

THE  
*Believer's*   
 *Magazine.*

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

EDITED BY

**JOHN RITCHIE.**

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VOL. VI.

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Gilmarnock:

"THE YOUNG WATCHMAN" OFFICE.

LONDON: WALTER G. WHEELER & Co., 17 PATERNOSTER ROW, E.C.

GLASGOW: PICKERING & INGLIS, 73 BOTHWELL STREET.

„ R. L. ALLAN, 143 SAUCHIEHALL STREET.

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## A Watchword for the Coming Year.

**“WALK HUMBLY WITH THY GOD.”**

(MICAH vi. 8.)

THE opening year reminds us that our days of wilderness walk and warfare are passing swiftly by. The upward path to that fair City, where we are to dwell with God and the Lamb for ever, grows shorter as the years go by. Rugged and perilous as the pathway is, it is both safe and happy to those who foot it firmly in the company of their God. The highest and holiest of all the believer's privileges down here on earth, is to “walk with God.” To have the companionship and the converse of God, is heaven begun below. To “walk with God” is to walk safely. No lion shall be there. No foe shall triumph over the saint, who walks in the company of the Mighty God. His feet shall not slide there. Others may fall around him, yea, even strong men may be swept from their foothold, by the flowing tide of lawlessness and ungodliness, but he who walks with God, shall never be moved. And as it is the believer's highest privilege, so it ought to be his loftiest aim, and the one great purpose of his life to walk with God. Whatever hinders this should be treated as an enemy. Whatever robs the soul of the company of God, should be eschewed as grievous sin. However estimable it may appear, however highly esteemed among men, if it cost you the fellowship of your soul with God, you may depend upon it, that person, that practice, that association, or whatever else it may be, is out of touch with God and heaven, and if you continue in it, it will drag you down to its level. God is holy, and those who humbly walk with Him, must be like Him. This will doubtless make a narrow path—too narrow for many who profess the Christian name. It will involve a complete separation from the world, and hearty obedience to God's revealed will, for there is no walking with God in unhallowed union with the ungodly, or in taking our own way, and doing our own will. It may involve the severing of many a tie, the giving up of

many a cherished plan, the withering up of many an earthly hope. But the recompence will amply cover the loss, and the heavenward rugged road, beset with perils, dangers, and difficulties, will be to the warrior pilgrim who walks along in the company of his God, a path of peace and holy happiness, which shineth more and more unto the perfect day.

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## Our Education for Eternity.

*By the late John Dickie of Irvine.*

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**W**E are getting nearer and nearer to the end of earthly life. We are like railway travellers waiting on the platform, and although the train may not be quite in sight, the hour marked on the time-table is fully come. It were folly then for us to count on any future here. And why should we wish it?

We are still in God's school, receiving the education which is to fit us for eternity; and that education is indispensable. To state it in a word, it is that we may be trained to walk by faith and not by sight. Of course our task is very hard, and we feel it to be so. And so does the child who went to school a week ago, find his lessons very hard. But we smile at him when he tells us about the heaviness of his burden, and how he would like to get rid of it. We shall some day *smile at ourselves*. There are dark clouds above us, *very dark* sometimes, and very threatening, and our Divine Teacher would train us to beautify the sky, with the rainbow of faith and hope, and how could we have a bright rainbow without a black cloud for its background? Only let us supply the needed faith and hope, then the blacker the cloud, the brighter the rainbow shall be. And then there are snares among our feet, snares as thickly planted as the stubble in a newly-reaped corn-field. By these our God would train us to watchfulness and prayer, to walk circumspectly, and to wean us from our mischievous trust in ourselves, or our fellows, or in any one but Himself. In a world like ours, unless we walk by faith, recognising the presence of God, we shall be unhappy

enough, but if we walk WITH God, leaning on Him, we shall be happy as our faith is strong.

I firmly believe that the great value of present life to any of us is, its furnishing the suitable, the indispensable education for eternity. This secured, a man has got out of life all that God ever puts into it, and this lost, life is utterly lost. It is not so looked at in the world, where mammon is the actual God, and where time is everything and eternity is nothing. Nay, it is not so looked at in the church, where a man's DOING is regarded as of much greater importance than his BEING. But in God's estimate, the BEING is the main point, the DOING is nothing, except as an outcome of the being. So insignificant is the amount of work done, that I believe the smallest work of the smallest worker can scarcely be less than the greatest works of the most brilliant and successful labourer. This is not thought of any more than man would count the two mites of the poor widow, a richer gift than the golden donations of the wealthy. The great thing which God is aiming at is, *the training of the worker*, and the cultivation in him of a Christ-like spirit, in which he should come to do his whole life-work. This is important beyond all conception. For that spirit shall be carried into a service which shall have Eternity for its term, and Infinity for its sphere. And this Christ-like spirit can be just as successfully cultivated amid any one set of circumstances, as amid any other. This is our Father's grand object in all His dealings with us. Are we seeking to have His will done in us perfectly, or, like the many, are we looking on the trifles as *everything*, and on this the *everything*, as *nothing*? How solemn is life, when we look at it in the light of the near presence of God! How clearly is it seen there, that we have ONE errand here: ONE and no other. Life is a grand and beautiful thing, but it is so only when it is lived TO GOD. When a life is not lived to God, however admired its circumstances may be by men,—all whose judgments are false (Luke xvi. 15),—it is not grand but despicable: it is not beautiful but hideous. That life alone is of any account in heaven, which has Christ as its object, and the will of God as its rule.

# The Song of Solomon.

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

## CHAPTER I.

"**T**HE Song of Songs, which is Solomon's." David was the type of the Lord Jesus Christ, in His earthly humiliation, sorrows and sufferings. Solomon was the foreshadowing type of Christ Jesus in His heavenly exaltation and glory, and in His resurrection perfectness.

After Solomon had built a house for Jehovah, and a house for the kingdom, he made a house for Pharaoh's daughter, whom he had taken to wife.

In this Gentile wife is shadowed forth, the great mystery, Christ and the Church. (Eph. v. 23-32).

It is the Church of the present dispensation, the one pearl of great price purchased by Immanuel's blood, and the workmanship of the Holy Ghost, the Comforter. In these chapters we have the communion in spirit carried on between Christ and His Church in the power of the Holy Ghost.

As in the Book of Esther, though the name of God does not appear, yet His presence is conspicuous throughout, so here it is communion in spirit between Christ and the Church carried on in the immediate presence of God.

In this Book we have Paradise regained. It is the second Adam, the Lord from heaven in fellowship with the second Eve, taken from His opened side after His deep sleep of death, and renewed in knowledge after the image of Him who first created her.

We are here surrounded by the beauties and bowers of Eden, its trees and spices and flowers, and while the intercourse is most familiar, there is not the slightest trace of shame or sin.

Some of the figures seem taken from the Temple of Jehovah.

"The Song of Songs." Solomon's songs were a thousand and five (1 Kings iv. 32), but this is the chief of all.

This song is of pre-eminent excellence; it celebrates the kingly glories, and human perfections of Immanuel.

*Verse 2.*—"Let Him kiss me with the kisses of His mouth: for Thy love is better than wine."

The heart of the bride is occupied with Him, whose title is given in verse 1. "Solomon," which signifies both "perfect" and "peaceable."

This is the language of strong desire. "The kisses of His mouth" are those expressions and assurances of His love, contained in the inspired Word, brought home to the heart by the power of the Holy Ghost, the Comforter, as in John xiv. 21.

We notice the transition from "Him" to "Thy." The soul's mention of a Saviour's love leads on to communion with Him; from speaking *of* Him, to speaking *to* Him.

"Better." No earthly joy or affection, to be compared with His, whether as to affording strength for service, or consolation in affliction.

"Love" here is in the plural. The love of Christ is large and various, it has breadths and lengths, and depths and heights; it passeth knowledge. To be filled with it, is to be "filled into all the fulness of God." (Eph. iii. 16-19.)

*Verse 3.*—"Because of the savour of Thy good ointments, Thy name is as ointment poured forth, therefore do the virgins love Thee."

There is here an allusion to the anointing oil, mentioned in Ex. xxx. 22-33, composed of pure myrrh, sweet cinnamon, sweet calamus, and cassia, which are emblematic of those various spiritual excellencies and graces which are manifested in Christ Jesus. These sweet spices combined with the olive oil, constitute the holy anointing oil.

The mention of His name, "Jesus," Jehovah, the Saviour, and "Christ," the Anointed One, bring to remembrance the excellencies and perfections of His person.

"The Virgins love Thee." The more we know of virgin separateness to Christ, and of virgin preference and fidelity to Him, the more shall we know of the sweetness of His name, and the more shall we love Him. (See 2 Cor. xi. 2-4; Matt. xxv. 1.)

*Verse 4.*—"Draw me, we will run after Thee: the King hath brought me into His chambers: we will be glad and rejoice in Thee; we will remember Thy love more than wine: the upright love Thee."

The drawing is individual, the pursuit may be in company.

We can only run as He draws; we come to Him as the result of the drawing of the Father; we run after Him as He draws us.

The soul that is drawn by Christ does not follow Him alone, but seeks that others may follow also. (See Psa. li. 12, 13, and John iv. 28-30, 41, 42.)

“The King hath brought me.” Individual communion. “Into His chambers” (*lit.* inner chambers), into His own palace home. This is typical of the secret manifestation to the soul of the believer, of the kingly and heavenly glory of Christ Jesus. “We will be glad and rejoice in Thee.” This joy may be shared by others, and the united remembrance of His love is preferable to any earthly joy, and it is those who are upright in heart who enter most fully into this love.

In the Book of Job, we have the COMMUNION OF SAINTS, in the converse together of Job and his four friends; but in the end, God comes in with His divine wisdom and supplies their lack.

In the Psalms, we have the COMMUNION OF THE SOUL WITH GOD, under the teaching of the Divine Spirit.

In the Song of Solomon, we have the HEART'S COMMUNION WITH CHRIST, under the leadings of the Holy Spirit.

The Psalms furnish us with promptings to COMMUNION WITH GOD. The Song of Solomon prompts to communion with Christ, only we see the heart of the Bride, as well as that of the Bridegroom.

The Comforter has come down, even the Spirit of truth, to lead the soul into spiritual fellowship with the risen Christ in heavenly glory at the Father's right hand.

*Verse 5.*—“I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.”

Here the Bride speaks under the consciousness of what she is externally and internally.

“Black, but comely.” Black as the dark goat's hair tents of the desert. “KEDAR,” means “dark” (externally).

“Comely,” as the curtains of Solomon (internally). Thus the prophet Isaiah foretold concerning the Lord Jesus, when He should be on earth. “He hath no form nor comeliness, and when we shall see Him, there is no beauty that we should desire Him.”



# A Pilgrim's Song of Thanksgiving.

“Sing aloud unto God our strength.”—(Psa. lxxxix. 1).

“My servants shall sing for joy of heart.”—(Isa. lxxv. 14).

“**W**E thank Thee, Saviour, for the hand,  
So tender, yet so strong ;  
That guides the pillared fire and cloud  
Our pilgrim path along ;

We thank Thee for the failing steps,  
Thy strength alone can stay :  
For the cloud that sheds the rainbow light  
Of promise on the way !

We thank Thee for the chastening love  
That marks us sons of God,—  
We learn obedience in the path  
Thine own dear footsteps trod !  
We thank Thee for the wound Thy hand,  
And Thine alone, can heal,  
For the precious sympathies of God  
Our deepest needs reveal.

We thank Thee for the conflict strong,  
With mighty foes around,—  
And for the armour of Thy strength,  
Which else we had not found ;  
We thank Thee for the weakness felt  
Which drives our souls to Thee,—  
For the whisper in the darkest hour,  
Of certain victory.

Soon shall we praise Thee in the light,  
When earth's last cloud is past ;  
And the glory of a Saviour's love  
O'er all the future cast ;  
But we would lisp e'en now the song  
Our ransomed lips shall raise,  
When in Thy likeness evermore  
We sing Thy perfect praise !

## Moses, the Man of God.

**M**OSESES, "The man of God" (Deut. xxxiii. 1); "The servant of Jehovah" (Deut. xxxv. 5). What a life was his, and how grand are the lessons it leaves behind it for our learning in this far-off day!

In common with other men of God of olden time, whose record God has written for our instruction, the life of Moses presents one special aspect of the life of faith—that of the *servant*. Abraham's faith sustained him in the path of a *pilgrim*, Joseph's faith was tested in the place of a *sufferer*, but the faith of Moses shines forth in the sphere of the servant, and in the peculiar discipline that fitted him to fill that honoured place. In him we see the trials, the triumphs, and the failures of the true servant of God, and learn the secret springs of that power by which he is sustained. And surely no subject should command the interest of the servants of Christ more than this, in a day of new departures and human devices, and as we might well expect, of feebleness, and little of the manifested power of God.

His long life of one hundred and twenty years, from the day in which he lay a helpless babe in the ark of bulrushes on the Nile, until that day in which, in the full energy of his spirit he walked up the slope of Pisgah and laid him down to die, at the bidding of his God, has been put on record, and we can trace it—as we can few of the lives of God's mighty men—from its dawn to its sunset, without a break.

It is divided by Stephen in his address before the council into three periods of forty years (see Acts vii. 23, 30, 36). The first of these periods of forty years was spent in Pharaoh's court, amid all the luxury of the world; the second period was spent in the deserts of Midian, in the humble occupation of a shepherd; the third, amid the vicissitudes of the service of God, in Egypt and the wilderness—the two places where his previous training had been. We may arrange them morally under the following heads: Forty years of learning in the world's school; forty years of discipline in the school of God, and forty years of active service for God. Or, as it has been quaintly put—"First he learned to be *somebody*, next he learned to be *nobody*, and then he proved what

God was able to do by means of a nobody." Wonderfully true!

The circumstances of his birth are well known, and have their encouragements to faith, but we need not dwell upon them here. There was no place found on earth for the servant: he was, like his Lord and Master, the object of hatred, from his birth. The memory of his mother's faith, his marvellous deliverance from death, and the miraculous means provided for his upbringing, must have often strengthened Moses' faith in later years, and caused him to repose anew on the faithfulness of that God who had watched over him with more than a mother's care. His forty years of life in Egypt's palace, are lightly passed over by the Spirit of God. Man would have filled volumes with them, but in the estimation of heaven, time spent in gaining the world and its honours, is time wasted. We are told that Moses had acquired all the learning of Egypt, and was "mighty in words and in deeds,"—an orator, and a warrior; a great man in the world's reckoning, but all this is of little value for the service of God. Yet how many, even among these who are true Christians, think that such a "course" is all that is needful for the "ministry." Is it any wonder that there is little knowledge of God and His ways, little exercise of heart as to his Word, and little or no evidence of His power in the service of those who have had no training, save that which they received in the schools and colleges of this Egypt-world? Need we wonder that they come out full of self-esteem and pride, and seek to guide others as they themselves have been led.

But for Moses another path was marked out by his God. He was "a chosen vessel," and his education in the schools of Egypt,—like that of one in a later day, who excelled his equals in Gamaliel's School, at Jerusalem—was part of the mysterious plan of Him whose ways are in the deep waters. Moses was allowed to see and prove the world at its best, to bask in the light of its glory, and then in the full knowledge of all that it was, and all that it could give, to renounce it, to turn his back on it deliberately, and for ever, in the strength of a faith that laid hold on the unseen and eternal. Such are the early stages of the path of Jehovah's honoured servant. But greater things than these awaited him.

## The Young Believers' Question Box.

All questions sent, must be accompanied by the Name and address of writer. As our space for "The Question Box" is limited to a page, our replies must necessarily be brief.

*Did the Star in the East guide the Wise Men to Bethlehem, or to Nazareth?* Tradition, and common usage make it Bethlehem, but we think a comparison of Luke ii. 4, 39, with Matthew ii. 1-9, clearly shews that it was to Nazareth. Many speak and sing about the "Star of Bethlehem," who never once examined the Scriptures to see whether it ever existed or not. [We have just received from Mr. Thomas Newberry, Editor of "The Englishman's Bible," a very full reply to this question, which will (God willing) appear in next month's "Believer's Magazine."]—Ed.

*Does Titus ii. 11 imply, that Grace has brought Salvation to all men, and that all men will ultimately be saved?* Grace is "Salvation-bringing"—as the word literally is—to all, in its scope and intention, but some refuse what it brings. It does not save grace-rejectors: judgment awaits them.

*Was the place where our Lord was crucified, named "Golgotha," or "Calvary," or both?* "Calvary" is a Latin word for "a skull," and Luke says "When they came to the place which is called—The Skull" (Luke xxiii. 33 R. V.,) probably from its formation, or resemblance to one. The designation in the Hebrew, or Aramaic, was "Golgotha," as Matthew, Mark, and John each tell us (Matthew xxvii. 33: Mark xv. 22: John xix. 17). In the Gospels there is no other name given to the place.

*Are the characteristics named in 1 Tim. iii. 8-13, only applicable to those who look after money matters, or does the word "deacon" have any other meaning?* The Greek word "Diakonos" simply means "a servant," and had it been translated, as the other Greek words of the New Testament are, it must have been so rendered. But this would have completely upset the customs of the Church, and "the office of a deacon" would have then been void of authority. Therefore the translators of the excellent "Authorized," and likewise of the "Revised" Version, simply "Englified" the word, and called it "deacon." The word means "a servant," and applies to *all* service for God, in the Gospel and in the church. Hence the qualifications of 1 Tim. iii. 8-13 should be found in all—male and female, (see Verse 11, R. V., where the word is "women" (servants, not wives) who serve God in any sphere in spiritual things. The word "deacon" is *never* applied to "The Seven" (Acts vi. 1-8: xxi. 8), yet this is supposed to be scriptural "authority" for appointment to "the office of a deacon."

*Does Acts ii. 39, provide any authority for "household baptism?"* This is what I find is given by those who practice it here. No, there is not a word about baptism in it. There is no authority for household baptism given in the Scriptures, except for believing households, as some were (see Acts xvi. 32-35: Acts xx. 8 with 1 Cor. i. 14). By all means baptize these, but not unconverted children and servants.

## Answers to Correspondents.

We have received from esteemed correspondents many interesting queries, which we hope to deal with here, as help is given, and as our space permits.

R. B., LIVERPOOL.—The only mode of baptism practised by the apostles was immersion. The word “baptize” has no other meaning, nor could “buried with Christ in baptism” be otherwise symbolized. Matthew xxviii. 19 is undoubtedly applicable to this dispensation.

DISORDERLY WALK.—2 Thess. iii. 14-15 applies to a believer still within the circle of Christian fellowship, but who is walking disorderly or “out of rank.” He is not guilty of any sin, for which he can be Scripturally “put away,” but in order to make him feel the wrong of his persistent disobedience to the Lord’s plain commandments, fellow-believers are to “withdraw” themselves from him, and not share his disorderly walk.

GOSPEL MEETINGS.—The theory held by some, that a Gospel meeting should be left “open,” that is, with no arrangement as to who will speak, is altogether wrong. To apply the principles of 1 Cor. xiv. to such a meeting, shews great ignorance of the Scriptures. Those in the assembly who are best fitted to preach the Gospel, should have the responsibility of arrangements for such meetings, and they should be conducted so as to gain, and retain the hearty co-operation of all the saints, if possible.

“ENQUIRER.”—A Bible Reading in a private house, is more of a social than an assembly character, hence questions may be asked, which would be out of place entirely when the church (assembly) is gathered as such. We know of no reason why a sister in Christ should not ask a question at such a Reading, if she is so disposed, only “nature” might “teach” her even there to prefer silence.

“A YOUNG BELIEVER,” LONDON.—There is nothing in Scripture to warrant the practice of allowing everybody, who say they are believers, to share the privileges and responsibilities of Christian fellowship. There ought to be satisfactory evidence of the soundness of their faith, and the godliness of their conduct given to those taking oversight in the assembly of saints, so that they may with confidence commend them to the fellowship of their brethren. Individual believers may give such evidence, but the assembly,—and not certain individuals in it,—must receive to, and if need be put away from its fellowship.

“AMICUS.”—A company of Christians may, like an individual believer, so depart from the Lord and His ways, as to shake the confidence of other Christians and assemblies in them. If the truth of God that constitutes the Christian assembly is given up, and an open avowal made of error or tradition, or such doctrines and practices persistently tolerated by its leaders, as to render the Word of God of none effect, and no appeal to the Scriptures is allowed or help permitted to restore to the Divine path, there is no course open to those who fear God and desire to obey His Word, but to leave it, as they would any other sect where the authority of man, abrogates the will of God.

# Tidings of the Lord's Work and Workers.

**New Year Conferences.**—**ABERDEEN**—In Friendly Society's Hall, January 1st, 2nd, 3rd. **HAMILTON**—January 1st. **KILMARNOCK**—January 1st. **CARLISLE**—January 1st. **MANCHESTER**—January 1st. **GATESHEAD**—January 2nd.

**CAMBUSLANG.**—Monday evening addresses to believers here have been well attended by Christians from the town and surroundings. **GALSTON.**—“We have had an interesting time here, and several conversions. John Ferguson has been with us for several weeks.” **SPRINGSIDE.**—Special Gospel Meetings here on Tuesday nights are well attended, and some having professed conversion. **AYR.**—“We have had large meetings all the winter, outside, and in the Hall. Alexander Marshall is here for special meetings, and several who have been anxious for some time have confessed Christ.” **KILMARNOCK.**—Thursday Evening Bible Lectures were begun last month, and are well attended by believers of the town and neighbourhood of all “persuasions.” **DRYBRIDGE.**—Young men from Troon and others, have been conducting Kitchen meetings here. Sinners have been saved; one has since gone to heaven. **DUMFRIES**—“Since we removed to our new Hall, meetings have increased in numbers.”

**FEATHERSTONE, YORKS.**—“The work of conversion still goes on here, and there are many interested. Seven more young believers were baptized this week. Mr. Willington began special Gospel Meetings on Lord's Day.” **CHESTER.**—“E. Harries of Bedford has visited us here with blessing.” **POOLE, DORSET.**—“A number have been saved here, and gathered to the Lord's Name.” **MANCHESTER.**—“There has been, and still is blessing in the Gospel in various halls in this city. W. H. Hunter gave Gospel Addresses on Sunday evenings of December, in Warwick Street Hall, on “Joseph, a type of Christ.” **LIVERPOOL.**—“We have much to praise God for, during recent months. There has been reviving and restoring among believers, and salvation among sinners. If believers would cleave to Christ and His Word, they would be drawn and kept together in a way pleasing to God. **STOKE ON TRENT.**—A new hall has been opened here. A. J. Holiday and E. Stack gave addresses.

**United States.**—Alex. Lamb, W. Beveridge, and James Hamilton have had six months' work at Matoaca, where the Lord saved many souls. After the tent came down, a hall was built in which the work goes on. An assembly of over forty is now gathered there in the Lord's Name. Let saints praise the Lord for this, and pray that they may go on following the Lord fully. One aged brother, Donald Ross, is on a visit to the Pacific Coast. Tidings of searching ministry, humbling, restoring and refreshing to God's people come from various parts of Canada and the States, where conferences have been held. This is a precursor of blessing to the Gospel. **New York.**—Christians formerly meeting in Lexington Avenue, gather for the present in Dr. James Law's Dispensary Hall, East 120th Street. John M. Carnie of Chicago, is expected for meetings there.

## “All who love His Appearing.”

*By Alfred J. Holiday.*

**A**ND who are those that love His appearing? Does not this expression include all saints? For surely all saints love Christ; and if they love Him, must they not of necessity love His appearing?

It seems so perhaps, at the first glance; but if we are willing to be guided by God's Word, and not by what seems right to ourselves, we shall find it is far otherwise.

Loving Christ, and loving His appearing are two very different things. At the end of his first Epistle to the Corinthians, Paul wrote “If any man love not the Lord Jesus Christ, let him be Anathema Maranatha” (accursed, when the Lord shall come). Compare this, with the full passage from which the words at the top are taken. In the near view of his departure, Paul writes to Timothy that he had fought the good fight, that he had finished the course, and that he had kept the faith. “Henceforth,” he says, “there is laid up for me the 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.”

It is quite evident, as we look at these two passages, that loving His appearing goes a great deal further than simply loving the Lord Himself. Those who love Him, are indeed all saints. They could not be His and not love Him; and therefore all who love Him not, will be “accursed” when He comes. But will all receive the crown of righteousness in that day? Surely not. If they will, why does the apostle, in his own case, connect that crown with the good fight fought to the end, the course finished, and the faith kept? We cannot suppose that that crown will be given to Paul on one ground, and to all other saints on quite a different ground. No, it is quite plain that all who receive that crown, will receive it for the same reason. It is a crown, that the Lord Jesus, in His character of “Righteous Judge,” will bestow, as His own precious mark of approval of His people's faithfulness, in the whole charge which He has committed to them. Seeing, then, that He will bestow this crown upon all them that love His appearing, we may be quite sure that we have in these words a very comprehensive

expression, equal in its meaning, when rightly understood, to all that the apostle had just declared that he himself had fulfilled.

First, let us enquire what is the exact word that is here translated "appearing." The word which the Holy Spirit uses is "The Epiphany, or manifestation." It is a very strong form of the word "to give light," and is so translated in Luke i. 79: "*To give light to them that sit in darkness.*" It is used in connection with the first coming of Christ to this earth, because by His death He revealed God's grace to sinners. Hence we read, that God has "saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the *appearing* of our Saviour Jesus Christ." (2 Tim. i. 9-10),

It is used in connection with His coming *for* His saints, because He will make them manifest at His judgment-seat. "The Lord Jesus Christ, who shall judge the quick and the dead, at His *appearing* and His kingdom." (2 Tim. iv. 1).

And it is used in connection with His coming back to the earth *with* His saints, because the full manifestation of His glory will then destroy the Antichrist. "Whom the Lord shall consume with the spirit of His mouth, and destroy with the *brightness* of His coming (literally "the manifestation of His presence" (2 Thes. ii. 8).

It is in the second of these connections that the word is used in the passage before us, for everything connected with the bestowal of crowns of reward, belongs to the "Bema" or Judgment-Seat of Christ. In this same connection, Paul wrote to the Corinthians, "We must all *appear* (literally "be made manifest," a less intense form of the same word) before the Judgment-Seat of Christ; that everyone may receive the things done in the body" (2 Cor. v. 10). The Lord Jesus Christ, because He is the light, makes manifest all our works; not as we see them, but as God see them. With God, the thoughts and intents of the heart are the very essence of our works, and the works cannot be judged apart from the motives and purposes from which they spring.



The last word of the Lord to Nicodemus was this, "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (John iii. 21). Now, can we not see how these two things go hand in hand; coming to the light and loving His appearing.

Those that are doing truth, and whose deeds are wrought in God, will always be ready to come to the light; and for the same reason; they love the appearing of the Lord. We may even go a step further, and say, that those who, with a single eye, desire to do the truth, will come to the light, for the cry of their heart will ever be—"Search me, O God, and know my heart; try me and know my thoughts." Such an attitude of heart is entirely consistent with loving His appearing.

It is very simple, after all. A family of children may all love their father; but if, while he is absent, they have been forgetting his instructions, and neglecting what he gave them to do, they will be anything but pleased for him suddenly to appear among them. And when we remember that the appearing or manifestation of the Lord has not merely to do with what we are, but with our conduct during His absence, it becomes a solemn question for each of us to ask ourselves, "Do I love my Lord's appearing?"

## The Whole Word of God.

**H**ERE is a notion in some men's minds, and we hear it expressed at times in public ministry, that because some have made an evil use of certain commandments found in God's Word, and given for the obedience of faith, these truths are of a dangerous character, and should be virtually let alone. It is inferred that a higher spiritual condition is to be found in the individual saint, and a happier and healthier assembly when these matters are left severely alone. Now, we do not accept this theory at all, simply because it is in direct contradiction of the Word of the Lord, "Teaching them to observe *all* things whatsoever I have commanded" (Matthew xviii. 20). We cannot neglect, or lightly esteem one single line of God's truth without being losers.

## The Tree of Life.

“The tree of life, which is in the midst of the Paradise of God.”

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**S**OON we'll taste the endless sweetness,  
Of the tree of life above ;  
Taste its own eternal meetness,  
For the heavenly land we love.

In eternal counsels founded,  
Perfect now in fruit divine ;  
When the last blest trump has sounded,  
Fruit of God for ever mine.

Fresh, and ever new are hanging  
Fruits of life on that blest tree ;  
There is still'd each earnest longing,  
Satisfied my soul shall be.

Safety, where no foe approaches,  
Rest, where toil shall be no more,  
Joy, whereon no grief encroaches,  
Peace, where strife shall all be o'er.

Various fruits of richest flavour,  
Offers still the tree Divine ;  
One itself, the same for ever,  
All the various fruits are mine.

Where deceiver ne'er can enter,  
Sin-soiled feet have never trod ;  
Free, our peaceful feet may venture,  
O'er the Paradise of God.

Drink of life's perennial river,  
Feed on life's perennial food ;  
Christ the fruit of life, and giver,  
Safe through His redeeming blood.

Object of eternal pleasure,  
Perfect in Thy work divine ;  
Lord of Glory ! without measure,  
Worship, joy, and praise be thine.

## The Star in the East.

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

**THE** residence of Joseph, the reputed father of Jesus, with Mary his wife, previous to the birth of Christ, was at Nazareth; this we learn from Luke ii. 4, 39. On the occasion of the enrolling under Cæsar Augustus, Joseph and Mary went to Bethlehem, because Joseph was of the house and lineage of David. Whilst there, Jesus was born. The shepherds in the fields, having seen a vision of angels, and being instructed by them, came to Bethlehem, "and found Mary, and Joseph, and the babe lying in the manger" (Luke ii. 16).

Mary and Joseph continued at Bethlehem forty days, until the days of Mary's purification, according to the law of Moses, were accomplished (Lev. xii.; Luke ii. 22). Then they bring the child Jesus "to Jerusalem, to present Him to Jehovah" (Luke ii. 22, 38). "And when they had performed all things according to the law of Jehovah, they returned into Galilee, to their own city Nazareth" (Luke ii. 39).

We learn from this, that the continuance of Joseph and Mary with the child Jesus at Bethlehem, was but for a very brief period, neither do we ever read of their returning to Bethlehem again; hence it was, that in the mind of the Jew, the name of Jesus was never associated with the royal city of David. He is never spoken of by them as "Jesus of Bethlehem," but rather "Jesus of Nazareth," the home of His parents, and where He was brought up. This was to them a stumbling-block: their language was, "Shall the Christ (the Messiah) come out of Galilee? Hath not the Scripture said, 'That the Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?'" (John vii. 41, 42.) In Matthew ii. 1. we read, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King." This may be more literally rendered, "And Jesus having been born." It is the statement of a fact, giving also the place and time of the birth, but does not fix, as the word "when" may seem to imply, the time of the occurrence recorded in the chapter. The wise men, having seen His star in the East, came to Jerusalem seeking Him, to pay Him homage as having been born the King

of the Jews. Herod and the people of Jerusalem being troubled at these tidings, a council of inquiry is called, and as the result, Bethlehem in Judea is pointed out on the authority of Micah v. 2. "But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Herod, having privily called the wise men, ascertained from them the exact time of the star's appearing. From the use he subsequently makes of this accurate information, it is evident that the appearance of the star had taken place some considerable time previously. Herod sent the wise men to Bethlehem, with instructions that they should make accurate inquiries concerning the young child, and bring him full particulars in every respect—probably as to circumstances, age, place of abode, &c.—professing his intention to come and worship Him also (Matthew ii. 8). It was quite natural that Herod should send the wise men to Bethlehem, for he had ascertained that that was to be the birthplace of the Messiah; and, in obedience to his command, they departed to go to that place: but, lo! their guiding star again appears, to their exceeding joy. The leading of the star was not necessary to guide them to Bethlehem, for that was only about six miles from Jerusalem in a direct line. For what purpose, then, was the star sent? If they had gone to Bethlehem, would they have found Mary, and Joseph, and the young child there? We have already seen that their stay at Bethlehem was only for forty days after the birth of Christ; that they then went to Jerusalem in accordance with the requirements of the law, "and when they had performed all things according to the law of Jehovah, they returned." Whither? Not to Bethlehem, but, we are expressly informed, "into Galilee, to their own city Nazareth" (Luke ii. 39). Herod did not know this, but He who sent the star knew it, and He took care that they should be rightly directed. Instead, therefore, of misleading them to Bethlehem, "the star, which they saw in the East, went before them, till it came and stood over where the young child was" (Matthew ii. 9). The Holy Ghost does not speak of Him here,

as in Luke ii. 16, when found by the shepherds, as "The babe lying in a manger," crowded out of the inn at Bethlehem, but as a "young child" in the house of Joseph and Mary. But where was the home of Joseph and Mary? We have no evidence of their ever returning to Bethlehem, but we find them again and again at their own city Nazareth. It was here that Jesus was brought up, and it was here He resided till after thirty years of age, when, "leaving Nazareth, He came and dwelt in Capernaum" (Matthew iv. 13); and hence His title, "Jesus of Nazareth." And this, I believe, is the meaning of the Scripture, quoted in Matthew ii. 23, "He shall be called a Nazarene." He came and dwelt there that His Name might be associated, not so much with Bethlehem the royal city, the place of His birth, but with the despised and humble Nazareth. The star which guided the wise men to Nazareth did not leave them in uncertainty there, but came and stood over where the young child was. Having seen the child, not a babe in the manger at the inn of Bethlehem, but a young child in the home of His parents at Nazareth, they worship Him, and opening their treasures, presented their gifts; and thus Mary, who could only provide a pair of turtle doves for her purification when she went to Jerusalem, was now prepared for a long and expensive journey. Herod, though instructed by Scripture as to the place of the birth of Messiah, was, by the providence of God, kept in ignorance, as to the place of His abode; for the wise men, instead of returning to Herod, being warned of God, returned "into their own country another way. And when they were departed, behold, the angel of Jehovah appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him'" (Matthew ii. 12, 13). Notice the expression, "Herod will seek the young child to destroy Him." The word "to seek" being in the present infinitive, and not in the aorist infinitive, implies a protracted search. God, who in His providence foresaw that Herod, not content with his cruelty in his slaughter of the children at Bethlehem, would extend his search far and

wide, took care to place the young child beyond his reach, and hence sent Joseph into a distant land. Joseph, as directed by the angel, conveyed the young child and his mother into Egypt, and there remained until the death of Herod. Meanwhile, Herod, being disappointed in not obtaining the precise information which he sought, could only act upon the date of the first appearing of the star, which he had received from the wise men, and, being ignorant of the place of abode, sent forth, and slew all the male children of Bethlehem from two years old and under, "according to the time which he had diligently inquired of the wise men;" by which it would appear that they had seen the star from between one or two years previously. Joseph, on his return from Egypt, did not go into the land of Judea, but being warned of God in a dream, departed into Galilee; "and he came and dwelt in a city called Nazareth"—thus fulfilling the Scriptures, as we have already seen.

There is another subject on which a general misunderstanding prevails, namely: the date of the birth of the Lord Jesus, and the duration of His life on earth. The monk who first used the term *Anno Domini*, or year of our Lord, to indicate the year of His nativity, made a mistake of four years in his calculations. This was soon discovered, but too late to be rectified, as it had been very widely adopted. In the Oxford "Helps to the study of the Bible," it is thus stated: "It is generally agreed that the birth of Christ ought to be set back by at least four years. It seems to have happened very shortly before the death of Herod, the Great. Herod died in the 750th year from the building of Rome, *i.e.*, four years before the usual starting-point of Christian chronology, so that we are forced to the conclusion that our Lord was born B.C. 4."

In Matthew ii. 1, "Now when Jesus was born in Bethlehem of Judea, in the days of Herod the King," we read in the margin of the authorised version of the English Bible, "The fourth year before the common account called *Anno Domini*." See also Luke ii. 21, 34. Consequently, when we read Luke ii. 42, "And when he was twelve years old," we find it put in the margin A.D.

8. From this it appears that four years must be added to Anno Domini throughout, and so in A.D. 26, Christ was thirty years of age; and seven years later, A.D. 33, brings us to thirty-seven, the age of Christ at the time of His death.

As Anno Domini commenced four years after the birth of Christ, Anno Mundi 4000 was the year of His nativity, therefore, to 1896, the four missing years must be added, which will make this present year 1896, really 1900, or the commencement of the twentieth century, from the exact date of the birth of Christ.

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## Power and Blessing in Gospel Work.

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**O**RDER and arrangement in gospel work, however right and proper in themselves; orthodox doctrine, and earnest effort, much to be desired as both are, will never secure continuous freshness, and an ever-flowing stream of blessing to souls. What we need: 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 accompanying 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, whether among old or young—there is no truth that needs to be so constantly rung out in our ears than 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: 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 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 the Spirit of God may flow, and by which God may accomplish His holy purposes.

## The Young Believers' Question Box.

*Who was the writer of the Epistle to the Hebrews?* Scripture does not give the writer's name, as it is given in all the other Epistles. But a comparison of Heb. xiii. 23-24, with Phil. ii. 19, and 2 Peter iii. 15, leaves little room to doubt that it was written by Paul at Rome.

*What did the Lord mean by saying to Peter, "When thou art converted, strengthen thy brethren" (Luke xxii. 32). Had Peter not been converted up to this time?* That Peter had been "born again" before this, the Lord's words to him in Matthew xvi. 17, leave no doubt. But like many who are truly born of God, Peter was minding the things of men, rather than of God (see Matthew xvi. 23, R.V.). He was on the highway to an open fall, and required to be converted, or "turned again" (R.V.)—not regenerated again. A saint is regenerated once; he may be converted, turned again, and restored often.

*What does the word "consecrated" so frequently found in the Old Testament Scriptures mean?* There are two Hebrew words both rendered "consecrated" in our English Bible, but they have entirely different meanings. The one word means to "set apart," or to "separate to God." The other word means "to have the hand filled." The believer has both. In the blood of Christ he is "set apart" (Heb. x. 10): in the Person of Christ he is "complete," or "filled full" (Col. ii. 10). Separating and filling are the two elements of real consecration. Acts of consecration on certain days, and at certain hours, are foreign to the thoughts of God. "Consecration meetings"—of which there are now many—are generally seasons when fresh resolutions are formed, "new starts" made, and a great deal of boasting indulged in, as to spiritual attainments, &c. Ministry that "separates" from worldliness, personal, social, political, ecclesiastical, and "fills" with Christ, is true "consecration" ministry.

*What is implied by the word "loosed from our sins," as given in the R.V. of Revelation i. 5? Is it different from "washed," as in the A.V.?* In the blood of Christ, the believer is JUSTIFIED from the guilt of sin (Rom. v. 8), CLEANSED from the defilement of sin (Heb. ix. 14, R.V.), and "loosed" or liberated from the dominion of sin (Rev. i. 7, R.V.). Here "our sins" are the chains by which sinners are held in bondage, from which the blood of Christ hath "loosed" His people.

*When is "the day of judgment" spoken of in 2 Peter ii. 10.* The whole period, after the coming of the Son of God to the air for His saints, is one of judgment. There will be the judgment of grace-rejectors at His appearing in flaming fire (2 Thess. i. 9, 10), the judgment of living nations on His throne of glory (Matthew xxv. 31), and at the close of His millennial reign, the judgment of the dead before the great white throne (Rev. xx. ii.). This passage has special reference to the last of these judgments, inasmuch as the unjust are "reserved" for it, not summarily judged, as the living will be. There is no such thing as a general "day of judgment" for all mankind, as is widely, but erroneously taught.



## Answers to Correspondents.

A. S., EDINBURGH.—There is nothing whatever in Scripture, to warrant the assertion so frequently made by some in preaching the gospel, that “God will not save any man until he sees himself lost.” There is no such limit to the grace of God. Neither the Lord Jesus nor His apostles, ever used such words. The gospel is to “every creature,” no matter who he is, or what he sees himself to be. It is “the lost” that Christ Jesus came “to seek and to save”—not only those who “see themselves to be lost,” but all whom God regards as lost. No doubt conviction by the Spirit and the Word of God, will shew men their ruin and their need, and they will see and own it in measure, but to put an embargo on the grace of God, and limit His saving power to those who “see” and “experience” certain things, is little better than asking them to “do penance,” or in some other way prepare themselves for God’s salvation. The true “Gospeller” will lift up his voice to sinners everywhere and in all conditions saying, “Behold the Lamb of God,” and all who “look” shall “live.”

“INQUIRER.”—The words of Matthew xviii. 20, are all-sufficient for two or three of the Lord’s people wherever found gathered in, or “unto” His Name. He Himself, is in their midst. They are to believe it, own it, and act accordingly. But it is a very different matter, when those two or three, or any larger number have gone out from, or caused division in, or have been put away by an already existing assembly of believers. If righteously put away for moral or doctrinal evil, they are under the Lord’s discipline, and it would be blasphemy to say that HE is in their midst, even should they be found together owning no sectarian name, and claiming to be gathered together in His Name alone. If either they have gone out in self will, or cast others out of God’s assembly (3 John) by their domineering spirit, they must—until repentance and restoration to God and His people have been manifest in them—be regarded as coming under Rom. xvi. 17, and be made to feel their wrong-doing by being *avoided* and *turned away from*, notwithstanding their hue and cry about “exclusivness,” “cutting off assemblies” and all the rest that one hears from such sources. There is no greater wrong can be done to such erring brethren, nothing more likely to harden them in their sin, and prevent their restoration to God, than by condoning their wrong, extending to them the right hand of fellowship, and allowing them to go in and out as if nothing whatever had happened. If God has a controversy with them—as He plainly says He has—shall *we* set ourselves against Him and say we have none. We are persuaded that no man in whom the fear of God dwells, will so act, but rather will labour by prayer to God for them, and faithful dealing toward them, in a godly yet gracious way, to seek their recovery and restoration to God. With those who act otherwise, God will deal Himself, as He always does, sooner or later, with all who seek to thwart His way with His people.

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

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**New Year Conferences** are over. They are said to have been in most cases large, and no lack of speakers. The lives of those who heard, will be the best evidence of the results. Wholesome words, in the power of the Spirit, ought to foster godly living. At Hamilton, Kilmarnock, Carlisle, and Aberdeen—all centres of large districts—there were large numbers of country Christians, who seldom have the opportunity of meeting with fellow-believers.

**Scotland.**—**KILMARNOCK**—Edward Harries, of Bedford, had some meetings here, and has visited various assemblies in Scotland speaking the Word. Sunday Evening Gospel efforts in Langland Street School were continued through January with encouragement. **AYR**—R. M'Murdo had some meetings in James Street Hall in January. **WATERSIDE**—The Lord has saved, and gathered to His Name here of late. **DALMELLINGTON**—A happy and profitable New Year gathering was held in Gospel Hall, here. **CUMNOCK**—“A goodly number of believers came together from surrounding parts for Conference on 2nd January.” John Carruthers is very poorly, and suffers much pain. Wm. Lindsay, of Prestwick, purposes visiting South Africa next month. D. Oliver, from America, is visiting in various parts of Scotland.

**England.**—**MANCHESTER**—“There has been blessing in the Gospel in various halls during past months, and tokens of better things in store for us, if we only go on with God and His Word.” **CARDIFF**—“Robert Miller has been at Adamsdown Hall, and now John Brunton is here conducting Gospel meetings. The Lord has blessed and saved during the past year, and we look to Him for more to follow.”

**America.**—**NEW YORK**—“The Dispensary Hall is well filled to hear the Gospel, and many listen in the open air.” John Smith has visited Detroit, Chicago, and our aged brother, Donald Ross, is still in the field preaching and teaching. He spoke at several of the recent Conferences, in the freshness of youth. Donald Munro has been at most of the conferences in Canada and the States. The ministry at these gatherings is said to have been searching, healthy, and intensely practical in tone. A similiar line of ministry is much needed at Conferences in this land. We hear enough of pleasing words, that send everybody home well pleased with themselves. **SHEPPARTON, VICTORIA**—The Lord gives blessing here. Several believers have recently been buried with Christ in baptism, and gathered to the Name of the Lord Jesus. This has raised opposition, and made some of the parsons very angry. **GISBORNE, NEW ZEALAND.**—“Our brother, Wm. M'Lean, has been with us for a month, and God has given blessing with the Word among His children.”

**Johannesburg.**—A time of great trouble and strong temptation, such as the Lord's people here must be enduring at present, may well call forth much prayer, and sympathy for them from fellow-saints everywhere.

# Moses, The Man of God.

## PART II.—HIS CHOICE AND REWARD.

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THE choice of Moses, his complete renunciation of Egypt with all its glory, and his full identification with the people of God, was a crisis in his life. Surely we may say *the great crisis*. It stands in the great "National Gallery" of Faith's triumphs (Heb. xi. 23-28) with its record written by the Spirit of God in glowing terms, for God delights to let His estimate be known sooner or later, of his people's faithfulness, even should they be accounted fools by the world for the choice they make, and the path they pursue. To be called "the son of Pharaoh's daughter," to have full access to all "the treasures of Egypt" was the highest pinnacle of earthly bliss, just what a young man would naturally cleave to, and glory in. But faith refused the one, and valued "the reproach of Christ greater riches" than the other. Faith reckons with God: it takes His view of things, and is always diametrically opposed to sight and sense. Is it any wonder that the world counts faith's actions madness, and sneers at the folly of those who sacrifice the present, looking onward like Moses to "the recompence of the reward." His surrender of Egypt was complete: it was no half-hearted affair. He did not—as many in our day advise—accept his high position in the court of Pharaoh as "the gift of Providence," and seek to "make the best of both worlds." He did not act as a mere Benefactor of his down-trodden people, seeking to use his influence for their good, but he unhesitatingly took his place among them. He turned his back fully, and for ever, on the world, and associated himself completely with the suffering people of God. He bade farewell to the royal palace of Egypt, with all his hopes and prospects there, and set his face steadfastly toward the huts of Pharaoh's slaves, the brickmakers in Goshen, with whom his lot was henceforth to be. What a contrast is all this to the popular creed of our times. How often association with the world in some of its forms is defended, under the plea of a "wider sphere of service" being gained, and a full and decided fellowship with the people of God, and on the side of truth abandoned, under the shallow pretext, that

it would "limit influence" and "hinder usefulness," as if God had less wisdom than men, and gave His servants commandments which, if obeyed, would hinder them in their work for Him. Did Moses lose his influence by his renunciation of Egypt? Nay, verily. Not only did God use him to make Egypt tremble, but to utterly break its power, and to lead His redeemed people out from it in triumph for ever. His own surrender of Egypt fitted him to lead others along the same path. Had he not given it up himself, he would never have been used of God to lead others out of it. God only uses his servants to lead others into truth that they have themselves obeyed, and along such paths as they themselves have trodden. "Be ye followers of me, even as I am also of Christ" (1 Cor. xi. 1). "Those things, which ye have both *learned*, and received, and heard, and SEEN in me, *do*" (Phil. iv. 9). "Thou hast fully known my *doctrine*, manner of life" (2 Tim. iii. 10), must ever be the language of those who minister to, and guide the flock of God. When "doctrine" is divorced from "manner of life," when we teach what we do not practise, it ceases to have power over others, and in course of time the doctrine is "blasphemed," because of the utter inconsistency of its advocates. Let the people of God in this day remember this, especially such as are hopelessly seeking to lead others further outside the camp than they have gone themselves, and into a degree of fellowship with God and His people, to which they have not yet attained or desired. A complete surrender of Egypt; a clean cut, and right about face from the present evil world, followed at once by a hearty and full indentification with the people of God, and a joint-participation with them in everything—reproach and suffering included—is that to which our God is calling us. Shall we refuse the high honour, or seek to compromise it with the world, or tone it down so as to popularize it, and thus escape the Cross? Or, shall faith respond to the call joyfully, singing in its heart's deep joy—

"Thy reproach far richer treasure,  
Than all Egypt's boasted pleasure,  
Drawn by love that knows no measure,  
Outside the Camp."

# The Song of Solomon.

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

## CHAPTER I.—5-9.

**T**HE Church owns her want of external attractiveness. Unlike Babylon in the Book of the Revelation, which is described as decked with gold, and precious stones, and pearls, and sitting as a queen.

The Church confesses herself to be unsightly, and the more spiritual she is, the less she thinks of outward adornment.

There is frequently more realization of the power of the Holy Ghost in a barn, or in an open air service, than in a cathedral.

"Black, but comely." Nature confessed, and grace acknowledged ; comely through His comeliness put upon us.

But there is internal beauty, as there was also in the blue, purple, scarlet, and fine twined linen of the curtains of the Tabernacle. These inner curtains signify the inward workings of the Spirit of God.

*Verse 6.*—"Look not upon me, because I am black, because the sun hath looked upon me : my mother's children were angry with me ; they made me the keeper of the vineyards : but mine own vineyard have I not kept."

The Bride says, "Do not take me for what I am in appearance." "I may be like an Ethiopian." Some of the Lord's people may be blacksmiths, chimney-sweeps, navvies, sailors.

"Look not on me, as I am by nature and external circumstances ; because I have been exposed to the influences of surrounding things." "My mother's children ..... made me the keeper of the vineyards." "I have been set to work on externals, to the neglect of the cultivation of my own soul's interest." Service appointed by the Lord Jesus never interferes with this, man-appointed service may. It may be possible to be so occupied with outside work, as to leave little time for the study of the Scriptures and prayer. When there is a danger of this, the word of the Lord Jesus to His disciples frequently is, "Come ye yourselves apart and rest awhile."

*Verse 7.*—"Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest (lie down) at

noon : for why should I be as one that turneth aside (or as a veiled one, see 2 Cor. iii. 13-18) by the flocks of Thy companions."

The Bride turning away from the consideration of herself : now appeals to the Bridegroom. It is the inquiry of the heart toward the object of supreme affection. Direction is sought immediately, from the Chief Shepherd Himself, as to where the soul may receive its nourishment and repose, from His hand, and where His presence may be most fully enjoyed. It may be regarded as the inquiry of one who is seeking for guidance in the matter of Church fellowship. The flock of God is one, and there is one Good and Great Shepherd who has purchased it with His own blood, and sealed it with the Holy Spirit. There are under-shepherds who are to be acknowledged and valued in their place, but in God's Church, the centre of supreme attraction and around whom all are gathered is Immanuel—He, who in Revelation i. is seen walking in the midst of the seven golden lampstands, "He that is holy, He that is true, He that openeth, and no man shutteth, and shutteth, and no man openeth."

But while the under-shepherds are valued, it is well to avoid the appearance of being gathered to them, or to allow their influence to interfere with the supreme authority of the Lord Jesus.

"For why should I be as one that turneth aside" (*or, as a veiled one*)? Why should we allow anything to dim the brightness of the revealed vision, but rather with unveiled face behold in the mirror of the Word, the glory of God in the face of Jesus Christ, and thus experience the transforming power of the Holy Ghost.

*Verse 8.*—"If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."

Love to the Bridegroom prompts the question, "Tell me, O Thou whom my soul loveth," and affection to the Bride supplies the answer, "If thou know not, O thou fairest among women." The Church is precious to the heart of Christ. He loved her, and gave Himself for her. She is to Him the pearl of great price for whose sake He gave up all, and He will present her to Himself a glorious Church, not having spot or wrinkle or any such thing.

“Go thy way forth by the footsteps of the flock.” When the Good Shepherd putteth forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice. Writing to the Corinthians, Paul says, “Be ye followers of me, even as I also am of Christ” (1 Cor. xi. 1). And to the Thessalonians, he writes, “Ye became followers of us, and of the Lord, . . . so that ye were ensamples to all that believe in Macedonia and Achaia” (1 Thess. i. 6). These footsteps of the flock may be traced throughout the Acts and Epistles, before the Church was corrupted from the simplicity which is in Christ Jesus.

“Feed thy kids beside the shepherds’ tents.” Give instruction to those who are less taught than yourself; whether in the family, the Sunday School or elsewhere, but also avail yourself of those gifts of the Spirit which the ascended Christ has given for the edification of His Church. At the same time do not neglect the Communion of Saints. When the children of Israel came to Elim, they found there twelve fountains of water, and seventy palm trees, and they encamped there by the waters.

“Beside the shepherds’ tents.” That thy own soul may be cared for by the under-shepherds appointed by Christ; and that the little ones may have the like advantage as thyself, and be the subjects of a double care.

*Verses 9-10.*—“I have compared thee, O my love, to a company of horses in Pharoah’s chariots. Thy cheeks are comely with rows (of jewels), thy neck with chains (of gold). We will make thee borders of gold, with studs of silver.”

There are two thoughts here connected with Pharoah’s horses; the perfection of their training, so that they could keep rank; and the elegance of their trappings. The Lord Jesus observes the Church’s fellowship in testimony, and thus compares her. The service of God, and of Christ, is royal service “in Pharoah’s chariots.” “Fellowship in the Gospel” being “perfectly joined together” in the same mind and judgment, keeping step, or keeping rank (1 Chr. xii. 33), this is precious to Christ. The prevalence of envying, and strife and division, is a proof of carnality.

## A Hopeless Task.

**T**HERE is scarcely a sect, or association, in the whole of Christendom's camp, that is not polluted and corrupted in some degree with the leaven of evil doctrine, or worldly principle and practice. Now and again it blazes forth in such a shameless manner, that some feeble protest is felt to be necessary by the evangelical and converted minority, but this accomplishes nothing, for the ministers know well enough that they have the sympathy and backing of the "influential" members of the congregation, and that so long as they are pleased, their position is perfectly safe. And so the "down grade" in doctrine and extreme worldliness proceeds with alarming rapidity. The sad thing is, that in nearly every one of these worldly churches there are true children of God, who in their souls are sorely grieved with the state of things, but for some reason or another still continue in the midst of them. No doubt there are a few who sincerely think they will be able to stem the tide of evil, and bring about a better state of things; so they cleave to the "Church of their fathers," in the hope that the Lord will yet by some whip of small cords cleanse the temple of its money-changers and their wares. To such dear brethren in the Lord we would say in all love—Have you any ground for such a hope? Has the Lord promised to do such a thing? Is it not a fact, that things get worse and worse every year, and that the whole trend of affairs in the popular "Churches" is to go still further from God and His Word? Your endeavour to "purify" your Church, either in its doctrine or its practice, is a hopeless task, and what is more serious to you, there is imminent danger of you becoming like the rest, if you continue in their midst much longer. The Word of the Lord is very definite and plain as to the sin of having fellowship with the unconverted in religious things, and the plain duty of every true child of God is to "Come out from among them and be separate" (2 Cor. vi. 17). The fact that there are some earnest and personally godly individuals in the "Church" does not in the least affect the matter. The fundamental principles, the entire constitution is wrong, and it is impossible for you to remedy that. Every attempt you make proves its hopelessness.



## Wilderness Rest, and Refreshing.

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

**W**E thank Thee, Lord, for weary days,  
When desert springs were dry,  
When first we knew what depth of need  
Thy love could satisfy.

Days, when beneath the desert sun,  
Along the toilsome road ;  
O'er roughest ways we walked, with One,  
That One the Son of God.

We thank Thee for that rest in Him,  
The weary only know ;  
The perfect, wondrous sympathy,  
We needs must learn below.

The sweet companionship of One  
Who once this desert trod ;  
The glorious fellowship with One  
Upon the Throne of God.

That joy, no desolations here  
Can reach, or cloud, or dim,—  
The present God ; the living Lord,  
And we alone with Him.

We know Him as we could not know,  
Through heaven's golden years ;  
We there shall see His glorious Face,  
But Mary saw His tears.

The touch that heals the broken heart  
Is never felt above ;  
His angels know His blessedness,  
His way-worn saints His love.

When in the glory and the rest,  
We joyfully adore ;  
Remembering the desert-way,  
We yet shall praise Him more.

## Faith and Sight.

“ We walk by faith, not by sight ” (2 Cor. vi. 7).

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**A**S the children of God, we have now two pairs of eyes—the eyes of nature, and the eyes of faith. We are apt to look at things sometimes through one pair, and sometimes through the other pair, and sometimes through them all at once, and acting in this way works us an infinite amount of mischief.

The eyes of nature do well enough for this world's things, but when we use them to look at God, and the things of God, we see all these things in the falsest light possible. They put darkness for light, and light for darkness : they count good to be evil, and evil to be good ; and it is just because the natural man walks by the guidance of his natural eyes, that he is always the poor, godless, worldly, sinful creature that he is.

But God has given His people another pair of eyes—the eyes of faith. By means of them we see into another world of things altogether. And what we see by the eyes of faith are all true, for they are seen in the clear light of God Himself.

Now as Christians we are meant to CLOSE the first pair of eyes, and to put them to no use whatever, except in what concerns this world's things, and we are meant, in regard to everything else, to open the second pair of eyes—the eyes of *faith*—and to walk by what they are.

And it is simply because most of us persist in looking at things with BOTH pair of eyes (instead of with one pair *alone*), that our walk is so inconsistent and unsteady, and our spirits so feeble and troubled. Oh, let us pray for, and aim after the *single* eye, which keeps the whole man full of heaven's own light, for without this singleness of eye our very light shall be darkness (Matt. 6, 22. Compare 2 Cor. iv. 16, 18 ; v. 7 ; Heb. xi. 2, 7).

And the great Object which this eye of faith is taken up, looking at, is God *Himself*. The man sets the *Lord* ever before him, and because he feels his Divine Keeper to be on his right hand, nothing can greatly move him. And though, of course, he has to look on the persons, and things around him : yet, as he does so, only through his new pair of eyes, and in the light of

God, they all look so differently to Him. For instance, when a man looks at some great loss, or some affliction, through his natural eyes, then he sees it to be a great evil : and he frets, and murmurs, and becomes more sinful, and miserable, because of it. But when another man looks at a similar trouble, through the eyes of faith, O how differently he sees things. He sees the great God thinking over, and caring for him, a poor and needy one (Psa. xl. 17).

He sees his trusted and most loving Father, picking out of His treasury, as it were, the most precious thing He can find in it, that He may send it as a love-gift to a dearly-beloved child. And he sees God choosing this very trial for him, and sending it to him in pure love, and not for his good only, but for his highest good. And knowing that his Father cannot be *mistaken*, so as to have made a wrong choice, he welcomes the precious gift, And he is careful above all, not to look at it with his old natural eyes ; for he knows that if he did so, the sight would lead him into sinful murmuring against God, and into much misery in his own soul.

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### **Boastings.**

**O**NE of the leading features of the last days, is, that men shall be "boasters" (2 Tim. iii. 2). This is true in the fullest sense, in the world of our day. Let any who doubt it, take a look around the world's advertisements and mark their tone and spirit. But the region of "boastings" is not confirmed to the world: it has taken a firm hold on what professes to be "The Church." Even among true believers, boasting is not wanting. When a little "reviving" has in grace been given among the Lord's people, what a piping and advertising of it there is, and while all this is going on, the blessing ceases. When the Lord gives a little fruit of His Gospel, and a few sinners are brought from death to life, how often the Spirit is grieved, and the work stopped, by the boastings of those who clamour for the credit of being the "means" of the blessing. And what a "flourish of trumpets" there often is, over what ultimately turns out to be a very small affair so far as abiding results are concerned.

## The Young Believers' Question Box.

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*Is the sin unto death, mentioned in 1 John v. 16, the death of the body or spiritual death?* The former. And 1 Cor. xi. 30 refers to the same thing. It is death in Divine chastisement, owing to unconfessed and continued sin committed by a believer. It is no question of eternal salvation; that in the case of every true child of God is secure, but of earthly life and service being ended in present judgment on the flesh (1 Cor. v. 5; xi. 32).

*Are there any in the present day, who "prophesy," as in 1 Cor. xiv. 1?* The gift of "prophets" (Eph. iv. 11,) is not now found among men: it is not required, seeing the foundation is laid (Eph. ii. 20), and the Scriptures are complete. The prophets of early times spake by inspiration, and their words became Scripture. "Prophesying" is not however confined to foretelling future events, or speaking by Divine inspiration. It embraces the ministry of the inspired Word, in communion with God, by the power of the Holy Spirit. When not only the truth, but the message of God, the Word given by the Spirit for the present need of the saints is spoken to edification, that is "prophesying," and all God's ministers should "covet," so to speak.

*We read "Adam was not deceived" (1 Tim. ii. 14). Am I right in believing that he took the fruit in the full knowledge of what the consequences of that act would be?* Yes, clearly. Eve was "beguiled" by the serpent, but Adam was not. It has been suggested that from love to his sinning partner, he put himself willingly beside her. Sweet it is to think, how the Son of God, the last Adam, did in grace come down to our low estate, and willingly take our place, in order that He might raise us up in new creation, to be sharers of His nature, His place, and His inheritance above.

*Ought I as a believer in Christ, to continue in the home of my parents, who are infidels, and miss no opportunity of dishonouring the Name of Jesus, my Lord?* It is impossible to give a definite answer to this question, in the absence of more perfect knowledge of the entire circumstances of the case. As a principle of Scripture, a believer may not break family ties, or leave the family circle, even where the rest are heathen (1 Cor. vii. 12-13), if they are pleased to stay with him, or to allow him to continue under their roof, always being at liberty to act as a Christian, and to render obedience to the commandments of the Lord. It would certainly be a great mistake to leave the unbelieving household without a ray of heavenly light, when you have the blessed and honoured opportunity of letting them see the Gospel commended in a godly life, even if they refuse to hear the doctrine of it. How many have thus been "won" (1 Cor. vii. 16), even "without the word" (1 Pet. iii. 1: literally "without speech,") by the godly manner of life, which they have seen under the same roof from day to day, by one whom they ill-treated and persecuted. What a mistake to vacate such a place of testimony, because of its trials. Rather go to God daily, and hourly, for grace to sustain you in it.

## Answers to Correspondents.

A. C., LONDON.—Many attempts have been made since apostolic times to reconstruct a “Pentecostal Church,” and to claim for the newly-formed community, that *it and it only* is the true Church of God. With some, the claim has been the exclusive right to the presence of Christ in their midst. With others, that they only are “The Church of God,” and such like, but to all these boastings God’s solemn answer has been, (especially when those making them were His own children) confusion, demolition, and scattering. A plain path for the Lord’s faithful few, in the midst of the perils of the last days is clearly marked out in the Word, and to all who cleave to Him, grace and strength will be given to tread that path humbly, yet firmly, conscious, that in so doing they are pleasing God, yet so deeply convinced how far short they come, of what they ought to be individually, as the representatives of Christ Jesus their Lord among men; and collectively, as gathered unto His Name, only a feeble remnant of the blood-bought flock, who have sought their way back, by slow and imperfect stages to the first ways of the Lord for His people as given in His Word, acknowledging that even now they only know in part, and practise but very imperfectly what they do know, that boasting of any kind whatever is wholly excluded. The more fully individual believers are conformed to Christ’s image, the less will they think and speak of themselves or their attainments, and the closer that saints collectively come to the Person of Christ as the Great Centre, to be built up, and fitly framed together by the power of the Spirit, according to the Divine Pattern shewn in the Word, the less will they be occupied with their own attainments, or engaged in exhibiting and spreading abroad the failures of others. Let us set ourselves to seek with all our heart and soul to attain to the perfect Pattern set before us in the Word, and leave God to put His seal of approval upon us, which He will never fail to do for those who are making it their chief aim to be well-pleasing unto Him.

ANNIE E.—If you have engaged yourself to a mistress for a certain period of time, you are morally, as well as legally, bound to serve till your engagement has expired. If your mistress refuses to allow you to go out to remember the Lord Jesus in the breaking of bread on the morning of the Lord’s Day, you must just submit, seeing you did not make any such arrangement when you engaged. *That* was surely a neglect on your part, which your present experience should teach you to profit by in time to come. Even now, you may find, that by turning to the Lord in confession and prayer, and putting your desire to occasionally get out to meet the Lord in the form of a humble request to your mistress, God may, as He has often done, bring you such favour (see Daniel 1), as will open your way. If you seek to make God’s claims your *first* object, He will see that you lack no good thing. It alway “pays” best in the long run to please God.

# Tidings of the Lord's Work and Workers.

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**Scotland.**—**NEWMILNS.**—There has been quite a little stir here, and a goodly number saved. John Ferguson had Gospel meetings for several weeks, and the work still goes on. A good hall has been secured by believers meeting in the Lord's Name, which they enter in May. **CAMBUSLANG.**—Monday Evening meetings for believers have been continued in Argyle Hall during February. **ABERDEEN.**—Gospel meetings were continued after the New Year, by John M'Gaw and Francis Logg. Edward C. Harries visited Dundee and Montrose, preaching the Gospel, and addressing believers. **MOTHERWELL.**—Special meetings have been conducted in Roman Road Hall for several weeks by D. G. Oliver recently returned from America. **GRANGEMOUTH.**—There is an interest here, good meetings, and conversions, in Bethany Hall, and also in kitchens during the week. A number of believers have of late been baptised and brought out from sects to gather in the Lord's Name. May they be "kept" out, and go on following Christ. Our brother Geo. Masson of Footdee, Aberdeen, is unwell.

**England.**—**BRADFORD, YORKS.**—"A. Lawes of Northampton has been here, and God has blessed the Word. There are several conversions." **RASTRICK.**—After years of earnest patient toil, our brother R. Stansfield and others have been cheered by prejudice breaking down, people coming to hear, souls being saved and gathered to Christ. **CARDIFF.**—E. H. Bennett gave a course of Lectures on The Bible, its Inspiration, Authority, &c., at Grangetown. A. J. Holiday of Featherstone gave addresses at Adams-down. There is much interest, and there has been genuine reviving and blessing in this town and district. **BARNSELY, YORKS.**—Believers gather in the Lord's Name at Old Foundry Hall, Summer Lane. Samuel Blow, well known throughout Great Britain as an earnest Gospeller for many years, is in very feeble health at Exmouth, Devon. A. M. Sparks of Ipswich, Editor of *The Eleventh Hour*, has been seriously ill, in consequence of which, that Magazine was not issued last month.

**Foreign Notes.**—John Nisbet writes of open doors, open ears, and softened hearts, in Valladolid, Spain, where he has gone to labour and reside. **CANADA.**—Cheering reports of reviving and refreshing among Children of God, and conversions, come from many parts of this great country, where there are so many small assemblies of believers, in out-of-the-way places. In general, they all go on steadfastly in the old paths, refusing to be led away by new fangled theories and practices. **HAMILTON, ONTARIO.**—Our Conference is past. It was a season of blessing. There were 14 labourers present, who give themselves to the Lord's work in Canada and the States. Our brother D. Munro gave us over two hours of an address on Matthew xiii. of which no one wearied. **FOREST, ONT.**—The Conference here in the early part of January was not so large as sometimes, owing to the bad condition of the country roads, but the Word was profitable.

# How our Marahs are made Sweet.

By the late John Dickie, of Irvine.

THE peculiarity of the believer's position does not lie in his being *exempted* from the severest sufferings, but in his being possessed of an ANTIDOTE, whereby he can, with ease, take away every trace of bitterness from the waters of his Marah (Exod. xv. 23); nay, turn them into the most delicious sweetness.

Sometimes the enemy suggests to me the thought, that the cup which I am called to drink is filled with bitterness; and, if one were to judge of things by natural feeling, there is no denying of it. But whenever I feel this taste of bitterness, I know that there is something wrong, not in the cup (for that is all *exactly* as it should be), but in myself. And then I seek to get the wrong corrected at once, and this is not hard to do.

First, I look upwards for the succour always needed, and refused never. Then I turn the mind to a few considerations, which at once remove the bitterness.

First, I let the mind rest a little, on the most tender sympathy of the Man of Sorrows. How sweet is sympathy to the afflicted! None really knows how sweet except the afflicted himself. But who can describe the whole-hearted compassion of Him whose Nature and whose Name is love? Why, in order that He might be able fully to sympathize with us, He got a cup mingled for Himself similar to ours, and incomparably more bitter, and of that cup He drank for three and thirty years.

And then I remind myself that this cup of mine was compounded expressly for me, by Father, Son, and Holy Ghost; that all the infinite resources of Divine wisdom and love have been exercised in the making of it up, as a perfect remedy for all my diseases. How then shall I dare to think, that there can be a tint of evil, in what God regards as being His VERY BEST?

And then I call to mind that my present cup, is not the one which *originally* belonged to me. That was a truly fearful cup, It was the cup of God's righteous indignation, and it was filled to the brim with the wine of His wrath, poured into it without mixture, and it was to be drunk for ever and ever (Rev. xiv. 10).

But this fearful cup I never saw. Ere it was passed into my hands, the blessed Son of God took it, and drank it to the last drop. It cost Him *dear*. And now, having been raised from the dead—for the drinking of my cup caused Him to die—He has compounded this other cup for me, and brought it to me. And I am constrained to say, “This cup which my Father hath prepared for me, and which my Saviour hath brought to me, and which the Holy Spirit has filled full of choicest blessings for me, shall I not drink it?”

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### **Vessels Unto Honour.**

**N**O matter what our sphere of service may be, we must be in a right condition, before we can expect the Master to use us. A golden vessel unclean would be of no use in such a condition. It may have been destined to a place of special honour, but its filthy condition, for the time at least, unfits it for its honoured place. *Yon earthenware mug, standing clean, on the kitchen shelf, with its handle turned outwards ready for its master’s hand,\** is more meet to bear the refreshing draught to some thirsty one, and is thus a vessel unto honour, and of far more use to its owner, than the golden cup unclean. Brethren beloved in the Lord, fellow-servants in His House and Kingdom, let it be our first and highest business, to see that we are always clean, and always ready, so that when the Master hath need of us, He may not be disappointed in our state, and have to pass us by. Clean we are “once for all” in His blood; but we need a daily cleansing by the Word, the constant out-purging of self and pride, and all the impure thoughts, desires, and motives, that even in hours of busy service lodge themselves within us, necessitating constant heart-searching before God, and continued self-judgment and confession in His presence. Only thus shall we be vessels “meet for the Master’s use,” and know His hand uplifting us, and His power filling us. Clean and empty, however humble our sphere, we shall often be found in the Master’s hand, and in the day when He reviews His workmen and their work, He will let it be known, what His estimate of such vessels has been.



# The Song of Solomon.

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

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## CHAPTER I.—10-14.

**A** company of horses "in Pharoah's chariots." We are reminded by this comparison who is the author of this song; and whom he addresses.

It is Solomon in his kingdom of glory, and the Bride of his heart whom he addresses, is undoubtedly Pharoah's daughter whom he had taken for his wife; hence the allusion here.

The figure she would well remember in her early days Pharoah is represented as surrounded by his courtiers, and drawn in his chariot by horses well trained and disciplined, keeping step, and going on firmly.

Would that this comparison held true, more largely of the Lord's people! But wherever the Lord sees it, He acknowledges it, and sees its value.

As Eliezer, the servant of Abraham, adorned Rebekah, who was espoused to Isaac with jewels of silver and jewels of gold, Gen. xxiv. 53; so the Holy Spirit adorns the Church espoused to Christ with spiritual gifts and graces. Her adornment does not consist of jewels and outward apparel, but in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

"Thy neck with chains." As Pharoah put a chain of gold about the neck of Joseph, and Belshazzar commanded that a chain of gold should be put about the neck of Daniel; which is an emblem of subjection to royal authority, and considered the highest honour; so subjection to the authority of God, and Christ, and every thought brought into captivity to Him, gives dignity and glory of the highest order.

*Verse II.*—"We will make thee borders of gold with studs of silver." We see here Divine grace, combined with spiritual perfections, rendered fixed and permanent by the constrainings of redeeming love; gold being the emblem of that which is Divine, and silver of redemption. (1 Peter i. 18).

This figure is perhaps taken from the trappings of the horses in

Pharoah's chariots, which probably were adorned with ornaments of silver and gold.

*Verse 12.*—"While the King sitteth at His table, my spikenard sendeth forth the smell thereof."

The Bride now speaks. This verse reminds us most forcibly of John xii. 1-8, where the Lord Jesus is the guest, and Lazarus sits with Him at the table, and Martha is seen in her usual place of service, while Mary is at His feet, breaking the box of costly spikenard.

This supper was made in honour of the Lord Jesus. Lazarus may be regarded as representing those who have fellowship with Christ in resurrection life; Martha of those engaged in His active service; Mary of those saints whose hearts' affections are especially drawn out to Him. "The King sitteth at His table."

The day following this supper at Bethany, the Lord Jesus made His triumphant entry as King into Jerusalem.

And while the Lord's Supper is especially the memorial of His suffering and death, it also recognizes Him as now crowned with glory and honour. It is emphatically "The Lord's Table," according to 1 Cor. xi. 23.

The word here rendered "at His table" is literally "in His circle." For where two or three are gathered together unto His Name, there is Jesus in the midst of them.

"My spikenard sendeth forth the smell thereof." This spikenard represents the affections of the heart, which are in the sight of God of great value, being called forth by the remembrance of Christ as crucified, risen, and glorified, while the Believer is sitting at His table and in His presence.

Mary's spikenard, according to Matthew, was poured upon the head of Jesus; and, according to John xii., she anointed His feet with it. We also read that the house was filled with the odour of the ointment.

These affections go forth to Christ Himself, and also to His members.

Lev. xxiv. 7 suggests another thought. On each row of shewbread on the pure table, frankincense was to be placed as a

memorial before God. For while these pure affections are called forth towards Christ and His people, they also ascend as a sweet savour, acceptable and well-pleasing unto God.

*Verse 13.*—"A bundle of myrrh is my well beloved unto me, He shall lie all night betwixt my breasts."

It appears to have been a custom amongst women of rank in the East, to carry a casket of myrrh in their bosom as a perfume.

What is there in myrrh that the Spirit of God employs it as a symbol so frequently? It is bitter in taste, fragrant in perfume, soothing in power.

"How sweet the Name of Jesus sounds  
In a believer's ear,  
It soothes his sorrows, heals his wounds,  
And drives away his fear."

The root of the word in the Hebrew, which is here rendered "bundle," signifies "to bind up," to constrain, to confine; and in one of its derivatives is translated "balm."

At the remembrance of His sufferings and death for us, the love of Christ constraineth us to live for Him. Strengthened with might by God's Spirit in the inner man, Christ dwelling in the heart by faith, we become rooted and grounded in love. (Eph. iii. 16-18.)

*Verse 13* follows beautifully after *Verse 12*. The remembrance of Christ's love kept up, "This do in remembrance of Me."

The soul is satisfied as with marrow and fatness, when we thus remember Him upon the bed, and meditate on Him in the night watches.

And well for us if, on awaking in the morning, love to Him occupies the central place in our heart's affections, as the constraining motive for service and action throughout the day; affording also the sweetest consolation in seasons of darkness, affliction, and trial.

This is true also, dispensationally, during the present night time, while the Sun of Righteousness is absent, having set behind Calvary: but we are now expecting the Morning Star to usher in His re-appearing, in that morning without a cloud, when His radiance will flood the world.

## Our Glorious Leader.

“Lead me in a plain path” (Psa. xxvii. 11). “I will lead them in paths that they have not known” (Isa. xlii. 16).

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LEAD Thou on, and we shall follow,  
Suted strength Thou wilt supply;  
Closer draw us, ever closer,  
For the guidance of Thine eye:  
Closer still, O Holy Saviour,  
Would we follow in Thy way;  
Thine the path where'er it leads us,  
Shining to the perfect day.

Lead Thou on, Thou chosen Shepherd,  
Thine the voice we list to hear;  
Pressing on 'mid hostile legions,  
Fearing nought, for Thou art near:  
Onward, onward, would we follow,  
Nevermore through grace to roam;  
Past the stranger scenes of sorrow,  
We have Guidance, Rest, and Home.

Lead Thou on, and we must follow,  
Safe Thy path must ever be;  
We have heard Thee, Saviour, calling,  
And Thine own would follow Thee:  
We will follow where Thou ledest,  
Be it o'er the crested deep;  
Though the tempest rage around us,  
Able Lord, Thou art to keep.

Lead Thou on, we trace Thy footsteps  
Marking the appointed way;  
Deeply hast Thou left them printed,  
Lest Thy loved ones go astray:  
We can follow as we see Thee  
Tread the arid waste alone;  
Sure, if Thou art gone before us,  
Smoothed must be the sharpest stone.

# Elementary Truths for all Believers.

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**T**HE Word of God is the Christian's Guide Book. It gives daily light on his path along the whole road from guilt to glory, from the day of conversion till he arrives in heaven. Happy is that believer who makes the Holy Scriptures his only guide; who brings all that he hears, and reads and holds as truth, to be judged by this unerring standard: who can honestly say, "I have esteemed the words of His mouth more than my necessary food" (Job xxiii. 12); "Thy Word is a lamp unto my feet and a light unto my path" (Psa. cxix. 103); "I esteem *all* Thy precepts concerning ALL THINGS to be right, and I hate every false way" (Psa. cxix. 128).

**THE NEW BIRTH.**—The beginning of all genuine Christianity is the new birth. The Lord Jesus says to one and all, "Ye must be born again" (John iii. 7.) How is this effected, "Whosoever believeth that Jesus *is* the Christ, *is* born of God (1 John v. 1); "Ye are all the children of God by *faith* in Christ Jesus" (Gal. iii. 26.) *Obedience* is the duty of a child—"As *obedient* children, not fashioning yourselves according to the former lusts in your ignorance" (1 Peter i. 14.) The Lord Jesus says, "If ye love Me *keep* My commandments" (John xiv. 15.) His first command to all His people is concerning—

**BAPTISM.**—It is the *first* step in the path of obedience. The Scriptures alone must guide in this: no tradition, or the practices of others, but the Word of God. There, we learn *who* are to be baptized, *how* they are to be baptized, and *what* baptism means. The proper subjects of baptism are "believers" (Mark xvi. 16) "disciples" (Matt. xxviii. 19, R.V.) All the examples given in the Word are of such (see Acts ii. 41; viii. 12-38; ix. 18; x. 47-48; xvi. 14-15-34; xviii. 8; xix. 5.) There is no command, or example of Infant Sprinkling in the Word of God. The *mode* of baptism is by immersion (see Matt. iii. 16; Acts viii. 38-39.) The Greek word *Baptizo*, which occurs eighty times in the New Testament, means, "to immerse"—never to sprinkle, which was introduced to Scotland in 1559. Baptism is the likeness of death, burial, and resurrection with Christ (Rom. vi. 4-5; Col. ii. 12); the confession

of the believer's discipleship, and separation from the world (1 Cor. x. 2 ; Gal. vi. 14.)

THE LORD'S SUPPER was instituted by the Lord Jesus on the night of the betrayal (Luke xxii. 19), and it is His desire that His people should keep this feast in remembrance of Him *till* He come (1 Cor. xi. 23-26.) The early disciples came together to break bread on the first day of the week (Acts xx. 7) : this is our example. The common practice of observing the Lord's Supper as a Sacrament, half-yearly, monthly, or more frequently, by a mixed congregation of saved and unsaved, with a presiding minister, has no warrant in Scripture. The pattern for all ages is given in 1 Cor. xi. 23-34 : we are not at liberty to add to it, or alter it. "Whatsoever HE saith unto you, do it" (John ii. 5.) "I have no greater joy than to hear that my children walk in truth" (3 John 4.)

CHURCH FELLOWSHIP.—All who believe, have by the sovereign act of the Lord Jesus, become part of His Church built upon the Rock (Matt. xvi. 18); members of "the Church, which is His body" (1 Cor. xii. 12 ; Eph. i. 23), and they will continue so for ever. It is the will of God that His saints should be *together* on earth (Heb. x. 25), not isolated, or mixed up with the unconverted in church fellowship (2 Cor. vi. 14-18.) They should therefore seek to be joined (Acts ix. 19-26) to the company of the Lord's people, who gather in His Name (Matt. xviii. 20), according to His Word (1 Cor. i. 2), and on no account allow themselves to become members of worldly churches.

SECTARIAN NAMES AND TITLES.—The names given by God to His people in the New Testament are "Christians" (Acts xi. 26), "saints" (Eph. i. 1), "disciples" (Acts xix. 1), "brethren" (Acts xv. 40) ; these names include all who are saved, and exclude all the unconverted, whereas all distinctive names invented and adopted by men—such as Presbyterian, Independent, Wesleyan, Baptist, exclude all true believers who have not "joined" themselves to that particular sect, and include the unconverted who have done so. Sectarianism is condemned in Scripture (1 Cor. i. 12 ; iii. 4), and unity is commanded (Eph. iv. 3 ; 1 Cor. i. 10 ; Rom. xv. 5-6.) No believer should therefore bear a

sectarian name, or remain a member of a sectarian Church, which keeps him from giving effect to God's truth, in worship, service, walk, or testimony. Clerical titles and garments are of the world, and pander to the pride of flesh. The word "Reverend" occurs only once in Scripture (Psalm cxi. 9), there it is applied to God. Shall we take that which belongs to God alone, and give it to a sinful man? "Be not ye called Rabbi, Rabbi" (Matt. xxiii. 7.)

TO BE CONTINUED (D.V.) NEXT MONTH.

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## **False Liberality and Spurious Love.**

**W**HERE is a false liberality and a spurious kind of love very much in demand at this time. True love,—a love that has its spring in God—is always marked by its regard for God's commandments. "This is the love of God that we keep His commandments" (1 John v. 3.) Spurious love, the mere sentiment of man's own creation, cares very little for God's commandments. It pushes them to one side without much thought, if they stand in its way. It is generally so much occupied with the creature, and with appearing sweet and pleasant in the eyes of men, that God is left out of its reckoning altogether. This is not love, as it is described in 1 Cor. xiii. 6. "Love rejoiceth with the truth" (R.V.), delights to own and obey it, and finds no greater joy than to hear of others walking in it. Do not be deceived by a fair talk about love. See that the true marks of love, as described in the Book of God, are there. "The disciple whom Jesus loved," whose theme was pre-eminently "love," never speaks of it, in his second epistle, but in connection with "truth" (see 2 John, verses 1, 3, 5, 6). Divinely and designedly linked together; "What therefore God hath joined together let not man put asunder." "God is Love," yet He never lowers His standard in order to please men or gain them. He is full of grace, liberal and rich in mercy, yet He never exercises these at the expense of truth. His people are called to be "imitators" of Him, and never to allow their liberality to lead them to surrender the truth of God, or to lightly esteem the least of His commandments.

## The Young Believers' Question Box.

Do the words "saved by His life" (Rom. v. 10) refer to Christ's life on earth, or to His life now in heaven? The latter: His resurrection-life now at God's right hand. Christ risen is the believer's life (Col. iii. 3). He says, "Because I live, ye shall live also" (John xiv. 19). He died to reconcile us as enemies; He lives to represent us as friends. As Jesus Christ the Righteous, the all-powerful Advocate, He is able to save unto the uttermost (Heb. vii. 25).

Was the man called "a servant" in Matth. xxv. 26, 30 a converted person? No. This is evident from His ignorance of his Master. No true believer would ever call the Lord Jesus "hard and austere." Many professed servants are not sons of God, have never been born again, and must have their doom with the hypocrites.

I have a Christian friend who says he cannot see Baptism to be necessary. I have read with him over and again the many passages that speak of it with the same result. What would you recommend? Earnest prayer to God for a quickened conscience. Men often plead ignorance and inability to see when indifference would be a truer word. In any case, it takes God to open a prejudiced or tradition-bound believer's eyes to see, so as to obey the truth, as truly as to convert a sinner.

Does Hebrews x. 26, 39 refer to a backslider? And will the judgments spoken of fall upon him, even if he repents of his sins, and confesses them to God? No true believer can ever be guilty of having "trodden under foot the Son of God." The threatening words apply primarily to apostate professors, who by their continuance in sin, prove that they are "adversaries." The Scriptures clearly show, that when a backslidden believer confesses and forsakes his sin, he receives mercy (Prov. xxviii. 13). God, as a Father, is faithful and just to forgive, and also to cleanse from all unrighteousness (1 John i. 9). There may be Fatherly chastisement (see 2 Sam. xii. 13, 14), and a reaping of the sowing, but there is no condemnation (Rom. viii. 1) to them who are in Christ Jesus.

I find myself sometimes in the company of those who speak against the servants of Christ, and back-bite the Lord's people who differ from them. I always feel unhappy, but being a female, I do not like to reprove them. If you cannot stop the evil practice, you can bear your testimony against it, by rising and leaving them to indulge in it alone. Never sit silent in a gang of back-biters, as if you approved of their hateful talk. Such associates are by no means desirable. Shake yourself rid of them at any cost. "Thou shalt not go up and down as a tale-bearer among thy people" (Lev. xix. 16) is a command as appropriate now as ever. If it were but laid to heart by the children of God, very much of the schism and division so prevalent amongst us, which had its origin perhaps in the back-biter's parlour, would be avoided. "Where there is no talebearer the strife ceaseth" (Prov. xxvi. 20).



## Answers to Correspondents.

We shall be happy to answer, through this page, correspondence on such subjects as will be to the edification of our readers. Correspondents will please bear in mind that multifarious duties often hinder an immediate reply, and have patience accordingly.

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J.G., Mid-Lothian.—There are, no doubt, very many of the dear children of God in all the sects deeply exercised about the sad condition of things amid which they find themselves, at the present time. Some see their way “outside” quite clearly, but they do not see what to do, or where to go after they are out. You will say they ought to “cease to do evil,” to “come out” if they see thus far, and leave God to shew them the next step. Quite true, but as you know, some have not the faith or the courage to do this. They need help and enlightenment in the truth. If you cannot with an open Bible, and a perfectly free hand, get or go into the circles where these believers are, then seek to get them individually to your fireside, or go to their’s and teach them the way of God more perfectly, as Aquila and Priscilla did to Apollos. It would be a great mistake to hurry them on beyond their light, more still, to hurry them into an Assembly gathered in the Lord’s Name, as a means of hastening their separation from their sect. If they are led on in the truth step by step, they will soon ask to be sharers with others who are following Christ.

A B., Aberdeenshire, asks—*Is it according to God for a few believers to claim for themselves—to the exclusion of all others not gathered with them—to be “The Church of God” in that place?* It would be rather a “High Church” claim to make, and surely very few, save those who are either extremely ignorant, or unblushingly conceited, would persist in such an assumption. A few believers—even two or three, who have been gathered in (or unto) the name of the Lord Jesus, may count upon His presence in their midst, and they should conduct themselves in a manner worthy of it, and own the supreme authority of the Lord Jesus, in all things. Their privilege and responsibility would be to think and speak of themselves as “a Church of God,” but to say that they *only* are God’s assembly is unwarrantable. The folly of those who make such an assumption will sooner or later be made manifest. The unfailing resources of Christ’s scattered sheep, and the only centre of unity to which the Spirit of God is ever leading the blood-bought flock, is the Person of the Lord Jesus, and the only authority the written Word of God. Let believers cluster around His Person, cleave to and obey that written Word, assuming nothing, claiming no distinctive name or title, save what God has given to all His people, walking humbly in His truth, in lowliness of mind, in love to all saints, laying down their lives for the brethren, then no doubt they will know and enjoy God, dwelling and working in and with them, which is infinitely better than a bold signboard with a flattering title, and little or nothing of God, or of real godliness behind it.

# Tidings of the Lord's Work and Workers.

**Scotland.**—**STRATHAVEN**—The country meetings which have been carried on in this neighbourhood are very encouraging at present. Frank May has had good times in this district. **KILMARNOCK**.—John Ferguson had gospel meetings in Waterloo Hall on week nights, and Art Gallery on Sundays. Some conversions, and many anxious to be saved. **BARRHEAD**.—David Oliver had gospel meetings here in the beginning of March. **NEWMILNS, AYRSHIRE**.—Considerable interest still continues here. Large Sunday evening meetings and conversions. Young men from Kilmarnock are now helping to carry on the work. **WATERSIDE**.—There is a spirit of hearing among the people here, and good gospel meetings. **GRANGEMOUTH**.—Max Isaac Reich is expected here for special meetings this month. **AYR**.—Believers meet for a few weeks in Wallace Tower Hall.

**England and Wales.**—**CARDIFF**—On a recent visit to this town and district, we were greatly refreshed, in seeing the grace of God. Large numbers of young people have been converted and brought into fellowship. At Grangetown there is a young believers' class of over one hundred. At Adamsdown a mothers' meeting every Monday afternoon of over 200. God has marvellously used the Word spoken. **CARLISLE**.—Gospel meetings are very encouraging. John Knox M'Ewen had some helpful meetings recently. **LONDON, CHELSEA**.—The believers meeting in Church Street have given up their hall, and have amalgamated with those in Archel Road Hall, North End, Fulham. Communications to Dr E. B. Tench, or Mr. G. A. Sprague. **LIVERPOOL**.—About twenty believers have begun to gather in the Lord's Name in Gospel Hall, Waterloo—formerly an old Primitive Methodist Chapel—holding about 200. Prayer is desired that this new assembly may hold fast God's Word, and give a steady testimony in the gospel to all around.

**Foreign Notes.**—**NEW YORK**—"John M. Carnie, from Chicago, has been with us for two week's meetings. The Lord blessed His Word, and goodly numbers attended. Conference on Washington's Birthday, a helpful time. Messrs M'Clure, Telfer, Horne, Matthews, Carnie, &c., ministered the Word. John Grimason has been ordered by the doctor to take rest, and is now at Tidnish Bridge, New Brunswick." **PHILADELPHIA**.—"Another hall has been opened here of late, where believers meet to break bread, and preach the Gospel. The address is 2323 Hall Street. Alex. Lamb and Jas. Hamilton had good times in Harrisburg; a large number were saved, and saints were stirred up. They have gone to Paterson, about 30 miles north of New York." **RICHMOND, VA.**—A conference will (D.V.) be held here on April 4th.

**GONE HOME.**—John Rollie of New Cumnock, Ayrshire, well known in the district as a hearty and energetic worker, was burned to death in the pit where he worked, last month. Though in terrible agony, he was heard to say, "It is sudden death, but it is sudden glory."

# Conformed to the Image of Christ.

*A Hearer's Notes of an Address by Mr. J. R. Caldwell.*

“CHRIST in you the hope of glory” (Col. i. 27). This is a remarkable expression. Glory will be complete, when God’s purpose is fulfilled, and His people are perfectly conformed to the image of His Son. That is the end God has in view for each one of us. He begins this work in us, by giving us a new nature. “The new man which is after the image of Him that created” (Col. iii. 10). It is like Christ, “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly” (1 Cor. xv. 48). The old nature is not changed at conversion: it does not become heavenly: it continues what it was, and it cleaves to us to the end. But there is in each believer, a new nature, born of God, which is after the image of Christ. It is only when Christ shall be perfectly manifested and reflected in us, that God shall be fully satisfied, and we glorified.

Paul in writing to the Galatians said, “I stand in doubt of you.” They may have been in many respects very zealous, and may have borne a good testimony, but there were points of failure; and they were serious. They had been allowing error to get in among them, and it was sapping the very foundations of the Gospel, and the apostle had many agonizing hours before God on their behalf. Why? Because the influence of these doctrines which they had imbibed, was drawing them away from Christ, and obscuring His image in them. The apostle says, “I travail in birth again, until Christ be *formed* in you.” Nothing could satisfy him concerning them, but seeing Christ in them—seeing the very lineaments of the character of Christ manifested in His people. That is the end towards which God is working. The means that He employs, are the Spirit of Christ, and the Word of Christ. He would have us to be moulded into Christ’s image, by Christ’s Word dwelling in us richly. Paul says in writing to the saints of Rome—“Ye have obeyed from the heart that form of doctrine which was delivered you” (Rom. vi. 17). Just as the molten metal that is poured into the mould, takes the form of the mould, so as we are poured into the mould of doctrine—the doctrine of Christ—shall we take

on His image. We have been delivered from the power of sin and Satan, in order that in the power of the Spirit of Christ, we should be moulded into the image and character of Christ. The purpose of God is utterly frustrated, whatever our profession, whatever the character of our testimony, if we are not being thus moulded into Christ's image.

By nature we partake of the nature of Adam. We have borne the image of the earthy. How true we have been to the image of Adam! How like Adam we have been! Whether man or woman, young or old, rich or poor, while unregenerate, we only manifest different forms of the Adam life and character. It comes out in a different way in the young from the old, in the rich from the poor, &c. But we can recognize it throughout. In the heathen and the religious, it is the Adam-life manifested, in pride, self-will, insubjection, cruelty, selfishness. But there is in the believer a new life, which is the Christ-life. Its characteristics are recognisable in every saint. It is a life as truly bearing the lineaments of Christ's character, as our natural life bears the lineaments of Adam's character. It is our privilege and calling in the power of God to be dying to our old life, and to be growing in, and developing the new life. One of the characteristics of Christ-life we find in Matt. xi. 9, where the Lord Jesus says, "Take My yoke upon you, and learn of Me, for *I am meek and lowly in heart.*" This is the one thing our Lord speaks of concerning Himself. Love also characterised Him. Love and lowliness are the distinguishing characteristics of the blessed Lord. And the apostle beseeches the saints at Ephesus to walk worthy of the vocation wherewith they were called "with all *lowliness* and meekness, with long-suffering, forbearing one another in *love.*" They were to bear the very likeness of Christ. Then in Chap v., 3, he exhorts them to "walk in *love*, as Christ also has loved us, and given Himself for us." These graces, *lowliness* and *love* which were seen in all their perfection in the Son of God, are to distinguish the saints of God here. And what is lowliness? Lowliness will ever be connected with obedience to the will of God. The meek and lowly heart takes God's Word and will, and obeys both implicitly. Love while

it obeys, will ever be occupied in serving others. Lowliness will take the humble place, and love will give itself away in service to others. How these two graces combine, to give us the very root and essence of the whole character of the Lord Jesus. The motive power of His life was love: the atmosphere He breathed was lowliness. If Christ is being formed in us through the operation of the Spirit and Word, then it will be manifested to all, by our being lowly and loving. Without these graces, there cannot be true spiritual growth. We may contend with clenched fists for doctrine and position, but if Christ is not being formed in us so that men may take knowledge of us that we have been with Jesus, drinking in His Spirit and copying Him, there is nothing for God to look upon with delight: nothing that rises up as a sweet savour of Christ to His throne. We have not only the life of Christ in us, but we have the Spirit of Christ, by whom we have communion with the Living One at God's right hand. So that through the supply of the Spirit of Jesus Christ, there may be continual increase and growth in likeness to Christ. That is the object God has in view in setting Christ so prominently before us. He sets Him before us to attract our hearts to Him—that we may behold His glory and be conformed to His image. If we are occupied with Christ, and make it our real life-business to be conformed to Christ; to be Christ-like; to have His lowliness and love manifested in us, it will make us think little of ourselves and more of one another. May the Lord teach us that this is His purpose, and may we have fellowship with Him in this most blessed purpose of His, towards us and all His saints.

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PRAYER FOR REVIVAL.—How often do we hear prayers for a revival of the Lord's work! No doubt those who so pray, feel the need of such a quickening. But it should be ever kept in remembrance, that God revives in His own way, and not according to man's desires, or arrangements. He acts according to His own decree and purpose. Hence the need of praying—"Quicken Thou me *according to Thy Word.*" (Psa. cxix. 25).

# The Song of Solomon.

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

## CHAPTER I.—14-17.

**M**Y beloved is unto me as a cluster of camphire in the vineyards of En-gedi." "Cluster of camphire." A bunch of this fragrant blossom, sweet and beautiful, is carried in the hand by the women of the East, and used as a perfume.

The Hebrew word "*Copher*" signifies "to cover, to make atonement," to propitiate.

The "bundle of myrrh" may suggest Christ in death, delivered for our offences, the Christ of Calvary. The cluster of camphire, Christ in resurrection, raised again for our justification.

We are to bear about in the body, the dying of the Lord Jesus, that His life also may be made manifest in us.

There are a whole cluster of sweet and fragrant excellencies in the Beloved, as manifested by the Spirit of Christ in resurrection.

The remembrance of Jesus is sweet in prosperity, as well as in adversity, by day, as well as by night: not only in repose, at night upon the bed, but during labour in the day, when occupied in the vineyards.

While engaged in the vineyards of others, there is a danger of neglecting our own (*verse 6*). But when working for the beloved, the remembrance of Him, and the constraining of His love, tend to the promotion of our own personal interests, and growth in grace.

*Verse 15*.—"Behold, thou art fair, my love; behold, thou art fair; thou hast doves' eyes."

The Bridegroom looks on the Bride with an expression of intense love, for throughout this book, she is regarded as not in the flesh, but in the Spirit.

It is important to cherish the remembrance of Christ's appreciation of the Church, in the midst of its present corruption and ruin, as the gift of the Father, the purchase of His own blood, and the workmanship of the eternal Spirit.

Her exquisite beauty will appear by-and-bye, when Christ presents her to Himself, without spot or blemish.

"Behold." It is well for us to contemplate her as Christ does, in her true value, as chosen of God before the foundation of the

world, and as loved of the Father with the same love as He loves the Son.

“Doves’ eyes.” That is, having eyes of meekness and affection, constancy and subjection. Every fond remembrance of Him, and every expression of her love to His person, is valued by Him.

*Verse 16.*—“Behold, thou art fair, my beloved, yea, pleasant : also our bed [or couch] is green ” [or shady].

The scene here depicted, recalls to our memory, Paradise, with the first Adam and the first Eve in the bowers of Eden, as in their original purity and innocence before the fall. But here, we have Paradise regained, and the fulfilment of the great mystery, of “Christ and the Church” (Eph. v. 32). Thus, what has failed in the first Adam, will be fulfilled in Christ.

Do our hearts go out in the acknowledgement that He is “fair” and “pleasant?” The world sees no beauty in “Jesus of Nazareth.” He is to it as a “root out of a dry ground.” But to the believing heart, He is an object of infinite beauty and delight.

*Verse 17.*—“The beams of our house [or houses] are cedar, and our rafters of fir” [or cypress].

This Song of Songs is especially beautiful for the variety of figures employed, they are culled from every quarter.

“Houses,” for the word in *Heb.* is in the plural.

Solomon built three houses, one for God, one for the Kingdom, and one for the daughter of Pharaoh, whom he had taken to be his wife. (See 1 Kings iii. 1 ; vi. 1, 9, 10, 15 ; vii. 7, 8 ; ix. 10, 11, 24).

Cedar and fir [or cypress] were employed in the construction of the Temple ; and cedar for the King’s house, and the house for Pharaoh’s daughter. Cedar is the emblem of resurrection incorruptibility, and fir [or cypress] of resurrection strength. The cedar and cypress were also to be found in the Garden of Eden.

Notice the repetition of the word “our.” The Bride of the Lamb has fellowship with the Bridegroom in the prospect of the Father’s house above, the heavenly kingdom, the especial place which He has gone to prepare for her (John xiv. 1-3), in the Paradise of God.

## The Old Gospel.

*Gleanings from an Address to a Band of Young Gospelers.*

IN a day like ours when there is such a hungering after something new, it is good for the servants of Christ to remind themselves, that what they specially need to fit and furnish them for effectual service in the kingdom of God, is not so much *new* truths, as old truths—known it may be for many years—in *new* power and energy to possess their souls. No doubt the healthy believer will always be advancing in knowledge as well as in grace: he will be finding “things new” as well as “things old” in his daily study and meditation of the Sacred Word, but the strength and joy of his heart will ever be found, in seeking to have the grand old foundation truths of the Gospel dwelling in fresh and vital power within him. His daily prayer will be, that the great foundation truths of God’s love to men, the death of Christ, the value of His atoning blood, His glorious resurrection from among the dead, His present place of power at the right hand of God, the presence and work of the Holy Spirit on earth, and kindred truths, may dwell in power and unction in his soul, yielding their strength from day to day. This is what gives energy to the Christian life. The truth holding its place in the soul, filling the heart with gladness, keeping up a continuous intercourse with God and Christ, is what opens the lips to speak with freedom and freshness the Gospel of salvation. We all know how easy it is to speak of what the heart is finding to be its joy. How easily it flows from the lips! And what interest it begets in those who listen! They cannot fail to see that there is reality in the speaker’s utterances. There is a vast difference between a barren theory, and truth holding its sway in the heart and soul. Cold, hard doctrine—even when it is perfectly orthodox—seldom gains a ready entrance to a sinner’s heart, old or young, least of all to the latter; whereas a very simple message, even with little of what men call “depth,” coming right from the heart, where it is treasured in warmth and affection, at once commands a hearing, aye, even from unwilling listeners. This involves prayerful meditation on the Word of God, and very likely a denial of some of the lawful and even expedient things that others treat themselves to.



## The Believer's Portion Here.

“ We have found Him.”—(John i. 45).

“ That I may know Him.”—(Phil. iii. 10).

**G**REAT treasure, inexhaustible !  
Thou source of true delight ;  
What care I for the world's applause,  
Or, for its diamonds bright ?  
More prized by far, one smile from Thee,  
Than all earth holds most dear ;  
I want for nothing, man can give,  
Since I have JESUS here.

Yes, God's Beloved is my own,  
Could any richer be ?  
When all He has, and all He is—  
It all belongs to me ?  
In Him is Bread that can sustain,  
And living Wine to cheer ;  
His loving heart, and powerful hand,  
Yes, I have JESUS here.

I love to linger by His side,  
To listen to His voice ;  
For, Oh ! He speaks in melting tones,  
Which make my heart rejoice ;  
And when His Name, His precious Name,  
Resounds upon my ear,  
I can but sing for very joy  
That I have JESUS here.

And while I in His service wait,  
I watch for His return,  
For though in spirit He is here,  
I still His absence mourn ;  
But soon shall dawn that glorious morn,  
When Jesus shall appear ;  
And then I shall be with Him there,  
For I have JESUS here.

# Elementary Truths for all Believers.

Continued from page 40. (See "Believer's Magazine" for April.)

**W**ORSHIP.—The unconverted cannot worship God. "God is a Spirit: and they that worship Him must worship Him in Spirit and in truth (John iv. 24). No unregenerate man can do this. "The sacrifice of the wicked is an abomination to the Lord" (Prov. xv. 8). It is the privilege of all true Christians to worship God, individually, and always (Eph. v. 20; 1 Thess. v. 18). Collectively, the saints come together to worship God (Psa. 15; Heb. x. 25) guided by the Spirit (Phil. iii. 3; 1 Cor. xii. 7). All believers are priests (1 Pet. ii. 5, 9), anointed by the Spirit of God (2 Cor. i. 21, 22), and are invited to draw near to God into the Holiest (Heb. x. 19). No human priest or minister is required, to stand between God and His people. The Great High Priest (Heb. iv. 14), the One Minister of the Sanctuary (Heb. viii. 1, 2), is the Risen Christ in heaven. In modern churches, the officiating minister "conducts the worship" for saints and sinners indiscriminately, and there is no room or liberty for the Spirit of God to guide, or to use whomsoever He will, to lead the thanksgivings and prayers of God's people. The "minister" does all.

**MINISTRY.**—No man is a "minister of God" (1 Thess. iii. 2) unless he has received a gift from the Risen Christ (Eph. iv. 8-12), although many are in "the preaching business" who have neither gift or grace, but who have learned it as a trade. Whoever has received the gift of Christ, is responsible to use it, apart from human ordination, or appointment (Matth. xxv. 14-16; 1 Pet. iv. 10; Acts viii. 1-4). The evangelist goes to the world with the Gospel (Acts viii. 5: xxi. 8), guided by the Spirit (Acts xvi. 15, 23, 29); the pastor and teacher labour among the saints (Eph. iv. 12). The "one man minister" chosen by the people's vote, located in one church, paid a large salary, dressed in clerical garb, supposed to be evangelist, pastor, and teacher all in one—often unconverted, and frequently ungifted—is an invention of men, entirely opposed to the Word of God, and a positive hindrance to real ministry.

"The entrance of Thy Words giveth light" (Psa. cxix. 130)

"I have refrained my feet from every evil way, that I may keep Thy Word" Psa (cxix. 101.)

## The Use of Unscriptural Hymns.

THE religious world is running mad after music. Every church and chapel must have its organ and choir. Even the "Evangelistic Service" is counted dull without a solo.

Little matter about the words if the music pleases. I suppose we all admit that bad doctrine sung, is no less hurtful than bad doctrine spoken. We should consequently exercise the same care in obtaining a Scriptural Hymn Book for use in our Gospel Services, as we do in securing a sound preacher for the platform. There is an ever-growing tendency, even among those whose avowed respect for sound doctrine is well-known, to use hymns and what are called "Sacred" Melodies in which—to put it mildly—the fundamental doctrines of the Gospel of God, are mystified and obscured, and in some cases wholly contradicted. This is done, because of the popular, and in many cases attractive *Tunes*, to which these hymns are sung. But it is surely worth while to enquire, whether we do well in sacrificing sound doctrine for pleasing music. Are we clear before God, in putting unscriptural hymns into the hands of the unconverted, and thus giving the enemy opportunity to write these doctrines on their minds for the sake of gratifying them, or us, with pleasant sounds of music. I think every thoughtful and godly man will answer in the negative. But it may be said, that while there are admittedly such unscriptural hymns to be found in the hymn books used, we are careful always to pass them by, and not sing them at our meetings. This is a weak and altogether unworthy defence. Would you consider it safe to have in your cupboard a vessel with two compartments, one containing your children's bread, the other a deadly poison? If your hymn book has in it unscriptural hymns, misrepresenting God's Gospel, supplanting it by "another Gospel," then there is the same access to the poison as to the bread, and in this case there is no "partition" in the vessel.

If the hymns we sing to the unsaved contain the genuine gospel, the solid truth of God, simply and distinctly stated, what a power for good they must be! Sung by saints in fellowship with God they are as the living stream carrying salvation to the lost. How they speak to the heart! Let such alone be our Gospel songs.

## The Young Believers' Question Box.

Do the words in Hebrews x. 25, refer to the Lord's coming? If so, in what way can it be said that we "see the day approaching?" "The day" does not refer to the personal advent of the Son of God from heaven, which is the believer's proper hope (John xiv. 3; Rev. xxii. 20), and will have no signs to herald its approach, but to the period that follows it, in which apostasy from God and His truth will be rampant (see 2 Thess. ii. 3), the shadow of which is already upon us. Hence the threefold exhortation to "draw near," "hold fast," and "consider one another."

Are the "many Antichrists" different from "Antichrist?" (1 John ii. 18.) If so, in what respect? Antichrist—literally "The Antichrist," is yet to come. He will be as another has said, "an individual person; the incarnation and concentration of sin." The names given to this mysterious person by the Spirit, plainly indicate his character. "The Man of sin," "The Son of Perdition," "The Lawless One" (2 Thess. ii. 3, 8). He cannot be manifested among men, until after the saints have been removed from earth, at the coming of the Lord for them. But "the spirit of Antichrist" is already here (1 John iv. 3), and the "many antichrists" are those who are now so diligently seeking to deny the Divinity of the Son of God, the Inspiration and Perfectness of the Holy Scriptures, the Atonement of Christ, and the Eternal Suffering of the wicked. Not only avowed infidels, and others who have cast off faith, and openly denied the Lord, but many able men who still retain their places and benefices in what professes to be "The Church," carrying on their work of corruption under the shelter of man's "ordination." Let God's people beware, and test all that they hear and read by "Thus saith the Lord."

*My earthly master, who is a professing Christian, asks me occasionally to serve, where strong drink is distributed among the unconverted. I feel very uncomfortable, as a child of God in doing this. Ought I to refuse? If you have engaged yourself to do such work, then it is your duty to obey your master, but as soon as you can righteously get yourself relieved, it will be for your soul's interest to seek a more congenial occupation. If you are not engaged to serve strong drink, but asked to do so in addition to your own duties, then you are at perfect liberty to refrain from doing it. He must be a strange "professing Christian," who sells strong drink to sinners, and sends his Christian employees to serve it. We greatly fear a "profession" is all that he has: otherwise he must be in a very low spiritual condition, with a sadly benumbed conscience. No Christian in a healthy condition will have anything to do, great or small, either in selling or profiting by the "drink traffic," which is ruining the bodies and souls of men, and is considered a disreputable business, even by worldly men themselves. If in it when converted, he will seek as soon as possible to "out-purge himself" from it, and all its belongings.*

## Answers to Correspondents.

H. M., LONDON.—The practice of singing “solos” at Gospel meetings, open-air and in-doors, to attract the multitude, is now it appears, becoming common. Only the other day we saw two young ladies announced in the public press to “Sing Solos” in a hall where believers professedly gather in the Lord’s Name, and have the Word of God alone as their Guide-Book. In the world’s churches, choirs led by opera-house singers are quite common, and “Services of Song” have taken the place of the preaching of the Word, no doubt to please and attract the unconverted. But, by God’s grace, let us “stand clear” of all this, and do what God has commanded us—“Preach the Word.” The Truth of God, faithfully and lovingly spoken in the grace and power of the Spirit, will never fail to draw and attract those with whom God is dealing, and it is infinitely better to have a little solid work done that will stand the test of time, than a great flourish of trumpets over little else than “chaff.” A good Gospel Hymn, sung to the unconverted by a lot of hearty Christians in fellowship with God, is often blessed; but to set up young girls before a mixed congregation to sing “solos” is an expedient alike dangerous to them, disastrous to real work for God, and a manifest sign of spiritual poverty.

A. D., ABERDEENSHIRE.—It is the aim of the enemy to entice young converts into worldly churches, where they will soon become entangled in unequal yokes, swamped by ungodly companionships, and thus rendered useless for life, as regards the service of God. How many bright young believers are thus constantly being ruined in their testimony, God knoweth. In order to accomplish this effectually, he gets a gifted man, sometimes a Christian man—for the vessels of God’s house, alas, still grace the temples of Babylon as in ages past)—to be “the minister” or to conduct “Special Services” in these worldly churches. Whatever the ostensible object of such missions may be; whatever the ability or character of the preacher, or the apparent results, the *real* aim of Satan, and of those who are carrying out his plans, is to perpetuate, build up, and, if possible, to increase the worldly system, which is opposed to God’s will, and a snare to His people. How can any man, whose eyes have been opened to see the dishonour done to God by these churches, and who has been separated from them by obedience to God’s call to “come out,” return there, either as a helper or a hearer? To do so is clearly an avowal of sympathy with, and approval of, the whole system, in act, if not in word, and a likely means of stumbling others who may be exercised as to leaving it. All this will, no doubt, be called “narrowness” and “bigotry,” by those who want to rove wheresoever they will, hearing pet preachers and such like. But to those who fear God, and tremble at His Word; who have learned to judge themselves and to test things around them, not by man’s standard but by God’s truth, the vision will be so plain as that he “may run that readeth it.”

# Tidings of the Lord's Work and Workers.

**Scotland.**—**KILMARNOCK.**—Special meetings have been continued in the Art Gallery on Sunday afternoons and evenings. God continues to bless. A Bible Class for Young Believers, on Thursday evenings, in Waterloo Hall, well attended; many recently converted coming. **NEWMILNS.**—Large meetings and conversions. On Sundays conducted by young men from Kilmarnock. **AYR.**—Christians meeting in James Street, expect to return to their renovated Gospel Hall there this month. **BARRHEAD.**—“There were several cases of conversion during special meetings held by D. Oliver here.” **ABERDEEN.**—“We are preparing for our Summer Gospel work in open air, and look forward to a good season. In many places along the Banffshire coast there has been much blessing and many conversions during the winter. F. Logg and others have laboured here.”

**England.**—**WATERLOO, LIVERPOOL.**—“The Lord is blessing the recently gathered assembly here, saving sinners and gathering together His own.” **BARROW-IN-FURNESS.**—“Large meetings in the new hall here, and an attentive hearing given to the Word spoken.” **MANCHESTER.**—Easter meetings were large and very hearty. Stirring ministry, of a practical character. Sinners saved at Gospel meetings. A Tent is to be pitched during the summer. Robert Millar had four weeks' Gospel work in Manchester. Some sound cases of conversion. He is now at Grangetown, Cardiff. Edward Harries visited Manchester and Harrowgate. George Bennett, of York, has had some interesting work among young Christians in Sheffield.

**Foreign Notes.**—William Lindsay, since his arrival in Cape Colony, has preached in Cape Town, visited Robben Island, the leper settlement, and is now at Johannesburg. Hugh B. Thompson has suffered from fever since his return from Africa. He is now in Ireland. R. J. Dickson and J. Hicks have been breaking up fresh ground in Ontario. God has blessed their labours. John Rae writes of good times in Manitoba. **NEW YORK.**—Our recent Conference was the largest in point of numbers we have had, and God sent wholesome words of searching and refreshing. Brethren Carnie, Telfer, M'Clure, Lamb, and Hamilton, were with us. D. Horne, of Suffolk, is having some meetings in New York, then he hopes to cross to England. James Marcus has visited Boise City, Idaho, where a small company gather together in the Lord's Name, the only one so far as is known in this State. He says, “There is great need of solid ministry of God's Word on the Pacific Coast;” and, we may add, “everywhere.” Flowery dissertations, there or here, do not feed souls, or produce saints with grit and backbone to stand for God and His truth, in the midst of the devil's wiles and garnished deceptions of these last days.

**FALLEN ASLEEP.**—George Hinners, of Boston, Mass., on Lord's Day, 7th March. An active and earnest servant of Christ, whose absence from his sphere of lowly service among his brethren will be long felt.

# A Seven-fold View of the Spirit's Work.

*Gleanings of an Address to Young Believers. By the Editor.*

THE Epistle to the Ephesians has been called "The Believer's Canaan," I suppose for this reason, that it presents to us a rich inheritance of spiritual blessings in Christ, to which every believer has free access, and a full title. I would seek now to point out very simply and briefly, a seven-fold view of the Holy Spirit's work toward, and in all true believers, especially with a view of inciting dear young converts among us, to "go up and possess" this goodly land for themselves. How blessed to think that ever since the Lord Jesus took His place at God's right hand for us up there, the other Comforter which He promised to send, has been here *with us*, never leaving for one moment the blood-bought treasure which He came down to guard and guide all-safely up to the same glory in which the Lord Jesus now is. First, then, we are said to have redemption through the blood of Christ (Eph. i. 7). Christ wrought redemption for us: the Spirit works *in us*. On believing we receive—

1. The *Seal* of the Spirit, "*Sealed* with that Holy Spirit of promise" (Eph. i. 13.) The blood of Christ has *made* us His: the seal of the Spirit now *marks* us as His. How sweet is that word of John xiii. 1, "*His own* which were in the world." Yes, all who are saved are "*His own*," His peculiar treasure, His purchased possession—more costly and therefore more precious, than a thousand worlds. Is it any wonder that He seals us; marks us out as His own. We do not seal common or valueless things; only what we value. The devil cannot force that seal; the flesh cannot break it; the world cannot destroy it. "*We are sealed* unto the day of the redemption" (Eph. iv. 30), full, final redemption, of spirit, soul and body, when Christ shall have us altogether, and evermore with and like Himself. Till then, O young believer, shout your songs of victory and triumph. You are sealed by God for the eternal glory.

2. The *Earnest* of the Spirit. "*The Earnest* of the inheritance" (Eph. i. 14; 2 Cor. i. 22). In certain parts of Scotland when a servant engages to a master, he receives a shilling, as a pledge of what is to come. This is called, "*arles*." The indwelling Spirit

of God is to every believer in Christ, the pledge of a coming glory, of a resurrection body, of the full possession of his inheritance. Like the great cluster of Canaan's grapes carried across the Jordan to the wilderness host, to let them *see* and *taste* what they shall soon have without measure up there. Heaven's joys, heaven's communion all begun on earth. Do you know anything of that? You may. It is your birthright. See that you claim it.

3. The *Revealing* Spirit. "The Spirit of wisdom and revelation in the knowledge of Him" (Eph. i. 17). As a landscape to a blind man, and a sweet song to one deaf, so are Divine things to the carnal mind. When the Spirit of God regenerates, and takes up His abode in the new-born soul, He gives eyes to see, and an ear to hear. He opens the "eyes of the heart" (Eph. i. 18., R.V.) to Christ. He takes of the things of Christ, and reveals them to the soul. A babe in Christ—and remember it is to "babes" that God always reveals the most (Matt. xi. 25)—will learn far more of Christ in an hour, under the Spirit's teaching, than all the wise men of the world, with all their brains and knowledge in a life time. Covet to be simple, to sit at Jesus' feet, to keep an open ear and heart to the Spirit's teaching, and you will get lots of sweet morsels direct from His hand.

4. *Access* in the Spirit. "Access in one Spirit unto the Father" (Eph. ii. 18.) His delight is to lift the believer up as on eagle's wings into the presence of God, to keep him "in touch" with heaven, to lead him into the enjoyment of the Father's love. The world is the greatest hindrance to this. "If any man love the world, the love of the Father is not in him." It is *on* him, the Father looks after that; but it is not *in* him, not the daily joy of his soul, nor does he give his Father joy in him.

5. *Strengthened* by the Spirit. "Strengthened with all might by His Spirit in the inner man" (Eph. iii. 16). He has a new nature—the inner man: a new object—Christ: and a new source of strength—the Holy Spirit. The old nature—the flesh: the old sphere—the world: and the old master—the devil, still seeking to lead him into servitude, but in the strength imparted by the Spirit of God, he is victorious over all. O to be Samsons, men of might,



able to rend lions in pieces, and carry brazen gates before us in the might of the Spirit of God.

6. "*Filled with the Spirit*" (Eph. v. 18). This is our responsibility. All believers have the Spirit, but all are not filled. What does it mean? See the connection. "Be not drunk with wine"—a man drunk with wine, is mastered and controlled by it. One filled with the Spirit is the same. See how often the early disciples are said to have been "filled with the Spirit" (Acts ii. 4; vii. 55; xi. 24; xiii. 52). Those who are so filled will be easily known; they will not require to tell it. People will see it, feel, it and own it, either by being convicted and converted (see Acts ii. 37) or by being filled with the devil and venting their anger on the preacher (Acts vii. 54-55.)

7. *Praying in the Spirit* (Eph. vi. 17). Such prayer will not be formal, long-winded, indefinite, but real dealing with God: prayer begotten in the heart by the Spirit (Rom. viii. 26), for ourselves, for all saints, yea, for all men (1 Tim. ii. 1-3). Neither Prayer-books nor Chairmen will be wanted where such prayers are, nor will there be "vain repetitions," or things asked that God never intends to give. O for a revival of such prayer, individual and collective. It is the sure precursor of "showers of blessing."

But you will notice, along with this programme of the Spirit's operations in the believer, as presented in the Epistle to the Ephesians, there is one weighty word of warning and exhortation, which we must not lightly pass over. It is this—"And *grieve* not the Holy Spirit of God." He is easily grieved. The surrounding verses tell what grieves the Holy Spirit. If you read them quietly over, you will find they are very respectable forms of sin, and alas! very common among believers. When the Spirit is grieved, He ceases to reveal Christ to the soul, ceases to maintain him in communion with God. He works conviction in the conscience, in order to bring about confession of sin. Then, when the sin is judged, confessed, forgiven and forsaken, He restores the soul to communion with God, and restores the joy of God's Salvation to the soul (Psa. i. 1-12). May we all know in our daily experience, the joy and strength derived from walking in the Spirit.

# The Song of Solomon.

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

## CHAPTER II.—1-4.

"I AM the Rose of Sharon, and the Lily of the valleys."

Who is the speaker here? Although in the Hebrew the word for "Rose" is in the feminine, this does not decide the question, for some Hebrew words are feminine and some masculine in themselves, and the word for "Lily" is masculine.

When we consider the meaning of the comparison, it appears to be the voice of the Beloved, the Bridegroom, as the example of His people, whether in exaltation, glory, and honour as the "Rose of Sharon," or in humiliation, meekness, purity and lowliness as the "Lily of the valley."

The language of the Lord Jesus to His disciple is, "Ye call ME Master and Lord, and so I am." He also said, "Learn of Me for I am meek and lowly in heart." As the Son of God, He manifested the Divine glory; as the Son of Man, He was the chiefest among ten thousand, and as the Christ, the Anointed, all the graces of the Spirit, in Him were seen in perfection.

*Verse 2.*—"As the lily among thorns, so is My love among the daughters."

He notices the "thorns," and cares for His "lily."

"He knows what sore temptations mean,  
For He has felt the same."

Believers are exhorted to be "blameless, and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation." (Phil. ii. 15).

Thus to be followers of Him, who was holy, harmless, undefiled, and separate from sinners.

*Verse 3.*—"As the apple tree among the trees of the wood, so is My beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste."

The Hebrew word *tapuakh*, is from *nahphuakh*, signifying "to breathe, or blow," and suggests rich perfume.

It was a tree evidently affording grateful shade, and bearing fruit fragrant in smell, and pleasant to the taste. Many suppose

it to be the citron, others to be the orange tree. The colour of the fruit suggests the idea of gold, as in Prov. xxv. 11. "A word fitly spoken, is like apples of gold in pictures [or caskets] of silver."

This is the language of the Bride, "My beloved," whom she regards as superior to all beside. Is the Lord Jesus of incomparable excellence to our souls? Do we know what it is like Mary to sit at His feet, to receive His words, and taste their sweetness? His language is "Come unto Me, and I will give you rest." In Him we may find rest, joy, and abundance to meet our every need.

*Verse 4.*—"He brought me to the banqueting-house, and His banner over me was love." The banqueting-house, is literally "the house of wine." Wine is the emblem of joy, and especially of Divine joy. (Judges ix. 13; Psa. civ. 15). There are seasons when the Lord Jesus brings the faithful and obedient soul into the realization of the Divine presence, into the secret place of the Most High, under the shadow of the Almighty, in Whose presence there is fulness of joy, and pleasures for evermore.

This joy is threefold. There is joy in God (Rom. v. 11). There is the joy of the Lord Jesus according to His prayer for His disciples, "that they might have My joy fulfilled in themselves (John xvii. 13, see also John xv. 11). "There is joy in the Holy Ghost" (Rom. xiv. 17). There are also seasons of special manifestations of Divine favour, when His banner over us is love; when the voice of Jehovah is heard saying, "Yea, I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee." When the Lord Jesus assures us, "The Father Himself loveth you, because ye have loved Me." (John xvi. 27). There is also the assurance of the Lord Jesus, "He that hath My commandments, and keepeth them, he it is that loveth ME: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." (John xiv. 21-23).

And further, we are assured of the love of the Spirit (Rom. xv. 30). He is the Comforter, whose fruit is love. He sheds abroad the love of God in the heart, and brings the soul, especially at times, under the constraining love of Christ. These seasons of special joy and communion are often realized in the Assemblies of God's saints, when the presence of God is manifested; when the Spirit of God ungrieved takes of the things of Christ in the glory of the Father, and reveals them, in all their sweetness and fulness; and when in the fellowship of saints a foretaste is realised of those everlasting joys which the redeemed will share around the throne of God and of the Lamb.

When the Holy Ghost was poured out at Pentecost; then the place where they were assembled became a house of wine; then the disciples were filled with joy, and with the Holy Ghost, so that those who beheld them said, "these men are full of new wine. (Acts ii. 13). So will it ever be now, if the flesh be kept in subjection, and the Spirit of God be ungrieved and unquenched. For the exhortation is not given in vain, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." (Eph. v. 18).

### Revival Prayers Long Remembered.

**A** REAL season of revival is not soon forgotten. It seems to linger in the memory after all else is gone. I remember being privileged to share in such a season over twenty years ago, and some of the prayers offered then are remembered still. I specially remember the earnest simple requests of a long seatful of young lads, who were in the habit of praying for the conversion of their companions and fellow-servants by name. There was no beating about the bush, or any attempt at eloquence in speaking to God. The simple, oftentimes tearful request was, "Lord save John so-and-so, who works beside me." And in a great many cases the answers were manifestly and speedily given. God honoured their faith. He gave them their heart's desire. He always does. Let us learn to lay hold on God in prayer, and expect answers. God loves to be waited on, and to those who wait on Him in faith, He always gives far more than they ask or expect.

# Jesus, the Centre and the Light of Heaven.

“In the midst of the throne ..... stood a Lamb” (Rev. v. 6).

“The Lamb is the light thereof” (Rev. xxi. 23).

HERE is a land where troubles never come,  
A sunny land whose atmosphere is love ;  
There God's sweet flowers in fadeless beauty bloom,  
There holy peace rests like a brooding dove :  
No cloud is wafted o'er that sky serene,  
No shadow falls, no tears, no sorrow dims the scene.

O happy land ! my own eternal home,  
The fair inheritance secured to me ;  
As day by day in desert tracks I roam,  
My wistful eyes thy distant hills would see :  
I hasten on ; nor pause to take my rest,  
My ALL is treasured there : Yes, *all* I love the best.

'Tis not the beauty of that land of light  
That lures me on, its joys Divine to share ;  
'Tis not the glimmer of its portals bright,  
In sheen of pearl, so exquisitely fair :  
Not e'en its heavenly music would I hear,  
If One were missing there ; the One my heart holds dear.

Lord Jesus Christ ! *my* Lord ; *my* Saviour dear,  
'Tis with Thyself in light I there shall dwell ;  
Beyond all need, all sin, and care, and fear,  
There shall I evermore Thy goodness tell :  
Thy matchless grace ; Thy love beyond degree—  
Who on the Cross poured forth Thy precious blood for me.

Oh best Beloved ! with hopes so passing sweet,  
I care not what these fleeting days may bring ;  
Thy ransomed flock shall, in Thy presence meet,  
No weeping there—we shall give thanks and sing :  
Oh keep me longing still Thy face to see,  
Lowly and meek, and pure, and ever true to Thee.

## Receiving to the Fellowship of Saints.

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**W**HEN a young convert seeks to join himself (Acts ix. 26) to a company of the Lord's disciples, gathered unto His Name (Matthew xviii. 20), there is, as a rule, no difficulty whatever, as to his reception to their fellowship. Providing all are satisfied that he has been converted—and his life will soon make it evident whether he has or not—he is received as a babe in Christ, and then taught the way of God more perfectly (Acts xviii. 27). No Scripturally-taught assembly of believers would think of keeping him outside, until he has learned certain truths, simply because the Lord has told them to receive one "weak in the faith" (Rom. xiv. 1), and then to "support," or keep hold of, "the weak" (1 Thess. v. 14). So far, most of the Lord's people are agreed. But when an old believer, one who has been converted, it may be for years, but who has been a "member" of some worldly church, or a wanderer from one church to another, comes and seeks to be identified with an assembly of believers, seeking to be guided by the Word of God alone, how is he to be treated? Received at once, providing he is known by some one there? Certainly not. The fact that he has been a "member" of some church, is no evidence that he is the Lord's at all. And even where no doubt as to his conversion exists, the further question arises—Is he sound in the faith? There is scarcely a denomination in Christendom that is not at this moment inoculated with fundamental error. Is it not necessary to ascertain whether he be personally free from that? Few can remain any time in a place where such errors are sheltered, without compromising with them. And further still, why is he leaving his denomination? Is it because the truth of God has brought him out from it, or has he taken offence because he could not get his will done there? Those who advocate that *all* believers ought to be allowed at once to break bread, whenever they choose to come, and say they want to do so, would of course receive such a person without any such inquiry. But the Scripture is clear and definite, that those who are unsound in doctrine (Rev. ii. 14), and self-choosing in way (Titus iii. 10), are not to be received into fellowship among God's gathered saints.

# The Coming of the Lord for His Saints.

*A Fireside Bible Reading in a Farm House.*

**H**ERE we are, all saved by grace, on our way to glory. I think we can do no better than spend our last half-hour together in a Bible Reading on "The Blessed Hope," the personal coming of our Lord *for His own*. The personal advent of the Lord Jesus; His coming again from heaven, is the proper hope of the believer and of the Church. His own promise is—"I will *come again*, and receive you unto Myself" (John xiv. 3). His last-uttered word from the throne of God—"Surely *I come quickly*" (Rev. xxii. 20). His coming is *not death*. When a believer falls asleep, he departs "to be with Christ" (Phil. i. 23). He is "absent from the body, and at home with the Lord" (2 Cor. v. 8, R.V.). When the Lord Jesus comes, He will receive His people unto Himself, in bodies fashioned "like unto His glorious body" (Phil. iii. 21). It is not a *spiritual* coming as some have said. It was a *Person* who went away; it is a Person who will come; "If *I go away, I will come again*." The two heavenly messengers who appeared on Mount Olivet said, "This *SAME* Jesus shall so come in like manner as ye have seen Him go" (Acts i. 11).

The *ATTITUDE* of the saints is that of *expectation*. "*Waiting for the coming of our Lord Jesus Christ*" (1 Cor. i. 7). "Unto them that *look* for Him shall He appear the second time" (Heb. ix. 28). "*Looking for that blessed hope*" (Titus ii. 13).

THE *COMING OF THE LORD FOR HIS SAINTS* is the *first* in order of future events. This is that for which we *wait* (1 Thess. i. 10), and *watch* (1 Thess. v. 10, R. V.), and *pray* (Rev. xxii. 20); our hope (1 Tim. i. 1). We know not the hour, but at the longest it is only "a very little while" (Heb. x. 37, R.V.), and the Lord *Himself* shall descend (1 Thess. iv. 16), into the air: from thence He will *shout*, and the dead in Christ shall *rise* (1 Thess. iv. 16) incorruptible (1 Cor. xv. 52), in bodies fashioned like His own. Then the living saints on earth will be *changed*: their mortal bodies to immortality, to be *like* Him (1 John iii. 2), and *both together* will be caught up to meet the Lord. "So shall we ever be *with* the Lord."

## The Young Believer's Question Box.

*Is it according to Scripture to pray for the Lord's return? If so, is it not very seldom done in public?* Rev. xxii. 20, the last recorded prayer in Scripture is a sufficient answer to this. "The Spirit and the Bride say, Come" (Rev. xxii. 17), not to the sinner, but to the Lord. Very likely the absence of such prayers in public assemblies of believers, is due to the fact that many are saying in their hearts, "My Lord delayeth His coming." Praying in the Holy Ghost" (Jude 20) will always include the Spirit's own cry of "Come."

*Do the words in Acts xiii. 2-3, support the ordaining of ministers? It has been quoted to me by Presbyterians, as their authority for doing so? If so, it would be the less ordaining the greater: the church ordaining apostles. Paul and Barnabas had both been "ministering to the Lord" years before this (see Acts xi. 25-26). Why "ordain" them now? There is no instance in Scripture of evangelist, pastor or teacher, being ordained at all, it is a human invention, quite as harmless and as meaningless as a child's play. What happened at Antioch was this: The Holy Spirit had called Barnabas and Paul to a special work—a long evangelistic tour among the heathen. The church at Antioch to shew their fellowship with them, prayed, and laid their hands on them—what any assembly of Christians may yet do any day, to two of their number going forth in response to the Lord's command on His service, at home or abroad. They must be hard up for proof, who see in this a Presbyterian minister's "call by the church," and "ordination by the Presbytery."*

*Who are the "great" and the "strong," mentioned in Isa. liii. 12? Is there any reference to Satan? No; the thought is not as is sometimes represented—that Christ divides the spoil of His Cross with the strong, taking part and leaving part, but rather that He shall have in return for His suffering and death, a portion "amongst the many"—not in Israel only, but also among the Gentiles—"and the mighty ones He shall divide as spoil"—as the words are elsewhere translated. As it is written, "Therefore shall the strong people (Israel) glorify Thee: the city of the terrible nations (the Gentiles) shall fear Thee" (Isa xxv. 3). This will be fulfilled in millennial days, when all kings shall bow down before Him, and all nations shall serve (Psa. lxii. 11) the once despised and crucified Nazarene.*

*Is the Church, or any mention of it, to be found in the Old Testament Scriptures? Types and fore-shadowings are, no doubt, there, but "The Mystery" itself—the unique, distinctive call of the church, as gathered out by the Holy Spirit throughout this dispensation, from Jew and Gentile, and united to Christ risen and glorified, as His body, was "hid in God," and could not therefore be revealed in the Old Testament Scriptures. Those who teach that the church embraces all the saved, also hold and teach it is necessary, to their theory—that part of the Church must pass through the tribulation.*



## Answers to Correspondents.

EVANGELIST. The evangelist—and let it be remembered that this term applies to all whom the Lord has gifted and sent forth to preach the gospel, at home or abroad, whether in business or giving their whole time to the work—is the Lord's bond-servant. As such he goes forth to the world with the gospel, guided by the Spirit to win souls for Christ. He is not the Church's servant, nor is he to be controlled by it, or by any body having authority in it, as to where or how he shall fulfil his ministry. But it needs to be remembered alongside of this, that the evangelist is just as amenable to Divine order and rule as any other Christian. He has a relation to the assembly gathered in the Lord's Name, of which he forms a part. There are certain evangelists who make it their boast that they are "unconnected"—that is, they have no Church connection. They are not "in fellowship" anywhere, but act as "free lances," therefore no discipline or rule of any kind can be brought to bear upon them. This may be all very good for men who like to rove and do according to what they think fit, but it is not according to the Scriptural pattern. There, the evangelist is represented as going forth from the bosom of the Christian assembly (Acts xiii. 23), having its prayers and its fellowship, and returning to it (Acts xiv. 26-27), to rehearse all that God has done, calling forth its praise. His work although not *in* the Christian assembly is in fellowship with it, and if directed by the Spirit and according to the Word, the fruit of his labour, the converts that are made through his preaching, will be gathered to Christ as, and where the evangelist is himself gathered. The dislocation of the evangelist from Church fellowship is of course a necessity, if he move in what are called "non-sectarian" circles, so that he may keep the favour of all, and not be suspected of influencing his converts in joining any particular denomination. But all this is a human invention, and no part of the will of God. The evangelist has been likened to a pair of compasses, with one leg fixed in the centre, the other sweeping round the circle. He is *in* and *of* the Christian assembly; he goes out *from* it, and returns *to* it, and all the while, he recognises himself as being of it. "Unattached" evangelists lose all this, and miss the luxury of seeing those who have been converted through their instrumentality being taught and led on in the truth, to fill their places among God's gathered saints. The evangelist may not himself have either the ability, or opportunity, to lead on his converts in the truth, but if walking in the Lord's ways himself, he will make it his aim to see them introduced to those who will. Alas! all this is practically ignored by those who go in and out among churches and missions of all creeds and conditions, and who are either by formal or tacit arrangement under obligation, not to say anything about "Church matters," or to give one word of counsel to babes in Christ, either by precept or example, as to where or how they are to worship God. The Lord's way is still in the Book, and all who humbly yet firmly tread it, will prove His faithful promise true.

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

**Home Notes.**—**GLASGOW**—The visit of the Lord's aged servant, Mr. Newberry, was much appreciated, and many from town and country took the opportunity of hearing his ministry in the "deep things of God." His visit closed with a large Conference on Saturday, 9th May. **FENWICK**—A Tent will, God willing, be pitched at this village, four miles from Kilmarnock, and worked by brethren there. Hundreds of cyclists, from Glasgow and elsewhere, land there on Sundays, and the villagers need to hear "the old, old story" too. John Ferguson intends operating a Tent in Darvel. The "Pioneer Bible Carriage" is being wrought among Ayrshire villages on Saturdays. Max Isaac Reich has had good meetings in Grangemouth. **MANCHESTER**—"A good site has been secured for the Tent, which we hope will be pitched on 31st May. Believers are hearty, and looking forward to a good time, and many souls gathered in. There is fruit of the Easter Meetings appearing. Several were saved, and many helped." **CARDIFF**—Robert Miller has been preaching at Grangetown, and Adamsdown. There is still considerable interest and blessing. **BOLTON, LANC.**—There has been continuous blessing, and ingathering here for some time. A lot of young men saved, and gathered in the Lord's Name. They purpose going out with a Bible Carriage during the summer months, sowing the seed and preaching the Word among the villages. May the Lord prosper them, and thrust forth young men in similar work all over. **Dublin Annual Meetings for Believers in Merrion Hall, June 2nd, 3rd, 4th.** Frances Logg has returned to Aberdeenshire for Tent Work. Robert M'Murdo is in Ireland. W. S. King has gone to reside in Inverurie. Geo. Adam paid short visits to Hawick and Galashiels. A. Wilkes is giving Thursday Evening Lectures in North End Hall, London. Wm. Blane is here on a visit from Johannesburg: he says there is still an open ear for the Gospel there, and things not so bad as newspapers report. Wm. Lindsay is preaching in and around Johannesburg. His second son died suddenly at Prestwick, Ayrshire, three weeks ago. W. J. Grant has been preaching in Motherwell and district.

**Foreign Notes.**—Tent Work has been begun in many parts of Canada, and United States. May it be a fruitful year. Wm. Matthews has been preaching in Philadelphia, Pa., in a new hall just opened. W. Beveridge and Jas. Hamilton at New Bedford. Alex. Lamb at Paterson, N. J. A Conference there on 3rd, 4th, 5th July. Mr. Hosking, after visiting West Siam and Burmah, has gone to Calcutta. Arch. Munnoch writes of happy village work. He expected to accompany Miss Gilchrist to the coast. She is ordered home in poor health, and will be much missed in Africa. Wm. Macdonald writes of blessing at Penang; five Chinese converts baptized. John Nisbet writes from Valladolid, Spain, of open doors, and willing listeners in Toral, and the villages. In one he hopes to secure a large theatre for Gospel Work.

# Worship and Ministry.

*Notes of an Address by Mr. J. R. Caldwell.*

(Scriptures Read—John iv. 22-24 : Phil. iii. 3 : Eph. iv. 8 : Col. ii. 19).

**I** HAVE read these Scriptures in order to bring before you a line of truth that is on my mind, to speak a little of to-night, namely :—that of Worship and Ministry. It has pleased God to gather His people around Himself. The people of Israel in the wilderness were Jehovah's congregation. He had His "set feasts," at which He gathered His people around Himself, and He gave them His instructions as to *when* they were to come, and *how* they were to come, and as to the order of their worship when they did come. In this dispensation of spiritual things, God has not now a nation in the earth, with an earthly centre of gathering; nevertheless, He has a purchased people, born of, and indwelt by the Spirit; and it is His will that they should be gathered unto the Lord Jesus. You remember the word spoken by Jacob long ago, "Unto *Him* shall the gathering of the people be" (Gen. xlix. 10). And the Lord Himself said, "Other sheep I have, which are not of this fold,"—that is, not of Israel (He is referring to the sheep that were to be gathered out from among the Gentiles)—"*Them* also I must bring, and they shall hear My voice, and there shall be one flock [not fold] and one Shepherd" (John x. 16, R.V). We have here the same thought, a people gathered around the Lord Himself, He *alone* being the Shepherd and Bishop [or Overseer] of their souls: the One who has guaranteed that He will feed, and lead, and bring them safely to His eternal glory

It is God's will and appointment that His people should be so gathered, and that they may be mutual helpers one of another. It has pleased God to make us, to a very large extent, responsible one for another, and dependent one upon another. The closer we are gathered together, the more Scriptural our meeting or gathering is, the more we realize our dependence on the Head, the greater will be our influence either in helping or hindering one another.

In the passages we have read, this truth is illustrated by the figure of a body in which each member is dependent to a large

extent upon the other. And they are all dependent upon the Head, the seat of sensation and intelligence. Discoveries in modern science shew us, that every movement and feeling of the body, is dependent upon the brain. Everything is centered in that mysterious organ. If anything goes wrong, any bruise or hurt to any part of the body, it is immediately felt in the head, and such is the effect in some cases, that paralysis ensues.

All the Church's wisdom, strength and power is located in the Risen Head at God's right hand. We all know, how much the condition of one member of the human body effects another. If you have got a bone broken, how it effects the whole, and in many cases how helpless you are to assist another member. In like manner, God has made us dependent on one another. He has brought us together in such a way, that the gifts and graces bestowed upon each, should be used for the blessing and help of all. In order to acceptable worship, there must be first the knowledge of Christ, and the possession of the Holy Ghost. All the education, morality, and religion that a man may have, can never make him an acceptable worshipper—he needs Christ, and the Holy Ghost. It is only after the conscience has been purged from dead works by the blood of Christ, that any man can “serve—and the word here means to serve as a worshipper—the living God” (Heb. ix. 14). What does all this make of the thought of “Public Worship?” God knows nothing of such a thing. He knows and delights in the worship of a redeemed people: a people who have “tasted that the Lord is gracious” (1 Peter ii. 3): who “rejoice in Christ Jesus, and have no confidence in the flesh” (Phil. iii. 3). You see how that separates off God's redeemed people from the world. God calls us to separation unto Himself, from those who know Him not. If we have to separate from those who are His, it is not in a pharasiac spirit, but because they are mixed up with the world, and will not accept His way, and His order of worship. Loyalty to Christ, and obedience to His Word must have the first claim, even though the doing of His will, should lead us to separate from our brethren whom we love.

*(To be continued.)*

# The Song of Solomon.

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

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## CHAPTER II. 5-8.

**S**TAY me with flagons, comfort me with apples : for I am sick of love. His left hand is under my head, and His right hand doth embrace me." "Stay me with flagons," or clusters of raisins, and the dried fruit of the vine, which had afforded the joy. "Comfort me with apples," or refresh me with the sweet perfume of the goodly fruit that had been so grateful to my taste. So the believer desires to have something abiding, as strong emotions are apt to unfit for continuous effort. To this the Bridegroom responds by the sustainment of His grace, and by the further manifestations of His Almighty love. The left hand of His grace confirming the understanding, and the right hand of His love establishing the heart.

*Verse 7.*—"I charge you, O ye daughters of Jerusalem, by the roes, and the hinds of the field, that ye stir not up, nor awake my love till He [she] please."

The Bridegroom now speaks. By the "daughters of Jerusalem," we may understand the remnant of Israel during the last week of Daniel's seventy weeks of years, in the time of the judgments and "The Great Tribulation."

The Lord is not willing that the prospect of these coming events should interfere with the Church's present communion with Himself ; and her perfect repose in His all-sufficient grace, and His unchanging love. The roes and the hinds are creatures exceedingly susceptible of alarm, and flee at the slightest indication of approaching danger. But the Church we know, will be taken away before those days of calamity come.

*Verse 8.*—"The Voice of my Beloved ! Behold, He cometh—leaping upon the mountains, skipping upon the hills."

This is the response of the Spirit, in the heart of the Bride, to the voice of the Beloved. "I am the Root and Offspring of David, and the bright and Morning Star. Surely I come quickly." (Rev. xxii. 16-20).

He has not been slack concerning His promise ; for one day is

with Him as a thousand years, and a thousand years as one day. And when seen in the light of eternity, the intervening period between His departure and return, will appear short indeed. For the day of prophecy is set according to the sun of eternity. He comes leaping from century to century, and skipping over the intervening years. Creation is groaning and travailing for the time of her release from the bondage of corruption: and the godly in the time of the Great Tribulation will be earnestly looking for the return of the Son of Man, for their deliverance from their enemies, and for the establishment of Messiah's Kingdom.

But the heart of the Bride is set on the return of the Bridegroom. It is for Himself that she is looking. "Behold, He cometh!" This very One, and no else but He, will satisfy to the full, her longing desire. The voice at first appears to have been indistinct, but on listening more intently, she discovers whose it is, and exclaims, "It is indeed, the voice of My beloved! and is an indication of His near approach." It is not simply the midnight cry, "Behold the Bridegroom cometh!" but the voice of My Beloved Himself, already at the doors.

*Verse 9.*—"My Beloved is like a roe or a young hart; Behold He standeth behind our wall, He looketh forth at the windows, shewing Himself through the lattice" [lattices].

Whether it be to fetch His bride, or for the relief of the persecuted in their tribulation, or in response to the groaning of the creation, or for the establishment of His Kingdom, He comes leaping as the roe, and skipping as the young hart. He is speeding on His way, first and especially for His bride.

As to His spiritual and abiding presence, He has never left His bride. His word on going to His Father was, "I will never leave you, nor forsake you." "I will come and manifest Myself to you." The wall of separation between us, if there be any, is ours; not His. Our coldness, forgetfulness, or lack of spirituality of mind, may set up a barrier between us, but "Behold! He standeth" behind it. The eye of faith, and heart of love endures as seeing Him who is invisible.

The inspired Scriptures may be compared to a window, with beautiful lattice work.

Its promises, types, allegories, and prophecies, furnish so many openings, through which the Beloved is seen, and by means of which He manifests Himself to the awakened heart, and to the anointed eye.

Through these, the robes for glory and beauty of the great High Priest are distinctly seen, the jewelled breastplate, and the holy crown.

Through these openings at other times, He appears as the Lamb of God in the holy mysteries of the Cross, or as the anointed King, in the transcendent glories of His approaching Kingdom.

### **The Day of Manifestation.**

**S**OLEMN and searching to the servants of the Lord, yet full of comfort, are the words regarding the coming day of manifestation before the Master's judgment-seat, when they and their works shall be reviewed before His holy all-seeing eye. The worker and the work will both be there. "We must all be made manifest before the judgment-seat of Christ." (2 Cor. v. 10. R.V.): this speaks of the worker. "Each man's work shall be manifested," (1 Cor. iii. 13, R.V.): this speaks of his work. As a saint, and a child of God, the believer "cometh not into judgment" (John v. 24. R.V.), but as a servant, he, with all that he has been doing since his conversion, must be manifested before the judgment-seat of Christ in heaven, after being brought there glorified in the image of the Lord. The service itself; the way in which it was done; and the hidden motives that prompted it, will all be disclosed and brought to light then. We cannot forestall that day; it may bring surprises to us all, for the Lord's thoughts are not as men's. What is highly esteemed and praised even among Christian men and women, may be of little account in the eyes of the Lord, and He will tell us so on that day. And what was un-noticed, or passed by as of no account by men, may be rewarded and praised by the Heavenly Master. Let it be our aim to please Him.

## The Day of Christ's Full Joy.

"He shall see of the travail of His soul, and shall be satisfied" (Isa. liii. 11).

"I shall be satisfied, when I awake, with Thy likeness" (Psa. xvii. 15).

**H**E little while, how nearly gone?  
And then my eyes shall see  
How God delighted in His Son,  
By all He gives to me;  
Yet grace, all other grace above,  
Beyond our hearts to dream—  
By giving *me* He tells that love,  
By giving me to Him.

The Son who in His bosom dwells,  
In God's eternal rest—  
The Son to Whom His heart He tells,  
With Him for ever blest;  
For that beloved Son, He still  
A joy can keep in store—  
His cup of love, so sweet, so full,  
Shall yet be filled the more.

There is a pearl that shines not yet,  
In radiance on His brow:  
There is a morn for which He waits  
Amid the glory now;  
The recompense for weary years,  
For shame, and grief, and scorn;  
For depths of sorrow, bitterest tears—  
That fair and cloudless morn.

Joy to the heart of Christ to be  
In that bright morning's gleam;  
For this Thy hand hath fashioned me,  
And made me meet for Him;  
For Him, those courts of shining gold,  
For Him, that garden fair;  
The Father's love in fulness told  
By us presented there.

All faultless in the light that shines  
Full from the face of God,  
The witness perfect and divine,  
To Christ's most precious blood;  
His own exceeding joy to be,  
His heart's delight and bliss;  
Oh, well to cross the midnight sea,  
For such a shore as this.



# Practical Hints & Suggestions, to Believers,

*Who gather in the Name of the Lord Jesus Christ, on the first day  
of the week, for the Breaking of Bread.*

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1. **T**HE coming together of saints on the first day of the week, around the Lord Jesus, to shew forth His death in the breaking of bread, is the believer's highest privilege, and the church's brightest testimony to its absent Head and Lord. No believer should neglect to respond to the Lord's request—"This do in remembrance of Me," or absent himself from the "Forget-Me-not" feast, without good cause. No service however important, should be allowed to interfere with this. The Master Himself is greater than the work. "Gather My saints together unto Me" (Psa. l. 3). "Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. x. 25). It should be the aim of each believer to appear before the Lord in a good condition of soul, in communion with God, with a heart full of praise, and a spirit bowed in adoring worship. "Whoso offereth praise, glorifieth Me" (Psa. l. 23). "None shall appear before Me empty" (Exod. xxiii. 15).

3. In order to secure this, each believer should seek to have a season of heart-searching, self-judgment, confession and prayer, before going out to the meeting, and if possible to have some time for reading of the Word and meditation, especially on the sufferings and death of Christ. Think of Him as you walk along the way. Do not discuss passing events, or occupy your thoughts with other people's appearance, or their failures, or shortcomings.

4. Endeavour to be in your place punctually at the hour of meeting, or a few minutes before it, so that you may have a little time for quiet thought and meditation before the worship begins. Do not spend the time uselessly turning over the leaves of your Bible and Hymn book, or gazing about at those assembled, or at others coming in.

5. The special object for which the Lord assembles His people thus, is to "Remember Him" in the breaking of bread (Acts xx. 7). When this is kept pre-eminently before the mind, the breaking of the loaf is not generally delayed till the very close of the meeting, and then hurried through. Teaching on general

subjects, preceding the breaking of bread, often robs God of His worship, and the feast of its paramount importance.

6. If Scriptures are read, or words of ministry given before the breaking of bread, they should be concerning the Person and work of Christ, leading the minds and hearts of those gathered to Him. Hymns and exhortations, bearing on wilderness life, conflict and service, often draw the mind away from the Cross.

7. Although there is no human president, or programme, the saints are not there to do what they like, or to fill up the time giving out hymns, reading Scriptures and praying. The Lord Jesus is there present "in the midst," and His authority is to be acknowledged and owned. The Spirit of God is *with* and *in* the gathered saints (John xiv. 17), to lead forth their hearts in worship (Phil. iii. 3), and to guide all to profit (1 Cor. xii. 7). He may use few or many to lead the worship, thanksgivings, praises and prayers of the Assembly. All should be exercised waiting on God, meditating on Christ, during times of silence, and whoever among the brethren is led by the Spirit to open his mouth, should do so as before the Lord, otherwise the Spirit is quenched, and the whole Assembly will suffer. Some need to watch against a restless spirit, they are naturally too active: others against being in a sluggish and unexercised state, never opening their mouths at all.

9. The leading of the Holy Spirit will be discerned by the spiritual; first, by an inward desire and conviction, that a certain hymn, or thanksgiving be presented to God as the expression of the assembly's worship, followed by a fitting opportunity to express it; by the manifestation being to profit, the gathered saints all being able to join in it from the heart. Feelings and restless flesh must not be allowed to dictate. What one may be personally enjoying, between his own soul and God, is not always the right thing for the Assembly, or an expression of its united worship.

10. In order that all may hear, those leading in prayer and thanksgiving, should speak loud and distinct. In the praise, suitable and known tunes should be sung, raised by some capable brother, so that all may heartily join. Each believer should seek

to make the hymns being sung, the vehicle of his own heart's praise to God.

11. Remember that the fellowship of giving of your money is part of worship (Heb. xiii. 16). This should be laid by in store on the first day of the week, as God hath prospered each (1 Cor. xvi. 2), and given to God, for His poor (Rom. xv. 26), and for the spread of His Gospel (Phil. iv. 15).

12. Your share of the current expenses of the Assembly, rent of hall, &c., is not giving to the Lord. If you omit to give sufficient to cover these, you are in debt. When you are absent from the Assembly, your share of the expenses is due all the same, and should be put into the box when you return.

13. Visitors commended by other Assemblies, and believers received for the first time, should be introduced at the beginning; intimations and notices made at the close of meeting. Matters relating to the Assembly should be spoken of after strangers have gone. Business matters relating to the assembly, should be arranged on a week night, not on the Lord's Day.

14. Brethren taking the oversight (1 Tim. iii. i: 1 Pet. v), and guiding the flock (Heb. xiii. 7), should be known, esteemed, and obeyed (1 Thess. v. 12: Heb. xiii. 17), and those ministering the Word and preaching the Gospel prayed for (Col. iv. 3: Eph. vi. 19), and helped (1 Cor. xvi. 15-16: 3 John 8). Cases of sickness, need, or backsliding, should be made known to those taking oversight so that they may be visited.

15. Strangers on a visit from other Assemblies, should be kindly treated (3 John 5), and hospitality shown them (Heb. xiii. 2), younger ones taught and encouraged (Titus ii. 4-6), and brotherly love shewn to all.

16. Remember that your presence in the Assembly, is either a real help or a positive hindrance; that the fellowship of saints means that each one in the Assembly is a joint-sharer in all its privileges, responsibilities, joys, sorrows, and service, and that you have a definite place to fill, and a special work given you by the Lord to do for Him. To find out your place and to keep it, to know your work and do it, is your best contribution to the Assembly's welfare, and for the mutual blessing of all the saints.

## The Young Believer's Question Box.

Does the "obedience" of Christ, in Rom. v. 19, by which His people are made righteous, refer to His obedience to the law, or to His death? The latter. The "one trespass" of Adam, brought condemnation and death upon all his seed; so the "one act of righteousness" (see v. 18, R.V.), when Christ offered Himself up to God a sacrifice, brings "justification of life" unto all who are His.

Was Paul's "thorn in the flesh" sent him, because of exaltation, or pride (2 Cor. xii. 7)? No; but to keep him from it, "Lest I should be exalted." God's dealings are often preventitive: He sees ahead, we cannot.

Are we right in speaking of the first day of the week as "The Sabbath?" The Seventh Day is the Sabbath (Gen. ii. 2; Exod. xx. 10). The first day of the week is called "The Lord's Day" (Rev. i. 10), never "The Sabbath." Tradition and creeds have it that the day was changed, but there is no word of that in Scripture. A new day—a memorial of the Lord's resurrection—was chosen, and observed by the Lord's disciples (John xx. 19; Acts xx. 7). When the Lord resumes His earthly dealings, with His earthly people, the seventh day, Sabbath—will again be kept by them in their land (see Matth. xxiv. 20; Isa. lxvi. 23).

How can it be said that the coming of the Lord will be unseen by the world, when we read in Rev. i. 7 "Every eye shall see Him? These words do not speak of the Lord's descent into the air for His people, but of His appearing with them in manifested glory to the earth. It is not the rising of the Morning Star (Rev. ii. 28), but the forth-shining of the Sun of Righteousness (Mal. iv. 2). By confusing these two events, and their results, much evil is wrought, and the Lord's advent as the proximate hope of believers is obscured.

Ought I as a disciple of the Lord Jesus, to become associated with what are called "Friendly Societies," several of which exist in the place where I am employed? This cannot be answered by a simple "Yes," or "No." To a believer who walks by faith, and has learned to trust in God for his daily bread, and for the supply of all his daily needs; who "in everything by prayer and supplication" commits his ways unto the Lord, such will not be required or desired. Direct dealing with God is of untold blessing to the soul, and once known, will not be exchanged for any form of "Society" known on earth. To those who have not attained to this measure of trust in God, we may use the words of Abram, concerning his weaker followers, after himself refusing from a thread to a shoe-latchet of Sodom's spoil, "Let them take their portion" (Gen. xiv. 22, 24). Faith cannot be imitated, and it is useless to ask others to use what they do not possess. There are various kinds of "Societies" now-a-days. Where there is an "unequal yoke" involved, or a combination to hinder others from lawfully pursuing their calling, that is distinctly against Scripture, and should on no account be shared by any disciple of the Lord.

## Answers to Correspondents.

RECEIVING TO FELLOWSHIP.—The confusion and diverse teachings on this particular subject, to which you refer, arise chiefly from confounding things that differ; namely, the heavenly aspect of the Church, as the Body of Christ, formed by the Lord Himself, through the Spirit (see 1 Cor. xii. 13), apart from human instrumentality altogether, and the constitution and fellowship of the Church, as gathered in the Lord's Name on earth, composed of born again, but failing saints, and administered by men called by the Lord and fitted by the Spirit, but liable also to err. Into the former of these, every believer in Christ is brought on the day of his conversion, by the Lord Himself, and out from that place of untold privilege and blessing, He will in no wise be cast (John vi. 37). His fellow-believers recognise him as being *in* the body of Christ, but they neither attempt to receive him into it, or to exclude him from it: simply because they have no authority, or ability to do either. But in regard to the Church, as the House of God on earth, it is entirely different. There is a desire to "join himself" to the Christian assembly, wrought in the believer after conversion,—in some immediately, and in others only after years of unscriptural association—wrought by the Word (1 Thes. ii. 13-14), and expressed by his own desire to be among fellow-saints gathered unto the Name of the Lord (Acts ix. 26). It is part of the functions of the assembly to receive to its fellowship (Rom. xvi. 2), and if need be, to put away from it (1 Cor. v. 13); both in reception and expulsion, the whole assembly ought to be exercised, and to feel the responsibility of acting in the Name of the Lord. Not unfrequently, either from indifference, or lack of instruction, the responsibility of these solemn actions is left to a few, who, instead of seeking to exercise the hearts and consciences of all in the fellowship, and guide their action, act on *behalf of them*, they simply yielding silent acquiescence. This soon dwindles into "clerisy" or "congregationalism," or both combined. The assembly, in order to receive, must have knowledge of the persons seeking its fellowship. In general, this can only be obtained, through careful examination by spiritual men, able to discern, as to conversion to God, soundness in doctrine, and a desire to walk in the ways of the Lord. They being satisfied, should introduce the applicant to the assembly (see Acts ix. 27), which must have time and opportunity to express its mind, confirming or dissenting as the case may be. Nothing can possibly be further from the recognition of this clearly revealed principle of Scripture, than to hurriedly receive a person, who may be an entire stranger to all, save one or two, and they knowing next to nothing about him, save what they have on hearsay. An assembly built up of heterogeneous materials thus brought in, can scarcely be expected to continue long without disorders and divisions, which may either continue for years internally, causing sorrow, without power or rule to deal with them, or end in an open rupture to the dishonour of the Lord's Name.

# Tidings of the Lord's Work and Workers.

**Scotland.**—Open-air and Tent efforts are now in full swing in many parts. May it be a season of solid work for God and Eternity, with abiding fruit. **NEWMILNS.**—The Drygate Street Hall is now occupied by believers gathered in the Lord's Name here. There was a Conference there on 30th May. A Tent has been pitched in Darvel, two miles east, operated by John Ferguson. Pray for these hard places. Another at **FENWICK**, worked by young brethren from Kilmarnock. Francis Logg has pitched a Tent on Speyside, and is "pegging away" there. Large open-air meetings at foot of Market Street, Aberdeen, on Sunday nights, where the "glad tidings" have been sounded forth for so many years. Max I. Reich had good meetings in Aberdeen last month. **PRESTWICK.**—A large open-air Conference, was held here, on Saturday, 7th June, believers from all parts of Ayrshire and elsewhere were present. **CREETOWN, WIGTOWNSHIRE.**—J. Hixon Irving had a week's meetings here with a Chart on "The Days of Scripture." Alex. Lamb has arrived from America, and is at Penicuik resting. Young men from Glasgow are having good times in Village work, on Saturday afternoons. They go out by train to some needy place, and preach in the open-air, giving tracts by the way. **AYR.**—The renovated James' Street Hall was re-opened by a Believers' Fellowship Tea, on 4th June: a good number from surrounding places were present. **ANNBANK.**—There has been much blessing of late in this mining district: many conversions. Over 60 now gather in the Lord's Name alone, many young. May they be kept cleaving to the Lord. Donald Ross is here on a visit and hopes to be at Oban this month.

**England**—**MANCHESTER.**—A Tent has been pitched in High Ormond Street, in a thickly populated part of this city, worked by Manchester Assemblies. Robert Miller, of Greenock, is here preaching now. Alex. Marshall preached in Harrogate in June. Good times in the Gospel still in Bolton, Lanc. Many young men converted. A few believers now gather in the Lord's Name in Beighton, Yorks. Communications to A. Chisholm, Chemist, Killamarsh.

**Foreign Notes.**—The falling asleep of Cyril W. Bird in Central Africa, makes another gap in the little band of toilers there. Our aged sister, Mrs. Huntley, who has for many years wrought in British Guiana, has gone to Berbice River, to labour among the Aborigines—mostly Indians—there. She is in her 70th year. W. L. Faulkner, formerly of Central Africa, is labouring in the Gospel in Santa Cruz, California. Donald Ross has preached in various parts of Illinois and Michigan, and is hoping to begin Tent work there if his health permit. John Smith has visited several parts of Ontario preaching the Word. William Lindsay expected to sail from Cape Town for home on 24th June. Wm. Blane is returning to Johannesburg. A Tent is pitched in Victoria, British Columbia, where there is great need for the Gospel.

## Testimony that Attracts others to Christ.

THE opening chapter of the Gospel according to John, presents to us a very beautiful example of one in deep personal communion *with* the Lord, testifying *for* Him and attracting others *to* Him. And this above all else is surely what every true servant of the Lord, in whatever sphere, should make his aim and object—to attract souls to Christ. To state the doctrine of the Lord, to preach the Word, to hold, contend for, and teach the faith as “once for all delivered to the saints” is right and proper, and never was it more needed than it is in this day of error and departure from the truth, but it is not enough. The sinner must be led to Christ in order to salvation; the saint must be attracted to the person of Christ in order to communion and godly walk. Nothing short of Christ, His Person, and His Work, ministered through the Spirit, by one who is himself in communion with Christ, and therefore able to speak of Him from experience and attract others to Him, is true ministry.

In the scene described here (John i. 29-42), we have John the Baptist, to whom previously the Son of God had been manifested by the Spirit descending upon Him, gazing in silent contemplation on the Person of his Lord. “Looking upon Jesus as He walked,” this was John’s occupation. His eyes and his heart were fixed on Christ. Blessed occupation! And it still belongs to the saints of God. “We see Jesus crowned with glory and honour” (Heb. ii. 10) tells of occupation with the Risen Man, now glorified at God’s right hand. “Looking off unto Jesus, the Author and Finisher of faith” (Heb. xii. 2), tells of faith’s eye resting upon Him, who once on earth trod the same path, that the pilgrim feet of God’s elect are now treading. In the pages of the four evangelists, we can trace that wondrous path from the manger to the Cross, and upward to the throne of the Highest. Thus we may still be occupied as the Baptist was, “Looking upon Jesus as He walked.” And see the result. “He saith—Behold the Lamb of God” (v. 36). These words do not seem to have been directly addressed to his two disciples, who stood by his side. They seem rather to have been the simple—it may be the unconscious—utterance of His lips while His heart delighted in its object.

In the language of the Psalm, His heart was "inditing (bubbling up) a good matter," and his lips spake the things he had made touching the King (Psa. xlv. i). This is the motive power of all true ministry, A "good minister of Jesus Christ," is one who is done with himself, who is occupied with Christ, and whose aim is, not to draw the saints around himself, but after Christ. This was how it was with the Baptist that day "beyond Jordan." And what was the result of his testimony? The two disciples who stood by his side, and who had up to that day owned him as their master, and confessed themselves "John's disciples" (see John iii. 25), "heard him speak, and they followed Jesus" (v. 37). They were attracted to His Person, and they left John to follow Jesus. This will be true in measure of all Christ-exalting testimony. It will "detach" those who hear and receive it, from their surroundings, whether of worldliness, or fleshly religion, or unequal yokes, or whatever else that has formerly occupied their mind and heart, to the exclusion of Christ from that place of supreme affection and authority in the soul, that He alone has the right to fill. And these two disciples who followed Jesus were soon observed by Him, and encouraged to "come and see" where His dwelling-place was. The ministry of John was thus honoured in leading others into the place of communion with the Lord, and surely this is the highest honour. And John delights in it, and willingly "decreases" that His Lord may "increase," When they come and tell him that the result of his testimony to Jesus that day "beyond Jordan" is that his disciples are leaving him and "all come to Him" (John iii. 26), he is not chagrined, or envious. On the contrary, his joy is fulfilled: the object of his ministry is attained. The Bridegroom gets the bride, and he the friend of the Bridegroom stands rejoicing greatly, because the Bridegroom's voice is heard. There are principles and moral beauties here of the deepest worth to all the household of faith, pre-eminently for the servants of Christ, whether serving Him in the Church, or in the world. Occupation with Christ, the heart delighting in Himself, is the true motive of all true testimony, and the only power for attracting others unto Him.



# The Character and the Place of Worship.

*Notes of an Address by Mr. J. R. Caldwell.*

**W**E read in Eph. ii. 13—"Now, in Christ Jesus, ye who sometimes were far off are made nigh by the blood of of Christ." How nigh are we? As near as Christ is to God! How far off were we? As far off as sin and death could put us! The blood has brought us near, as near as God would have us, even in His own dear Son, "Accepted in the Beloved." A living Christ alone could not have brought us nigh. It could only be done by the shedding of His blood. Sin must be put away, and none are brought nigh to God, save to those whose sins have been purged by that precious blood. We see from verse 18, that—"Through Him we both (Jew and Gentle) have access in one Spirit unto the Father." It is only as we are enabled by the Holy Spirit, that we get real access to the Father. As worshippers, we are practically dependent for access into the presence of the Father, on the indwelling Spirit of God. What folly and mockery, when men who know not Christ, who have not purged consciences, and who resist the Holy Spirit, attempt and profess to draw near to God! I cannot worship, except by the Spirit. "God is a Spirit, and they that worship Him, must worship Him in Spirit and in truth." It is only born again ones that can worship the Father, and blessed be His Name He "seeketh such to worship Him." He delights in their worship. It is joy to the Father's heart to have His people looking up to His face and worshipping Him. Worship is a very simple thing. It is not fine music, it is not long prayers: it is just telling God how good, and kind, and loving He has been, and making mention of that blessed Name that is ever precious to Him. I remember seeing a little child sitting on her mother's knee, and looking up in her mother's face, patting her on the cheek, she said—"Mother, you have a nice face." That is just what worship is. It is a redeemed soul looking up into the Father's face, and telling Him how good He is, and how glad we are that He has given His Son, and revealed Himself to us, "The Father *seeketh* such to worship Him." Without a sense of distance, with no sense of danger, in no spirit of bondage, pouring

out the gratitude of the heart (won by the love of Christ) into the ear of God, telling out our appreciation of the love of Him, whose hands and feet were nailed to the Cross on Calvary.

God gathers His people together every first day of the week, to keep the feast in commemoration of the Lord Jesus. What a precious season of feasting! Just as the shewbread was to be on the table in the Holy Place every week, and the priests partook of it, so the priestly family now have their weekly feast. They feed by faith upon Him, of whom that shewbread was a shadow. It is on the resurrection morning that we keep the feast, the morning upon which Christ arose triumphant from the tomb. We celebrate His death on that day, in order to draw forth worship from our hearts. If the love of God, manifested in the wounded and bruised Christ, does not draw forth our worship, what will do it? God would draw us into His very presence, into "the holiest of all," away from earthly cares and burdens, there to feast on Christ crucified, and worship before Him. As the Spirit unfolds the beauty and glory of Christ to our hearts, they bow and worship God. The place of our worship is the holiest.

Turn to Heb. x. 19—"Having therefore, brethren, boldness—or liberty—to enter into the holiest by the blood of Jesus, by a new and living way, let us draw near." It is Christ who is the Way, the newly-slain Way. The margin says—"A new-made Way." It is all new—the "New Covenant," the "New Man." We enter as priestly worshippers within the veil, forgetting the sorrows of the way. John was a prisoner in Patmos. He was there for the testimony of the Lord: he was there a sufferer for righteousness' sake. We read that he was "in the Spirit on the Lord's day." He forgot his surroundings, and he had a vision of the Lord: the One who had died, but was alive again. And we find John in this lone Isle, singing the very song that the redeemed before the throne, sing as in chap. v. They sing of the One who loved them, and washed them from their sins in His blood, and they ascribe the glory and the honour to Him alone. May we know, even here below, what it is to worship God, in the secret of His presence, giving Him the adoration of our hearts.

# The Song of Solomon.

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

## CHAPTER II. 10-17.

**M**Y beloved spake, and said unto me, Rise up, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

"My beloved spake (Heb. answered) and said unto me." Silent prayer had gone up, which is not here recorded; this is the answer. In God's presence there is fulness of joy, at His right hand there are pleasures for evermore. When the Lord Jesus left this world and returned to His Father, He exchanged the wilderness of earth for the Paradise of God: His sorrows and His sufferings were for ever past. Where Jesus is at the right hand of God, all is happy, clear, and bright.

There the graces and fruits of the Spirit blossom, and ripen in full perfection.

"Rain is over." There no tear ever falls, no sigh is ever heard, no pang is ever felt. The coldness of frosts, and of snow, and hail are over. Eternal Spring encircles all.

"There everlasting Spring abides,  
And never-withering flowers."

All is beauty and joy, harmony, love, and song.

Divine love, diffused by the Eternal Spirit, is breathed forth in songs of adoring gratitude and love. The heavenly Bridegroom exhorts His Bride to set her thoughts and affections on things above where He is; to fix the eye not on the things which are seen, and temporal, but on those things which are unseen, and are eternal. And as one through the indwelling Spirit, with the risen and glorified Christ, to realize her citizenship as raised up together, and made to sit together in heavenly places in Him; not of the world, even as He is not of the world, but sent into the world on a Divine Mission, while her home and habitation is above.

When the Lord calls away from the earth some matured and ripened Christian, this also may be regarded as His language to

the soul—calling it away from the chequered scenes of earth, to the pure and holy joys of heaven—absent from the body, to be at home with the Lord.

*Verse 14.*—"O my dove, that are in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."

Here is a word of personal comfort, "O my dove." He calls her by a tender name. It is a familiar sight in Palestine to see the harmless, defenceless, timid, gentle dove, secure and hidden in "the clefts of the rock."

This is Christ's own figure of His blood-bought Church, as secure in Him the Rock of Ages.

Like Moses on the Mount, whom God put into the cleft of the rock, and covered him over with His hand, whilst His glory passed by.

"Rock of Ages cleft for me,  
Let me hide myself in Thee;  
Where the water and the blood,  
From Thy riven side which flowed,  
Are of sin the perfect cure,  
Cleansing from its guilt and power."

After His baptism, the Spirit of God rested on Christ, in the form of a dove. And this Dove-like Character is re-produced in the Church, while abiding in Christ, and living in the Spirit.

"In the secret places of the stairs." The side-chambers of the Temple were in three storeys. They enlarged in size as they went upward, and the entrances into them were by winding stairs hidden from the view. There is an allusion, probably to this, in the figure employed.

It is in private communion especially, that the soul ascends into a fuller apprehension of God, while in due proportion its capacity expands whether for enjoyment, worship, or service. The Lord Jesus values the society and intercourse of His own. His language is, "Let me see thy countenance, let Me hear thy voice." And these seasons of near and intimate fellowship are acceptable, and well-pleasing to Him.

# Waiting for His Coming.

“Waiting for the coming of our Lord Jesus.”—1 Cor. i. 7.

“Waiting for the adoption; to wit, the redemption of our body.”  
(Rom. viii. 23.)

**W**AITING, amid the shadows, for the blushing of the dawn,  
Waiting, amid the darkness, for the sunlight of the morn,  
Waiting, because the appointed age has not told out its  
Waiting, because a groaning earth has not wept all its tears. [years,

Toil-worn, and very weary, for the waiting time is long,  
Leaning upon the promise, for the Promiser is strong.  
Waiting, because some straying sheep are on the mountains still,  
They must be sought, and found, and saved; it is the Father's will.

Waiting, 'mid cruel taunting, from many a scorning foe,  
Chilled by the bitter night winds, the lamp of faith burns low;  
Waiting because a patient God is pitiful and kind,—  
The seeking Shepherd may not leave one halting lamb behind.

Waiting, 'mid angry billows, for the breaking of the light,  
Heart-sick, and sad, and fretful; with toiling all the night!  
Waiting, because the Master stands to watch the rising tide,  
And He would have us cast the net upon the other side.

Waiting, while skies still blacken with storm-clouds hanging low,  
Eyes fail with looking upward to find the emerald bow;  
Waiting, because, the Master's eye is on the ripening grain,  
The impatient sickle must be stayed, waiting the latter rain.

Waiting, with hands still busy, chiding the tears that fall:  
Stopping, sometimes to listen, if haply He should call,—  
Waiting, because the mighty stream flows on with ceaseless tide,  
There's room within the palace halls, the open door stands wide.

Beguiling waiting hours with rapturous thoughts of home,  
Breathing a yearning whisper, When will the Master come?  
Hark! Get thee to the mountains, there's sound of distant song,  
The Bridegroom-King is coming, for His bride has waited long.

# Married to an Unbeliever ;

OR, THE LOST CROWN.

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**A** BRIGHT young Christian girl, who had been converted during a gracious work of God, and whose early days of Christian life were spent in the midst of a circle of warm devoted Christians, who watched over her in the Lord, was suddenly removed to a part of the country where there were few known believers, and where temptation awaited her, to which she had formerly been a stranger.

A young man of her own age and rank in life, but *not* a child of God, made her acquaintance, and after a few months proposed marriage to her. Her conscience, exercised by the truth of God, which she had heard faithfully taught regarding the unequal yoke with unbelievers, loudly protested against so flagrant disobedience of the Lord's command, but to this she gave but little heed. For a time she hesitated in giving him an answer, but allowed the acquaintance between them to be continued. What a mistake she made here ! Had she gone to the Lord confessing her sin, in allowing any such friendship with an unbeliever at all, and sought strength to break it off at once, no doubt Divine Grace would have come to her aid, and she would have been delivered from the snare. But this was not done, and when sin is not confessed to God, and honestly forsaken, it retains and increases its hold. The Spirit is grieved, the conscience is defiled, communion with God is broken, and the poor backslidden saint is a prey to every blast of Satan's power.

She married the unbeliever, and so far as worldly circumstances were concerned, she was very comfortable. But her soul was in misery, she knew that she had deliberately turned her back on the Lord, and gone against His Word. A few months after her marriage she was stricken down of fever, and from the first day of her illness, she saw and owned that it was the Lord's hand upon her, in chastisement for her sin. She confessed her wilfulness and disobedience to the Lord, and sent for several Christians, whose company she had shunned after her backsliding had begun, to whom she expressed her deep sorrow for the course she had

chosen in direct opposition to the will of God. Peace, and long-lost-communion were restored, and she then told her fellow-believers what a struggle she had passed through, how she had smothered the voice of conscience, closed her Bible, and lived prayerless all the days of her trifling with her unconverted lover. "Well, I know that I have lost my crown, and I shall enter the presence of my Lord ashamed, because of my unfaithfulness," she said pathetically. Then she passed away. No doubt she went to be with Christ, for she was His, but her testimony here, and her reward hereafter, had both been lost through her disobedience to her Lord. Alas! how many bright young Christians are constantly being spoiled, and their testimony ruined by means of that master-piece of Satan's ingenuity—the unequal yoke. It generally begins in hours of unwatchfulness and trifling: often at what are called "social" gatherings, where the children of God and the unconverted are brought together, oftentimes by designing persons for the express purpose of forming such alliances. The only safe course is for the children of God to keep completely separate from all such. They will lose nothing in spirituality, for the rule is, that these "mixed" gatherings are hot-beds of worldliness, flirtation, and flippant talk. Semi-religious gatherings, where a sprinkling of hymns are introduced to flavour the utter worldliness, are more deceptive still, and serve the devil's purpose admirably to pass off some of his own as "Christians," and so get "unequal yokes" formed between them and true believers. May the Lord preserve the feet of His own from the awful snare of marriage with an unbeliever, and help them to give no countenance to the various ways that Satan has of leading up to such a fearful climax.

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DECLENSION.—Open departure from God, a fall into sin, or the giving up of God's truth for the devil's error, is always preceded by heart-backsliding. The heart gets wrong first, the inner life is neglected: prayer and the Word of God are forgotten: the conscience is defiled, and in such a condition any saint is an easy prey for Satan's wiles.

## The Young Believer's Question Box.

We have a large pile of important questions still lying by us, which will be answered in this page, as help and time are given to deal with them. Correspondents will kindly bear in mind that only such questions as are for general edification can be dealt with here.

What do the words, "*Lay hands suddenly on no man,*" in 1 Tim. v. 22 mean? Evidently, that Timothy should not *hastily*, or until he had proved himself worthy, put any man into the position of an elder in the Christian assembly. Apostles and their delegates had authority to do this, but no one has now. The principle however remains, "*Let these first be PROVED, then let them serve, if they be blameless*" (1 Tim. iii. 10, R.V.) None ought to take part in the service of the Church or in ministry of the Word, save those who have "*proved*" themselves fitted for it.

Do the words, "*Fellowship one with another*" (1 John i. 7) refer to the individual believer's fellowship with God, or to the communion of saints one with another? Clearly, the latter. The words, "*one with another,*" can bear no other meaning than this. If genuine, it is the result of the soul's fellowship with God (1 John i. 6), and a walk in the light, without which real fellowship among saints is impossible.

Is it right for a Christian to go in for Prize Shooting? Not a very bright occupation for a heaven-bound pilgrim! If he has learned what grace has saved him *from* and *for*, he will not be found trifling away his ransomed days, in the company of the unconverted at Shooting Matches. Whenever you find a child of God in such a position, you may depend upon it he is in a backsliding condition. Seek tenderly, faithfully, patiently, to reach his conscience and his heart, and to lead him back to the One whom he grieves most of all by his ways.

There are several of the elder Christians here go in for playing bowls publicly on the Green, and are members of the "*Bowling Club.*" This is known to younger brethren, and has a very bad effect upon them. What should be done to if possible prevent their example being followed? Go to them, or if you are only a young believer, seek to get some older brother to go, and in a courteous and becoming manner set before them the evil effect of their ways, which are sure to leaven the conduct of younger ones, who generally read the ways of older Christians more than their Bibles. If they have the care of the saints at heart, they will certainly give up anything that would cause the least of the flock to stumble; if they refuse, it will show what their true condition is. The assembly whose "*elders*" go in for "*Bowling Clubs*" and other worldly pastimes, involving unequal yokes and open association with the ungodly, is not to be envied. The question arises—Ought they to be regarded as guides and shepherds of the flock at all? For the marks of a true shepherd, see 1 Thess. v. 12-16; 1 Tim. iii. 1-9. No fear of reproach, or of being considered "*ungracious,*" should deter the saints of God from acting on His Word.



## Answers to Correspondents.

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T. A., Lancashire.—Those who hold what they call “Conditional Immortality,” are generally unsound on all the fundamental truths of the *faith*. The *assumption* that only those who have “*Life in Christ*” exist beyond the grave, ignores “the resurrection of the unjust” (Acts xxiv. 15), and their judgment (John v. 29, with Rev. xx. 12). Tampering with this main stone in the arch of revealed truth, soon disturbs others, and so you will find those who begin with the theory of “The sleep of the soul,” or “Conditional Immortality,” soon become Christadelphians and Unitarians out and out, denying the Divinity of Christ, the Atonement and the Punishment of sin. Men holding such doctrines are unfit to be in the fellowship of an assembly of saints; their presence there would soon leaven others. Have nothing whatever to do with them or their doctrines, if you would walk with God.

B. W.—There is no Scripture command for, or example of instrumental music being used in the worship of God, or in connection with the preaching of the Gospel in this dispensation. Instruments of various kinds were used in the age that is past, in “a worldly sanctuary,” when there was a ritual acknowledged by God, and a place of worship on earth for an earthly people (2 Chron. v. 13). In days to come, when the earthly people are again in the chosen City and a rebuilt Temple shall again be acknowledged by God, instrumental music will evidently have a place (see Psa. cl. 3-5), but in this age of a spiritual priesthood, offering spiritual sacrifices (1 Pet. ii. 6-9), in which the Father seeks to be worshipped “in Spirit and in truth” (John iv. 23), instrumental music has no place. It is adopted in worldly churches to draw the crowd, and to gratify the senses of Christless church goers, who go to the concert and theatre during the week. Those who use an “organ” in their Gospel meetings, do so ostensibly to “lead the singing,” but the germ of the matter is an endeavour to keep pace with the “churches,” to have attractive music, and get the crowd. As a matter of fact it is of no use as a counter attraction, for the world’s churches can beat all the “Missions” hollow with their music, Romanists and Ritualists being in the front rank. The Gospel of God preached in the freshness and power of the Spirit by heaven-sent men, will never fail to “draw.” When it gains no hearers, let preachers and saints examine themselves, and go to the living God for restoration and revival. Procuring an organ and getting up a choir will not do instead. The best singing we ever heard was by a dozen sturdy fishermen, full of love to Christ, singing their heart’s thanks to God who had saved them. And no mistake the crowd was drawn together; aye, and many out of it drawn to Christ as well. Let the dead grind their praise out of organs, but commend us to the living stream flowing from Christ-filled hearts, up to God in worship, and out to man in testimony.

# Tidings of the Lord's Work and Workers.

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**Home Notes.**—**INVERURIE, ABERDEENSHIRE**—A Conference of Believers will (God willing) be held in Town Hall here on August 12th, at which Donald Ross, J. R. Caldwell, and others, are expected. Many remember last year's meeting as a season of refreshing, and are "looking up" for a time of stirring up. **KILMARNOCK**—Large open-air Meetings in Howard Park on Sunday evenings, many hundreds attentively listening to the Word. **NEWMILNS**—Tent moved from Darvel here, a good deal of opposition manifest. **CLYDE WATERING PLACES**—Many earnest workers have been preaching the Gospel in the open-air at Largs, Dunoon, Troon, and Rothesay, during the Holidays: others giving tracts and speaking personally on steamers. **FAIRLIE**—Meetings were conducted here for a fortnight, with encouragement, by two young men from Kilmarnock, and others. It is good to launch out into such places during holidays, and not fish in "pools" long since "worked out." **DEVONSHIRE**—A number of young men are "evangelising" among Devonshire villages, many of which are sunk in Ritualism. They distribute tracts by day, and preach in open-air in evening. **MANCHESTER**—There has been considerable blessing in the tent pitched in Ormond Street. Large meetings and a number of conversions. A small weekly paper, giving short reports of the work, with words of Gospel, is distributed around the district by willing workers, and has helped to increase interest and bring the people out. Wm. Willington from Rockferry has preached during July. A. J. Holiday gave a Sunday afternoon address to believers on 5th. Francis Logg has been working in a tent on Speyside, with tokens of blessing. Donald Ross is on a visit to Scotland, and although here for rest and to recruit strength, has been holding forth the Word of Life. It is to be hoped our esteemed and aged brother may be able to go over parts of the old field of war, where he and others fought side by side in former years, and "see how they do." **NORTH END HALL, WEST KENSINGTON**—"The Lord has given much blessing, and helped many of His people through the ministry of His Word here during recent months. We have had Christ-exalting ministry, in the power of the Spirit, through Dr Owles, Mr A. Wilkes, Mr R. B. Cave, and others." We regret to learn that our esteemed and well-known brother, Dr Tench, has been very poorly. **DUMFRIES**—Christian workers here are making a special effort to spread the Gospel among the crowds of "Burns" worshippers, who will gather to celebrate the "Bard's" death. Nothing will be said about his miserable end of life and untimely death, which had its sting, and has its warning for all who tread "the way of transgressors." George Bennett of York is preaching at St. Anne's, and hopes to be at Llandudno later this month, holding services on the beach for old and young—helpers welcomed. **Foreign Notes.**—**UNITED STATES**—Wm. Beveridge and B. Bradford expect to pitch a tent in Philadelphia, Pa. Jas. M. Hamilton is visiting various places in Virginia.

# The Song of Solomon.

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

## CHAPTER II. 15-17.

“**T**AKE us the foxes, the little foxes, that spoil the vines :  
for our vines have tender grapes.”

While all is peaceful, and secure above, and no evil can enter there, it is not so in the present state. There is danger even in the vineyards, even amongst the people of God, and in the assembly of God's saints. Roots of bitterness may spring up, and thereby many may be defiled.

Dangers may not only arise from powerful foes, but even small and unsuspected evils may work much mischief. These “little foxes” need to be trapped : these little and unsuspected sources of danger need to be guarded against, and avoided.

The fruits of the Spirit though vigorous in themselves with the power of an endless life, are yet tender. The gifts of the Spirit in the assembly may be easily quenched ; and in the individual experience of the believer, the Spirit of God that dwells within may be grieved, His communion hindered, His communications of Divine truth obstructed, and the joy, comfort and peace of the Holy Ghost may be impaired. We need to avoid the very appearance of evil, and the first slips of deviation from the paths of holiness and truth.

The Lord Jesus has an interest in the vines, and in the fruit of the vineyard, and He is fully aware of the dangers besetting even the smallest, and the least suspected. “OUR vines have tender grapes.” And He is willing to help us in our efforts to prevent or avoid the evil. “Take us the foxes.” His own interest is connected with that of His people ; what affects them, affects Him.

*Verse 16.*—“My beloved in mine, and I am his ; he feedeth among the lilies.”

The Bride now speaks with full assurance and appropriation, “My beloved is mine.” Mine, by a three-fold title.

1st—As the gift of the Father. “God so loved that He gave His only begotten Son.” Herein is love, not that we loved God,

but that He loved us, and sent His Son : He is the Child born, and the Son given.

2nd—As His own personal gift, for “Christ loved the Church, and gave Himself for it,” and each believer may say, “He loved me, and gave Himself for me.”

3rd—This gift is communicated to us by the Holy Ghost.

It is as strengthened with might by God’s Spirit in the inner man, that Christ dwells in our heart by faith.

One purpose of this book is to train our affections upward, around the person of the Lord Jesus.

Words are put into our mouths which not only may express our feelings towards Him, but which strengthen and mature them.

This is to lay claim to boundless blessings, privileges, security, life, pardon, the Spirit’s indwelling, God our Father, and Heaven as our Home. In Christ Jesus, we are blessed with all spiritual blessings in the heavenlies.—Eph. i. 3.

“In Whom we have redemption through His blood, according to the riches of God’s grace. Our life is hid with Christ in God.” This gives all power for holy walk, and loving service. How poor is a gorgeous throne, or the friendship and honours of the world, or the popularity of the masses, if we are destitute of this inestimable gift? When we are able to realize that our Beloved is ours, then it will be an easy and sweet thing to say, “I am His.” It may seem difficult to give up the world, self, and sin for Christ; but having first opened the heart to admit Him, it will become easy and natural to do so. If we can say as in Psa. xxiii. 1, “The Lord is my Shepherd,” then all the rest of the Psalm follows in due course. When we realize Christ as our eternal portion, a consecrated life will be the result. Then the love of Christ constrains us, because we thus judge, that if One died for all, then all died : that they that live should not henceforth live unto themselves, but unto Him who died for them, and rose again. This realization is the fulness of Christian experience ; it is the secret of holy living.

’Tis the treasure I’ve found in His love, that has made me a pilgrim below,  
And ’tis there when I reach Him above, as I’m known all His fulness I’ll know.

## Unequally Yoked in Business.

**S**TRANGE as it may appear, there are not a few of the Lord's people who seem to see the evil of an unequal yoke in marriage with an unbeliever, and who are strong enough in their denunciation of the unequal yoke in things ecclesiastical who nevertheless are mixed up and openly yoked with the ungodly in things commercial. They are co-partners with the unconverted in business. This is certainly against the Word of God. Whether the co-partnership consist in an individual who is unconverted, or in a score or a hundred of shareholders, the principle is just the same. The child of God is unequally yoked; he is committed to the action of his partners, and therefore he is a sharer with them in all that they do. It is no excuse whatever to say that he does not approve of their doings, or seek to shrink responsibility by pleading ignorance. If he has a single share in the concern he is a partner, and just as much identified with all the ungodly men and all their doings as if he had his name on a signboard along with one of them in front of his place of business. It is this form of the "unequal yoke" that is eating the spiritual freshness out of many of the people of God, and blunting the sensibilities of their consciences to evils that the veriest babe in Christ can discern. So long as the concern "pays;" so long as they get large returns for their invested capital, they do not exercise themselves whether the affairs of the concern are honestly transacted or not. There may be speculation, gambling, cheating, and grinding down of the day labourer to any extent, but they do not seem to think it concerns them one bit, or they are responsible in the smallest degree; only where a "collapse" occurs—as it not unfrequently does, and no wonder—do they wake up to their true position and find themselves identified before the world with the whole affair; it may be to be ruined financially, and their Christian testimony buried in its ruins. May the people of God wake up to the fact that an unequal yoke in business, no matter what its form, or how small its measure, is direct disobedience to the Lord's command, and must be to their present and eternal loss. And may those who are in danger of being led into the snare by promises of great returns be preserved from venturing forth on this slippery path.

## Eternal Life in the Believer.

*A Bible Reading with Young Converts. By the Editor.*

**M**AN'S natural state is one of spiritual death. He exists, but he is without "life." "Dead in trespasses and sins" (Eph. ii. 1). "Alienated from the *life* of God" (Eph. iv. 18). "Dead while she liveth" (1 Tim. v. 6). "Ye have *no life* in you" (John vi. 53). Such are the words used to describe the condition of the unconverted on earth. In eternity the unbeliever will still exist, but he "shall not see life" (John iii. 36). "He that hath not the Son of God, *hath not life*" (1 John v. 12).

All the time that the prodigal was away from his father's house, he was regarded by his father as "dead," yet he was terribly alive in sin. His return is described as being made "alive again" (Luke xv. 32). Spiritual death is the state of all the unregenerate: they are "alienated from the life of God" (Eph. iv. 18). They "abide in death" (1 John iii. 14) at enmity with God. At conversion the believer passes "from death unto life" (John v. 24), "from the power of Satan unto God" (Acts xxvi. 18).

**THE SOURCE OF LIFE.**—"The living God" (1 Tim. iv. 10). "With Thee is the fountain of life" (Psa. xxxvi. 9). "The Father hath life in Himself" (John v. 26). The fountain was there, but no stream had yet come forth. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). It remained for the Son to come forth, and "shew unto us that eternal life which was with the Father" (1 John i. 2).

**ETERNAL LIFE MANIFESTED.**—"The life was manifested, and we have seen it" (1 John i. 2). "In Him was life; and the life was the light of men" (John i. 4). "God was manifest in the flesh" (1 Tim. iii. 16). From the manger of Bethlehem to the Cross of Calvary, "the life was manifested: in all spheres, among friends and foes, the life Divine shone forth, and at the close of that wondrous pathway, the living One laid down His life for the sheep (John x. 15).

Jesus was the "Prince of life." "As the Father hath *life* in Himself, so hath He given to the Son to have life in Himself" (John v. 26). Yet He could not share that life with others, apart

from death. His own words are, "Except a corn of wheat fall into the ground it abideth alone, but if it *die*, it bringeth forth much fruit" (John xii. 24). Let those who make great pretensions to be admirers of the life of Jesus of Nazareth, but who reject His atoning death, or regard it unnecessary, remember this. Like as the rock in the desert of old, had to be smitten, ere the stream could flow, to quench the thirst of the needy host of Israel, so must He be "stricken, smitten of God and afflicted."

ETERNAL LIFE IMPARTED.—"I am come that they might have *life*" (John x. 10). "The Son *quickeneth* whom He will" (John v. 21). "Believing, ye might have life through His name" (John xx. 31). "The gift of God is *eternal life*, in Jesus Christ our Lord" (Rom. vi. 23, R.V.). When the sinner believes on Christ, he receives eternal life (John iii. 15). When the Gospel is "put away" by the unbeliever, he judges himself unworthy of everlasting life (Acts xiii. 46), and abides in death. Although the full manifestation of that life awaits a future day, its present possession is the portion of all believers. The "babe" and the "father" in Christ alike share it. There may be varied stages of growth, but the life is essentially the same in all. It is *eternal* life: it cannot be lost: it will not perish.

ETERNAL LIFE POSSESSED.—"He that hath the Son *hath* life" (1 John v. 12). "I give unto them eternal life; and they shall never perish" (John x. 28). "These things have I written unto you that ye may *know* that ye *have* eternal life, who believe on the Name of the Son of God" (1 John v. 13, R.V.). These Scriptures, and many others, give definite testimony that the believer is *already* in possession of eternal life, and at no future period will he be without it: otherwise it would not be "eternal." "God hath given to us eternal life, and this *life* is in His Son" (1 John v. 1). Your *life* is hid with Christ in God (Col. iii. 3). It cannot be touched by men and demons: its source is beyond their reach. The God-dishonouring theory, that a child of God may "fall away" and ultimately perish, has not a vestige of support in the Book of God. While the Son of God lives, so too shall the believer (John xiv. 19).

## That Wondrous Hour.

"Mine hour is *not yet come*" (John ii. 4).

"The hour is *at hand*" (Matth. xxvi. 45).

"The hour *is come*" (John xvii. 1).

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ONE hour there is on history's page  
Pre-eminent o'er all the past ;  
'Twill shine and shine from age to age,  
While earth, and heaven itself, shall last.

O'ercome by Time's oblivious power,  
While earthly glories all decay ;  
The memory of that blessed hour  
Shall never, never pass away.

A watch-fire on a lofty hill,  
Conspicuous o'er the waste of years :  
That friendly beacon, blazing still,  
The weary, way-worn pilgrim cheers.

You say, "What deed of glory gave  
Such lustre to that single hour?"  
Go, ask the sun, the earth, the grave—  
These all confessed its thrilling power.

Yes, wrapped at noon in deepest night,  
The trembling earth it shook with dread,  
The sun at mid-day lost its light,  
The opening grave gave up its dead.

Child of the world, 'tis not for thee  
To feel its heart-consoling power ;  
Dead, lost to God ; thine eye can see  
No glory in that wondrous hour.

Christian ! 'tis thine alone to know  
And prize it more than all beside ;  
So bright with love, so dark with woe,  
That wondrous hour *when Jesus died*



# The Christian at Ease in the Presence of God.

*Gleanings from an Address by John Ling, of Chelmsford.*

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ASKED a brother recently, whether in the Queen's army, when soldiers are being drilled, they are not sometimes told to be "at ease." It occurred to me that what we specially need, as Christians, is to be at ease before God—not idle, but happy in God's love, and in His fellowship. It is a great thing to be at ease, to be at rest, to be undisturbed by the many things that so quickly and easily disturb our hearts, whether the cause be in ourselves, or in our circumstances. And I think it is the way of the Lord to set His people at ease in His presence, before He asks us to work for Him. The Saviour's invitation is, "Come unto Me;" His promise is, "I will give you rest," or, "I will rest you." This is what our hearts need, rest from sin, turmoil, and strife. We want rest, and we cannot doubt, but God has provided rest for us; real, solid rest in the midst of the conflicts and trials of life. Not only rest in the sense of pardoned sin, but rest in the conscious presence of God. To know such rest, such ease in our hearts, will sustain us, although our circumstances tend to drag us down. "There is a path which no fowl knoweth and which the vulture's eye hath not seen; the lion's whelps have not trodden it" (Job xxviii. 7-8). But we may tread that path of faith and so walk with God. Now, read a few words in John xxi. Most of you know the story. The disciples had gone a-fishing. Their Lord had died, and apparently they were left alone in the world. They did not as yet know Him, as He wanted them to know Him, although they knew He was risen, and this was the third time that Jesus showed Himself to His disciples after that He was risen from the dead. How like ourselves that is! We go to work, it may be, without the consciousness of Christ with us. "My presence shall go with thee, and I will give thee rest" (Ex. xxxiii. 14), was Jehovah's promise to His servant Moses. As the leader of God's people bearing a great and heavy responsibility—as the servant of God in their midst—he needed to know what it was to have rest in the midst of all his surroundings. These disciples "caught nothing" (v. 3) all that night. In the

morning Jesus stood on the shore. They did not know how near their Lord was to them, and *we* forget oft-times how near He is to us. We want to have that word written on our hearts, "I will never leave thee, nor forsake thee," so that we may boldly say, "The Lord is my helper" (Heb. xiii. 5-6). The Lord knew all about their toil and their fishing, He knew the sorrow of their hearts, He knew the trials which were come upon them, and He anticipated their wants. Blessed be His name! He can see into the future, and comes to help not a moment too soon, nor a moment too late. They were empty-handed and hungry, probably cold and wet as well, and "the disciples knew not that it was Jesus" (v. 4). How blind they were! how short-sighted! And are we not often like them? We do not see Christ as we ought to see Him. You remember when the two disciples were walking to Emmaus, a stranger, as they thought, drew near and walked with them. But their eyes were holden, and they did not know the One who for three years or more had walked side by side with them. As He talked with them so graciously, their hearts burned within them, yet they did not know Him. "Their eyes were holden," because, as a brother once said, He was the last person they expected to see. He was not in their thoughts, save as a dead man. Is He in your thoughts as standing at your right hand, so that you may never be moved (Acts ii. 25)? So in this chapter. He said unto them, "Children, have ye any meat?" They answered Him, "No." It is well to tell Him our circumstances, to tell Him all the truth. And He said unto them, "Cast the net on the right side of the ship, and ye shall find." We know the result. They enclosed a multitude of fishes. The Blessed One showed His mighty power as their Lord and Master, as the great Creator who had power over the fish of the sea, and who also has power over the hearts of all men still. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." How glad they must have been at that sight. They were cold, and wearied, and hungry, after the night's toil. Are you sometimes like that? I have been. Tired and hungry in soul, in need of someone to warm, and ease, and feed me.

They wanted a cheering word, they wanted warming up, they wanted feeding. They wanted setting at their ease, too, in the presence of their Lord. He had provided for them, and now says to them, "Come and breakfast," for that is what the word really means. Not a word of rebuke on His lips, not a frown on His brow. He sets them at ease before Him; nothing comes from Him but perfect grace, perfect gentleness. He meets their wants, and sets them at ease, without a word to scold them or damp their zeal. They didn't want talking to at this time so much as something to eat, and something warm. When we get away from Him this is what we need first, to be restored, and warmed, and fed. See what follows (v. 15). "So when they had dined," not before. Now is the time when the Lord can speak, and they can listen. He has lifted them up, and fed them, and made them comfortable and at ease before Him. Then the Lord said to Peter, "Simon, son of Jonas, lovest thou Me more than these? And Peter, with the proofs of his Master's love before him, says, "Yea, Lord, thou knowest that I love Thee." This was thrice repeated and thrice replied to by Peter. This story reminds us of the Cross where all our need has been met; where He manifested His love for us by dying in our stead. Now, with that exhibition of His love before us, we hear Him say, "Lovest thou Me?" Can we answer like Peter, "Lord, Thou knowest all things, Thou knowest that I love Thee." Then we too shall hear Him saying unto us, "Feed My lambs, feed My sheep, tend My sheep." Our qualification for feeding His sheep and lambs, and really helping one another is love to the Lord. If we do not love the Lord, and love Him deeply, too, we are not qualified to feed His sheep. Sheep are timid creatures, they cannot stand even the dog's bark; they need the gentleness of Christ. Paul says—"I beseech you by the meekness and gentleness of Christ (2 Cor. x. 1). David said—"Thy gentleness hath made me great" (Ps. xviii. 35). And it must be in the gentleness of God and in the gentleness of Christ that we shepherd and feed His sheep.

"Even when He chideth, tender is His tone;  
None but He shall guide us, we are His alone."

## The Young Believer's Question Box.

Is "*Babylon the Great*," in *Rev. xvii.*, the Church of Rome? And all other systems of apostate religion, which will be left on earth at the coming of the Lord for His saints. Rome's splendour, and worldly glory in the past, are as nothing to what she will be in days to come, when supported by the last great Emperor of the Roman world—Antichrist; she shall draw within her pale *all*, who are Christless, and who even now are so enamoured with worldly display in things ecclesiastical.

Is it right for a Christian young man to be a volunteer, and thus acquire the ability, if need be, to defend his country? There is no command or hint given in the New Testament for a believer in Christ to learn the arts of war—everything is against it. He is to be an ambassador of peace to all men. The companionship, the occupation, and the whole surroundings are unfavourable to spiritual life, and destructive of fellowship with God. We never heard of an active, earnest follower of Christ, finding his joy in Christ's service, joining the volunteers; but we have known not a few, who defended their course in so doing become grievous backsliders.

Was the breaking of bread mentioned in the closing chapters of the Gospels, and in *Acts xx. 7* in the evening? If so, does this give authority for believers now being occupied in service, or preaching on the Lord's Day morning, and observing the Lord's Supper in the evening? The Jewish day began at six o'clock in the evening. The very earliest part of that day would therefore be from sunset to mid-night. The earliest available hours of our Lord's Day is the proper time for the observance of the Lord's Supper. To put service above worship, and work before the Master's—"This do in remembrance of Me"—is turning things upside down.

Does "*The Man of Sin*" (*2 Thess. ii. 4*) refer to the Pope of Rome? I heard this solemnly stated by a reputed Christian teacher, and I see it also in various commentaries. The words can only apply in their fulness to the Antichrist, who is yet to come, and who, when he does come, will sit in the temple of God at Jerusalem, the only temple God ever owns on earth—and will set Himself up as God, demanding to be worshipped as God by men. St. Peter's at Rome never was, and never will be, "the temple of God," nor does the enthronement of the Pope at certain times above the level of the altar, on which the "wafer" lies—bad as it is—reach to the daring impiety of the Coming Man. It is easy for so-called "Protestants" to hand over all these predictions to "Popery," but let it be remembered that (*2 John 7*) even now there are "many antichrists," who deny the Father and the Son, and some of these are to be found in high places in Protestant—aye, even in "Evangelical"—Churches, forsooth! When THE Antichrist appears, the thin veneer of reverence for God and His Christ—becoming thinner every year—will vanish and the whole host of Christless professors will walk across and subscribe their fidelity to the Lawless One, the Coming Man, Satan's Vicar and Representative on earth.

## Answers to Correspondents.

“INQUIRER,” NOTTINGHAM.—There is no reason why the truths of God’s Word relating to the gathering of His people in separation from the world, and unto the Name of the Lord Jesus, with other distinctive truths not generally acknowledged or obeyed by Christians of this day, should be kept in a corner, and seldom if ever spoken of at Conferences, and other gatherings of the Lord’s people. To say that because there is a difference of opinion about them existing among those who minister the Word, or that because certain others have made too much of such truths until they became their “shibboleth,” is no answer worthy of any godly man for their neglect. Wise and well-balanced teaching on *all* God’s truth, in the the grace and power of the Spirit, is what keeps saints and assemblies healthy and hearty. We rejoice to know that many are now awakening to the truth of this, and learning that God’s truth held in love, and spoken in wisdom and grace, does not repel or scatter, but draws together and unites God’s saints. Fellowships based on the principle of “agreeing to differ,” and unity secured through ignoring the plainest commandments of the Lord, will sooner or later break up and fall to pieces.

OUR YOUNG MEN.—It is very blessed to hear of young men being converted, and gathered with fellow-saints in happy fellowship in the Lord’s Name alone. This is the only “Association” mentioned in the Book, and if in a healthy and godly condition it will suffice to develop all the gifts, and find employment for all the energies of these dear young saints. We know such assemblies, thank God, where all the young believers are fully occupied in happy service for the Lord, working together with and under the guidance of elder ones in Christ, whose counsel they seek, and are always willing to receive in the work of the Lord. There are others where they are not so encouraged, or led on, and need we wonder when we hear that they go elsewhere to seek a sphere of labour, often in questionable ways, and amid unhealthy and unscriptural surroundings, and end in being “swamped” in some form of the world’s religion. Guides and gifted ones in assemblies, prove their efficiency and manifest their grace, not by doing everything themselves, but in leading out and helping forward those who have some measure of grace, and ability for the work.

TRACT DISTRIBUTION.—We greatly rejoice to see, and to hear of revived interest in scattering the good seed of the Gospel in needy fields. Hundreds of happy workers are going forth with the seed basket, and there never was more need. The devil’s lies are showered from pulpit, platform, and press with tremendous rapidity, ever increasing in quantity and subtlety. Let the Lord’s sowers stretch forth with the “incorruptible seed,” scattering it far and wide. We acknowledge with thanks the sum of 10s sent from Aberdeen by one who has a heart for the work, but unable to go forth tract distributing, and 8s from M’Keesport, Pa., to provide packets of tracts for young distributors, with large hearts and small purses.

# Tidings of the Lord's Work and Workers.

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**Home Notes.**—Earnest efforts have been made during the holiday season to spread the Gospel on the Ayrshire Coast, and at Clyde watering places. **INVERURIE, ABERDEENSHIRE.**—Conference here on 12th, full report in next month's "Magazine." **KILMARNOCK.**—Howard Park Sunday Evening Meetings continue—numbers, and interest good. A large meeting on show ground on Fair Saturday. John Ferguson is now at Hurlford with Tent, ground hard but plough-share of the Word doing its certain work. **CRAIGELLACHIE.**—We had a good Conference, with searching and practical ministry. May it bring forth fruit. **AYR.**—Conference on Saturday, 22nd August, in Unionist Hall, Newton. Gospel Meetings have been held in a schoolroom at Black Isle, Inverness-shire, by brethren from Manchester and Kilmarnock on holiday there. Our aged brother, Donald Ross, has visited the City of Aberdeen, and many places in the counties of Banff, Moray and Aberdeen, where in former years he with others laboured for the Lord. He is still fresh and vigorous. **FEATHERSTONE, YORKS.**—"The Lord graciously continues to bless the work here. Several have lately been brought to the Lord." **MANCHESTER.**—Tent work goes on here with energy. There has been blessing to saints, and a number of conversions. W. Willington of Rockferry, R. Miller of Greenock, and others have preached the Gospel. John Protheroe has been working among villages of Rhondda Valley with his Gospel van, and found an open ear for the Gospel and the truth of God. Several were baptized at Pontypridd, where a Conference was held on August 3rd. There is a great field for work in these Welsh valleys. Good reports of meetings held by Glasgow brethren during holidays come from various places in the North of Ireland. Tent work in country places seems hard and stiff.

**Foreign Notes.**—Wm. Blane has returned to Africa. Another lot of Christian miners and others has left Ayrshire for Johannesburg. May their spiritual life flourish there. W. J. M'Clure and J. Moneypeny have been preaching in a Tent in Los Angeles. A. Matthews, Jas. Kay, and Heolber in Minn. Wm. M'Lean writes of good meetings in Victoria, he expects to return to New Zealand soon. Joseph H. Fish is working his Bible Van in various needy parts of Cape Colony. This is a capital way of reaching the farm population, among whom the Gospel is much needed. Mark Kerr writes from Brisbane of some cases of conversion, through individual dealing. Four Evangelists have been working tents in North Queensland, with much blessing to saved and unsaved. Prayer is asked for a real revival in these parts.

**Gone Home.**—Robert Blane (father of Wm. Blane, Johannesburg), for many years a steady worker for the Master, and a consistent walker in the truth, in Galston, Ayrshire, latterly in Cape Colony, has gone to be with Christ. He was a man of prayer, and had a heart for pastoral work.

## Gleanings from a Conference,

*Held at Inverurie, Aberdeenshire, on 12th August, 1896.*

**E**NCOURAGED by the cheer and refreshing given at last year's gathering, the Lord's people who gather to His worthy Name in Aberdeenshire and the North, invited fellow-saints from all parts to join them again this year in a day of conference and ministry of the Word at Inverurie. The morning of August 12th was warm and bright, and many must have been early on the road, in order to reach the gathering-place in time for the hour of early prayer at ten a.m. From Buchan and Morayshire, from the surrounding towns, villages, and country places, numbers come on foot, in carts, by brakes, and over a hundred from Aberdeen and suburbs by rail. We had with us our aged and esteemed brother, Donald Ross, who with fellow-labourers was used of God in days gone by to break up the fallow ground in these parts, to win many who were gathered here to-day for Christ, and to lead saints out from worldly churches and dead formality, to gather in the Name of the Lord Jesus only. Alexander Stewart, of Glasgow, John Ritchie, of Kilmarnock, W. Payne, who labours in the Argentine Republic, were here also, and our brethren John M'Gaw, Francis Logg, Wm. King, with others who labour in the Gospel, and in feeding and in shepherding the flock in these northern counties. By 11 a.m. the large Town Hall was well filled, and after an opening song of praise, the Ministry of the Word began. The Lord gave words of searching, humbling, refreshing, and encouragement to His people. We can only here give the fragments and gleanings of the day's good things, which may by the blessing of the Lord be a "green bite" and a word of cheer to others of the pilgrim people of God.

### THE PRAYERS OF THE EPISTLE TO THE EPHESIANS.

The Epistles of the New Testament are all addressed to saints—to saints in various conditions. As has been said, in some of Paul's Epistles he is feeding the lamps with oil, in others trimming them. In the Epistle to the Galatians he is chiefly occupied in this latter form of ministry, while here in Ephesians he is at the more congenial task of feeding the

lamps. The Church at Ephesus at this time, stood in its first love, in the first rank as regards spiritual condition, and Paul pours in fresh oil, so that its light may shine out still more brightly. The Epistle is full of the doctrine of the Holy Ghost. Another Epistle, in many respects like it, is the Epistle to the Colossians, yet there is this remarkable point of difference, that there, the Holy Ghost is only mentioned once, and that incidentally. In regard to prayer. In chapter vi. 18-19, the Apostle speaks of prayer in the Spirit, first in general, then in particular. He seeks their prayers for him. Notwithstanding his great gifts, and position as an Apostle, he would not be independent of their prayers. He asked them to pray, that "utterance might be given him." God had put him in trust with the Gospel, and he had faith in its power to save, but his great concern was so to speak it, that it might accomplish its end. This is prayer according to the Spirit of God. He did not ask them to pray for towns and villages to be converted, but that the Word might go forth. As Martin Luther says, "The Word has hands and feet, let it loose." Let all who go forth to preach the Gospel remember this.

In Chapter I. 15-23, he prays for the saints. One may ask,—In the face of such a large charter as verse 3 reveals, "All spiritual blessings," what was there to pray for? Not that they may get more, but that they may know what their possessions are. We do not need to ask God to give us more, but we need to know what we have already. His prayer is, to the "God of our Lord Jesus Christ,"—whose name is Light—for the enlightenment of the saints. There is a threefold petition; that they might know Christ, and the hope of their calling: the inheritance God had got in them, and the greatness of His power toward them. In Chapter iii. 14-21, his prayer is to "The Father of our Lord Jesus Christ"—whose name is Love, that they might be strengthened with might by His Spirit in the inner man. And this to make way for Christ. "That Christ may dwell." Nothing short of Christ will satisfy the heart. God redeemed His people to dwell among them of old (Exod. xv.), and the Father and the Son desire to make their abode with the saints still (John xiv. 23).



Thus far in the prayer we have the Son and the Spirit ; it ends with "that ye may be filled with (or into) all the fulness of God." When a ship goes out on her trial trip, you can see the paint on her keel, she is empty. Another is on her way home from a long voyage, bringing a cargo from afar, and it sinks her deep down into the element in which she sails.

WE SEE JESUS (Heb. ii. 9).

I well remember the first look of Him I had, fifty-seven years ago, on the top of Knocknavie, in Ross-shire, among the ferns and the heather. It made me a wonder in the earth. And it's Jesus all the way through. Nothing short of Him will satisfy the heart. You may try to fill up the vacuum with "earthly things," but it won't do. Christ alone can satisfy. "Filled *into* all the fulness of God." Not with it. You cannot take in the Atlantic Ocean, but it can take you in. The fishes gambol in its fulness : so may the saints in the fulness of God. If you want to make progress, go on seeing Jesus. God does not want us to be creeping along the road to heaven like a black snail, putting out its two horns to feel every difficulty before it, but seeing Jesus all the way, to go straight onward, turning neither to the right hand nor to the left.

THE EPISTLE TO THE PHILIPPIANS.

The-key word of this Epistle is in Chap. i. 6—"He which hath begun a good work *in* you." Chap. ii. 12, shews that work in progress, and Chap. iii. 21, gives the perfecting of the work. The work is begun now : Christ has been formed in His people, and their great business is to live Him out. If His life is in us, it must assert itself. Paul says, "For me to live is Christ"—not Christ as the Source from which his life flowed, but as the Object toward which all its energies were directed. "That Christ may be magnified in my body." His aim was to magnify Christ. How could he do that? By making Him great in the eyes of men, as the Lord magnified Joshua in the sight of all Israel. Chap. ii. shews the manner in which this life is to be manifested. You cannot get to the lowest place for that has been filled already. It is Christ-like to go down, and the surest way to be exalted.

THE LORDSHIP OF CHRIST.

We have had our thoughts directed to the Lord Jesus in humiliation and in glory: in the lowest place of obedience unto death, and in the highest place of exaltation and honour. To see the Lord Jesus, where God has now placed Him; to know the authority that has been given to Him there, and to yield subjection to Him as Lord, is what God calls us to, as His people. On earth He was the obedient One. His meat was to do His Father's will. He always did that which pleased God. His whole life and every act of it, went up as a sweet savour unto God. He was the only perfectly obedient subject, God ever had on earth. As a recompense for this subjection, His God has invested Him with "all authority in heaven and on earth" (Matt. xxviii. 18). What a sight! A Lamb upon the throne! The obedient Servant exalted to the throne of universal dominion! The world does not yet own His authority, or yield Him subjection. "We see not yet all things put under Him." \* The day will come when all in heaven, on earth, and in hell shall own His Lordship. In the meantime, Satan is "the prince of this world." Men are under the authority of darkness, subjects of the rule of hell. At conversion, the sinner escapes from this dominion. He is "delivered from the power (authority) of darkness," and translated into the Kingdom of God's dear Son (Col. i. 13). He is not set free from Satan's power to do as he likes, to rove like a liberated slave without a master, but he is "translated" into another kingdom. Jesus the Saviour, he confesses, and owns as his Lord, To own the Lordship of Christ is to do what He commands, and not merely to say—"Lord, Lord" (Luke vi. 46). The "all authority" committed to Him by God, is expressed in "the all things," whatsoever He has commanded. These are to be observed "all the days" (See Matt. xviii. 18-20, R.V.). The Lordship of Christ is to be owned first, in the heart. "Sanctify in your hearts Christ as Lord" (1 Pet. iii, 15, R.V.). The springs of life and action are there, and if Christ be allowed to have the dominion and the place He claims as His right, within, the outward things will come under His dominion too. He is to be acknowledged

as Lord also in *the Church*. That section of the First Epistle to the Corinthians (Chap. xii.—xiv.), devoted to Church order, has at its beginning that remarkable word, "No man can say that Jesus is Lord, but in the Holy Spirit" (1 Cor. xii. 3, R.V.), and at its close, "Let him acknowledge that the things that I write, are the commandments of the Lord" (1 Cor. xiv. 37). The assembly of God's saints is not the place where every man may do as he likes, or where any man may exercise lordship, or make laws. The Lord Jesus is to be owned, and His will is to be done there in all things. His dominion is to be owned *everywhere* and *always*. "Whatsoever ye do, do it heartily as unto *the Lord*" (Col. iii. 23). To observe this, would separate the people of God from many a yoke in which they are involved, and cut off from them many a habit that is now practised unchallenged. The one question with him who owns the Lord's dominion over him will be—not, do my neighbours, or fellow-believers do it—but will it please the Lord?

*Further Conference Notes, will (D.V.) be given next month.*

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## How the Revival Began.

**F**OR a long time there had been no conversions. Everything in our meetings was barren and dry. Numbers kept up but there was no fruit. Several of us felt there was something wrong. Searching words of ministry and exhortation were spoken, but still the root of the cause did not seem to be reached. There was no open flagrant evil. At last one of the workers got stirred up; his soul had caught the heavenly flame in the midst of a glorious work of grace in a neighbouring town, and he came home like a fire-brand. We *felt* our low condition, when we saw his revived state of soul and heart, and heard his cries to God for conversions. He proposed a night of prayer. A dozen gathered, and continued waiting on God, confessing *heart-back-sliding*, and coldness, seeking restoration of soul, and fresh filling of the Holy Ghost. The hours passed by in earnest prayer and supplication, and it was felt by all, that God would speedily answer prayer. A revival began, and many souls were saved.

## The Giveth us the Victory.

“What I shall choose I do not make known” (Phil. i. 22, R.V. margin).

“Whether we wake or sleep we should live together with Him” (1 Thess. v. 10).

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**C**HOOSE for me Lord! the time is wearing fast,  
And sure I am to be with Thee at last:  
But whether as a sleeping one to rise,  
Or living, wait to meet Thee in the skies;  
Thou knowest Lord—my heart can leave with Thee  
The ordering of my lot, what'er it be.

If I should “fall on sleep,” e'en death is mine,  
Since I am “Christ's”—Oh! power of love divine  
The Lord of life through death destroyed my foe,  
That I His full deliverance now might know.  
Still as a stone the enemy shall be,  
While I pass through the waterfloods to Thee.

But Lord, I'll need Thee when the billows swell;  
My mortal frame—Thou knowest it full well;  
Need Thee I do in all things—who but Thou  
Could have upheld and succoured me till now?  
Yet poor and needy howso'er I be,  
The Mighty God still thinketh upon me.

Thou art my life, my everlasting stay,  
And can'st Thou fail, when heart and flesh give way?  
Not only peace, but victory, Thou dost give  
To all who simply on Thy Name believe;  
No more the king of terrors—death shall be  
A servant, to conduct Thy saints to Thee.

Nor shall Thy triumph be imperfect, Lord;  
The sleeping saints shall hear Thy quickening word,  
Filled up the deep desire of every heart,  
When, like to Thee, they see Thee as Thou art!  
Lord Jesus, come! and take Thy saints to be  
For ever in the Father's house, with Thee!

# The Song of Solomon.

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

## CHAPTER II. 16-17.

‘**H**E feedeth (feedeth as a Shepherd) among the lilies.” In *verse 1* the Lord Jesus speaks of Himself as the “lily,” and He says, “Learn of Me, for I am meek and lowly in heart.” In *verse 2*, the Bride is compared to a lily, among thorns, blameless and harmless, without rebuke in the midst of a crooked and perverse nation. The Good Shepherd not only makes His flock to lie down in green pastures, or pastures of tender grass, but He leads them into flowery meads, where the lilies in abundance grow. Thus “the meek will He guide in judgment, the meek will He teach His way.” It is amongst the lowly that He exercises His Shepherd care.

*Verse 17.*—“Until the day break, and the shadows flee away, turn my beloved, and be thou like a roe, or a young hart, upon the mountains of Bether (or Separation).”

Even so, in Rev. xxii. 17, after the Lord Jesus has announced Himself as the Root and Offspring of David, and the Bright and Morning Star, the Spirit and the Bride say, Come. They invite Him to return as the Bright and Morning Star, to receive His Church to Himself, previous to His coming as the Root and Offspring of David; in that morning without clouds, when, as the Sun of Righteousness, He will rise upon Israel and the earth, and usher in the bright day of millennial blessedness and glory. To which the Bridegroom again responds in Rev. xxii. 20, “Surely I come quickly,” in acquiescence with her desire that He should hasten His return as the roe leaping upon the mountains.

## CHAPTER III.—1-6.

“By night on my bed, I sought him whom my soul loveth: I sought him, but I found him not.” The heart of the Bride is feeling the loneliness of the night while waiting for the dawn of the morning. She is thinking of the One who brings the morning with Him.

“By night on my bed.” Night is in the plural number; many nights had the Bride been in search for the One whom her soul

loved, and whom in chapter i. she had compared to "a bundle of myrrh." How is this? Whence the change? The word of the Lord is "I will never leave thee, or forsake thee;" "I will not leave you comfortless, I will come to you;" "Lo, I am with you always." It is true He never leaves us; but the conscious realization of His presence may be absent.

"He stands behind *our* wall" of separation, not *His*. There may be some barrier that we have raised, intercepting His realized presence. We are not told what little foxes had been spoiling the tender grapes, or interfering with her heart's affections, though He is still the object of them.

Seasons of outward activity, even in the Lord's service, may not always be favourable to deep inward experience. But in seasons of rest and retirement, the disciple may look in vain for that sweet consciousness of the Lord's presence and love, which he once enjoyed, though deep down in the heart Jesus is still the object of his love.

On the other hand, remissness in His service may be the real cause. As obedience is the fruit of love, so love is the reward of obedience. Jesus says, "He that hath My commandments and keepeth them, he it is that loveth Me, and he that loveth Me, shall be loved of My Father, and I will love him, and will manifest Myself to him."

*Verse 2-4.*—"I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me; to whom I said, 'Saw ye him whom my soul loveth?' It was but a little that I passed from them, but [or when] I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me."

When the private means of grace, such as meditation and prayer, may not be found soon to restore the rest of the soul in communion with Christ, it may be quite natural to try the more public means, in outward fellowship with believers, in smaller or larger gatherings. But even this may not be sufficient, there must be a manifestation of the Lord Himself.

The aid and advice of those who have the oversight of souls may be sought, but even these may fail to understand the case, or afford the needed help. None will satisfy but Himself. But where the search for Him is sincere, and persevering, sooner or later He will be found. When found, past experience will make us more desirous of maintaining close and intimate communion unbroken.

This will lead to a thorough examination of the whole matter ; going down to the secret causes which led astray, which may be traced to some tendency in our original nature, some activity of the natural mind, which always needs to be guarded against.

“But,” or “when I found him.” What a finding ! What an incoming of full-tide joy !! Just like the sea, the further it has gone out, the farther in proportion will it roll in. “I found him !” No joy is equal to this, and never so welcome as when we experience its return. “I held Him,” a firmer grasp than ever. The entwining arms of love and faith surround His feet, like those of the women on the resurrection morning (Matt. xxviii. 9).

• Faith takes hold with firm grasp, love embraces with strong affection, for the soul has learnt what it was to be without Him, and now it cleaves to Him with full purpose of heart.

*Verse 5.*—“I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till he (she) please.”

When the soul is established, the Lord Jesus is not willing that prophecies of the future respecting Israel, nor the experiences of the remnant in their tribulation, or of the manifestation of the Son of Man, should interfere with present communion with Him, or of the expectation of His return to receive His Church to Himself. “Till SHE please.” The word is in the feminine gender. Believers are quite at liberty to be occupied with coming events in fellowship with the Lord, who treats them as His friends.

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**THE CHURCH NEEDING CONVERSION.**—The Church is everywhere needing conversion. We have turned things upside down, making the rescue of the creature the chief work : pleasing God we put second.—*R. C. Chapman.*

## The Young Believer's Question Box.

*Ought intoxicating drink to be sold, or provided, by children of God?* We believe not. The drink traffic in any of its forms is a disreputable business, in which no man can "abide with God" (1 Cor. vii. 24). To get others to "serve it out" and pocket the profits, as some do, is contemptible. In God's sight that man is as truly "a publican," as if he had the word on his signboard, and should be treated accordingly. The custom of "treating," or having strong drink at marriages, funerals, &c., is what no believer will surely countenance.

*Does Luke xi. 13, warrant believers to pray for the Holy Spirit now?* The Lord Jesus has, since these words were spoken, prayed to the Father to send the other Comforter, who is the Holy Spirit (John xiv. 16, 17) and *He has come to abide for ever.* All believers are now indwelt by Him (1 Cor. vi. 19), and it would be virtually a denial of this, to pray for Him to come. But we are told to be "filled with the Spirit" (Eph. v. 18). This is what many truly exercised hearts want, when they pray that the Spirit may be given, or sent. But we should seek to express Spirit-wrought desires in Scriptural terms.

*Do the words of Acts ii. 38 imply, that water baptism is necessary before our sins can be remitted or forgiven?* No. Acts xiii. 38 tells that God proclaims "forgiveness of sins" to all, and there is not a word about baptism in the passage; and Acts x. 43 tells of remission of sins to "whosoever believeth in Him." The believer's sins are forgiven for Christ's sake (Eph. iv. 32). Baptism has nothing whatever to do with a sinner's justification from sin before God, or his salvation from sin's penalty. Acts ii. 38, is Peter's reply to the Spirit-convicted murderers of Christ, who on being awakened to see their guilt cried out, "What shall we do?" Peter's first word was "Repent," which signifies, "Change your minds." They crucified Christ as an imposter, they must acknowledge Him as the Son of God, and openly confess their faith in Him by baptism. At that time, and by these persons, baptism "in the Name of Jesus Christ" was the most open confession of their faith in Him that could be given, to those around who still rejected Him, and denied His Divine Sonship. It has special reference to the Jews; no such command is given to Gentile sinners. Christian baptism is the sign and confession of death, burial and resurrection with Christ: it is not for, or "unto" the remission of sins, or to ensure or complete salvation at all.

*I find one among the Christians with whom I meet, who does not believe in the eternal security of the believer, and who seeks every opportunity of privately introducing his doctrine? Am I justified in keeping aloof from this man?* Yes, as far as ever you can, and warn every young believer to do the same. Why any one who believes that he, or you may yet "perish" should be in a Christian assembly, it baffles us to know. Its harmony is not likely to be sweet with one like that in it, secretly hiding his leaven.



## Answers to Correspondents.

WE acknowledge, with thanks, the many cheering letters received from our readers, telling of help received through the brief answers, which have appeared in this page. We have still a large number of important questions lying by us, to which we hope to give replies, as light and space are given to deal with them.

**BUILDING UP SECTARIANISM.**—To go into the midst of a company of believers, who are seeking their way toward a more Scriptural path, at their desire, with the utmost liberty to speak what you believe they require, is one thing, and to go as “the minister” of a congregation for a day, in the absence of their humanly-appointed parson, conforming to all the rules, and patronizing all the unscriptural practices of the sect—such as organs, choirs, collections, &c., is quite another. In the former case, the Lord’s servant is at liberty to speak what his Master may give him, to help fellow-saints who are seeking to know the Lord’s will more perfectly, with an earnest desire to do it; in the other, he is—whether he acknowledges it or not—the servant of the denomination, there for the purpose of building it up, filling the place of the absent minister, and to all intents and purposes in the same position, for the time being. Any word that may be spoken as a protest against clerisy, or other unscriptural practices, is entirely neutralized by the speaker’s own position. We teach by our practice, as well as by our words, and need not expect to help others outside any system, or to exercise their consciences as to its unscriptural character, while we appear in its support, openly identifying ourselves with it. Such things appear to be on the increase, and they undoubtedly assist the enemy to level down all distinctions between God’s truth and men’s traditions, and to lead back into the mazes of worldly religion those who have been in some measure delivered from its foils.

**GIVING THANKS.**—We know of no Scripture to warrant the assertion that the same brother who gives thanks for the bread at the Lord’s Supper, must also do so for the cup. He *may* do so, if so guided, but there is no **MUST**. To say that the Lord Jesus did so, is no answer. When the Lord Jesus instituted the feast of remembrance, He did everything. He gave thanks, He brake, He gave. We have no indication that either the bread or wine was passed round from one to another. But after the Lord ascended, and the Spirit came, a fellowship of saints was formed, which did not exist at the institution of the feast, and in that connection we read of “the bread which *we* brake.” Whoever gives thanks, does so, not as filling the Lord’s place—no one can do that—but as the mouthpiece of the assembly, and this must be left for the Spirit’s guidance. There must be no rule, or fixed custom allowed, which will interfere with His leading. We have heard all the arguments of those who hold and press this theory, and consider them distortions of the Scripture. Wherever they are practised, it is painfully evident that the theory “gendereth to bondage.” But it is hard for some to give up fondly-loved traditions and customs.

# Tidings of the Lord's Work and Workers.

**Home Notes.**—A Conference of Christian workers was held in Odd-fellows' Hall, Kilmarnock, on Saturday, 26th September. Donald Ross and others ministered the Word with power. The Half-yearly meeting of Christians at Paisley will be held in Cumberland Hall, on Saturday, October 3rd, at 3 p.m. John Ferguson has been preaching in a Tent at Tarbolton with some encouragement. His address will be Newmilns, Ayrshire. **ALEXANDRIA.**—A Quarterly fellowship meeting of Christians gathered unto the Name in Dumbartonshire, was held here on Saturday, 12th September. Such gatherings are most helpful, and contribute toward genuine fellowship among assemblies. John Carruthers has considerably improved in health. Wm. Lindsay since his return from Africa has been visiting around Ayrshire. A few brethren on their holiday had 8 days' very interesting meetings, in a barn and school-house at Cullicuden, Ross-shire. There are open doors and open hearts up there. **ABERDEEN.**—"We have had splendid open-air meetings at foot of Market Street all the summer, and we are now looking forward to a good winter campaign." **BOLTON.**—Alexander Marshall has been here preaching in a Tent. The Lord has given blessing: a number have been saved. After the tent came down, meetings were held in Hall to help young believers. **JARROW-ON-TYNE.**—"Donald Ross has visited Jarrow, and had some good and very searching meetings for saints and sinners." **MANCHESTER.**—"The Tent season is now over, and we have much cause to praise God for sinners saved. Now we are seeking to lead on the Lord's little ones in the truth." Robert Miller has been preaching in Manchester for some weeks. A Conference of Christian workers, Sunday School Teachers and others will be held in Warwick Street Hall, on Saturday, 17th October.

**Regions Beyond.** **UNITED STATES.**—Jas. Harcus and W. L. Faulknor have laboured during the summer in a Tent, in Oregon City, and in Mount Tabour, with blessing. M'Clure and Moneypeny in Los Angeles, Cal. John Smith and a brother from Chicago are in a Tent at Bedford, Ohio. Two Tents have been worked in Chicago, one in Kansas City. Donald Munro, helped by others, has been working a Tent in Toronto, Ont. **AFRICA.**—Jas. F. Goch, has visited Klerksdrop, a gold mining place 90 miles from Johannesburg, and has much encouragement among the Dutch population there. He is now preaching in a Tent at Fordsburg, a suburb of Johannesburg, among the Dutch. J. Van der Rijst has returned to South Africa. R. Stephen and family return to China this month. Wm. M'Lean has been visiting small assemblies in Victoria. C. H. Hinman tells of good work in Palmerston North, New Zealand. Many will learn with deep regret that Benjamin Cobbe, formerly of the North of Ireland, and well known as a faithful witness for Christ, has been called home to be with Christ from Lake Mweru, West Central Africa.

## Gathering unto Christ.

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**T**HE Lord Jesus Christ is God's Centre. To Him alone the Spirit gathers. Of Him alone the Word speaks. The purpose of God is to "gather together in one (or to unite under one head) all things in Christ, both which are in heaven, and which are on earth, even in Him" (Eph. i. 10). The Divine purpose was dimly seen by the dying patriarch, when in blessing his sons he uttered over Judah, the royal tribe, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and *unto Him shall the gathering of the people be*" (Gen. xlix. 10). But when He came in lowly form to His own, His own received Him not. Israel saw no beauty in her King. Within sight of the city in which His throne—the throne of His Father David—should have been set up, He uttered in the sorrow of His heart the pathetic words—"How often would I have *gathered* thy children *together*, as a hen doth *gather* her chickens under her wing, *but ye would not* (Matt. xxiii. 37). Israel would not be gathered beneath His sheltering wing, but in mocking scorn, "the rulers *were gathered* together against Jehovah, and against His Christ" (Acts iv. 26), and like ravening and roaring lions "the people of Israel were *gathered* together" (Acts iv. 27) around the Cross, on which their rejected Messiah hung between two robbers, with the accusation above His head—"Jesus of Nazareth, the King of the Jews." But although the sin of man may postpone the Divine purpose, as regards the earthly people, yet in a coming day Israel shall yet be gathered around their Messiah—King, and under His benign sway, they shall know the blessedness of being gathered together beneath His sheltering wing. Meanwhile God is gathering out from the world, and unto Christ risen, a heavenly people. This is His work throughout the present age: He is gathering unto Christ. It is of the utmost importance to the saints of God, and the servants of Christ, to find out what God is doing, and by what means He is doing it, so that they may not miss the mark in their service, or be found engaged in that which is not "the work of the Lord" at all, or using means to accomplish the Divine purpose which are not of God's ordering, and therefore not acceptable to Him, or used by Him for the fulfilment of His will.

There are three distinct gatherings,—or we might say, three progressive stages of gathering to Christ, belonging to the present age. For simplicity, they may be named as follows:—

1. Gathering to Christ Crucified ; or, the gathering of sinners to Christ the Saviour, by the Spirit, through the Gospel.
2. Gathering to Christ Risen ; or, the gathering of saints to Christ Jesus as Centre and Lord of the Assembly, by the Spirit, through the truth.
3. Gathering to Christ coming ; or, the gathering of the sleeping and waking saints around Him in the air at His second advent, by His call, in bodies transformed and fashioned by the Spirit like unto the body of His glory.

These are cardinal truths, with which the will of God, the honour of our blessed Lord, and the place and operations of the Holy Spirit are concerned, and the testimony of Scripture concerning them, claims from every one who confesses himself a disciple of Christ, the most careful and reverent attention.

GATHERING SINNERS TO CHRIST, BY MEANS OF THE GOSPEL.

Christ crucified, Christ dying for sin, an uplifted Saviour on the Cross, is God's one Object for the sinner. The Gospel testifies of Him—"Christ died for our sins" (1 Cor. xv. 3), Christ died for the ungodly" (Rom. v. 8) is its message. "I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. ii. 2), was the motto of a soul-winner of ancient time, and well he knew the attractive power of his theme. In cities of refinement and philosophy, amid pagans on lone islands, in palaces and in prisons his message was "Christ crucified." He never varied his theme, or altered it to suit the tastes of men. He knew it was the power of God unto salvation to every believer: he had confidence in his weapons; he knew the attractive power of Christ, according as He had spoken—"I, if I be lifted up from the earth, will draw all men unto Me" (John xii. 32). The Holy Spirit gathers to Christ. He came down from heaven to testify of Christ. Ministry in the Spirit is always full of Christ. Teachers filled with the Spirit preach Christ not

themselves. Their aim is to win hearts for Christ, not merely to get sinners saved. When the good of the creature, instead of the glory of God, and the fulfilment of His purpose, becomes the object, the tone is lowered, and soon ways and means are introduced, which God has not ordered, and which the Holy Spirit will not own. Crowds may be attracted by the eloquence and ability of the speaker, or by the accompaniments to his preaching of splendid singing and music. Success, as the world regards it, may attend; many may profess conversions, aye, and keep up their profession respectably for years to come, but it will be the exception, if souls are truly and really brought to Christ, won for Him out of the world, separated from their former associations, yea, made to deny their former selves, and say "It is no longer I that live, but Christ liveth in me" (Gal. ii. 20). "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord (Phil. iii. 8). If the day of such conversions is well-nigh gone, we may reasonably inquire whether the Gospel that produces them is now generally preached. Is the Christ of Calvary, Christ crucified, preached? Is He lifted up in His solitary dignity and glory, apart from human attractions to "draw" the world? Is there room left for the Holy Spirit to work in guiding the sinner to Christ? Are the means used, such as He can stamp with His approval? These are simple questions, but they go to the very root of the matter. How can there be other than empty professors, carnal-minded converts, and ever-advancing worldliness, if Christ, who alone can win the heart, be obscured? No matter whether by ritualism, with its altars, crosses, and vestments, or by organs, choirs, and shallow, pointless preaching, the result is the same—Christ is not held up. The Spirit uses the Word: the Word holds up the Person of Christ. The Spirit-taught and Christ-filled preacher says—"Behold the Lamb of God" (John i. 36), and those who hear,—prepared in heart by the Spirit's work,—like some of old, hear the testimony, and are drawn to Christ.

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*("Gathering to Christ in the Assembly" will follow next month.)*

## Gleanings from Addresses at Inverurie Conference.

### LIVING FOR GOD.

**S**ECOND Timothy, chapter two, verse one, "Thou therefore, my son." God's Christianity begins with a new birth. We are made sons first, then servants. Plenty try to serve, who have never been born into the family of God, but He will have none of that.

"Endure hardness, as a good soldier" (v. 3). There is not much of this among God's people now. Not many young men going on for God, and with His Gospel. The bulk are settled down, taking it easy, when they can make more money, then go to heaven. The British army used to be put under canvas three months every year, to keep it accustomed to the life of soldiers on the field of war. One who went to heathendom with God's Gospel has said, "Those who will make inroads on Satan's kingdom, are not born to feed on chickens, and lounge on sofas." God wants men, and Christ needs soldiers, who know what it is to "endure hardness." What God needs for His work on earth, is men that will go on for Him every day, and not do a bit of missionary work on Sundays when they cannot follow the plough, or stand behind the counter making money. If you have no interest better than that in God's Gospel, the sooner you "die out" the better.

"Study to shew thyself approved unto God" (v. 15). This is our business. Not to study theology, or to make fine discourses, but to please God. As you go on, your capacity will grow. When the bee goes out to gather honey in April, it can only gather a very little, its proboscis is small, but every drop it gets, increases its capacity, until in August you see it deep down in the flower, proboscis and all. It pays to please God. Nothing on earth is worth living for but that, and I tell you, we will all see that some day, but it will be a disappointing thought to learn it when it is too late.

### LIFE IN CHRIST.

We all know John iii. 16: what better word is there to think of, or speak from than that. You have everything in it: God, love, Christ, life, heaven, hell. Life, light, and love are favourite themes with John. In chapter i., Christ is presented as "The

Life and "The Light." The life is the light, and as is the life, so the proportion of light will be. The believer has life, Divine life in him: that life is essentially the same in all, but it is capable of increase. There is life "more abundant." In John iv., the Lord speaks of "a well of water springing up." You never heard of a man getting dry, who had a well in him. When we were boys, we used to try and stop up the spring of water by heaping stones and sticks on the top of it, but it came up through them all. Here we are to-day: we have many a time failed, but still we are heading heavenward. Why? Because "the life" is in us, and is still the same: it must be "springing up." There are two things said about this life in John x. 28. It cannot be taken from us by power from without: it cannot perish. It is triumphant life. Death will be swallowed up of life (2 Cor. v. 4). The coming of the Lord is generally spoken of as a blessed hope for the believer, but the higher aspect of it is, the triumph of the Son of God. Death will go down like a ship in the Bay of Biscay, leaving not a bubble behind. Life will be in victory: life will triumph.

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## Christianity at Home.

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**C**HRI<sup>S</sup>TIAN fathers and mothers ought to remember that their first responsibilities are at home. If these are neglected God's Name will be dishonoured, and evil consequences to themselves will follow. It is to be feared that Christian parents are often found at conferences, meetings, and social gatherings, when they ought to be in the bosom of their families, training up their children and guiding their household in a way worthy of God. If Christian parents want to keep their sons and daughters from roving in the world, or getting into evil company, they should see to it, that a godly and attractive influence prevails at home. A truly happy Christian home, where Christ is honoured, and where all by love serve one another, is something infinitely better than the haunts of sin and worldliness have to offer.

## Poverty and Riches.

“I know thy poverty, but thou art rich” (Rev. ii. 9).

“Hath not God chosen the poor of this world rich in faith?” (James ii. 5).

KNOW thy poverty : but thou art rich,  
For all I have is thine—  
My heaven, My glory, and My throne :  
Can'st thou, My child, repine ?

“I know thy poverty : but thou art rich,”  
For I Myself am thine,  
And thou, for whom I gave My life,  
Yes, thou, thyself art Mine.

Think'st thou, I could not give thee earthly gold  
From royal stores above ?  
Is My eternal fulness drained,  
Or have I ceased to love ?

'Twas better that thou should'st be poor on earth,  
And thus I chose thy lot,  
Can'st thou misdoubt a love like Mine,  
Or deem thyself forgot ?

This passing world is poor, but thou art rich :  
'Tis rich, but thou art poor ;  
Thy poverty is but a day :  
Thy riches evermore.

“I know thy poverty :” but not the less  
Art thou My chosen one ;  
Heir of eternal riches ; think  
How soon will come the throne !

“All things are thine,” beloved : life or death,  
Or wealth or poverty :  
The blood of Him who died and rose  
Has bought them all for thee.

“Things present, things to come”—thy Father's house,  
With all its bright abodes,  
Claim thou thy heritage, for thou  
Art Christ's, and Christ is God's.



## Weighty Words,

*Gathered from the Ministry of Mr. Donald Ross, during his recent visit to Kilmarnock.*

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**G**OD has given to all who receive His Christ eternal life; it will neither drown, burn, nor kill; it endures for ever.

A Christian is a man who is joined to Christ, whose interests are all one with Christ's for time and eternity.

Our fortune is made and secured for ever. We can neither lose it, sell it, nor squander it away.

The believer is as safe just now, though not so comfortable, as he will be when in heaven. He is eternally one with Christ.

Everything in the world is going in the wrong direction. Everything here below is against God, and against the people of God.

No believer will get on in his spiritual life, save as he lays hold on Christ, and is dependent day by day on the eternal God.

Saul was very merciful to the Amalekites, whom God commanded him to bring to the sword, but the Amalekites were not so merciful to Saul. The sword of an Amalekite took away his life. If we spare or cherish sins with which God tells us to be at war, they will some day gain the mastery over us.

A saint who is not abiding in Christ is good for nothing, save for mischief. "Without Me" (apart from Me), "ye can do nothing."

Moses made his choice in the light of the beyond. Children of God, how does your present course, and manner of life look in the light of the beyond? A great deal that bulks well in the present, will look very insignificant in the light of eternity.

Our only business here on earth is to please God. He says "Abide for Me, thou shalt not be for another, so will I also be for thee" (Hosea iii. 3). God never deserted any man, and never will, who is true and faithful to Him, but when we start on our own account, pleasing ourselves, and taking our own way, He leaves us to reap the bitter fruit of it.

Keep short accounts with God. Sin unconfessed and trifled with, sooner or later overcomes. Like the moth flitting around the candle, so the saint who plays and tampers with sin, will one day fall down with his wings destroyed, and his testimony ruined.

# The Song of Solomon.

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

## CHAPTER III. 6-11.

**W**HO is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

The Church is here contemplated as walking not in the flesh, but in the Spirit; coming out from among the world; and from all filthiness of the flesh and the spirit, perfecting holiness in the fear of God. She is here seen as the purchase of Immanuel's blood, and the workmanship of the eternal Spirit. When the Church is thus seen coming up from this wilderness world, separated not only from its worldliness, but from worldly religion, there is a cloud of sweet incense ascending to God from thousands of hearts and souls.

Sanctified affliction, like the bitter but fragrant myrrh, causes the affections, praises and thanksgivings of the heart, to ascend as sweet incense towards God.

During the whole of this present dispensation since Pentecost, there have been a constant ascending of redeemed spirits from this world to God. They have left the body with all its carnality behind, and their ransomed spirits have departed to be with Christ. These are the fruit of the travail of the Redeemer's soul, and the result of the quickening and sanctifying work of the Holy Ghost, and they will form when completed, the Bride of Christ.

*Verses 7-8.*—"Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war: every man hath his sword upon his thigh, because of fear in the night."

The season of the scene to which our attention is now directed is the present night-time, previous to the appearing of the Morning Star, and the rising of the Sun of Righteousness. The true Solomon is now taking His rest, awaiting the time when His foes shall be made His footstool. But there are, even now, many adversaries, and there is great need for earnestly contending for the faith once delivered to the saints.

The truth, honour, and authority of the Lord Jesus, needs to be jealously guarded.

But the King during the whole of the present dispensation has not been without His bodyguard. There have always been men valiant for the truth, ready to maintain His cause, at the first alarm. For this service, it is needful to be established in the truth, and to be skilful in the use of the Sword of the Spirit, which is the Word of God; such of whom the Lord can say, "Thou hast a little strength, and hast kept My Word, and hast not denied My Name."

These are known and numbered, and it may well be esteemed a high honour to be included in the list, as faithful in maintaining the holiness and truth of the person of Christ, and His Supreme Lordship in His own Church. Not indifferent to false doctrine, but ready always to maintain the truth of God, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, acknowledging the Scriptures alone as of supreme authority on all matters concerning the faith.

*Verses 9-10.*—"King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love, for the daughters of Jerusalem."

Solomon's bed is for the night-time, and he has his body-guard around him, because of the perils of the night.

King Solomon's chariot, or palanquin, or car of state, is for the day-time.

The cedar, is a type of resurrection incorruptibility.

We have here a figure of the Lord Jesus coming as King, in resurrection-glory to Israel, on the morning of the bright Millennial Day. Silver is the type of redemption, and of the redemption price. At His first coming to Israel, He came to make atonement, but atonement having been made, and its acceptance having been proved by His resurrection, He will come again, in all the security and strength of accomplished redemption, to bestow its full benefits on Israel, His earthly people, who will be again gathered and own Him their King.

## The Young Believer's Question Box.

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Who are the "other sheep, not of this fold," mentioned in John x. 16? The Gentiles. We were "aliens from the commonwealth of Israel, and strangers from the covenants of promise," (Eph. ii. 12). There is no fold now, the "wall" is abolished (Eph. ii 14-15), and both Jew and Gentle who are in Christ, form "one body" (Eph. ii. 16), "one flock" (John x. 14, R.V.)

Is there any definite Scripture shewing that believers will not be left on earth during the great tribulation? Yes, the Lord's own promise in Rev. iii. 10, which may be literally rendered "I will keep thee out of the hour of temptation which is about to come."

Do the words in 1 Cor. ix. 13-14, sanction a regular and salaried ministry? They undoubtedly shew that one who has been called by the Lord to the public ministry of His Word, and who is continuously engaged therein, so as to prevent him from earning his bread with his hands, ought to receive support in temporal things, if he so need, from those to whom he ministers the things of God. But there is no such thought in the passage, or anywhere else in Scripture as that of a hired and salaried minister, chosen by a stated congregation, as their own and only minister, located in its midst, and appointed to do all the preaching, praying, and pastoral work at so much per annum. The whole system of a professional ministry, to which young men are trained, often without gift, and frequently without conversion, is altogether against the teaching of Scripture. The wonder is, that so many of God's people, who profess to see its error, continue to patronize it. The only honest and effective way of shewing disapproval of a corrupt system, so productive of innumerable evils, is to withdraw the shoulder from its support, and stand clear of it altogether.

I am told by a Christian man here, who seems to be acquainted with the Bible, that Baptism in water is no longer required. Spirit Baptism is come in its place. It is difficult to see how any one "acquainted with the Bible"—especially any one who has come across Acts x. 47—can arrive at the conclusion that the Lord's command for water baptism (Matt. xxviii. 18) has been rendered null and void, by the baptism of the Spirit. Is your friend prepared to say that this was a mistake on the part of the apostle, and that he ought to have told them, as some would do now, that "seeing the Spirit has been given, water is no longer needed," or, as others put it, "the early disciples were mere babes." The inference is, that "we are men," hence we are wiser than the Lord, and can do better without what He commands. But the obedient disciple of the Lord will say, "I esteem all Thy precepts concerning all things to be right, and I hate every false way" (Psa. cxix. 128), and yield a hearty, unhesitating obedience to all his Lord's commandments, not allowing modern infidelity or spurious spirituality to deprive him of even the least of them. The supreme test of love is, "If ye love Me, keep My commandments" (John xiv. 15).

## Answers to Correspondents.

WE acknowledge, with thanks, the many cheering letters received from our readers, telling of help received through the brief answers, which have appeared in this page. We have still a large number of important questions lying by us, to which we hope to give replies, as light and space are given to deal with them.

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A. L., ABERDEENSHIRE.—A hearty, united, and thorough Gospel testimony is a mark of spiritual health and vigour, in any assembly of Christians, and where this is lacking, you may depend upon it, there is something wrong. They may be occupied with their "church position," or busily engaged unravelling some knotty point in ecclesiastical or prophetic theology, or engaged finding fault with the way others go about the Lord's business, but if they have no vigorous Gospel testimony going forth, little or no hold on the people in the place where they live, and scarcely ever a conversion among them, they are away from God. By a "vigorous Gospel testimony," we do not mean necessarily great crowds, or a great many professing conversion, much less a religious entertainment, with music, and flash singing. But a united, hearty, continuous heralding forth of God's Gospel, in the freshness and power of the Spirit, by those fitted to publicly preach, supported by the prayers and personal efforts of every one in the assembly's fellowship. The Lord increase such efforts more and more.

ORDINATION.—There is no person, or set of persons, in the Church now, with power to ordain men to spiritual work. There never was, so far as the evangelist, pastor, and teacher are concerned. The ascended Lord gave gifts to men, and those who received them were responsible to use them for Him. The Church, in general, though not always (see 3 John), received and profited by them. Elders were appointed by apostles (Acts xiv. 23), and their delegates (Titus i. 5), but there is not a hint of that power being passed on to others. The form of ordination without it, is child's play: it bestows nothing, accomplishes nothing. No doubt God will supply His assemblies with elders (overseer, and bishop is the same see Acts xx. 28), having heart and ability to labour among, and guide the flock, so long as it is in the wilderness. But official appointment, or "ordination" as it is called, is not His way of creating them, or of pointing them out. The genuine overseer has a heart (2 Cor. viii. 16), and qualifications (1 Tim. iv. 1-7) for the work. He does it (1 Thess. v. 12), and the saints "know" him, "esteem," and "obey" him (Heb. xiii. 17), far better than if he wore an official badge, for they see it is not "love of office," but love to Christ and His people, that is his motive, and support in the trying work. No doubt persons may sometimes intrude themselves, who have neither the heart nor the fitness for oversight work, and God's way of things ever will be taken advantage of by carnal place-seekers, but we have no authority to create a court of ordination to get rid of such a difficulty. There is a living God. Leave room for Him to work.

# Tidings of the Lord's Work and Workers.

**Scotland.**—**KILMARNOCK.**—The short visit of our aged brother Donald Ross, was a season of searching and solid help to God's people, and some of the unsaved will not forget it. **GLASGOW.**—The half-yearly meetings of believers were large, and said to have been helpful to many. There were many from long distances present. **EDINBURGH.**—Conference not large, but seasonable in ministry. **PAISLEY.**—Conference the largest they ever had. Surely there ought to be *abiding* results from so much healthful ministry, and an increase of godly walk, and earnest work for Christ or what is the use of it all? **DALMELLINGTON.**—Alex. Lamb, lately returned from America, is having some meetings here. **ABERDEEN.**—“Mr. A. Wilkes is expected here for a week's meetings shortly.” **PARTICK.**—“We had our brother Donald Ross, here last Sunday night: a large and arousing gospel meeting.” George Mason, and W. S. King, from Aberdeen, have been in and around Glasgow. **GRANGEMOUTH.**—Robert M'Murdo began meetings in the Bethany Hall, Lumley Street on Oct. 18th. There have been grand times there in days of old, many sinners reached. May God send “showers of blessing.” **DUMFRIES.**—Alex. Marshall began Gospel work here on Oct. 3rd and has had good meetings. This is a needy town, pray that it may open up and become a permanent centre of active progressive work, in the South of Scotland. **PARKHEAD,** near Glasgow.—A new Hall has been secured for Gospel Work here, and was opened by a Conference on Oct. 24th.

**England.**—**BOLTON.**—“There was a good work done here during Alex. Marshall's visit, and young believers are following on in the ways of the Lord.” **FEATHERSTONE.**—“We have much cause to praise the Lord for His continued goodness to us here. There is still an open ear to the gospel, and conversions.” **MANCHESTER.**—A steady gospel work goes on in various parts of this great city, without much noise or display. A goodly number of those who were saved in the Tent follow on. **LONDON.**—Christians formerly meeting in Blackstock Hall, Finsbury Park, now meet in Albion Hall, 12 Stroud Green Road. **SALISBURY.**—Max Isaac Reich is expected for Gospel meetings here in November.

**Foreign Notes.**—James Clifford who has been in fellowship at Featherstone for some years, has gone to Argentine Republic to preach Christ. Donald Ross with his wife expects to return for America, about the end of October. James M. Hamilton has been preaching in Harrisburg Pa., with encouragement, and is returning to Virginia. Joseph Fish has visited Robertson and other places in Cape Colony where are open doors and open ears. We regret to hear that the health of our brother J. Norman Macrae, in India, formerly of Glasgow has again broken down. Lakshman Rao, though weak is able to do a little in spreading the gospel in India. Henry Hynd who went to Johannesburg from Ayrshire last year, has been seriously ill with rheumatic fever, but is recovering slowly now.

## Gathering to Christ in the Assembly.

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**N**OT only is it the way of God to lead sinners to Jesus Christ the Saviour, but after they have known Him thus, He would lead them on to know and own Him, as Jesus the Lord. The Gospel has as its object to make disciples for Christ (Matt. xxviii. 18), and not alone to bring to them salvation (Mark xv. 15-16). From the day of conversion onward, the path of Christ's disciple is to be that of subjection to His authority, and obedience to His Word. He is not left to do his own will, or to be the servant or vassal of men. He has a Master to please, a Guide-book to consult, and a Divinely sent Teacher to guide him into all the truth, so that he need never be in darkness or in doubt as to his path, either individually as a disciple of the Lord in the world, or as a member of the Church, in relation to others who own the same Lord. When this is seen and owned, the perplexities and difficulties which beset the path of God's people, in these last days, especially in regard to Church affairs and Church connections, are reduced to a minimum. The Lord has spoken: His utterances have been preserved for us in the Scriptures, and the Scriptures are to be our only guide and authority in matters concerning the things of God. Divine legislation on all things concerning the Church, the gathering together, and the fellowship of saints here on earth, is to be found in the Word of God, and no man, or company of men, have any more right to alter it in one jot, to set it aside, or to put something of their own devising in its place, than they have to make a new plan of Salvation. Yet many who would resist any interference with God's way of gathering sinners to Jesus as the Saviour, strange as it may appear, pay little or no heed to God's way of gathering saints to Christ Jesus as the Lord, although in Heaven's estimation the one is of as much importance as the other, and both are from the same all-wise God, who worketh all things after the counsel of His own will.

The Word of Jehovah to His ancient people was "Gather My saints together unto Me" (Psa. l. 5), and to the chosen place where He had placed His Name (Deut. xii. 5-11: 2 Chron. v. 6), the tribes went up "to the testimony of Israel, to give thanks unto the Name of the Lord" (Psa. cxxii. 4).

The Word of the Lord Jesus to His disciples, when giving them instruction concerning the Church, and its existence as a testimony for God upon earth, was "Where two or three are gathered together in (or unto) My Name, there am I in the midst" (Matt. xviii. 20), and in response to this, we find that the Church of God which was at Corinth was found, in the Name of the Lord Jesus "gathered together" (1 Cor. v. 4). His Name was the gathering Name. He Himself was in the midst. This is the only form of Church constitution commanded in Scripture: and it is left for the guidance of saints all through the present age. It has not been repealed: it must not be set aside. Time has wrought no change on the Lord's commandment. It is just as fresh this day as is the Gospel, which we delight to hold and preach as in days of old. Christ Himself is the Centre. Unto Him the saints are to gather. His Name alone is the gathering and the uniting Name: all other names but scatter and keep asunder those whom the Lord would have together. And be it remembered, that to gather "in the Name" of the Lord Jesus, is not only to discard all sectarian names, and creeds, and traditional practices, to reject all humanly-devised form and ritual, to stand clear of all that is glaringly opposed to the Word of the Lord, but to yield implicit and unhesitating obedience to Him, as the One who alone has authority and rule in the midst of His gathered saints. The Assembly of saints gathered in the Lord's Name is not "a free-and-easy," where each one is at liberty to do as he likes, or to introduce whoever or whatever he may think fit, or leave out what may not be pleasing to his taste, but where each and all are to own the Lordship of Christ, and yield to Him and His Word the most unquestioning subjection and obedience. There are few who know these truths, and have been seeking to act upon them, but will very readily confess that there has been, and still is, much failure in giving practical effect to them, and a very feeble sense of what God requires of every one who thus "Nameth the Name of the Lord" (2 Tim. ii. 19, R.V.), in departing from all iniquity (lawlessness), moral, doctrinal, and ecclesiastical. Nevertheless we dare not, and will not by the help of God lower the Divine



standard, or supplant it by any of the human centres to which even good men assemble, or give up the Divine way of gathering, for one of the many ways devised by man. No doubt the Lord's way has its trials, and if our spiritual condition be low, our weakness will soon be manifest, yet to His gathering and uniting Name alone shall we cling, to Himself alone the Lord in the midst, shall we gather, and in His Name shall we seek to glory.

The Agent who thus gathers believers to Christ the Centre, is the Holy Spirit. The instrument that He uses is the Written Word. Just as the Gospel preached in the power of the Spirit gathers sinners to the Saviour, so the Word of Truth spoken in the Spirit operates in saints, and gathers them to Christ Jesus the Lord, to own Him as the Centre unto Whom His people gather. Thus it was with the saints at Thessalonica of old. The Gospel preached in power resulted in their conversion and becoming "imitators of the Lord" and His Apostles (see Chap. i. 5-6). The Word spoken and allowed to work effectually in them as believers resulted in their becoming "imitators of the Churches of God" (Chap. ii. 14). They had not seen those Churches, but the same pattern by which they were constituted in Judea had been taken as their guide, and the result was, they were found doing the same things, and having the same order. And that Word abides for us in this late day, and wherever it is received and obeyed, there will still be found, however few the number of these that compose them, "Churches of God," Assemblies of saints gathered unto the Lord's Name, in character and constitution at least, such as God can approve of and bless.

#### GATHERING UNTO CHRIST IN GLORY.

Full soon His voice shall be heard as the Coming One, calling the dead from their graves, and the living from their varied spheres of service and suffering for His Name, to be caught up and gathered together unto Him (2 Thess. ii. 1), in one group, around Himself in the air, one unbroken circle, to share that home, that glory, and that kingdom where the Lamb "in the midst of the throne" shall still be the Centre, and there for ever, "Unto Him shall the gathering of the people be."

## Lifting up the Face to God.

“Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God”  
(Job xxii. 26.)

**H**IS is the language of communion and intimacy. To delight in God, to hold up the face to Him, is just what we call communion, and rightly so. It tells of nothing between, no cloud, no sin. We say, when a man cannot look us in the face, that he has a bad conscience. There is something wrong, something unsettled between us. Here the head is lifted up, the face is turned Godward. His eyes, and the eyes of His servant meet. Thus it always was with the perfect Servant, when He was here. He found His delight in God: He lived with His face lifted up to God. Once and again do we read that “He lifted up His eyes to heaven.” His heart was there: God was His portion, the delight of His heart. And as it was with Him in perfect fulness everywhere and always, so may it be in measure with all His people. It is their privilege to walk with faces upturned to God: to have His daily smile, to know and enjoy the guidance of His holy eye. This is what makes life joyful, and imparts to it even in the humblest sphere, the blessedness of heaven. And this is within the reach of all. There is no reserve on the part of God: no cloud on His side. If you do not enjoy the daily walk in communion, with upturned face, the cause—the cloud, for such it must be—is on your side. There must be failure somewhere: sin trifled with, practised, unconfessed, between the soul and God. Sin *in* the believer—sin as it exists in the old *nature* need not disturb the believer’s communion. The perfect sacrifice of Christ has made it possible to lift up the face to God, notwithstanding a sinful nature still within. But sin committed, sin indulged, brings a cloud between the soul and God, and then the saint ceases to lift up his face to God, and to find his delight in Him. O may we have a jealous watch, and be at unceasing war with all that grieves God and robs the soul of communion with Him. Nothing on earth can make up for the lack and fellowship with God. To live with the face upturned, and with the heart enjoying God, is heaven begun below. Let it be your great business in life dear fellow-saint, to live with and for God.

## A Goodly Heritage.

“The Lord is the portion of mine inheritance” (Psalm xvi. 5).

“My Beloved is mine, and I am His” (Song ii. 14).

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**S**AVIOUR, Lord, one joyful thought  
Makes music in my heart,  
A joy which Thou Thyself hast wrought,  
That Thou my portion art.

Buried with Thee, no more I live,  
But by that life divine,  
Which Thou to Thy beloved dost give,  
And which in Thee is mine.

Thy strength is mine, whate'er befall,  
Thy love my refuge now ;  
Thy home is mine, but more than all,  
My portion, Lord, art Thou.

How rich am I, O wondrous grace,  
How rich to call Thee mine,  
My endless joy to see thy face,  
And in Thy likeness shine.

And Oh, as truly homeward-bound,  
To mount on Faith's bright wing,  
Where Faith's true home alone is found,  
To soar with her and sing.

Whate'er the grief, whate'er the cloud,  
Thy love through all I see,  
For O, they cannot long enshroud  
The heart that clings to Thee.

What cares I have, are straightway Thine,  
Since I am on Thy heart ;  
And, Lord, Thy rest and joy are mine,  
For Thou my portion art.

# The Song of Solomon.

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

## CHAPTER III. 10-11.

**O**LD is the emblem of Divine glory, for, as the Son of God He will come in all the glory of His Father. Purple is a combination of scarlet and blue, and is typical of the combined glories of Emmanuel, uniting His earthly dignity as Son of David with His heavenly glory as the Lord from heaven. For He will come in his Melchizedec glory, as King and Priest,

"The covering thereof" may perhaps be better rendered "seat thereof;" and is the emblem of the royal dignity and majesty, in which He will come.

"The midst thereof being paved with love for the daughters of Jerusalem. Israel has been the object of "everlasting love" (Jer. xxxi. 3). And it is in the fulness of this love, that He will return again to His ancient people Israel.

*Verse 11.*—"Go forth, oh ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals [or marriage], and in the day of the gladness of his heart."

This is the day when the Son of Man comes as King to reign over Israel under the New Covenant; He will then have on His head many crowns (Rev. xix. 12). But He will not only come as King of kings, and Lord of lords, but, as the Bridegroom of His Church, for the time of His appearing mentioned here is after the Marriage Supper. In Rev. xix. 5, we hear His voice from the Throne, calling upon all the servants of God for an ascription of praise to His God and Father, Who is the God and Father of His blood-bought and spirit-perfected bride. In response, John heard as it were the voice of a great multitude, from those who had come out of the great tribulation; and the voice of many waters, from the innumerable company of angels that surround the Throne, and as the voice of mighty thunderings from the outlying universe, saying, "Alleluia: for Jehovah God omnipotent reigneth. Let us be glad and rejoice

and give honour to Him : for the Marriage of the Lamb is come, and His wife hath made herself ready.”

This joy was set before Him in that day of His deepest sorrow, when He purchased His bride, so that “He endured the Cross, despising the shame.” In Psalm xlv. 8, we read, “All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.” And in Rev. xix. 11, we see Him coming forth after the Marriage Supper, seated on a white horse, the symbol of imperial power. By the “daughters of Jerusalem” we may understand those who will be faithful to God and Christ during the time of the tribulation. And by the “daughters of Zion,” Israel, under the New Covenant, who will welcome the Son of Man when He appears in His glory accompanied by the ten thousands of His saints.

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*Mr. Newberry's Expositions of "The Song" will (D.V.) be continued in 1897.*

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## Want of Heart.

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**W**HEN one engaged in any department of the Lord's service loses heart for his work, finds little or no joy in it, and eventually lets it drop altogether, it will generally be found that he has lost heart for His Master. Love for Christ, true devotedness to His person makes His service sweet. Even when there is little in the work itself to cheer, it will be clung to and pursued for the Owner's sake. But when love to Christ waxes low, then all that concerns Him ceases to hold its place in the soul's esteem. His Word and His work are soon relegated to an outside place, when the heart has lost its object. Let us often search and try our state lest there be in any of us “an evil heart of unbelief,” which leads from God and His Christ. A warm heart for Christ, is the only real inspiration for the work of winning souls to Him. When the heart is abiding in His love, there is real energy and earnestness in spreading the Gospel, and seeking the conversion of sinners to God, and the help and edification of His people. But when the heart is cold, all drags heavily.

## The Young Believer's Question Box.

*What is meant by loving the Lord Jesus "in sincerity" (see Eph. vi. 24)?* The marginal rendering is "incorruption" and the R. V. "incorruptness," which is undoubtedly right. "Sincerity," as it is commonly understood now-a-days, is a very different thing from "incorruption." The latter implies separation from evil, and soundness in the faith. "Love in the truth" as John puts it (3 John i.). Whereas people are said to be "sincere," no matter what they are mixed up with, or how much of God's truth they render void by their own traditions.

*Would it be pleasing to God for me to go to a sectarian Chapel to preach. I have been invited, but am not clear that I can regard it as an open door from the Lord?* When the Lord opens a door for His servants and His Word, it will always be found to admit the whole truth, without compromise, or affinity with what is not of God, and the result is that God owns it. To go into any sect where unscriptural doctrines and practices are in the constitution, you openly identify yourself with them before men. Few seem to think of that. Some deny that they "identify" themselves with anything, and struggle to free themselves from all responsibility in conniving with wrong doctrine and unscriptural practices. But this is not how God reckons. To alter the "constitution" is hopeless, and to lead others "out" from where you go yourself approvingly, is impossible.

*Have we any Scriptural warrant for observing the Lord's Supper on week days, or at any other time than on the first day of the week?* The wording of Acts xx. 7, leaves no room for doubt that the habit of the early disciples was to come together to "break bread" on the first of the week. Then by a remarkable word used only twice in the New Testament, "the Lord's Day" (Rev. i. 10) and "the Lord's Supper" (1 Cor. xi. 20), or "the Lordly Day" and "the Lordly Supper," are linked together. There is no record or hint of the Lord's Supper being kept at other times, or save when the assembly was gathered together (1 Cor. xi. 20), and the silence is significant.

*Who are the "Nicolaitanes," and what are their "deeds?"* see Rev. ii. 7? There is no such sect, or set of persons elsewhere mentioned in Scripture. Nor does history give any reliable information regarding them. The Book of Revelation is allegorical; its persons are representative, frequently of principles and systems of error. "Doctrine of Balaam," "That woman Jezebel," "Doctrines of the Nicolaitanes"—represent various systems of error and evil. The word means "Conquerors of the people"—or what is now "The clergy." Their position and practices deprive God's people of their privileges as priests and worshippers, and this God "hates." Not the persons (some are better than the systems they bolster up), but the principles of clerisy and priestcraft of every grade should be abhorred, and kept clear of, by all who fear God

## Answers to Correspondents.

**W**E acknowledge, with thanks, the many cheering letters received from our readers, telling of help received through the brief answers, which have appeared in this page. We have still a large number of important questions lying by us, to which we hope to give replies during 1897, as light and space are given to deal with them.

**MARY L., LONDON.**—There are, no doubt, many earnest Christians mixed up with the worldly associations you name, whose individual lives and personal devotion to Christ are most praiseworthy. But this is no commendation of the systems they support. We must discern between things that differ. We are taught of God to love our brethren in Christ, but to “abhor that which is evil.” The fact that God sometimes blesses the Gospel to the conversion of souls, preached in worldly churches and associations, does not stamp them with Divine approval, nor afford any reason for joining with them. Our path is plainly marked out in the Word, and it is our simple duty as obedient children to walk therein.

**T. D., GLASGOW.**—There is no need for any Divinely gifted and God-sent teacher going into what is manifestly an unscriptural association, in order to get at the Lord’s people in it, with the truth. If he feels his responsibility to make known to others what God has taught him, let him get a convenient hall or other meeting-place, and arrange meetings for ministry of the Word, which he can control and conduct in a Scriptural manner. No fear of getting the people, at anyrate, those who are hungering for the Bread of Life, and whom God is leading on in the truth. There are a thousand proofs of this in days gone by, when there was no thought of going into sects, or patronizing clerisy, choirs, organs, collections from the unconverted, and such like, in order to “get at the people,” or “shew our love to all saints,” yet believers from all sects came and heard the Word spoken, which together with the simple and Scriptural order of the meeting, convinced them of the Lord’s more excellent way. If saints cannot be drawn together now, with the same result, it is a confession of weakness and departure from God. The remedy for this, is honest confession, Divine restoration, and a full return to first works, and not a compromise of all distinctive teaching, with an attempt to ignore the difference between a sect and God’s assembly. We teach by our example as well as by our words, and no man, however gifted, or able in the Scriptures, can hope to convince his brethren of being in a wrong position ecclesiastically, if he comes and goes with the same himself. We have seen not a few launch forth in this line of things, and without a single exception, they are to-day either in the sects themselves, or wandering hither and thither as in a “fog,” having lost their way. If those who have received light from God fail to walk in it, it soon becomes darkness, and those who know God’s truth, yet trifle with it, compromise it, and seek to weaken its force by explaining it away, eventually become its chief hinderers and opposers.

# TO OUR READERS.



OUR present issue completes the *Sixth Annual Volume* of "The Believer's Magazine."

We have been greatly cheered throughout the year by numerous letters from fellow-saints and servants of the Lord, in this and other lands, telling of refreshment, encouragement, and help received through these pages. To the Lord be the praise. To all who have contributed articles, helped in the circulation, and introduced the little paper to others, we desire to render our warmest thanks. It has been our aim to fill these pages, month by month, with what we believe will be for the practical help of the Lord's people. The tendency of the times is, to give up whatever of God's truth is unpopular, and involves the mortifying of self, the loss of our reputation, and the brand of the Cross. The distinctive character of the people of God, their separation from the world, the gathering together to Christ, in contrast to all sects, and the testimony of God's Assembly in the world are truths little heard of, and alas! in many cases sneered at in this easy-going day. It shall still be our desire, as God may help us, to give a clear and certain sound on these and kindred truths as God may direct during the coming year, and we most earnestly seek the continued prayers and fellowship of our brethren in Christ, in this little service for the Lord's Name.

"THE BELIEVER'S MAGAZINE" for 1897 will (God willing) contain among others, the following:—THE CHURCH OF GOD: Its Constitution and Testimony. By the Editor. THE OLD PATHS.—A Series of Simple Papers on Church Truths. By Various Writers. TRUTHS FOR BELIEVERS.—Gathered from the Ministry of Robert C. Chapman, of Barnstaple. THE SONG OF SOLOMON.—By Thomas Newberry, Editor of "The Englishman's Bible." GOSPEL WORK FOR YOUNG BELIEVERS.—A Series of Suggestive Papers on Service. THE QUESTION BOX.—For answering Doctrinal and Practical Questions. CORRESPONDENCE on Important Subjects, Contested Truths and Present-day Difficulties. TIDINGS OF WORK AND WORKERS, at Home and Abroad, every month. ADDRESSES AND EXPOSITIONS, by the late Wm. Lincoln, of Beresford, (hitherto unpublished), Henry Dyer, J. G. Bellett, John Dickie, J Marsden Code, and other well-known Servants of Christ. A Packet of Specimen Copies will be sent *post free* to any who will introduce the Magazine to fellow-believers, and bring it before the Assembly of which he forms a part. In this way our circle of readers may be vastly increased, and the Truth of God spread abroad.

FALLEN ASLEEP.—At Exeter, on November 15th, our brother Mr. Henry Dyer, well known and greatly beloved; in labours abundant, a helper and comforter of many. "Whose faith follow."