truth," and to give truth in due proportion, and on all sides. We believe this is our only safeguard and preservation from drifting into extremes and one-sided theories. It never was more necessary than it is now for the children of God to test all that they read and all that they hear by the unaltered and unalterable standard of the Word of God, proving all things and holding fast that which is good. In truths relating to God's church, to the assembling together of His people, and to the path marked out for the saints to tread in these last days, this is particularly needful, otherwise many strange and conflicting doctrines and practices must assuredly bewilder the mind, and mislead the feet.

If the Lord permit, we hope to continue "The Believer's Magazine" during 1896 on the same line as before, and would most earnestly ask the prayers of beloved fellow-saints everywhere, that help from God may be given to minister sound words of truth, in love and grace, through these pages. We hope to again be favoured with a series of papers from the Lord's aged and beloved servant, Mr. Thomas Newberry, Editor of "The Englishman's Bible," whose long life has been given to the study of the Sacred Word, and whose valuable papers have been so much appreciated by readers of the "Magazine." Another instalment of solid and searching papers and letters, hitherto unpublished, by the late John Dickie, of Irvine, a series of articles on important subjects by Alfred J. Holiday, former editor of "The Pathway," and "Glances at some of God's mighty men of olden time," by the Editor, will (God willing) appear during 1896.

We are pleased to say, that during the year, the circulation has substantially increased, and we would ask the continued fellowship of our helpers and subscribers to introduce the Magazine to friends and fellow-believers. If one earnest Christian in each company of believers would seek to do this, our circle of readers would be vastly increased for the coming year.

NOTE.—The same number of Copies of this Magazine will be continued during the coming year to all present subscribers, unless we receive instructions to the contrary. Kindly let all *new* reach us as early as possible.