

The  
Believer's   
 Magazine.

FOR MINISTRY OF THE WORD, AND TIDINGS OF THE  
LORD'S WORK.

EDITED BY  
JOHN RITCHIE.

---

VOLUME VII.

---

KILMARNOCK:  
"THE YOUNG WATCHMAN," OFFICE.  
LONDON: WALTER G. WHITLER & Co., 17 PATERNOSTER ROW,  
GLASGOW: THE PUBLISHING OFFICE, 73 BOTHWELL STREET.  
AND THROUGH ALL BOOKSELLERS.

# CONTENTS.

	PAGE.		PAGE.
A Bible Reading at Leominster Conference, - - -	123	POETRY ( <i>Continued.</i> )	
A Divine Call to Service, - - -	122	Martha and Mary, - - -	38
A Good Advice to Young Believers, - - -	114	Satisfied with Christ, - - -	31
A Good Spiritual Condition, - - -	128	The Affliction and the Glory, -	67
A Night of Prayer, - - -	57	The Christian's Burden Bearer, -	19
A Threefold Motto for the Opening Year, - - -	1	The Elect of God, - - -	79
Adorning the Doctrine, - - -	37	The Fulness of Christ, - - -	103
Affection and Emotion, - - -	29	The Man of Sorrows, - - -	54
Aggressive Gospel Work, - - -	92	Waiting for His Coming, - - -	115
ANSWERS TO CORRESPONDENTS, 11, 23, 35, 47, 59, 71, 83, 95, 107, 119, 131, 141.		Preaching and Witnessing, - - -	93
Babylon and the New Jerusalem, -	31	Saints fitted for Service, - - -	141
Buying the Truth, - - -	89	Sharing Heaven's Joy over Saved Sinners, - - -	117
Christ our suffering Surety, - - -	20	Spoiled for Good Society, - - -	99
Conflict with Satan, - - -	125	Successful Gospellers, - - -	26
"Continuing Instant in Prayer," -	42	The Believer and the Word of God, - - -	52
Family Life and the Church, - - -	104	The Believer's Business, - - -	66
Feed My Lambs, - - -	25	The Blessed Man of Psalm I., -	97
Fruitfulness and Pruning, - - -	87	THE CHURCH, THE BRIDE OF CHRIST, 49, 63, 80, 85.	
Gazing into Eternity, - - -	4	The Coming Era, - - -	73
God's Fellow-Workers, - - -	65	The Cross and the Glory, - - -	121
How to Read the Word of God, - - -	90	The Cross, the Centre of Eternity, -	53
Known by their Fruits, - - -	129	The Cross of Christ, - - -	91
Lack of Power and Blessing, - - -	10	The Gospel in Regions Beyond, -	68
Lowliness of Mind, - - -	75	The Hidden Spring of Daniel's Faithfulness, - - -	100
Obedience, - - -	78	The Lordship of Christ, - - -	30
Obedience and Success in Service, -	109	The Names and Titles of People of God, - - -	126
Old Truths in Fresh Power, - - -	51	The Purity and Perfectness of God's Word, - - -	133
Our Power for Service, - - -	13	THE SONG OF SOLOMON, 8, 16, 32, 43, 55.	
Our Silent Young Men, - - -	102	THE TIMES AND TESTIMONY OF DANIEL, 2, 13, 27, 39, 76.	
Our Sons and Daughters, - - -	137	The Word of God Dishonoured, -	116
POETRY—		THE YOUNG BELIEVER'S QUESTION BOX, 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 140.	
A Stranger Here, - - -	140	These Sixty Years, - - -	61
A Quiet Resting Place, - - -	7	TIDINGS OF THE LORD'S WORK AND WORKERS, 12, 24, 36, 48, 60, 72, 84, 96, 108, 120, 132.	
Beholding the Lamb, - - -	127		
Light at Eventide, - - -	89		

## A Threefold Motto for the Opening Year.

“Giving thanks **always** for all things” (Eph. v. 20).

“Praying **always** with all prayer and supplication” (Eph. vi. 18).

“**Always** abounding in the work of the Lord” (1 Cor. xv. 58).

**B**RIGHT, and full of heavenly joy, will be the pathway of God's saints and servants, who seek by grace to make this threefold cord the portion of their souls from day to day. To be receiving, as from a loving Father's hand, the daily cup of life's joy and sorrows, its daily round of toil and burden, its daily care and cross, and to be always praising Him. How comparatively few there are who can honestly say—“I will bless the Lord at *all* times, His praise shall be *continually* in my mouth” (Psa. xxxiv. 1). Yet such is the privilege of all the saints, and such will be the joyful experience of those who in unquestioning confidence repose in a Father's love, and dwell in His presence; for it is written—“Blessed are they that dwell in Thy house, they will be still praising thee” (Psa. lxxxiv. 4). As the saint's praises ascend to heaven for God's gifts received, so will his prayers ascend continually as his needs arise. Unceasing need, will beget unceasing prayer. How blessed to turn at all times to the Eternal God? “Casting all you care upon Him, for He careth for you.” He delights to hear the cry of need, to respond to the appeal for help, to answer the whisper for guidance that ascends from His pilgrim people. Why should we carry burdens that He longs to make His own, or sink beneath a trial which He yearns to share? “Take it to the Lord in prayer,” and leave it with Him there. Thus unburdened, with his peace possessing the heart, the restful, happy spirit is free to think of others, and ever ready to gird itself in service for the Master. “Always abounding in the work of the the Lord.” Not in some self-chosen scheme, or any ready-to-hand employment, but in service such as the Divine Master calls to, equips for, and commands His blessing upon—“The work of the Lord.” Thus may it be with us, dear fellow-saints, as we tread the upward, homeward path that leads to God.

# The Times, and Testimony of Daniel the Prophet.

By the Editor.

THE main subject of "The Book of Daniel" is, "The Times of the Gentiles;" or, the history of those nations which in the appointment of God were to rule in the earth, during the period of Israel's scattering and national chastisement, the time of Jerusalem's fall and rejection as the city of God's choice, and the centre of His Government on the earth.

This history extends from the time of Judah's captivity in Babylon, until the time of the Lord's return to set up His Millennial Kingdom on the earth.

It gives the history of such nations, and individuals, as are brought into immediate contact with these events; it traces the characteristics of Gentile rule from its rise, to its final fall, it shews its action towards some of God's witnesses and people, and reveals its attitude toward His Name, and His Truth, in the past and in the future.

It may be fitting in beginning to meditate a little on this book, first to turn our thoughts briefly toward the man who was made the honoured instrument in communicating these great and important visions and their interpretation to us,—the genuineness of which is now being called in question by would-be critics, even though honoured and authenticated by the Lord of life and glory putting His seal upon them—even him, whom our Lord in quoting, during the days of His earthly ministry, dignified with the title of "Daniel the Prophet" (Matth. xxiv. 15).

It has ever been the way of God to select a human hand to write His inspired Word, the possessor of which was *personally* adapted to the theme of His communications. Thus John, who leaned on the Divine bosom, was the vessel chosen to write of the Son in the Bosom of the Father: Paul, himself convicted by a sight of the Risen Christ, and arrested by a Voice telling of His oneness with His saints below ("Why persecutest thou Me?") became the minister of the Mystery of Christ and the Church—a principle equally acknowledged in the other Scriptures, and their inspired penmen.

Prophetic Revelation and utterance have from the beginning

been closely connected with a walk with God. Light on the future, has generally been given at a time when apostacy had drawn the major part of God's witnesses from their place of testimony, and during which individual saints trod the path of isolation with God, and suffered shame and reproach for their faith and their faithfulness.

Thus, the *first* who prophesied of coming judgment (see Jude 14) was Enoch, who "walked with God" amid the last days of antediluvian wickedness, and the *last* whom God called to prophecy and "write," was John the beloved, when an exile for the Word of God in Patmos, a lone Isle in the Egean Sea. Daniel holds an honoured place among these prophets and witnesses—and it may be interesting and profitable to trace his times, his personal history, and his character a little, before we seek to consider the subjects of his testimony.

The Book of Daniel opens with an account of the fall of Jerusalem, and of Judah being led into captivity in Babylon. This was the last act of a succession of judgments upon God's ancient people, because of their iniquity.

Lesser judgments had already preceded this: notably the forty years wandering in the desert, the result of unbelief: the giving of Saul to be king in response to their desire, followed by the rending of the kingdom from the house of David; the captivity and scattering of Israel (*i.e.*, the ten tribes), in Assyria, and now Judah is carried away to Babylon by Nebuchadnezzar, who had invaded Palestine, and conquered it. Jerusalem is destroyed, the temple razed, and part of its vessels carried away by Nebuchadnezzar and put into his idol temple in Babylon.

This marks the end of rule in Israel, and the beginning of that period called by our Lord "The Times of the Gentiles." The characteristics of these times in so far as Israel is concerned are, that they are "not a people," *i.e.*, not God's national witness on earth. That they are without a king, a priest, and a sacrifice (Hosea iii. 4), and that government has been committed by God into the hands of the Gentiles, where it remains until this day.

But although the sword was thus committed to the Gentile, the glory did not accompany it.

Ezekiel, who also prophesied during this period, saw the glory rise from its wonted place between the cherubim, and reluctantly leave the house (Ezek. ix. 3), and thence the city (Ezek. ix. 23), and return to heaven.

There is no longer a city on earth in which God's Name and glory dwells, nor will there be, until Jerusalem again becomes the acknowledged city, and Israel the nation of God in millennial days. It was in these times and circumstances that Daniel lived: it was here that he bore his bright and holy testimony to the God whom he loved and feared, a testimony calculated to strengthen and encourage faith, in a day of easy-going fickleness and declension from God and His truth, such as the present is.

*(To be Continued.)*

---

## Gazing into Eternity.

*Recollections of a Memorable Address of the late Mr. Henry Dyer.*

---

I HAVE it on my heart to say a few words on the eternal glory, and to point onward to the heavenly city, the eternal home and dwelling of God's redeemed. Perhaps it may be on account of the trials of the way, that we do not find our eyes gazing more constantly toward the heavenly city, our eternal home. When Bunyan's Pilgrims grew weary on the road, they caught up their telescope through which they could see the wall of the Celestial City. How a gaze toward that city would quicken their steps, and make them long to be within its bright walls! And so will it ever be with the pilgrim people of God. Gazing by faith through the telescope of God's Word toward the heavenly city, our eternal home, our feet are hastened along the heavenly road.

We find repeated reference in Scripture to the home of the redeemed in eternity. As far back as the time of Moses, we hear Jehovah saying "O that my people were wise, that they would consider their latter end" (Deut. xxxii. 29). He would have them to be gazing into their bright latter end, which was to be filled with the presence of the blessed Son of God in their very

midst. What a power that would have made them, for the next word is—"How should one chase a thousand, and two put ten thousand to flight." If they only had wisdom to gaze on the glorious things ahead of them. You know how blessed John on the lone Patmos Isle was one who did chase a thousand. Though a captive on a lone island—I expect he died there—God filled his eyes with the vision of the heavenly city, and his ear with the song of the heavenly home. He blessedly gazed into eternity, on the latter end of the redeemed. In connection with this habit of gazing onward, we may refresh our minds by that well-known word "Now are we the sons of God, but it doth not yet appear what we shall be." It is not yet visible to mortal eyes: but it is already present to faith. "We shall be like Him, for we shall see Him as He is." O wonder of wonders! O the triumph of His Almighty transforming power! In the last seven messages given to shew how we may fulfil our character as "overcomers" (see Rev. ii-iii.), the Lord holds up before our view seven aspects of the after-joy awaiting us in the heavenly city. And these seven views\* of the future, are exactly suited to the variety of need and state of our present time. But it is a great thing for our God to thus fix our earnest and our instructed gaze upon the glorious eternity so soon to burst upon our vision. In other parts of Scripture the glories of our heavenly home crop up incidentally, amid the doctrinal and practical teaching of the Epistles. I will briefly refer to a threefold mention of it in the Epistle to the Philippians, to animate the saints to present service for Christ. In Chapter I, the Apostle rejoices in their fellowship in Gospel service from the very first, and has confidence that the good work begun will continue till the day of Christ. He has a desire to depart, but is willing, if needful for them, to remain to help them onward. There was some jarring element among them: even in their service and preaching of Christ some had a contentious spirit. What does he point out as the remedy to that? "Only let your conversation be as becometh the Gospel." The word here used is not the ordinary word for "conversation." It means "to behave as becometh a citizen." Incidentally, he introduces

their heavenly citizenship. And again in Chap. iv. 2, when he would exhort Euodias and Syntyche to be of one mind in the Lord as they serve, he reminds them of the enrollment of their names "in the Book of Life." This is a reminder of their portion as heavenly citizens, when they will see their Master's face, and serve Him in oneness of spirit before the throne. He says to them, and to us who now serve the same Glorious Master—"Be striving together now, as warriors keeping rank, before the common foe. You who are so soon to be serving in the heavenly city, where your names are enrolled, and where the one will of God will rule everything." There is another allusion to the heavenly city in Chap. ii. 13. "Blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse generation, among whom shine ye as lights in the world." This word "lights" occurs only once more in the New Testament. That is in regard to the heavenly city, where it is said "Her *light* was like unto a stone most precious." That is the word in Phil. ii. 13—"Among whom ye shine as luminaries." We shall be shining out for God in that heavenly city, pouring out through its jasper walls God's glory upon the millennial earth beneath. Then, O saints of God, shine ye as luminaries now for God, amid the darkness of the present world. A third allusion is in Chap. iii. 20. "Our conversation is in heaven"; our citizenship—another form of the same word—"from whence we look for the Saviour." We gaze into our heavenly home. We look for the One who shall change the body of our humiliation, and fashion it like unto the body of His glory, making us fit dwellers of that heavenly city, where all are filled with His glory, and shine it forth in living lustre through bodies fashioned by His hand. O beloved, how soon we shall be there. Let us gaze into our eternal home. Let us live and walk as heavenly citizens while yet in mortal flesh on earth, and even now be shining forth as "luminaries," displaying the moral glories of our Lord to the dark world all around us.

---

HOLDING FAST THE HOPE.—Our hope is, that the Lord is coming. The world denies it, but hold it fast. Cast not away your confidence. Do not waver. Say, "I wish He would come!" Hold it fast.—*Wm. Lincoln.*



## A Quiet Resting-Place.

"At home with the Lord" (2 Cor. v. 8).  
"With Christ, which is very far better" (Phil. i 23).

---

**O**NE on high to be with Jesus,  
Lying on His breast ;  
Gathered home, and in His presence,  
Oh ! what perfect rest.

All the weary pain and sorrow  
Gone before His face ;  
All the desert footsteps over  
In that blessed place.

Nevermore to leave His bosom,  
Clasped in His embrace ;  
Nevermore to see a shadow  
Pass before His face.

"Present with the Lord," and waiting  
For the full display  
Of His resurrection triumph  
At the dawn of day.

Then the shout, the glad outbursting,  
From His heart of love,  
And the Father's house breaks open,  
As we soar above.

Bodies of humiliation,  
"Sown in weakness" here,  
"Raised in power" and incorruption,  
For the glory there.

So the world grows still more empty,  
As they pass on high ;  
And the thought of being "With Him"  
Brightens to the eye.

Safely home, but some are waiting  
Just to prove His worth  
'Midst the sorrow and the conflict  
On a sin-stained earth.

# The Song of Solomon.

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

## CHAPTER III. 1-8.

**W**E have in verses 1-5 the Lord's estimate of the perfection of the Bride, the Church, in seven particulars. The eyes, hair, teeth, lips, temples, neck, and breasts. When the whole body will be complete in all its varied members previous to the Marriage Supper of the Lamb. This will be the threefold accomplishment of the Father, Son, and Spirit. First, of the Father. Eph. i. 4, "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Secondly, according to the purpose of Christ. (Eph. vi. 25-27, "Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word: that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." Thirdly, according to the purpose of the Holy Ghost. 1 Thess. iii. 12-13, "And the Lord (that is the Lord, the Spirit) make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all His saints. Then the Bride, the Church, will appear in all the varied excellencies, virtues, and triumphs of the saints, as manifested during the whole of the present dispensation, for "to her will be granted that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of saints" (Rev. xix. 8).

To this the Bride responds in *verse 6*, "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."

"The night is far spent, the day is at hand." The Bride, under the teaching of the Spirit, is looking for the appearing of the Bright and Morning Star, previous to the dawning of the bright Millennial Day, when the Sun of Righteousness will rise on a benighted world, bringing in that morning without clouds, when all shadows flee away.

Meanwhile, Calvary and Pentecost will be the scenes of chosen resort, in fellowship with the sufferings of Christ. "Myrrh" being the emblem of sanctified affliction, and "frankincense" of thanksgiving and praise. For as we are partakers of the sufferings of Christ, we shall be also of the consolation, and thus glory will redound to God.

*Verse 7.*—"Thou art ALL fair, my love; there is no spot in thee."

Now the Bridegroom speaks. Compare this verse with verse 1, "Behold, THOU ART FAIR, my love; behold, thou art fair."

In this, and the following verses, the Church is contemplated as the workmanship of the Divine, Eternal Spirit, and the fruits of the Spirit as seen in her. The language of verse 7 is—"THOU ART ALL FAIR, my love; there is no spot in thee."

Here the Church is seen, according to Eph. v. 25-27, in resurrection, perfectness, and glory, not only as washed in the blood of the Lamb, and sanctified by the Spirit, but as conformed to the glorified body of the Redeemer.

*Verse 8.*—"Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards."

This is the first time that the word rendered "SPOUSE" occurs in the Song of Solomon, hitherto it has been "MY LOVE, OR FRIEND."

This implies the time when the Marriage Supper of the Lamb has been celebrated, and when the Church has become the Bride of Christ. The Hebrew word denotes "completeness," and is frequently translated in Isaiah, "Bride." "When Christ who is our Life shall appear, then shall we also appear with Him in glory." This is expressed in the words, "Come with me from Lebanon, my spouse." It was on Lebanon that the cedars grew, and the cedar wood is a type in Scripture of resurrection incorruptibility.

---

TEMPTATIONS.—Our chief temptations do not lie in unlawful things, but in lawful. Whatever the work may be, it is a most unlawful thing to leave Christ out. *R. C. Chapman.*

## The Young Believer's Question Box.

*Is the Sword of the Spirit ( Eph. vi. 17 ), the Bible, or what? Not the sixty-six books, not the Bible in the pocket, but the "spoken Word of God" (See Newberry's Bible). A saying of God, culled from the Word, dwelling in the believer, and given by the Spirit to meet the attack of the devil. Such was the weapon used by our Lord in the temptation in the wilderness.*

*What is the sin that doth so easily beset us, in Heb. xii. 1? Evidently Judaism (see Matth. iv.)—a return to their old religion, from which God delivered them at conversion, but which still existed, and in which they were liable to be again entangled, as believers are now, in the meshes of the world's attractive but God-dishonouring religions.*

*A clergyman of one of the churches here is a gifted teacher. He speaks of "The Lord's Coming" and many other truths, not usually heard in the churches. Many of those who professedly gather in the Lord's Name for breaking of bread on the Lord's Day morning, go to the Church to hear this gifted man preach in the evening, and they upbraid me and call me "bigoted," because I do not go also. I was brought out from that very Church five years ago in obedience to the Word of God, and I cannot see any reason for going back, even to hear a gifted man. Am I right? There are gifted ministers of the Word in almost every sect in Christendom. They received their gifts from the Risen Christ, independent altogether of what is known as their "call," and "ordination" to the ministry. Their unscriptural position, their worldly surroundings, and the toleration of what many of them know to be wrong, has sadly sapped the spiritual power out of their ministry, and those who best know the course of such men must with grief observe how many of late years have been swept off their feet by the advancing tide of worldliness and error. Nor need that be wondered at, for no man whatever his gifts or attainments can resist the power of evil, save in the path of obedience to God, in separation from it. While their ministry has power, or even attractiveness, it serves to keep many of God's saints in connection with systems utterly opposed to God and His Word, and in many cases hotbeds of evil doctrine. Still, the presence of the good "man" is there, and he is used by Satan as an ornament to attract, and retain believers in the worldly system which he is paid for building up and extending. You cannot share the gifted man's ministry without openly identifying yourself with the system and all its corruptions in which he ministers, for the twain are one. If God's Word has led you, or your fellow-believers out from there, it is impossible that you can, without ignoring that Word, return to it for any purpose whatever. Alas, that many should look so lightly on identification with doctrinal and ecclesiastical error, both so dishonouring to God, as to come and go with it, for the sake of hearing what is generally more to gratify their own desires, than to enable them to live for God and eternity. Do not fear "upbraiding": it has been the lot of all who fear God in all ages, and ever will be.*

# 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 during 1897, as light and space are given to deal with them.

S. E., VICTORIA.—We rejoice to hear of the liberty of soul you have enjoyed since taking your place with the few despised ones who gather unto the Name of the Lord Jesus. You need not wonder at the opposition of the world, or even of some who are the children of God. So long as you remained even *nominally* in connection with your denomination, you were patted and well spoken of, but the day you obeyed the Lord's call, "Come out from among them" (2 Cor. vi. 17), you were branded as "an heretic," and abused. Well, dear friend, you get no more than others got before you. Long may you merit it. It is health to your soul.

A. L.—We consider it very bad taste, and anything but godly order, for a brother from a neighbouring town to come in and hold private meetings with a few, discussing matters belonging to the assembly, apart from those taking oversight in it. Such a course will never be adopted by any servant of the Lord who has His Master's glory, and the unity and welfare of saints, at heart. It is the work of a schemer, or clique-maker, who has some "ism" to introduce, which he knows would be firmly gripped by those who watch over the flock, if he brought it in openly and publicly. Hence the craft of getting a few—generally fault-finders, or place-seekers—together, to indoctrinate in his "theories," and lead on in "opposition." Warn the saints, especially the young and inexperienced. No healthy sheep, well-fed in God's pastures, will listen to the voice of "the stranger."

T. M., EDINBURGH.—The fact that all believers are priests, and have a place in God's holy presence as *worshippers*, does not of itself suffice to maintain a saint in such a condition as to enable him to acceptably lead the worship of saints when assembled together. Spiritual intelligence and a right condition of soul are necessary, in order to discern the leading of the Spirit, and to identify oneself so with the actual condition of the assembly, as to express its needs and thanksgivings to God. If this is forgotten, and nothing beyond the speaker's own personal condition or experiences thought of, there will be a lot of disjointed prayers and thanksgivings which do not in any sense express the united worship of the assembly, or draw forth the hearts of saints Godward. The absence of a president or a programme does not imply that every man may do as he likes, or say what may be "upon his heart." The Lord is there "in the midst" to be honoured and obeyed, and when He opens the lips of any, the hearts of all who are in fellowship with him will say—Amen. Empty talk is bad enough in ministry, but rambling prayers, asking nothing, and heterogenous thanksgiving, gixing nothing, but damping out all spiritual worship, are inflictions harder still to be borne.

# Tidings of the Lord's Work and Workers.

Short records of the Lord's Work among saints or sinners, movements of Evangelists and other work carried on according to "The Book," always welcome for this page.

**New-Year Conferences.** ABERDEEN, in Friendly Society's Hall, 1st, 2nd, and 3rd Jan. HAMILTON, in Town Hall, Jan. 1st. EDINBURGH, in Protestant Institute, Jan 1st. KILMARNOCK, Laigh Kirk Mission Hall, 1st Jan. CARLISLE, Y.M.C.A. Hall, 1st Jan. MANCHESTER, Warwick Street Hall, 1st Jan. Prayer is earnestly desired for these gatherings, that the ministry of God's Word may be in the freshness and power of the Spirit, searching, reviving, and strengthening the Lord's people, separating them from all that is not of God, and bracing up for active, earnest life, and service during the coming year.

**Scotland.**—GRANGEMOUTH—There has been special efforts made by believers gathering in the Lord's Name in Bethany Hall here, with blessing. R. M. Murdo had three weeks' meetings. J. Ritchie of Kilmarnock, Jas. Murray of Glasgow, R. Ferguson of Tayport, and others followed. Sunday evening addresses in Town Hall, from 8 to 9 o'clock, on "Fundamental Truths," drew large attentive audiences. SHIELDHILL—The little Assembly on "the hills" here, goes on happily. God has saved and added a number, and there is an open ear for the Word. FALKIRK—"Three weeks' meetings have just finished here by R. M'Murdo. Good attendances and some blessing." ST. ANDREWS—Alex. Lamb, lately returned from America, had some meetings in this proud religious place. JOHNSTONE—John Smyth, from Belfast, had some good meetings here, with conversions. GALSTON—God has added not a few of late to the assembly of Christians in Evangelistic Hall, Henrietta Street, which has gone on steadily, holding fast what many have let slip, for a quarter of a century. HURLFORD—Sunday evening meetings in the School-room, at Railway Buildings here, are well attended. KILMARNOCK—Sunday evening meetings in Fraser's School-room largely attended. A few sound-looking conversions. KILMAURS—An effort to reach sinners with the Gospel here is made on Thursday nights in Court House. CREETOWN—Blessing here. A few saved.

**England.**—Wm. Murray had encouraging meetings in Eccles. John M'Ewen has visited several of the Cardiff assemblies. Wm. Hamilton had meetings in Conway Street, Birkenhead, and at Waterloo. FEATHERSTONE—Blessing in the Gospel continues here, and believers follow on.

**American Notes.**—Donald Munro has gone to California to preach for the winter. John Smith and D. M'Fadzen preached with blessing from God, in Cleveland, Ohio. Wm. Matthews and W. Hunter had good times in Westerly, R.I. C. W. Ross made a tour through assemblies in Mass., and visited New York City. A solid conference has been held at Beaulieu, North Dakota. A new assembly has been gathered to the Name in Alpena, Mich. The assembly in Detroit has removed to Gospel Hall, corner of Seventh and Perry Streets. At Matoaco, Va., over a dozen lately saved.

# The Times and Testimony of Daniel the Prophet.

*By the Editor.*

## PART II. IN A HEATHEN ROYAL PALACE.

**A**MONG the captives caried away by Nebuchadnezzar from the city and land of Jehovah to Babylon, were four royal youths, of attractive appearance and good understanding, kinsmen of the good king, Josiah, and like him they seem to have been converted in early days, possibly in the midst of that season of reviving and godly restoration, which God in grace caused to come upon His people, as a gleam of sunshine in the evening of their cloudy day. They were of the same spirit as their godly kinsman, lovers of the Word, which happily for them had been hid in their hearts, during the peaceful days of youth, while yet they dwelt in that Jerusalem which was "compactly built," in which Jehovah's Name was known and feared. Their sudden translation from such surroundings to a heathen country, where their heathen captors asked them in mirth, "Sing us one of the songs of Zion," must have been keenly felt. Their experiences there, are well described in Psalm cxxvi., where by the streams of Babylon they sat and wept, with their harps hung on the willows remembering Zion. Whether the vow to not "forget Jerusalem" was kept or not, the other captives as a whole disappear. Very likely they were swamped in Babylon, but the silver line of testimony is with Daniel and his companions. In addition to the "strange land," in which they were exiles, we are told that the three young princes were taken into the court of the king, that they might there learn the language and literature of Chaldea, and so be able to act as privy councillors and wise men in the royal Court. They made no demur to this. There was nothing in the law of Jehovah against it, and so they obeyed those in dominion over them. And if it be so required, there is nothing against a child of God acquiring the learning and sciences of the world, although such a path is increasingly beset with peculiar temptations, the power and subtilty of which has drawn many a Christian "student" away from the Lord, and from the simplicity of the ways that be in Christ. The sequel shews, that it is at least possible to "abide with God" in a such a calling, and to retain there the unspotted

garment, and maintain a spiritual freshness, and uncompromised testimony such as God delights to own. We further read, that their names were changed by their heathen master, and names taken from the idols of Chaldea given to them. This, to a Jew (whose name was given him in connection with the peculiar place he was called to occupy in the economy of God) was a signal disgrace, and to a godly youth like Daniel would be a keen and bitter trial. His name Daniel—"My God is Judge" was altered to Belteshazzar, which means—"Whom Bel favours.") Still we read of no resistance being made to this. He bowed to that, over which he had no control. We need not fret, if the world blots out, or blackens our names, or daubs us with "nick-names" of its own. Sweet it is to observe, that when Jehovah sends his messenger to the prophet, he addresses him—"O *Daniel*, a man greatly beloved"—and later still, when our Lord referred to the subject of the prophet's testimony, he spoke of him by the honoured name of "*Daniel* the Prophet" (Matt. xxiv. 15).

Thus we may learn, that the names of God's faithful servants are safe in His keeping, no matter how the world may brand them, or blacken them. But there was a temptation and a trial of quite another kind awaited the young prince and his companions in the Chaldean court—a temptation, not affecting their personal honour and dignity, but the law of God, and testing their faithfulness thereto.

By a decree of their master, they were commanded to be fed with royal dainties, and made to drink of such wine as was used by the king, and offered as drink-offerings to his gods. This was not a matter in which there could be any compromise made, or concession offered. The law of the Lord had forbidden the sons of Israel to eat or drink defiled Gentile food, or to have fellowship with demons, as such eating is esteemed in the sight of God (Deut. xxxii. 27 ; 1 Cor. viii. 7). It is well to be clear as to this. So long as it was a personal matter, affecting their own names and honour, they allowed their "yieldingness" to be known to all men, and bowed their necks to the yoke.

But when it became a matter of obedience to God, or of sub-



mission to earthly rulers, then the claims of Jehovah must always be pre-eminent, even should such obedience entail reproach and suffering.

There might have been many an excuse offered by Daniel and his companions, for not regarding the law of Jehovah as "binding" on this occasion. Their people were in captivity: their nation's glory was in the dust: disobedience had brought down the wrath of God upon them. Then, they were far away from Jerusalem, where such strictness was formerly observed. Few if any now regarded the ancient custom as practicable, and they were where such customs and abstinences were unknown.

Further still, a refusal to conform to the custom of the court, and to obey the king, might seriously prevent their advance in royal favour, or hinder them rising to places of honour in the kingdom; yea, more, a refusal to obey the royal mandate, might cost them life itself.

Such was the crisis to which Daniel, the young exile was brought, and we may truly say his decision and choice in this his earliest recorded day of trial, yielded an abiding influence, and gave character to all his future course.

Although placed in different circumstances, and amid other surroundings, such seasons are the lot of all God's true saints and servants. The day of trial will sooner or later come to every genuine saint of God, and then the real condition of the heart and spirit will be proved. The true and loyal heart is seen in such cases, as the meeting of Abram with the king of Sodom, and his offer of the spoils: in the day of Joseph's trial with his mistress, in the house of Potipher: and in Moses' sojourn in the palace of Egypt, in all of which cases, a simple submission to the demands made, would probably have yielded them a present advantage, and advanced them in worldly position and substance. But the Name and honour of God, were above all in their estimation. Their faithfulness to God, and their love for His Word, outweighed every other consideration. They chose to take sides with God, come what might, and leave Him to guard their cause. And He fully appreciated and amply rewarded their devotedness to His Name.

# The Song of Solomon.

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

## CHAPTER IV. 8-16.

**W**E notice that these words "with me from Lebanon," are repeated, as denoting the importance and significance of the figure. For when Christ will appear in His resurrection glory, the Church His Bride conformed into the same image, will manifest His glory, "He will come to be glorified in His saints, and to be admired in all them that believe."

"Look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards."

From these heights of excellency and dignity, commanding an extensive prospect, look down on scenes below, on earthly beauty, and away from the snares and dangers of this lower world.

*Verse 9.*—"Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! How much better is thy love than wine! and the smell of thine ointments than all spices! Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon."

Here a new title is introduced. It was first "My love;" My spouse" or bride; now it is "My sister, "My spouse." These two titles only occur in the fourth chapter, and in the first verse of chapter five.

The Lord here claims a double relationship; for the children being partakers of flesh and blood, Himself also took part of the same.

He values in the highest degree every expression of sincere affection from each individual member of His body; and every manifestation of subjection and obedience to Him, gives joy to the heart of the Redeemer now, as well as secures a recompence when He comes.

The spiritual affection wrought in the heart by the Holy Ghost, is far more valuable to the Lord Jesus, than all mere fleshly excitement, or natural virtues. "He that sanctifieth, and they who ar

sanctified are all of one, for which cause He is not ashamed to call them brethren; saying I will declare Thy Name unto My brethren" (Heb. ii. 11-12). And again, "I ascend unto My Father, and your Father, and to My God, and your God." (John xx. 17). Hence the Church cries "Abba, Father;" as claiming a double relationship, not only as children of God, but as the future Bride of His beloved Son. Loving communion with the Lord Jesus, is precious to His heart, and sweeter to Him than honey, and the honeycomb, for then the hearts of His people reflect back on Him, some of the affection which He has bestowed on them.

*Verses 12-15*—"A garden enclosed is my sister, my spouse; (or bride); a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard; spikenard and saffron, calamus and cinnamon with all the chief spices: a fountain of gardens, a well of living waters, and streams from Lebanon."

The Church as the Body and Bride of Christ is compared to a garden, but a garden enclosed; not open to the world, but separate from it, as Christ says in John xvii. 9. "I pray for them, I pray not for the world." Again in verse 14, "They are not of the world, even as I am not of the world."

"A spring shut up, a fountain sealed," For the Comforter, the Holy Ghost who has been given unto her, the world cannot receive, because it seeth Him not, neither knoweth Him, but He dwells in, and bears witness to the Church, and is in her a well of water "springing up into everlasting life." "A fountain of gardens, a well of living waters, and streams from Lebanon."

The fountain is the spring; the well, the reservoir, which contains the water, and the streams the outflow from the fountain.

To this our Lord refers in John vii. 38-37, speaking of the Holy Spirit, which they that believe in Him should receive, after that He was glorified, He says, "Out of his belly shall flow rivers of living water."

The fountain of living waters is God, the Father (See Jer. ii. 13).

And the promise is "I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh, shall

inherit all things ; and I will be his God, and he shall be My son" (Rev. xxi. 6-7.)

The reservoir in whom the fulness of the Spirit dwells, is the Lord Jesus ; as He says " If any man thirst let him come unto ME and drink " (John vii. 36).

And it is through the believer, that the living streams flow forth. " Out of his belly shall flow forth rivers of living waters."

The cedars of Lebanon are typical of resurrection life, and these streams from Lebanon remind us of the Spirit of life which flowed from the risen Christ.

The language of Isa, lv. 1-2, is specially that of the Holy Ghost as the Comforter, come down from the ascended Christ.

By a reference to Exod. xxx. 23-25 we find that the chief spices enumerated in this chapter in the Song of Solomon (verses 13-14), enter into the composition of the holy anointing oil, by which Aaron and his sons were anointed. And through the Pentecostal Spirit, the Church is made partaker of those spiritual excellencies and graces which characterise the Lord Jesus.

But what is needed for the manifestation is, the fresh energy of the Holy Spirit as in verse 17. " Awake, O north wind ; and come, thou south, blow upon (or breathe upon) my garden, that the spices thereof may flow out.

Oh for a fresh gale, to cause the perfumes to arise to God ! To cause the pent-up rivers to flow forth to the world in active energy ! We want the reviving grace of the Spirit of God as the NORTH wind of conviction, and reproof, showing us where we come short.

And we need also the SOUTH breezes, the consolations and joys of the Holy Ghost, and views of eternal glory, to renew us with fresh power.

" Let My beloved come into His garden." In order that the Lord Jesus may be refreshed by the gifts and graces of the Spirit in the Church. She recognizes that the garden is His garden, and that all the fruits thereof belong to Him.

---

A GOOD LEGACY.—The best legacy you can leave your children, is a good stock of prayers with God, and a godly example down here.—*Donald Ross.*

## The Christian's Burden-Bearer.

“ Casting all your care upon Him, for He careth for you ” (1 Pet. v. 7.)

“ Cast thy burden on the Lord, and He shall sustain thee ” (Psa. lv. 22.)

**C**HRISTIAN, when thy way seemes darkest,  
And thine eyes with tears are dim,  
Straight to God thy Father hastening,  
Tell thy sorrows unto Him :  
Not to human ear confiding  
Thy sad tale of grief and care,  
But on God thy Father resting,  
Pour out all thy sorrows there.

All thy griefs by Him are ordered,  
Needful is each one of these :  
All thy tears by Him are counted,  
One too much there cannot be :  
And if, while they fall so quickly  
Thou can'st own His love aright,  
Then each bitter tear of anguish  
Precious is in God's own sight.

Far too well thy Father loves thee  
To allow thy life to be  
One long, calm, unbroken summer,  
One unruffled, stormless sea :  
He would have thee fondly nestling  
Closer to the Saviour's breast ;  
He would have that world seem brighter  
Where alone is perfect rest.

Though His wise and loving purpose  
Clearly now thou may'st not see,  
Still believe, with faith unshaken,  
All is working good for thee,  
Therefore when thy way seems darkest,  
And thine eyes with tears are dim,  
Straight to God thy Father hastening  
Tell thy sorrows unto Him.

## Christ our Suffering Surety.

*Remarks on Psalm xl, By Robert C. Chapman.*

“**I** WAITED patiently for the Lord ; and He inclined unto Me and heard my cry,” v. 1. Every word of this psalm breathes out the soul of the Lord Jesus, and speaks to God and to us of His perfections. In verse 8, we see holiness, perfect holiness. “I delight to do Thy will, O My God : yea, Thy law is within My heart.” In His case, no allowance for imperfections could be made, and, blessed be His Name ! none was needed. In Him there was no law in the members warring against the law of the mind ; there was nothing in the Son of God come in the flesh that did not give perpetual, unspeakable delight to God who sent Him. And it was He alone—the Son of God, the Word of God, the Creator of heaven and earth and all things therein—that could become the Surety of the everlasting covenant. (Heb. vii. 22.) It is as such that He speaks in this psalm, saying, “*Mine iniquities*” (v. 12), for as Surety He made our iniquities His own.

The difference between *His* confessions and *ours* is unspeakable. In Psalm li, David, going to the root of the matter, speaks of himself as utterly evil, incurably evil ; but when the Son of God speaks, even though *as Surety*, He says “*Mine iniquities*,” He can only as to Himself *personally* speak of holiness—perfect, immutable holiness—the spring of everything that can please God. Then again, *we* are forgiven our sin on confession, for sin cannot be truly confessed without being instantly forgiven and cleansed away. But Christ could have no forgiveness, and He needed no cleansing. He could only be justified by full payment of the debt, and on that ground He can justify others. The only death Christ could die, was the death of atonement. That death He died, and now He lives at the right hand of God, and is the source of life and power to His people—all being due to His cross. The sinner dies a death of enmity to God ; Christ died a death of infinite love to God. The sinner dies the death of despair ; Christ died with the sure hope of resurrection. The sinner’s death is no death of atonement, hence deeper and deeper must he sink. The death of the Son of God was the full revelation of all the perfections of God ; it is therefore the perfect rest of God and of faith.

# Babylon and the New Jerusalem.

*By J. L. Harris.*

THE eighteenth chapter of the Revelation describes the city of man's building, the centre of all human glory. But as the sentence, "Thy kingdom is departed," followed hard on Nebuchadnezzar's boast, so here, the proud exclamation, "I sit as a queen," is succeeded by "In one hour is thy judgment come." When man is most righteous, most perfect, as he thinks, then he is most ripe for judgment. Men are big with expectation of what will come in a few years' time, and none can say what man's energy may not produce ; but if God's Word be true, man can only produce that which God is going to judge—Babylon, the Great, "a cage of unclean birds."

That holy Jerusalem, which is the symbol of the bride, has the glory of God. Of no account in man's estimation, she is one vast vessel to be filled with glory. All men want power ; it will be vested in this city, which will have in Christ "the power of God and the wisdom of God." The glory will not add anything to us ; it will only manifest what we have already. After man's city with man's glory have been destroyed, then God's city and God's glory will be revealed, and we in the heavens shall minister to those on the earth. God and man are as opposite as possible. The newspapers will tell us of the enlightenment of the nineteenth century, but God tells us that Christ is the light of the world. As to the Church generally ; it has lost the power of testifying, and its light has become darkness, but God's purposes are not changed, and the only light that shall enlighten men in that day, will be that which comes from this holy city.

"The city," John writes, "was pure gold," and this pure gold signifies that which is divine ; there is no place for mere human nature. At present, the eye is ever ready to see the workings of the flesh in the believer, but there we shall see Christ in each other, and ourselves reflect Christ. When God gave a religion to man He ordered a temple to be built, and man is still busy rearing temples ; but now the Church is the temple of God, and hereafter, God and the Lamb will be the temple of the Church. Then we shall know the value of the Cross far more than we do now.

## The Young Believer's Question Box.

What does the word "*circumspectly*" mean? The R. V. gives "carefully": "strictly" is more correct. It means to walk by a definite line, marked out, looking neither to the right nor left. "Going by the Book," not by the crooked line of men's opinion, or the zig-zag course of "good men."

Do the words—"Let these first be proved" (1 Tim. iii. 10) apply to deaconship only, or to other service also? To all service for God, especially public ministry in the Gospel, or among the saints of God. The word "deacons," is the ordinary word for ministers, and includes all kinds of ministry, and not the care of money matters, as is by many supposed. No man should be pushed into, or allowed to take a place in "service," until he has "proved" himself to be called and fitted for it. If this simple precept of Scripture were acted on, what a lot of vain talkers would find their level.

Do the words "Gather up first the tares" teach that judgment will fall upon the unconverted, before the saints are caught up to meet the Lord in the air? No. The parables of Matth. xiii. are description of "the Kingdom," which is much wider in its scope than "the Church," or the present dispensation. The coming of the Lord to the air, the raising of the dead in Christ, the change of the living, and the gathering up of both together, around Himself (2 Thess. ii. 1.) are not the events described in this parable. The gathering of the tares, refers to the judgment of the wicked, who will be on earth after the Church has been removed, when the Son of Man returns to judge His foes, and establish His Kingdom.

Does the "sleep" in 1 Cor. xi. 30, refer to spiritual slumber, or to literal death? Evidently, the latter. There are two words in the New Testament rendered "sleep." 1. "*Kathudo*," which occurs in Matth. viii. 24: ix. 24: xxvi. 40: 1 Thess. v. 6-7. It never refers to death. 2. "*Koimaomia*," which occurs in John xi. 11: Acts vii. 60: 1 Thess. iv. 13, and always refers to literal death. This is the word used in 1 Cor. xi. 30. It is a solemn passage, and applies to believers only. The judgment, is not "damnation"—that only the ungodly will get,—but the chastisement of the Lord upon His own, for sin indulged, unrepented of, and unconfessed.

Is there any Scripture command, or precedent, for the common practice of pronouncing the Benediction at the close of an Evangelistic or other Meeting? None that we know of. It is most likely an import from Rome, where most of these "priestly" performances come from. It is part of the priestly functions of those who claim to be the "successors" of Christ's Apostles to "give absolution" and "pronounce the benediction." Smaller men, who do not go in nominally at least, for the full Ritualistic programme, hold on to this, and even "evangelicals," and those who profess to have discarded "forms and ceremonies," retain it. It is certainly most incongruous, to tell the unconverted that they are "condemned already" in the preaching, and then to "pronounce the benediction" upon them when it is over.



## 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.

---

**OPEN MEETINGS.**—A meeting to which the unconverted are invited, and which is for the definite purpose of preaching the Gospel, should never be left open. In other words, it ought to be conducted by one or more fitted to do so. Although all believers are “priests,” and as such, if in a right condition, may share in the the worship of God, all are not called to public ministry, nor should there be any meeting that admits of such a principle. We are convinced that many of the complaints about small meetings, hard places, and such like, have as their root cause, poor preaching, and ill-conducted meetings, with little or nothing of God in them.

**FOREIGN MISSION WORK.**—In reply to E. B., who “desires to go out as a foreign missionary, and wishes to know what the qualifications are.” We are reminded of some weighty words of the late Mr. Henry Groves, who had long personal experience in the foreign field, and intimate acquaintance with a number of labourers in various parts of the world. He says: “An especial service needs an especial call, and that call must be clear and certain. On this point definiteness is required. General assurances are not enough. Nothing short of the knowledge of a Divine call will sustain the soul in the hour of trial. Without the assurance of this, there can be no laying hold on God to meet all the exigences of such a path, and no endurance in it.” Very true, and very solemn words. A love for foreign travel, a general sense of the need of heathen lands, stirred up by reading missionary biography, or through hearing the reports of those who have been there is not enough. There must be a personal and definite call from God, as real to the soul, as when He said: “Separate Me, Saul and Barnabas, for the work whereunto I have appointed them.” As a rule, those whom, the Lord chooses for such work are experienced and well-equipped servants, who have proved themselves faithful and diligent in service at home. Aptitude to acquire another, sometimes many languages; ability to endure privation, suffer hunger and thirst, trust God alone (not Societies, or assemblies of believers) for daily bread, are surely needful “qualifications.” And not least, a full and firm grasp of God’s truth in the soul, so as not to be easily turned aside into bye-paths, which abound in heathendom, as elsewhere. In these days of restlessness, and great activity, with little waiting upon God, or Divine training for His service, it is especially needful to test one’s desires and motives by the unerring standard of God’s Word. To go at His bidding, how blessed! To run unsent, drag on without joy or fruit, break down, and ultimately disappear, what a dishonour to God, and what a loss for time and eternity!

# Tidings of the Lord's Work and Workers.

New-Year Conferences at Aberdeen, Hamilton, Glasgow, Kilmarnock, and Carlisle were large, and ministry stirring and practical. May the results be seen in the lives of God's people throughout the year.

**ABERDEEN.**—Max I. Reich remained here after Conference, for special meeting. J. Norman Macrae, recently returned from India, and considerably improved in health, has been visiting Assemblies in the North.

**LARKHALL.**—"There were large gatherings of believers here on Jan. 2nd, and at Lesmahagow on 3rd.

**MOTHERWELL.**—Tuesday Evening addresses to believers are being given at present by J. R. Caldwell of Glasgow, and John Ritchie, Kilmarnock.

**JOHNSTONE.**—The Lord has been working in this town, and the interest continues. Meetings for young believers every Wednesday evening.

**AYR.**—John Ferguson is preaching in Gospel Hall, James Street; attendances good, and much blessing.

**GRANGEMOUTH.**—Sunday afternoon and evening meetings in Bethany Hall, conducted by John Ritchie, Jun. Wm. Hamilton begins Gospel meetings there in February.

**PRESTWICK.**—Tuesday evening meetings conducted by various brethren are in progress here. Edward Harries of Bedford, after visiting Whitehaven and district, is in Scotland preaching the Word.

**CARLISLE.**—"Conference here on New-Year's Day was large, and the Word spoken, searching and practical." Wm. Sloan formerly of Faroe, now labouring in Shetland, is on a visit to Motherwell, &c. He is better in health.

**IRELAND.**—"Jas. Meharg and J. Clark have been working for several months in Hilltown, Co. Down, and have seen the Lord's hand. F. Hunter at Curran, Co. Fermanagh. Samuel Jamieson in Keady, where a door is opened of the Lord. Frank May has been preaching in Matchett St. Hall, Belfast. W. Dawson, lately returned from China, has been preaching in and about Cookstown with blessing.

**Foreign Notes.**—"Our brother Donald Ross has returned to the States from Scotland; he seems fresh and full of energy. He was present at several of the Conferences and spoke the Word." John Grimason is at Amherst Shore, Nova Scotia, "unable to go out, cannot stand the cold, as I once could, so must use the mail to scatter the Gospel." Donald Munro is labouring on the Pacific Coast. John Smith in Ohio, **SOUTH AFRICA.**—"There is a very unsettled condition of things here, which is trying to spiritual life. God is testing faith. In Cape Town there is cause for thankfulness. At Johannesburg, where there are many Scotch and English Christian workers, the Word is preached, and God saves a few."

**AUSTRALIA. WARWICK, QUEENSLAND.**—"We have had a passing visit from brethren—Jas. Campbell and Blair, also M'Elheran and Trimble. There is a vast field, and great need of thorough labourers here." Wm. Maclean purposed going to Tasmania for Conferences there. Jas. Campbell has been preaching for some time in Melbourne, and has also visited Ballarat, Victoria.

## “Feed My Lambs.”

---

**I**T was in view of the great ingathering of souls, through the Gospel preached with the Holy Ghost sent down from heaven, that the Risen Shepherd said to a restored Peter, as he stood before Him on the shore of Gennesaret, “Feed My lambs” (John xxi. 15). And all through this Gospel age, while sinners are gathered from among the Gentiles to Christ, this ministry of feeding the lambs goes on. Never was it more needed than at the present time. Sinners are being saved everywhere, and bands of happy, young believers are found in every place, hungering for the bread of life. Their very looks as they listen with rapt attention to the exposition of the Word, seem to say—“Feed me with the food that is needful for me” (Pro. xxx. 8.: R.V.) It is of the greatest importance, that those who have the care of young believers, and minister to them the Word of God, should seek to lay a good foundation upon which they may build up spiritual character. Very often, young believers, only a few days or weeks found of the Lord, are led into the deep waters of prophetic truth, or made to dig far into matters of church order, or to dissect nice points of doctrine, which have scarcely been apprehended by their fathers in Christ. This is an evil; it is not the Lord’s way of things. Truth has a Divine order, and this has to be observed in ministering the Word. A “good minister of Jesus Christ” studies the needs of the saints, so that he may know what to give. He speaks not only the truth, but the truth in season. He feeds not only with wholesome bread, but with food convenient to the necessities of the saints. The young believer needs a certain line of things; he can bear no other. This is apparent in the Epistles of the New Testament. Immediately following “The Acts”—the great missionary book of the New Testament, is “The Epistle to the Romans”—which is especially occupied in unfolding and expounding the Great Foundation Truths of God’s Gospel to those who have already believed. Man’s ruin, God’s grace, justification by faith, peace with God, death and resurrection with Christ; deliverance from the law, no condemnation, and no separation, are among the great things there made known. These come first. They are especially

what the young believer needs, what God has provided for him, and what the faithful and wise steward, who studies to give to each his portion of meat in due season (Luke xii. 42), will minister to the lambs of the flock. Church truths, shewing the privileges and responsibilities of saints in the Christian assembly follow, in the First Epistle to the Corinthians. No doubt God desires His saints, and especially those who minister among them, to give heed to this order of things. It is His order, and therefore must be right. A good foundation needs to be laid by such truths as are found in the first eight chapters of Romans, being simply, carefully, and faithfully taught to young believers, in order to produce the practices enjoined in Romans, chap. xii. to xvi., or the church order and condition set forth in 1 Corinthians. Let young believers be well grounded in the truths of the Gospel, let them know intelligently what God has done for them, where He has brought them, and what He expects from them, and there will be no lack of exercised consciences as to the practical counsels for daily life and walk of Rom. xii.-xvi, or the commandments of the Lord for church fellowship and condition as found in the First Epistle to the Corinthians.

---

**Successful Gospellers.**—A man who entertains the shadow of a doubt as to the value of God's Gospel or its power to save, is of no use whatever as a winner of souls. *He* may speak, but his words will have no power or pungency, nor will they produce any conviction in the souls of others. God wants men and women in whose hearts the truth has been stamped in letters of flame; who are enthusiasts in their message, full of the conviction of its reality, confident it will do all that it promises, to those who receive it. Let us then dear fellow believers, get such a heart-grip of the Gospel of God; let it abide in us as part of our very being; then shall we speak of it to old and young, to crowds, or solitary sinners as we have opportunity, not as a barren theory, or a thing that we only can commend with reserve, but as the Divine message which has brought salvation to our own souls; in which we have the firmest, fullest confidence, as the power of God.

# The Times and Testimony of Daniel the Prophet

By the Editor.

## PART III. THE PURPOSED HEART.

TO walk before the Lord, to be in His fear all the day long, to live, and move, and act, as under His very eye, is the privilege and responsibility of every child of God. To stand like a rock unmoved amid the world's seductions and temptations, is that to which grace has called us.

Such was Daniel's course in the court of Babylon. The glowing words of inspiration are "*But Daniel purposed in his heart that he would not defile himself.*" Precious words. How God delights to record them. How grand the testimony thus borne by the God of heaven to the steadfast and faithful youth, in the midst of his backslidden nation, among whom we may truly say he shone as a light. He had "*purposed in his heart that he would not transgress.*" The Word of the Lord dwelling richly in him, wielded its authority over his conduct and ways, as much at Babylon as at Jerusalem. He sought not to please men, but God, before whom he lived and walked. His was not the "eyeservice" that only obeyed when men were looking on. He walked in the fear of God, under His eye.

Nevertheless, it is beautiful to observe how his decision was made known to his master according to the flesh. He simply "requested" of Melzar "*the prince of the eunuchs that he might not defile himself*" (v. 12). There was no ostentation in his manner of refusal: no declamation against the idolatry with which he was surrounded. Ostentatious testimony would have ill fitted his position and times. It would have been "*out of season*" for Daniel to have cited the fact of his nation, being the chosen witness of God against idolatry, although such was indeed their calling. But they had sadly failed in fulfilling it, and this would have caused the testimony of his lips to be of none effect. Yet the failures of others do not affect the true heart, or turn it from God. Whatever the condition of those around us, or of our brethren, it is our privilege to have ever the "*the purposed heart.*" However deep the failure of the church at any period of her history, the individual saint must ever and always obey the Word of God. This is our obligation. Times

and seasons alter not a "jot, or tittle" of the commandments of the Lord. Nor do times of failure repeal or abrogate the least of the Lord's statutes. It will be well for our souls to remember this, seeing that it is urged by not a few, and "pillars" too in the church, that seeing times and seasons have changed, we may either abbreviate, modify, or supplement the "Thus saith the Lord" of Holy Writ, to suit our condition and the nature of the times in which our lot is cast.

Were such a theory admissable, we might well question whether there is anything unmoveable, anything on which our faith and hope might with confidence rest. Hearty, unquestioning obedience to all God's commandments, at all times, in all places, and under all circumstances is the only safe, and always the honoured path.

"The purposed heart," is within the reach of all the saints of God. It is not a gift bestowed on some and withheld from others. The young believer and the aged saint, alike may share it. It was to a band of young believers in the dew of their youth, that Barnabas spoke the stirring words, that "with purpose of heart they would cleave unto the Lord" (Acts xi. 23). And it was when the dark shade of apostasy had fallen upon the once fair testimony of the Church, that the aged apostle, nearing the end of his course, wrote to Timothy, his son in the faith—"Thou hast fully known my doctrine, manner of life, *purpose* (2 Tim. iii. 10). To know the doctrine of the Lord is all-important, but in itself it is not enough. The saints and servants of God must have "purpose of heart" to cleave to that Word, and by grace to act upon it everywhere and always.

But what about the consequences of such a course? Will it not arouse the opposition of the world, and endanger the life of the saint? It may, but the sequel shews,

THE HAND OF GOD WORKING FOR DANIEL.

The Word is—"Them that honour Me, I will honour" (1 Sam. iii. 30), and "when a man's ways please the Lord, He maketh even his enemies to be at peace with him" (Prov. xvi. 7).

We have a beautiful illustration of this in the case of Daniel. "Now, God had brought Daniel into favour and tender love with

the prince of the eunuchs" (v. 9). The hearts of all men are in God's hand, and He can turn them as He will. If we were more implicitly obedient to God's commandments, and less careful about the effects of such obedience, in raising opposition, or making foes, we should see more of deliverance from the hand of God. And to Daniel and his fellows, God gave wisdom and understanding, so that they became the king's counsellors, and were preferred before all the Chaldean magi; and by the good hand of God upon them they were made channels of blessing to all who were around them. Their personal godliness, their prayerfulness, and their brotherly love, shine out brightly in the events of the next chapter. When the day of trial was over, and the reward of faithfulness bestowed, it is beautiful to see how Daniel remembers his brethren who had shared the days of his low estate, and bowed the knee with him in prayer (Chap. ii. 17-18), and makes request that they may share his honour and the reward (Chap. ii. 49). Verily he was a man of "an excellent spirit" (Chap. vi. 3). A well-balanced man, as men say, combining faithfulness and grace; great determination and much yieldingness; narrowness, and unflinching devotion to the truth of God, with great unselfishness and largeness of heart toward his brethren—combinations, which just because they are so rare, cause us to greatly admire them, and seek to cultivate such graces in our souls. To hold and practise the truth of God, in the spirit and grace of Christ, is our business.

---

**Affection and Emotion.**—Let us always seek to distinguish between *emotion* and *affection*. Affection toward God is a peaceful stream, clear as crystal, enabling the soul to endure and to persevere. Emotion is a more occasional thing, and may be the fruit of special circumstances, as we read in Acts—"The disciples were filled with *joy*." Our blessed Lord Himself, both on the mount and in the garden, had emotions that were not ordinary, but His *affection* flowed on in unbroken strength and continuance. Affection, not emotion, is the true test of sanctification.—*R. C. Chapman.*

# The Lordship of Christ.

By J. L. Harris.

---

THE severance of salvation from Lordship is the introduction of the worst form of evil. When Jude had to write of "the common Salvation," and to exhort the disciples earnestly to contend for the faith, "once delivered unto the saints," the principle of corruption is stated as being in the separation of Salvation from Lordship—a form of evil exactly suiting the corrupt selfishness of man. "The grace of our God was turned into lasciviousness," and the deity and Lordship of our Lord Jesus Christ was denounced; and in this way contempt of all authority was introduced even into the world. The confession of the Church unto Jesus Christ as Saviour and Lord, is most happily illustrated in the disciples coming together in one place, to eat the Lord's Supper. The Church acknowledges Him as a present Saviour, as a present Lord; and this exactly answers to the very constitution of the Church, for it is the Lord who adds to the Church such as are saved. He saves, and as Lord He adds to the Church; for He is Lord of the Church, and in the Church. He is "Lord of all," although the world knows Him not; but the Church acknowledges that "all power" in heaven and earth is given unto Him. The title for the saved to meet together is the Name of Jesus—the same name is the title for them to act, and when they so act, they practically acknowledge that all power *on earth*, as well as in heaven, is given to Him. They act as thus associated in His name, as truly as the judge and magistrate act in the name of the sovereign, who has delegated to them his power. The idea of meeting together "simply as Christians" is often very bare and defective, and almost appears to make a party of Christians socially assembled to stand on the same ground as the Church, in her most solemn public acts. The social principle is indeed very prominent in the Church, but it is balanced by two others—one of equal, and the other of paramount importance—namely, liberty and conscience, so that there may be direct, individual responsibility to the Lord.

---

"If our hearts are not separated to Christ, how can our lives be."



## Satisfied with Christ.

"My people shall be *satisfied*" (Jer. xxxi. 14).

"I shall be *satisfied* when I awake with Thy likeness" (Psalm xvii. 15).

**L**ONG did I toil and knew no earthly rest ;  
Far did I rove and found no certain home :  
At last I sought them in His sheltering breast,  
Who opes His arms and bids the weary come.  
With Him I found a home, a rest divine ;  
And I since then am His, and He is mine.

Yes, He is *mine* ! and nought of earthly things—  
Not all the charms of pleasure, wealth, or power,  
The fame of heroes, or the pomp of kings—  
Could tempt me to forego His love an hour.  
Go, worthless world, I cry, with all that's thine,  
Go, I my Saviour's am, and He is mine.

Whate'er may change, in Him no change is seen ;  
A glorious sun that wanes not nor declines ;  
Above the clouds and storms He walks serene,  
And sweetly on His people's darkness shines.  
All may depart—I fret not, nor repine,  
I know that I am His, that He is mine.

He stays me falling ; lifts me up when down ;  
Reclaims me wandering ; guards from every foe,  
Plants on my worthless brow the victor's crown,  
Which, in return, before His feet I throw :  
Grieved that I cannot better grace His shrine,  
Who deigns to own me His, as He is mine.

While here, alas ! I know but *half* His love,  
But *half* discern Him, and but *half* adore ;  
But WHEN I MEET HIM in the realms above,  
I then shall love Him better, praise Him more ;  
And feel and tell when glorified I shine,  
How fully I am His, and He is mine !

**No Hesitation.**—Where the claims of God, of Christ and of truth are at stake, there must be no hesitation on the part of the Christian.—C. H. M.

# The Song of Solomon.

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

## CHAPTER V. 1-2.

**I** AM come into my garden, my sister, my spouse [or bride]:  
I have gathered my myrrh with my spice; I have eaten  
my honeycomb with my honey; I have drunk my wine  
with my milk: eat, O friends; drink, yea, drink abundantly,  
O beloved."

Here is the response of the Bridegroom, to the invitation of the  
Bride, given in the fourth chapter and seventh verse:—

"Let my beloved come into His garden, and eat His pleasant  
fruits."

His reply is "I am come." The north wind of affliction, the  
south wind of consolation; that is, the Spirit as Convicter of sin,  
or as Comforter to her heart, has resulted in the flowing forth  
of the graces of the Spirit of God which have been wrought in her  
soul.

"Myrrh and spice." His eye sees and values each, every  
perfume is grateful to Him.

There is no sorrow with which He does not know how to  
sympathize, no joy that He cannot share.

Sanctified affliction may be the mingling of the two, He can  
have fellowship with both. "I have eaten my honeycomb with  
my honey." He has fellowship with the sweet as well as with the  
bitter, and can rejoice with those who do rejoice.

"I have drunk my wine with my milk." Whilst He values  
the strong wine of earnest devotedness, zeal, and service, He  
is not indifferent to the milk belonging to the little ones, for  
"out of the mouth of babes He has perfected praise." He is the  
same as when on earth He welcomed the little children to Him.

"Eat, O friends; drink, yea, drink abundantly, O beloved."  
The Lord Jesus would have those whom He calls His friends, and  
who share His love, to have full fellowship with Him in His  
appreciation and joy in the graces, virtues, and fruits of the Spirit  
in His saints.

*Verse 2.*—"I sleep, but my heart waketh; it is the voice of my  
beloved that knocketh, saying, "Open to me, my sister, my love,

my dove, my undefiled : for my head is filled with dew, and my locks with the drops of the night."

The Bride is conscious of stupor. We are not always the same in the spiritual life. Sometimes there is langour, coldness ; but Jesus is always the same, unchangeable. The difference is in us : the state of the body often affects the state of the soul, and the atmosphere of our surroundings. The spirit, truly, is willing, but the flesh is weak. There is often a felt want of the power of enjoyment of the realization of the presence of the Lord.

It is better to sleep while the heart waketh, than to be awake while the heart is asleep.

We have here a Laodicean condition of the soul, there is lukewarmness, and an absence of an outward healthy glow, but there is vital warmth at the heart.

It is in this condition of things that the Lord says, "Behold, I stand at the door and knock : if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" (Rev. iii. 20).

He had already knocked at the door of the habitation as a merchant with His wares ; gold, fine linen, and eyesalve (Rev. iii. 17-18).

Now, He knocks as a friend seeking admission.

There are several occasions on which the Lord Jesus knocks at the door of the human heart. First, at the door of the poor sinner, with the offer of salvation and eternal life.

In this portion of the Song of Solomon He is seeking intimate communion with His spouse.

In Rev. iii. 20 the words are addressed to the Church, and to individuals in it : as it is written, "He that hath an ear, let him hear what the Spirit saith unto the churches." (Verse 21.)

And a time will come when He, as the Lord will knock at the hall door, where He has left His servants with a charge to watch, so that when He cometh they may open to Him immediately.

---

"There is no piety so deep or real, as the reference of the heart to God in everything, and all day long."—*Andrew Miller.*

## The Young Believer's Question Box.

---

*What does the expression, "The House of God" in 1 Peter iv. 17 mean? The Church as the dwelling-place of God, and the sphere of His rule on earth. God judges His house now, He will judge the world by and by.*

*Is there anything in Scripture to show that departed relatives recognize each other now, in the "unclothed" state? It is necessary to remember, that all natural relationships are dissolved at death. We shall only know one another then as "in Christ," and as "children of God." The relationships of the New Creation are eternal. "At home with the Lord" (2 Cor. v. 9. R. V.) surely implies mutual recognition, even in the unclothed state, as there clearly will be in the Resurrection (see 1 Thess. ii. 19).*

*Is it right to intimate the meetings of sectarian Churches and Associations, in an assembly of believers who have been separated from them and gathered in the Lord's Name alone? If these "Churches" and "Associations" were according to the Word of God, they ought not to have been separated from; if they are not, then surely it would be wrong to invite others to go to them for any purpose whatever. It no doubt shows a great deal of what the world calls "charity" and "large-heartedness" to intimate and patronize all such things. It helps to blot out all distinction between what God has commanded, and what men have invented, a climax to which all things are fast tending, but it is not of God. We believe that the simple path for those who have in obedience to God's Word come out from worldly religion and all its ways, is to go humbly but firmly forward in the ways marked out in God's Book, taking no notice of sects, and sectarian associations and their ways, except to show how contrary they are to the revealed will of God. The saints who are in these systems we are taught in God's Book to love, but not to shew that love by identifying ourselves with the worldly religious systems they are entangled in.*

*By whom was the name "Christians" first given to the followers of Christ, see Acts xi. 26? Was it by God, or by the heathen? Commentators, and expositors generally, say the latter, but with this we do not agree. The word translated "called," appears only in Matth. ii. 12, 22: Luke ii. 26: Acts x. 22: Rom. vii. 3: Heb. viii. 5: xi. 7: xii. 25—in all of which God is the speaker. We believe that God gave this name; that the disciples of Christ were "Divinely-called Christians first at Antioch," and in that name they were to glorify God (see 1 Pet. iv. 16. R. V.). It is the name still by which Christ's disciples are to be distinguished from the world, and it is enough. All sectarian names divide saints from each other. They either include the unsaved, or exclude part of the saved. The God-given name, that honourable name which has been called upon us (James ii. 7) is the only name we ought to bear.*

## Answers to Correspondents.

W<sup>e</sup> 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.

B. N., MELBOURNE.—The proximate hope of the Christian is the personal return of the Lord Jesus. Events in the East, however important, are not what we have to be occupied with. Our hope is not dependent on the fulfilment of prophecy, or any event upon earth. "LOOKING for that blessed hope," "Waiting for the coming of our Lord Jesus Christ," are blessed realities to the heart that loves His appearing. May you be kept in this lovely attitude, and preserved from vain speculations as to transpiring events, and the fulfilment of prophecy.

J. N., IRELAND.—When men begin to trifle with the truth of God, and to first let go, and next oppose what they once professed to hold and practice, it is clear evidence that they have got away from God. When the heart departs from God, soon the Word ceases to control the conscience, and expediency regulates the life. Very often, excessive activity in some public service is resorted to, as a means of quieting an accusing conscience, and keeping up the appearance of great devotion, of which there is really none, but self-will and self-pleasing throughout.

DISCIPLINE.—In a case of difficulty, it may be well, and it is sometimes necessary to seek the counsel of wise and godly brethren, especially those who are well taught in the Word, and who have ability to guide in the Church of God where they locally are. But it ought ever to be remembered, that their *counsel* and *help in the Scriptures* and nor their *verdict* is what is to be sought. The assembly in which the evil-doer is, must act as a whole, and that intelligently, not as a mere machine doing what others bid it, but in obedience to the plain commandment of the Lord.

E. S., LIVERPOOL.—It would be a flagrant act of lawlessness for an assembly of saints to receive one into its fellowship, who has been scripturally excommunicated—or refused for some valid reason—by another assembly. Surely the Word of the Lord that separates from one local assembly, ought to separate from all. If any doubt should exist as to the action of an assembly in refusing, or excommunicating such a person, surely the godly way would be to approach the guides of that assembly and hear what they have to say about it. To hear the man's own story, take his part, and condone his sin by making him believe he is a martyr, without even hearing the other side, is unworthy of any community bearing the Christian name. Yet it is done; sometimes as a manifesto that they are not in what has been called a "confederacy," and at other times to prove their width and liberality. But with such lawlessness, no godly man, or assembly will have any part, and God will, sooner or later, manifest what He thinks of it. Indeed, we see Him doing so continually.

# Tidings of the Lord's Work and Workers.

Short records of the Lord's Work among saints or sinners, movements of Evangelists, and other work carried on according to "The Book," always welcome for this page.

**Scotland.** **AYR**—Meetings here conducted by John Ferguson and others, have continued to keep up in numbers during the week, and on Sundays a larger hall had to be taken. A number have professed conversion. A Conference was held on February 6th, at which a large number of believers from all west Ayrshire were present. **WATERSIDE**—Alex. Lamb had some meetings here with interest, and blessing. **JOHNSTONE**—Good interest still in the gospel, and meetings for ministry of the Word on Wednesday evenings well attended. **GRANGEMOUTH**—Wm. Hamilton and Wm. Lindsay began nightly gospel meetings in Bethany Hall here on 7th February. **AUCHINLECK**—"The Lord gives droppings of blessing here. Several of late baptized and following on in the Lord's ways." E. Harries had some meetings in Ayrshire, and has gone to Cathcart Street Hall, Glasgow. Mr. and Mrs. J. Norman Macrae of India have been visiting assemblies in Ayrshire, telling of the Lord's Work in India, on which the hand of God lies heavy at this time.

**England.** **CARDIFF**—"F. S. Arnot and J. W. Jordan were here on a visit last month, and had profitable meetings. At Grangetown the work goes on steadily." **WEYMOUTH**—"There is much to encourage and cheer in the work among villages around here, many open doors, and eager listeners to the Word." **BRADFORD**—"We are making a special effort in Whetley Hall and district, to reach the masses of unsaved." J. H. Gordon, late of Barbadoes, has been visiting assemblies in Essex and London. His health is improving.

**Foreign and Colonial Notes.**—"The Orillia Conference this year was the largest and best we have had. J. Hixon Irving, Col. Beers, Telfer, Stephens of Toronto, and others ministered the Word." At the closing meeting on Lord's day evening, sinners were saved." **HAMILTON, ONT.**—"Our recent Conference was large in numbers, and the ministry very searching and profitable unto godliness." **CLEVELAND, OHIO.**—"God has given blessing here, several clear cases of conversion, four of which were baptized last Monday night." David Oliver has been in Hamilton. John Smith at Owen Sound. A New Hall has been opened at 125th Street, New York, where believers gather in "The Name."

**AUSTRALIA.**—The Bible Carriage work, begun by the late John Hambleton, is being carried on among the villages and townships of Victoria, with interest and blessing. There is also encouragement at Geelong, where Mr. Hambleton ended his long course of service for the Master. **AFRICA.**—D. T. Smith writes cheerfully of a recent pioneering tour among villages on the Zambesi, where Christ's Name had never before been heard. Mrs. Bird and Miss Skinner accompanied him.

# Adorning the Doctrine.

*Notes of an Address by Henry W. Soltau.*

**W**E all know how much better we understand a book if it is illustrated. Pictures are the *adorning* of a book, and this is exactly what believers ought to be, as regards the word of God—pictures or illustrations of the Bible. This puts us in a remarkable place.

In the second chapter of the Epistle to Titus various instructions are given concerning the conduct of believers, and connected with the last exhortation we have the striking expression, “that they may *adorn* the doctrine of God our Saviour in all things.” Pictures do not present more than the writing in the book teaches, but they are a great adornment. The writing describes something, and the pictures show it clearly. The writing is just as true without them, and the book is just as good, but it is not half so interesting. Just so believers ought to be pictures adorning the doctrine of God.

Let us carry this thought with us ; it is our responsibility that people should see the writing of the Bible in our lives. It is much easier to understand a thing if you see a picture of it, than if you only read a description of it. So it is much easier for men to see what God means—what God’s power is, what His mercy does, what His grace effects—and to understand it, if a believer is showing it forth in his or her life, than if they only read about it, or hear it preached.

The apostle says in another place, “Ye are our epistle”—our letter, not *letters*, but *letter*, as if Christ had sent down a letter for people to read. This is a beautiful expression—“the letter of Christ”—because it means that we are not individually epistles, but that altogether we form a letter. Just as a letter contains a good many words and sentences, and speaks of a good many things, so *each* believer should be showing some part of Christ’s letter, that *all together* may keep up one letter, so that the world may have one complete epistle to read. One believer may be called especially to shew forth the grace of patience under peculiar circumstances of trial, another the grace of lowliness in circumstances where pride would naturally triumph, another the grace of

meeekness, another gentleness, another love, according to the position in which each is placed, but all setting forth Christ, and forming one letter "known and read of all men."

As we read the Bible let us ask ourselves, Am I adorning this book? When we read of the graces of the Spirit let us say, Am I a picture adorning this page? Am I displaying all the fruit? If we had a book giving a description of different fruits, such as the peach, nectarine, fig, grape, or pomegranate, and if by way of illustration there was a picture of each kind of fruit, it would greatly help us to understand what they were like. So if believers are living expressions of the fruit of the Spirit, which "is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," people will understand the meaning of it a great deal better than by merely reading the words. Let us then seek to "adorn the doctrine of God our Saviour in all things"—not in a few things, but in *all*.

---

## Martha and Mary; or, The Servant and the Worshipper (John xii. 2-3).

I CANNOT choose; I should have liked so much,  
To sit at Jesus' feet, to feel the touch  
Of His kind, gentle hand upon my head,  
While drinking in the gracious words He said.

And yet to serve Him! oh, Divine employ!  
To minister and give the Master joy;  
To bathe in coolest springs His weary feet,  
And wait upon Him while He sat at meat.

Worship or service—which? Ah! that is best  
To which He calls me, be it toil or rest—  
To labour for Him in life's busy stir,  
Or seek His feet a silent worshipper.

So let Him choose for us: we are not strong  
To make the choice; perhaps we should go wrong,  
Mistaking zeal for service, sinful sloth,  
For loving worship, and so fail of both.



# The Times and Testimony of Daniel the Propbet.

*By the Editor.*

---

## CHAP. IV. THE FAITHFUL WITNESS.

**T**HE dream of Nebuchadnezzar, told and expounded to him by Daniel (Chap. ii. 31-43), traces the character, duration and final fall of Gentile rule, from the days of Judah's captivity in Babylon, until the return of the Son of Man to earth to set up His Kingdom. The solemn truth so faithfully told out by Daniel seems to have made its mark on the proud Gentile monarch, for we find him acknowledging Daniel's God to be a "Lord of kings" (Chap. ii. 47). That impression must have quickly passed away, for in the following chapter we find he has set up a golden image and demands universal homage to be paid to it, under penalty of death. He turned the knowledge he had received to his own exaltation, and became a persecutor of the saints of God—and thus he became the prototype of Antichrist in days to come, who will demand that his image be worshipped, and use his power to compel or destroy the saints of God. Where was Daniel in this scene? We cannot tell. His business may have led him to other parts over which he ruled. One thing is certain, he was not amongst those who bowed before the golden image on the plain. His three brethren, who shared his spirit, and who had doubtless been strengthened for the crisis by his noble example, honoured God, and walked into the fiery furnace rather than disobey His Word.

But we see Daniel testifying in other scenes. In Chapter IV. the king has a second dream, and Daniel is again called to interpret it. The former vision was concerning his kingdom: this was concerning himself. It told of his judgment under the hand of God, and his degradation to the level of the beasts of the field—a serious message for the Lord's servant to deliver to a man like Nebuchadnezzar. But Daniel girded himself for the work. His position in the kingdom did not hinder him from telling the whole truth. He stood as Jehovah's faithful witness before Nebuchadnezzar, as he had stood with a purposed heart before Melzar in earlier days. Honour and position in the world had

not spoiled him as they have done so many. He spoke fully and faithfully all that God had given him, keeping back nothing, toning nothing down, although the message was charged with terrible judgment to the king. How grand to see the same faithful Daniel, the same unflinching zeal for the truth of God, as in days of youth. The fire retaining its brightness; the palm its uprightness; the first love undiminished; the purpose of heart maintained; the garment kept unspotted. And the lesson we may surely learn from it all is this, that if a saint is faithful to that which God has taught him, if he acts uprightly and wisely, not afraid, or ashamed to own his Lord, and speak His Word, he will find ready listeners in most unlikely places, and be owned of God as the channel of blessing to others.

The next scene in which Daniel appears is one of a wholly different character. The day of Nebuchadnezzar had passed, and his grandson Belshazzar reigned in his stead. In Nebuchadnezzar we have seen the persecutor: in Belshazzar we see the seducer. It is no longer the fiery furnace, but the voluptuous banquet that tests the faithfulness of the Lord's people. The hand of God had gone forth in judgment against Nebuchadnezzar until he was humbled, but all this had been forgotten by Belshazzar. The vessels of the house of God were brought in to the scene of his revelry. The sacred vessels are profaned, and dragged into association with idolatry. Where was Daniel? He was absent. Like a true Nazarite, he would not defile himself in a scene like this. He had no fellowship with the unfruitful works of darkness. Would to God the saints of this present time could learn the lesson. The times in which we live are more like Belshazzar's days, than Nebuchadnezzar's. The stake, the rack, and the gallows, are no longer a terror to the saints; but the seductions of the world, the unhallowed union of what professes to be the Church, with the world, is the most seducing influence at Satan's command. How many of God's saints are ruined by means of it. The social element, the cup of pleasing have their attractions, and when they are combined with a little religion, and graced by the presence of these who are accredited as Christians, all the rest is

hallowed. Have we not heard of the ball-room, with all its accompaniments being consecrated by prayer? Has the theatre not been patronised by men calling themselves ministers of Christ? Is not gambling and extortion condoned by Church bazaars? And is not the presence of those who call themselves Christians, a sop to the ungodly, in their scenes of levity—and God forgetting? Daniel stood apart from the whole scene of impiety. He who had purposed in his heart that he would not defile himself personally, by partaking of what his God had taught him was unclean, is here seen to be as careful that his surroundings and associations are clean also. He reckoned—as all true men must reckon—that to associate with, or give patronage to what is opposed to God, is to be a partaker of the evil. And so he kept himself rigidly apart, and so did the queen mother (see v. 10). She was not so well possessed of the mind of God as was Daniel, or so able to testify against the evil of that assembly, but she was able to keep herself apart, and to tell where the Lord's true witness was to be found. And this is the calling of all the saints. Some have greater measures of faith and boldness than others. All are not equal in wisdom to read the handwriting on the wall, or able to fearlessly declare it; but by grace the weakest may be strong to resist the seductions of the world, and to keep themselves unspotted from it.

---

## Our Power for Service.

---

**T**RUE service begins with Christ, who is the Head; and when Christ is forgotten, then the service is defective. It has lost connection with the spring and fountain of all service, because it is from the Head, that all the body by joints and bands having nourishment ministered increaseth. The body is of Christ, and He loves it, as He loves Himself, and everyone who would serve it will best learn to do so by knowing His heart and purposes toward it. In a word: it is Christ who serves though it may be through us. We are but "joints and bands" and if we are not *derivative* and *communicative* from Christ, we are useless.—J. N. D.

## “Continuing Instant in Prayer.”

---

**S**HE was old and feeble, and possessed of but a scanty share of this world's goods, but she could depend on her faithful God.

Night had set in, her provisions were done ; her money spent, but she looked for the Lord's messenger, whoever that might be, to bring her the supply.

The hours rolled by. Most of the people were indoors for the night, and it looked hopeless ; but she would just kneel down and tell the Lord about it, and then leave the door open, looking to Him for the answer to her cry.

A man of God has finished business for the day, and hastens to his comfortable home.

Arriving there, he seats himself before the fire and pulls off his boots, when suddenly Mrs. —, the aged Christian, comes to his mind.

Was she supplied ? He feared she might not, and God had brought her to his mind. The night was anything but inviting, but an irresistible power made him pull on his boots and go forth into the storm.

He approaches the house, a low light gleams through the opened doorway. No human voice is heard, but as he gazes in, he sees the silent form still bent in prayer. Her heart-breathings are still ascending to the throne, and now he realizes that he has been “sent of God” with the answer. What an honour to be God's messenger to a praying soul.

Lesson I.—When you make known your requests to God leave room for Him to answer.

Lesson II.—Never resist the promptings of the Holy Ghost. However your feelings and counter circumstances might lead you to act. Always yield to God. “Whatsoever He saith unto you do it.”

J. R. JUNR.

---

“Every setting sun is bringing us nearer and nearer to a world where suns will never set.”

# The Song of Solomon.

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

## CHAPTER v. 2—10.

IT is in the present night-time, now far spent, and especially in these last days of increasing difficulty and danger, when a cold ungrateful world is neglecting Him, and denying His sacred and holy claims ; and when a merely professing worldly church is forsaking Him, and His doctrines, for outward forms, seeking after vanity, and becoming vain ; it is in such times as these, that the Lord Jesus values intimate communion with those who are true in heart to Him, and are in spirit undefiled by the surrounding spirit of the age ; whether it be as assemblies of believers, or as individuals remaining faithful to Him.

It is at the present season, after the midnight cry has gone forth, "Behold the Bridegroom cometh !" and the time of the cock-crowing, and the appearing of the Morning Star, while the whole surrounding atmosphere is chilly with the dew and drops of the night, when scepticism and false doctrines abound ; it is now, that the Lord Jesus especially values the intimate communion of faithful souls.

*Verse 3-8.*—"I have put off my coat ; how shall I put it on ? I have washed my feet ; how shall I defile them ?"

"My beloved put in his hand by the hole of the door, and my bowels were moved for him. I rose up to open to my beloved ; and my hands dropped with myrrh, upon the handles of the lock. I opened to my beloved ; but my beloved had withdrawn himself and was gone : My soul failed when he spake : I sought him, but I could not find him ; I called him, but he gave me no answer. The watchmen that went about the city found me, they smote me, they wounded me ; the keepers of the walls took away my veil from me."

The Lord has various means to arouse His people from slumber. He had been grieved, now He leaves, withdraws His near presence ; He may correct for sloth, and hide Himself ; but He does not forsake.

Where He has been, He leaves traces of His presence ; flowing myrrh was upon her fingers when she touched the handles of the lock

The Bride desires to realize His presence, and goes from one to another to see how she can do so. But not every one knows how to deal with anxious souls; some are harsh and wound more deeply, others seek to probe the secrets of the heart. "Took away my veil," but even this is turned to good. Now she is ready to bear testimony for Him, perhaps she was not prepared before.

*Verse 8.*—"I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love."

The Lord Jesus is not only the Bridegroom of the Church, but He is also the Messiah and King of Israel, whom those who are here designated "the daughters of Jerusalem" are expecting.

The Bride desires that such should understand that her heart is fully occupied with her Lord.

*Verse 9.*—"What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?"

There are two aspects in which the Lord Jesus may be contemplated, either as the Messiah the future King of Israel, who will reign in all His Solomon glory on the throne of His father David; or, as the Bridegroom of the Church, who, when He comes to reign will be accompanied not only with ten thousand of His saints to be glorified in them, but by His blood-bought Spirit-perfected Bride to be admired in her.

The question here proposed to the Bride, the Church, is, wherein in her estimation is the superior excellence of Christ, as regarded as the Bridegroom, over that of Israel's estimation of Him as her future King in all His glory.

To this question the Bride replies in the following verses.

*Verses 10-16.*—"My beloved is white (or bright, clear), and ruddy, the chiefest (conspicuous, signalized) among ten thousand.

His head is as the most fine gold; his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet-smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires.

His legs are as pillars of marble, set upon sockets of fine gold ; his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet ; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."

What a portrait she gives !

His full-length photograph is impressed on her heart. He is white, or bright, pure and brilliant. "The chiefest among ten thousand." Or, conspicuous as a standard-bearer, as the Hebrew word suggests, there is none like Him. "Ten thousand." Ten is the number of numbers, and implies an innumerable host. In Rev. i. 12-16, we have another portrait of the Lord Jesus, in which He appears as the High Priest, trimming the golden lamps of the sanctuary.

Let us compare the two descriptions and notice wherein they differ.

In the Song, we read "His head is as the most fine gold," implying His divine excellency. "His locks are bushy," (waving or flowing), and "black as a raven," expressive of health, gracefulness, and vigour.

In Rev. i. 14, "His head and His hairs were white like wool, as white as snow."

This characterises Him as "the Ancient of Days," "whose goings forth have been from of old, from everlasting."

Here, "His eyes are as doves," tender and gentle. There, "as a flame of fire," piercing and penetrating.

Here, "His lips are like lilies, dropping sweet-smelling myrrh." There, "Out of His mouth went a sharp two-edged sword."

Here, "His lips are as pillars of marble, set upon sockets of of fine gold." There, "His feet like unto fine brass, as if they burned in a furnace."

Here, "His countenance is as Lebanon, excellent as the cedars." There, "His countenance was as the sun, shineth in His strength."

In the Song of Solomon, the Bridegroom is occupied with His Bride as the workmanship of the eternal Spirit ; and she regards Him in His spiritual perfections as He is revealed to her by the Spirit.

In the Revelation, the Lord Jesus is dealing with the Church in judgment, as connected with her outward walk before the world.

## The Young Believer's Question Box.

---

*What is the force of "Jesting" in Eph. v. 4? Does it include all sorts of light talk and behaviour? It comes from two words which signify "to turn well," and has special reference to what is called "wit and humour." It includes the turning into repartee of Divine things, and the too common practice of making "puns" of the Word of God. Few things are so destructive of spiritual life as flirting, jesting, and foolish talking. Let young believers especially be on their guard against them, and give a wide berth to all who indulge in them.*

*Is it right to tell the unconverted, that their sins have all been taken away, and that they have only to believe it? No: it cannot be right to tell anybody what is not true. The sins of all the unconverted are upon themselves. They are walking in them (Eph. ii. 2), and if they continue without Christ, they will die in their sins (John viii. 24). Because of these things the wrath of God cometh upon them (Eph. v. 6). Preaching a false Gospel makes hypocrites, and those who make statements such as the above, have much to account for in luring simple souls into refuges of lies. Preach Christ; declare the Gospel as the Apostles did (see Acts x. 42-43: xiii. 38-39), and leave room for God's Spirit to use the Word. The death of Christ has opened a way to God for the chief of sinners; forgiveness of sins is preached to all on the ground of Christ's atoning death, but it is only when the sinner believes that he is justified (Acts xiii. 39), and his sins forgiven for Christ's sake (Eph. iv. 32).*

*I am in a place where there is no assembly of believers gathered in the Lord's Name. There is a Ritualistic Church, and a small Independent Chapel. I have been asked to go in with the latter, and take a class in the Sunday School. There is much need of the simple Gospel, but I am not clear about going. Would it be of God? The need of simple and definite Gospel testimony in such places is no doubt very great, and if God has set you down in the midst of such circumstances it is well that you should be exercised as to your responsibility. Nothing can be more unworthy of a Christian than callous indifference to the spiritual needs of those around him. But you must seek to reach them in the Lord's way. To identify yourself with a sectarian body, would mean to forego the Word of God as your Guide Book, and to subscribe to a creed, or what would be equally dishonourable to go in under false pretences, hiding your colours. God will never own that. Give those who have invited you, your Scriptural reasons for being unable to become associated with them in their denominational work, and if you do so in a gracious Christlike way, it will exercise them in the truth if they are Christians, and if you wait upon God and use every opportunity you get to serve Him, He will open a way for His Gospel and His Truth, which you will be able to use without surrendering anything you have been taught from His Word.*



## Answers to Correspondents.

---

M. G., DUBLIN.—We have no doubt whatever that the Church—that is, the saints of this dispensation, from Pentecost till the coming of the Lord, will form the Bride of the Lamb. We have heard and read all the arguments you name in favour of the Jews, for the honoured place, but in our judgment they fail to prove the theory. The last glance we get in the “Book of the Revelation” (see Chap. xxii. 17) of the Bride is very lovely. There she is seen, with her eye and heart fixed upon Christ, who had just announced Himself as “the Bright and Morning Star,” and in conjunction with the Spirit, by whom she is indwelt even now, the response goes forth—“The Spirit and the Bride say come.” To whom? Surely to Christ. She asks for the return of her Eternal Lover. Israel has no such cry, but the Spirit is here to keep it burning in the heart of the Church.

A. S., GLASGOW.—It would be a great injustice to a backsliding or disorderly Christian, as well as an act of direct disobedience to God, to restore such an one into the fellowship of the Christian Assembly, without some evidence of his restoration to God. If he is known to have wronged others, one clear proof of restoration to God, will be, that he will seek the earliest opportunity for confession and reparation of his wrong-doing to his brethren. If the latter is absent, there may well be grave doubt of the reality of the former. And if in addition to the above he comes to a place where he is little known, seeking restoration and skillfully avoiding the Assembly in which he was where his breakdown occurred, that is clear evidence of an unbroken spirit, and an unrestored soul. The church is not to be envied, which provides a place of refuge for such men. Sooner or later it will come to grief with them.

E. B., SOUTH AFRICA.—We greatly fear that in the race for gold, and feverish haste to be rich, there are some of the Lord’s people, who have not only sacrificed home with its comforts, and debarred themselves from sharing the fellowship of saints, but have virtually left their families to grow up as they like. How any Christian husband and father, can go away to a distant land, leaving his wife and family to the tender mercies of the world, and burying himself among the ungodly, giving up in many cases a situation, where he was able comfortably to provide things honest in the sight of all men, it baffles us to understand. We fear the answer is—an inordinate love of money. Most of those who go in such circumstances return with a blighted Christian testimony, to find disorder and sorrow awaiting them, and in the end not a penny the richer. God’s way is always best: it pays in the long run to act upon His sure and simple word. “Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you” (Matt. vi. 33). The grand antidote for the evil, known as the “love of money,” is “the love of Christ.” So long as heart and soul are captivated by its claims, “none but Christ will satisfy.”

# Tidings of the Lord's Work and Workers.

Short records of the Lord's Work among saints or sinners, movements of Evangelists, and other work carried on according to "The Book," always welcome for this page.

**Scotland.**—Glasgow Half-Yearly Meetings for believers, on Monday and Tuesday, 19th and 20th April, in Waterloo Rooms. **NEW CUMNOCK**—Jas. M. Hamilton and Jas. Anderson—two young brethren from Kilmarnock—have been telling the old old story here, and God has saved a number of sinners. **CREETOWN**—John Wilson (formerly a teacher in the Grammar School, Kilmarnock), who purposes going to Africa, has been conducting meetings in this little place. **PEEBLES**—It is purposed that a monthly meeting for Ministry of the Word be held here, on Saturday afternoons during the summer, for believers in this district. A good way of spending the idle half day. **HAWICK**—"Since the New Year we have had visits from J. B. Low, A. Lawes and others, through which saints were cheered, and a few confessed conversion." **BURNFOOTHILL**—Alex. Lamb has been preaching up in this hilly region, where there is a large population, badly in need of the alarm sounded in their ears. **DALMELLINGTON**—Special efforts in the Gospel are being made here on Lord's days. **IRVINE**—A gathering for prayer and mutual exhortation was held here on Saturday, 20th March. It is good and pleasant for those who are seeking to walk in God's ways, and to serve Him in His truth to come together thus. **AYR**—As a result of recent Gospel efforts here, a few have been added to the Assembly in James Street Hall.

**England.**—Easter Conferences—Manchester, from Friday 16th til Monday 19th April: Liverpool, in Hope Hall, Friday 16th. **LIVERPOOL**—We had the privilege of spending a few days in this city lately, and had afternoon Bible readings and evening addresses, which were largely attended by believers from all parts of the city and surroundings. There is a drawing together to Christ and to the truth among many who have been severed for years. May the Lord perfect this in His own way, and send streams of blessing through this great city. **YORK**—Alex. Marshall has been preaching here. **PONTEFRAC**—A. J. Holiday, of Featherstone, has been giving lectures on the Tabernacle here on Friday evenings. **CARDIFF**—W. Willington, of Rock Ferry, had several weeks' meetings in Windsor Hall, Grangetown, where the Lord gave blessing. He is now in the Iron Room, Churnet Street, Liverpool. **BEIGHTON, YORKS.**—Ten believers began sometime ago to gather in the Name here. The Lord has added to the number, and greatly blessed. **FEATHERSTONE**—Very encouraging work still goes on here in conversions, and additions. Mr. W. Paul has been labouring with blessing in needy villages of Somerset. Mr. F. S. Arnot has visited Exeter and other parts of Devon. Mr. Henry Heath, formerly of Woolpit, is now residing at Barnstaple, under the same roof as his aged yoke-fellow Mr. Robert Chapman, now in his 94th year.

# The Church, the Bride of Christ :

HER FORMATION, SANCTIFICATION, EDUCATION, AND GLORY.

---

**I** DESIRE, beloved fellow-saints, to meditate with you a little on several Scriptures which speak to us of the present out-calling in grace, and the future glory of the Church in her association with Christ. May the Spirit of Christ help us, and may the result be, that we shall have humbled thoughts about ourselves, and more exalted thoughts of Christ, and of the wonderful workings of Divine grace.

There can be no doubt that the calling and hope of the Church is essentially a New Testament truth, yet we find much to help us to understand it, in the types of the Old Testament Scriptures. These types and shadows of ages past, are God's own pictures of truths which He had not then made fully known, but which were parts of His great purpose, to be unfolded in due season.

The earliest foreshadowing of Christ and the Church is found in Genesis ii. 18-25, where Adam stands before us as the type of Christ, and Eve of the Church, His Bride. This is not mere conjecture : we have the Holy Spirit's own exposition in Eph. v. 32, of this, the earliest union of man and wife, as being a prefiguring of the great mystery of Christ and the Church. There is both likeness and contrast here, even as there was between the first and second man, the Adam who was created and placed in Eden, and the last Adam who was the Creator, the Lord from heaven.

Eve's formation and union with Adam, was fore-ordained. She existed in the purpose of God, and was named and blessed before she had an actual existence (Gen. v. 2.) So had the Church, the Bride of the Second Man (see Eph. i. 3-4.) Adam, although lord of all created things, was alone. Amid all the teaming wealth of creation, and creature beauty, there was no equal for him ; none with whom he could, in the higher parts of his being, hold intercourse, which no doubt he was formed to enjoy. God had given him a spirit fitted for intelligent intercourse, and a heart capable of strong affection, and it was the purpose of his God, as we learn from Gen. ii. 18, to give him one who would be to him "an help-meet"—a counterpart, a suited companion, a fit object for his heart's love. But where was such a partner to be found ? Not in

the creation below him : not in the angelic host above him. The Creator must again put forth His hand ere a bride for Adam can be found. And so we have the word—"I will make him an helpmeet for him" (Gen. ii. 18.) Adam's bride was the completion of the first man ; she was formed *from* him and *for* him ; the object of his heart's affection. As one has quaintly said—"She was not taken out from Adam's foot, that she might be beneath him, to be trampled down : nor was she taken from his head that she might be above him, as his ruler and lord, but from his side, that she might be his equal, and the object of his heart's love."

The antitype is largely found in the Word of God. It is the Divine purpose, yet to head up all things in Christ (Eph. i. 10) ; to put all things under Him (Heb. ii. 9-10) ; to make Him Head over all creation (Psa. viii. 6-9). Is He to be alone in that exalted place, as Adam was in Eden ? In one sense, He ever will be, for His Divine glory as God the Son is incommunicable, but His glory as the dead and risen Man, the Lord of the new creation, He will share with His Church, who will be His companion and consort in that untold wealth of glory that awaits Him in ages yet to come. He has already been made "Head over all to the Church, which is His body, the fulness (or completion) of Him that filleth all in all" (Eph. i. 23). Apart from Adam, there could be no Eve, for she was taken out from his side : and apart from Christ dead and risen there could no Church. And yet more wonderful is the fact, that apart from those who are now being called and formed to be the Bride of Christ, He, the Head and Lord of all creation, would have been incomplete, without a companion to share and reciprocate the love of His heart, or rank with Him in the glory of His throne.

In the mysterious formation of Eve, we have another precious type. She was taken out from Adam while he slept. The "deep sleep" which the Lord God caused to fall upon him was necessary to the formation of his bride, and it was while he slept that she was builded. She was taken out from him : his life was her life. The "deep sleep" is a figure of the Cross : and the formation of Eve, of the present work of God in forming the Bride. The awaking

of Adam, and the presentation of Eve speaks of resurrection—first, of Christ, then of His people. In John, chapter vi., there are three great facts spoken by the Lord concerning Himself. 1. He came down from heaven (verses 33-38)—Incarnation. 2. He gave His life (v. 51)—Redemption. 3. He ascended where He was before (v. 62)—Ascension. Between His coming down and His going up, was His deep sleep of death. He could have gone back to heaven apart from the Cross. Like the Hebrew servant (Exod. xxi. 5), He might have gone free, but then He must have gone alone. No bride could have accompanied Him there. But such was His love that He would not thus go. Comp. (Exod. xxi. 5 with Eph. v. 25)—“Christ loved the Church and gave Himself for it.” The corn of wheat dies (John xii. 24) and no longer abides alone. In resurrection, the saints are one with Christ (see Acts ix. 4.) The way of this oneness is made known in John vi. 54; the proof of it is in v. 55-56; and v. 57 gives the nature of the union. As the Son lived by the Father, so the saint lives by the Son. Here is the type of Gen. ii. 23, fulfilled. Adam was created by the Lord God: Eve was formed out of Adam. His life was her life, his nature her nature. So the Church is one with Christ. He is her life (Col. iii. 3); she is joined to the Lord, and one spirit with Him (1 Cor. vi. 17).

---

*The above is the first of a series of articles on important subjects found in MSS amongst the papers of the late Alexander Anderson, of Chirnside, who lately departed to be with the Lord. These papers will (God willing) appear in this Magazine monthly throughout the present year.*

---

**Old Truths in Fresh Power.**—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. He will be finding “things new” as well as “things old” in his daily study and meditation of the Sacred Word.

# The Believer and the Word of God.

*From Addresses by R. C. Chapman, now in his 94th year.*

---

**E**VERY portion of the Book must be read if we would stand perfect and complete in all the will of God. The whole Book must be a favourite, and the whole must be read and fed upon.

There will be found in the Word all that the new man in the believer needs, that he may be moulded and perfected into form and comeliness, while in the very same words that strengthen and invigorate the new man, there will be that which is a constant killing of the old.

I cannot but say that the great means of growth—taking the First Psalm as my authority (Psalm i. 3)—is reading the Word of God in the closet for the sake of obedience to God. No believer can flourish in the ways of Christ, unless it be his custom to deal with God by the Word in his closet.

If you go on patiently dealing with the Scriptures, you will find such wine in them, that, not so much by force of conscience and obligation, you will drink, as because the wine is so good.

If a believer is in perplexity about his path, let him try his mind and thoughts, and perplexities by the Word, and he will soon be set free from his questionings.

The test of obedience must ever be the written Word; because the Spirit, whatever He teaches, cannot teach anything against the Word, and in following his teaching, we must ever be keeping to the Word.

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

An unqualified obedience to the Word, if found in all the Church of God, would banish all our divisions and schisms, and discords, and janglings, and we should see what we hardly suspect, that the darkness is in us, and that God’s truth is like Himself—perfect light.

# The Cross ; The Centre of Eternity.

*An Address at the Leominster Conference.*

**W**HAT a wondrous moment was that when the Son of God incarnate bowed the head, and with that strong voice which proclaimed Him Victor of Satan, and the accepted sacrifice of God said—"It is finished," and yielded up the ghost! Yes -if I may so speak—that moment in which the Son of Man, and Son of God bowed His head, and gave up the ghost, was the centre of eternity. That moment stands alone, unequalled, without compare. To speak after the manner of men, everything in the eternity previous was preparatory to, anticipative of, that one moment. The purposes of the Triune God—when Father, Son and Holy Ghost existed alone—were all in anticipation of that one moment. All the creative acts of God were preparatory to it: all the permissive acts of God were in anticipation of it, and all the providential dealings of God looked forward to that one moment. The histories of individuals and of nations, all the types and shadows of a former dispensation, looked forward to and prefigured it. From Adam downward, all pointed to that one moment. It occupied the heart of Abel, as he slew that victim and offered it: the first of the ceremonial types. All the faith of Old Testament saints looked for, grasped, anticipated, rejoiced in the prospect of that centre-moment of eternity. Every line converges to that one point. From thence every line diverges. What is the one title to the mansions fair in heaven? What will be our theme around the throne of God and the Lamb for ever? What will strike the key-note of heaven's halelujahs? What will give the first note to that song, swelling, widening, and rolling on, which the Lamb in the midst of the throne shall commence, and which shall be taken up by the four living ones around that throne, and the four-and-twenty elders, causing the white-robed multitude, which no man can number around that throne, to strike their harps and wave their palms in ecstasy and delight? What is the burden of their cry? It is this—"THOU WAS'T SLAIN."

"And gladly to His glory own that, through the Atoning work alone, They have a title to be there, to see Him and His glory share."

# The Man of Sorrows, in the Glory of God.

“Whither thou goest I will go” (Ruth i. 16).

“Where I am there shall also My servant be” (John xii. 26).

**A** homeless Stranger amongst us came,  
To this land of death and mourning ;  
He walked in a path of sorrow and shame,  
Through insult, and hate, and scorning.

A Man of Sorrows, of toil and tears,  
An outcast Man and a lonely ;  
But He looked on me, and through endless years,  
Him must I love, Him only.

Then from this sad and sorrowful land,  
From this land of tears He departed ;  
But the light of His eyes, and the touch of His hand  
Have made me His whole-hearted.

And I clave to Him as He turned His face,  
From the land that was mine no longer—  
The land I had loved in the ancient days,  
Ere I knew the Love that was stronger.

Now I would abide in His abode,  
And follow His steps for ever ;  
His people my people, His God my God,  
None can hinder me, none shall sever.

And where He died would I also die,  
Far dearer a grave beside Him  
Than a kingly crown among living men—  
In the place which they denied Him.

Then up and afar shall I follow Him on,  
To His home-land am I going—  
To the depths of glory beyond the sun,  
Where the golden fields are glowing.

O the recompense sweet, the full reward !  
Which the Lord His God hath given,  
At rest beneath the wings of the Lord,  
At home in the courts of heaven.



# The Song of Solomon.

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

---

## CHAPTER VI. 1—3.

*Verse 1.*—"Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside? that we may seek him with thee."

This is the reply of the virgins given to the Bride, on her description of her beloved, in the previous chapter. "Whither is thy beloved gone? that we may seek him with thee."

It is a beautiful proof, that the heart which is occupied with the Lord Jesus, can give such a glowing description of Him, that others are drawn to seek Him. It is a word of encouragement to those who seek to make the Lord Jesus Christ known.

*Verse 2.*—The Bride replies, "My beloved is gone down into his garden, to the beds of spices, to feed [feed as a shepherd] and to gather lilies."

In chapter iv. she had invited the north and south winds to blow upon her garden to cause the spices to flow, and besought the presence of her beloved there.

In chapter v. He says He has come, but through sloth, and a want of readiness to take up her cross, she lost for a time His manifested presence.

But she knows that the Lord Jesus may be found amongst His people, where the graces of the Spirit are manifested by those who know Him, and by those who seek Him. To the two or three gathered together to His Name, He will make Himself known. He feedeth as a shepherd His own flock where the graces of His Spirit have been called forth by the north wind of discipline, or the south wind of consolation.

*Verse 3.*—"I am my beloved's, and my beloved is mine; He feedeth among the lilies."

In chapter ii. 16 she says, "My beloved is mine, and I am His; He feedeth among the lilies."

The experience of chapter iii. is the result of the contemplation of the Cross, and the acceptance of God's unspeakable gift.

Having accepted Christ, and in the sweet consciousness of it she says, "Yes, my beloved is mine," and having surrendered herself to Him she says, "I am His." The language of the verse in chapter iv. under consideration, "I am my beloved's, and my beloved is mine," indicates an advance in Christian experience. It results from the realization of Pentecost as founded on Calvary. In John xiv. 20, the Lord Jesus says, "In that day ye shall know that I am in My Father, and ye in me, and I in you." The day here referred to is, the day when the Comforter had come, whom He had promised to send them from the Father.

The presence of the Comforter with them on earth, was the assurance to them that Jesus had returned to the bosom of the Father. But by that one Spirit sent down from heaven, believers are baptized into one body, in spiritual and living fellowship with the risen Head in glory; and the Comforter Himself bears witness with our spirits, that we are in Him, and that our life is hid with Christ in God, and that strengthened with might by God's Spirit in the inner man, Christ also dwells in our hearts by faith. "He feedeth among the lilies." "As the lily among thorns, so is my love among the daughters," is the Lord's own comparison.

Believers are exhorted in Phil. ii. 14-15, to "do all things without murmurings and disputings: that they may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation."

Oh, what meekness and lowliness there is in Him who says, "Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Among such as obey His exhortation, the presence of the Great and Good Shepherd is manifested and enjoyed, in fulfilment of His own promise, "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."

In David, we have a type of the Lord Jesus in His humiliation on earth, in sorrow and conflict as Jesus Christ: in Solomon we have a type of the Lord Jesus in resurrection and heavenly glory, as Christ Jesus.

## A Night of Prayer.

---

**W**E had been toiling long, without seeing a sinner saved, or a backslider restored to God. There was perfect order, and good attendances at our meetings. The machinery was all that could be desired, the workers were harmonious and earnest, yet the blessing seemed to tarry. A simple Christian lad suggested, that we should meet together, and seek the Lord in prayer. That request could hardly be denied, although, as several afterwards confessed, it was not received with welcome. We came together on the appointed night, expecting to have our customary prayer meeting for an hour. The usual stiffness, and lack of utterance were there, and everything pointed to a dull and dreary time. But God had better things in store for us, although we knew it not. Our young brother stood up, and told us how his heart was burdened with the condition of things : how he longed to see his relatives saved, and then in a tremulous voice, with the tears starting from his eyes, he added, "I ask specially that you pray for me, that I may not be able to rest day or night, until every one of my friends have been saved from an eternal hell." That request went like an arrow to our hearts. Who among us could pray for this, for our brother? We all felt that we needed it more for ourselves. We all fell on our knees, and remained in silent confession and prayer before God, I know not for how long, but this I do know, that when one of our number led in prayer, or rather, in confession, there were "Amens," and groanings in spirit among us, all over the place. There *was* prayer that night, such prayer as I have seldom heard. God was wonderfully near—the solemnity of His presence was known and felt. Hour after hour passed, and still the stream of prayer and supplication ascended. No one seemed to weary; request followed request. Our hearts were drawn out in prayer, and God in high heaven was hearing our cry. We arose in the assurance that the cloud of blessing was upon us, and that the answers were about to be given. Nor were we disappointed, for from that very night God began to save, and many have since been born into the family of God. That night of prayer is a way-mark in life's history, and its memory will linger to the journey's end.

## The Young Believer's Question Box.

---

Does the Lord commend "The Unjust Steward" in Luke xvi. 1.12? He does not commend his dishonesty, but his forethought and wisdom in using his present advantages, and turning that with which he was entrusted into account for the future. So ought the children of light now to use their privileges and possessions, as to have reward and recompense awaiting them at the judgment-seat of Christ.

What do the words "sometimes afar off" (Eph. ii. 13), and "sometimes darkness" (Eph. v. 8) mean? Were they not always so, while unconverted? The Revised Version gives, "once afar off" and "once darkness," which makes it clear that the period referred to was the whole of their unregenerate days. The word is elsewhere in the A. V. translated—"Sometime" (Col. i. 21) "aforesaid" (John ix. 13). The "s" would likely be a copyist or printer's error, easily made and easily perpetuated, but not so readily altered, although it certainly ought to be.

What is meant by "strain at a gnat, and swallow a camel" (Matth. xxiii. 24)? "Strain at" is an inaccurate translation. The R. V. rightly gives, "Ye strain out the gnat." The Pharisees drank neither wine nor water, without straining it through a fine cloth, lest they should swallow any small animalcule or gnat, and thereby be defiled. The Lord's withering rebuke was levelled at those who were painfully particular about the smallest points of their own tradition, while utterly indifferent as to the weighty matters of the Word of God—a rebuke equally applicable to those of our own day, who profess a great zeal for God in "straining out" from their ecclesiastical circles "gnats" of defilement, which in most cases never existed save in their own imagination, while they at the same time swallow whole camels, humps and all, of worldliness, evilspeaking, and slander against their fellow-believers, apparently without the slightest exercise of conscience, or consideration of the heinousness of such sins in the sight of God.

I am in a situation where I have to serve intoxicating liquors occasionally, and I feel very unhappy when I do it. Ought I to refuse, or is it my duty as a Christian servant to obey my master according to the flesh? If you engaged yourself for a definite period to do such work, it is clearly your duty to fulfil your obligation to your employer, unless he at your request relieves you of it. We assume that you have been converted since you engaged yourself to do such work. We cannot conceive a Christian deliberately putting himself into such a position. If on the other hand, you did not agree to serve intoxicants when you engaged, you ought certainly to request that you be not asked to do it. If this is denied, then rather than offend your conscience and do what you know to be wrong, leave the place altogether. God has plenty of situations, and no one ever ultimately lost anything by honouring Him, and acting in obedience to His Word.

## Answers to Correspondents.

“YOUNG BELIEVER,” SHROPSHIRE.—There is nothing in the Word of God to indicate that the baptism of believers *must* be in public. If it can be so, well and good. The occasion affords a good opportunity of bringing the truth regarding baptism before those present, who may not be exercised about it, and also of shewing the fallacy of infant sprinkling for which there is neither command nor example in the Word; but it would be going beyond Scripture to insist that the baptism of believers *must* be in public in order to be valid. Where was Lydia baptized? Who witnessed the baptism of the Philippian jailor? At the same time, we would not for a moment encourage those who wish to be baptised “on the quiet,” to save themselves from reproach, nor do we think it comely for Christian baptism to take place in a “hole and corner” fashion, without fellow-believers being acquainted and invited, still less, that it should be done by some obscure individual “on his own responsibility” when there is an assembly of saints whose fellowship could be, and ought to be sought for, and obtained.

A. N. BIRMINGHAM.—The fact that believers are gathered in the Name of the Lord Jesus, and that the Holy Spirit is in the assembly to guide its worship, does not insure perfect order or infallibility in judgment. Just as in the life and testimony of the individual believer, there are failures, mistakes, and imperfections, notwithstanding that he is justified in the Name of the Lord Jesus and his body a temple of the Holy Ghost (1 Cor. vi. 11, 19), so there may be in the Christian assembly. We would no more think of questioning the Scriptural way of assembling, because of such imperfections on the part of some who so gather, than we would question a man's Christianity, because he, in seeking to serve the Lord, makes mistakes in the proper mode of so doing. The measure in which the worship of the assembly will be spiritual, and its ministry to edification, will just be the measure in which the saints are in a right condition of soul, in subjection to the Lord Jesus, and guided by the Holy Spirit. Let it ever be remembered, that God's assembly is not a place where everybody may do what he likes, or give vent to whatever may be uppermost in his mind, or what he may think he knows something about. What is according to the Word of God, what is given fresh by the Spirit for the occasion, and what will be for the edification of saints should be uttered there.

E. M. LIVERPOOL.—Instrumental music, Solo singing, and Choirs, in connection with Evangelistic work, are all defended by those who use them, as being necessary to good singing, to draw the people and so on. We regard them all as inventions of man,—or of the devil,—to drag the *preaching* of Christ crucified down from the place of supreme importance which God has assigned it, for the conversion of sinners, the thin end of the wedge which has been driven to its full length in the world's churches, where music—much of it being rendered by ungodly sinners from the concert and opera—is used to lull sinners to sleep, while it pleases them.

# Tidings of the Lord's Work and Workers.

**EASTER CONFERENCES** in Glasgow, Liverpool, Manchester, Gateshead, Harrowgate, York, and Cardiff, are reported as "large in numbers, and the ministry healthy, and, as a rule, practical." This is just what saints need, and we hope godly-living and earnest service in the Gospel will result. It is to be feared that many go to Conferences for a day's outing and pleasure, to meet with friends, &c., rather than to have their hearts and ways searched, their consciences freshly set, and their steps quickened.

**Scotland.** **GLASGOW**—Mr. Green from Straits Settlements has been giving an account of work for the Lord in that land in several halls in the city and surroundings. Saturday afternoon Conference in Ebenezer Hall, James Street, Bridgeton, at 3 p.m. Subject—"The Gospel in the Regions Beyond." A meeting for fellowship and ministry of the Word in Inner Court Hall on Saturday, 15th May, at 7 p.m. **GRANGEMOUTH**—There will be a Conference of Christians in Bethany Hall, Lumley Street, on Saturday, May 8th. Its object is to increase godly fellowship among saints gathered to the Name. **DALMELLINGTON**—Special efforts are being made here on Lord's Day to reach the unsaved. **WATERSIDE**—Duncan Montgomery has been with us helping in the Gospel here, and at Tongue Row. **NEW CUMNOCK**—"A number of these who professed conversion at recent meetings here have been baptized. We hope they may now live like dead and risen ones." **BLACKBRAES, NEAR FALKIRK**—A good work is going on here. a number have been converted and added to the assembly. **STEVENSTON**—Alex. Lamb had some meetings here in April, and there were conversions.

**SHORT NOTES.**—R. L. Lundin Brown and Alex. Marshall purpose visiting Iceland in June, to distribute Gospel literature in the Icelandic language. The Wigtownshire Tent is to be pitched at Carsluth (God willing) in June. Village work during the holidays and Saturday afternoon open air efforts are being arranged in many districts, particulars next month. Young men should go in for this work; it is good for soul and body.

**England.** **CARDIFF**—Mr. Robert Miller has been preaching for several weeks in the various halls here with blessing in the Gospel. **YORK**—"We asked prayer for blessing in the special effort here, and now desire that praise may be given to God for a number of souls saved. We hope many of them may be led on the ways of the Lord, and brought into fellowship with saints gathered in the Name here." **WEYMOUTH**—J. K. M'EWEN has some meetings here, then he went to Evershot. **GATESHEAD**—The Lord has been blessing here. Several have lately been buried with Christ in baptism. **BIRKENHEAD**—Mr. Willington has been giving addresses on the Tabernacle with a Model in Conway Street Gospel Hall here. **MANCHESTER**—Max. I. Reich has been preaching in various halls here.

**FALLEN ASLEEP.**—Samuel Blow, well known in the British Isles as an earnest evangelist for many years, fell asleep at Exmouth, Devon, on March 30th. He leaves a son and daughter, both in Christ.

## These Sixty Years : a Review and a Retrospect.

---

**A**S believers in Christ, partakers of the heavenly calling, strangers and pilgrims on earth, it forms no part of our business here to take part with the world in its celebrations and festivities in commemoration of the Sixtieth Year of Her Majesty's reign. There will be little acknowledgment of God, or recognition of His goodness, in so far as the world is concerned. But it surely becomes the Lord's people in these dominions to turn the occasion to profit, by making it a season of thanksgiving to God for His mercies, for the spread in these lands of His Gospel, and for the liberty we so richly enjoy to worship and serve the Lord according as we have been taught in His Word, throughout Her Majesty's dominions, as the days and years go by. For our aged and beloved Sovereign, Queen Victoria, whose personal worth and devotion have endeared her to our hearts, we do most earnestly pray, that the God who has preserved her, and upheld her during these sixty years, may still be pleased to lengthen her life, and that in her declining years, she may have a full and clear assurance of her acceptance in Christ, and be able joyfully to read her title clear to mansions in the skies. We know not what changes time may bring. The threatening clouds that hover over Europe ; the unrest and disquietude that prevail within our own borders, may bring great and sudden changes even to this favoured land. But our refuge and our hope is in God : *to* Him let His people cleave, *with* Him let us walk, *for* Him let us live, as the years go by. There has been no such period of privilege and liberty to the people of God in Great Britain since time began, as these sixty years have been. While such peace and liberty are ours, let us diligently spread the blessed Gospel, which is the only remedy for human guilt and woe, the only healing for the ravages that sin and Satan have made. And let us not forget to constantly and continually pray for rulers and all in authority, as God has commanded (1 Tim. ii. 2), rendering unto all, their honours and their dues. From the Christian standpoint it is not difficult to see, as the years go by, the powers of evil mustering their forces for the last great struggle. ROMANISM, once a conquered foe in this land, makes rapid progress, and by its secret societies and Jesuitic craft, finds

its way alike to the royal palace and the peasant's cot. RITUALISM, which is simply Romanism thinly disguised, has invaded what boasted itself as Protestantism to such an extent, that one of Rome's mouthpieces recently said with awful truth, "It would be almost impossible for a stranger to tell the difference between the High Church party of the National Church and that of Rome." RATIONALISM has increased with tremendous energy in all the churches, in none more so than in the Free Church of Scotland, which once was the boasted guardian of orthodoxy. Now, her acknowledged Professors boldly deny the Divinity of Christ and the Inspiration of Scripture, while they ironically spurn the Fall of Man and the Atonement of Christ, and in so doing, they know they have the support of the major part of the Church's members. These, and other rampant evils, with the excessive increase of worldliness have driven most of the spiritually-minded of God's people outside the borders of these churches. Some are content to go here and there, wherever they can find pasture, spending most of their energies in evangelistic effort. Others, have by prayerful and careful examination of the Scriptures found that it is their privilege and responsibility to assemble themselves together as children of God, around the Person of Christ, acknowledging no Name but His, owning no authority save that of the Risen Head, no creed but the Word of God, and no sectarian barrier that would exclude any whom Christ has received, and who are walking in holiness and truth. Among many such companies, there is still much to learn of the truth of God, and of what God's assembly even in remnant times is called to be, as His light-bearer amid the world's darkness, while with others there may be but little disposition to learn and practice what might further bring "the reproach of Christ" upon them. Yet looking over the years gone by, with all their weakness and failures on the part of men, with all the longsuffering and patience of God, we do with unfeigned thanksgiving, erect our "Ebenezer" to the God of all grace who hath hitherto helped us, and cast ourselves afresh upon Him for help to continue in the things which we have learned, until the Lord shall come, and the morn of glory break.



# The Church, the Bride of Christ.

## 2—HER SANCTIFICATION.

IN order to see the varied aspects of this important truth, we will turn again to an Old Testament type. In the Book of Leviticus, we have Jehovah's instructions concerning the priesthood. The Aaronic priest was a type of the Lord Jesus, risen from the dead. The high priest's wife (Lev. xxi 13) prefigures the church. Two things are said about the high priest. (1) He was consecrated to put on the holy garments (v. 10). (2) The holy anointing oil was upon his head. Two things are also said concerning the high priest's wife. (1) She was not to be widow, or a divorced woman, or profane. (2) She was to be a virgin, and one of his own people.

There need be no doubt of whom this consecrated, crowned (see Lev. xxi. 12), and anointed priest is a type. "We see Jesus crowned with glory and honour" (Heb. ii. 10): "The Son who is consecrated for evermore" (Heb. vii. 28): "Anointed with the oil of gladness" (Heb. i. 9). We read also of this crowned and anointed One in Psalm xxi. 4-8. In Psalm ii. 8, the Eternal says to the Son, after the rage of the heathen and the plotting of kings, "Ask of Me." In Psalm xxi. 4, the Son asks life, even length of days for ever, and not only does He receive it, but in addition we read, "Thou preventest Him with the blessings of goodness: Thou settest a crown of pure gold upon His head. And all this, after the full display of man's hatred, after their "mischevious device," which they were not able to perform" (v. 11). After all this causeless hatred, God raised Him up to honour and majesty, setting a crown of pure gold upon His head, saluting Him a Priest for ever, lavishing glory, and majesty, upon Him, and making Him most blessed for ever. Who is to be the bride and meet companion of this honoured One? The priest's wife was to be one of his own people, and a virgin. She must not be a widow, or a divorced woman. The two characteristics here are, *purity* and *holiness*, or they might be termed positional and practical sanctification. Neither of these belong to any of us by nature. We are by nature "children of wrath" (Eph. ii. 2), far from holiness (Rom. vi. 20). How then are we made meet for companion-

ship with Christ? Turn to 1 Cor. vi. 10-11. There we have what we were by nature, and what we are by grace. "Washed, sanctified, justified"—made clean, set apart, and made free. Again in 1 Pet. i. 18-23, we are redeemed by the blood of Christ, our souls are purified through obedience of the truth unto unfeigned love, and we are born again by incorruptible seed, even that which remaineth in us (1 John iii. 9), so that we cannot practise sin. Thus has God in His marvellous grace, brought us and set us in His own Divine presence, without blame, meet companions for His Anointed, accepted and complete in all the worth of His Person, and in all the value of His perfect work.

This is our position, and it pleases God when by faith we take it, and seek to enjoy it in all its fulness of blessing, and then seek to live and walk worthy of it. As regards our life and walk in the beauty of holiness, the Apostle says—"I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (2 Cor. xi. 2). This is to regulate our walk and all our associations. Chastity, purity, and single-heartedness for Christ. What a calling! But He is jealous over us, and fears lest the subtil serpent should beguile any from their virgin purity, and corrupt their minds from the simplicity that is in Christ. And surely we have need to jealously watch, lest we should be defiled and have our garments spotted, thus unfitting us for communion with Him who is ever the Holy and the True (Rev. iii. 7). In the apostle's days, there were those who by their words and ways sought to beguile the saints from chastity and whole-heartedness to Christ. Some made a spoil of them by leading them under bondage to the rudiments of the world and its carnal ordinances (Col. ii. 8-18), others, by good words and fair speeches wrought deception (Rom. xvi. 18.) The wiles of the enemy and his devices for drawing the saints of God into alliance with an ungodly world and an apostate Church are many, and only by a complete separation of heart and life from all that the Cross of Christ has delivered us from, and by close cleaving in heart to the Lord, and the Word of His grace, can we be preserved in holiness and purity for Christ.

A. A.

## God's Fellow-Workers.

“We are God's fellow-workers” (1 Cor. iii. 9, R.V.).

---

**HIS** passage, as given in the Authorised Version, has led some to infer that it has reference to our fellowship with God in the work of planting and watering. But the better rendering as given in the Revised Testament, together with an examination of the context, clearly shew that the Apostle here is writing of the fellowship in labour of God's true servants in husbandry and building, or, as I take it to be, of Gospel labours, under the metaphors of planting, watering, and growth, and of Church labours, under the name of building materials, to form a temple of God. The planting and watering are the work of God's servants: the giving of growth or increase is the work of God. So that, while it is true that God works, and that His servants work, the spheres of their operation are different. The words, “labourers together,” must therefore have reference to the association of God's servants in their service, which is *of* Him.

We have the same word in Romans xvi. 21 rendered “my yoke-fellow,” which may further help us in grasping the thought. Under the same yoke, guided by the same hand, doing the same work. One may plant, another water, but the object of both is the same. The word reminds us that we ought to cherish oneness of mind, and common action, with fellow-labourers in God's kingdom. One may lay the foundation of the Christian Assembly, another build it up, by ministry of the Word, as “labourers together” and true “yoke-fellows.” All this implies oneness of heart and mind, speaking the same thing, building according to the same pattern. Of Timothy, his true “work-fellow” (Rom. xvi. 21)—the same word—Paul could write, “Who will put you in remembrance of my ways which be in Christ, even as I teach everywhere in every Church” (Cor. iv. 17, R.V.). In our day there is very little of such fellowship in labour: it is rather the boast that every man does that which is right in his own eyes (Judges xxi. 25), teaches what he thinks right, no matter how different from the ministry of one who preceded him, and frequently takes the opportunity to speak slightly of it.

# The Believer's Business—Pleasing God.

*Gathered from Addresses by R. C. Chapman of Barnstable.*

**W**E are never to rest without a testimony in our hearts by the Spirit, that we are pleasing God.

Every child of God, in his own circumstances, has a treasury of opportunity for applying himself diligently to the great business of pleasing God.

If we make it our business to please the Father, not only shall we have wisdom enough for all circumstances and all service, but instead of being discouraged by difficulties, they will be food for our faith.

We have no business on earth that is not summed up in pleasing God. This is our great success; our highest success. This we are bound to attain every day, even the doing of the will of God.

We are not bound to make the crooked straight in the Church, or in the world, but we are bound to please God according to present opportunities or trials, present sorrows or joys, whatever they may be, in little matters and in great, in things of time and eternity.

God has but one business to do, that is to do His will. But what a will is that! A will of infinite wisdom, of infinite love. Let us fall in with that purpose. Let there be no will of ours, no will but His. Then we shall as it were walk nearer the bosom of God in Christ.

In this present time there are beyond question growing difficulties in the pathway of the people of God. Their hearts feel it so. But this would I say—that commonly the thoughts and feelings of God's people about the matter, rather bespeak looking to the difficulty, than to the occasion furnished by the difficulty for pleasing the Living God.

What men call business, is but an occasion for serving the Lord, and it is not always in great things that we serve Him best, but in little things. Beloved, we shall be sure to please God by trying to be like him. Let us reckon loss for His sake as gain, for He will always pay like Himself. He never allows any faithful servant of His to suffer loss without turning that loss to great gain.

# The Afflictions and the Glory.

“ Our light affliction which is for the moment, worketh for us more and more exceedingly,  
an eternal weight of glory ” (2 Cor. iv. 15, R.V.)

**L**IGHT affliction for a moment,  
Working glory even now ;  
Tribulation working patience,  
Through the desert as we go.

Weight of glory far exceeding  
All that ear of man hath heard ;  
Present things, or things to-morrow,  
What can change His wondrous Word ?

Had we looked at things now passing,  
Did we rest in nature's shore ;  
Lost we not the blest renewings,  
Day by day and hour by hour ?

Strengthened from the power of glory,  
Vessel-grace He'll still bestow,  
As we bear the peerless treasure  
All the chequered journey though.

Light we brightened with such glory,  
Fainting not though weak within ;  
Bright to faith, the blest to-morrow,  
Lost in love, at home with Him.

Here we wander on with Jesus,  
Tourists once, but pilgrims now ;  
Home to hope in sweet communion  
Lights the path we onward go.

There on high our hearts' affections  
Carried by Himself within ;  
Here on earth the Christ's rejection  
Shrouding every earthly scene.

There, Himself in all His glory,  
Satisfaction, rest and home ;  
Here His cross, and shame, and sorrow,  
Bear we gladly till He come

# The Gospel in the Regions Beyond.

*Notes of an Address at a Conference on Gospel Work. By the Editor.*

(READ ACTS i. 8 : ROM. xv. 19-23 : 2 COR. x. 15-16.)

HERE has been considerable interest stirred up among the Lord's people all over, during recent years, in the spread of God's Gospel in heathen lands. Some who had proved themselves called and fitted by God for the arduous work of penetrating into new regions where Satan reigns supreme, and where the Name of Jesus has not been heard, have gone forth from our midst, followed and sustained, I hope, by the continual prayers and practical fellowship of those who bade them Godspeed. Our object in coming together this afternoon is more especially to consider the needs of fields lying nearer to our own doors, and to seek help from God to first feel, and then fulfil our responsibilities concerning the spread of the Gospel in them. The expression used by the Apostle in the last of the Scriptures read, viz:— 2 Co. x. 16, "Preach the Gospel in the regions beyond you"—does not refer to far distant lands, across the seas, but to "parts beyond you," as the R.V. gives it. That is, to the hamlet, the village, the town or the city lying a little way off, in deep need of the Gospel of Christ. We might bring it home to ourselves and say, sinners in the street and in the village just next to us. It is to be feared that some are far more "interested" in the heathen of China and Africa, than they are in the unconverted around their own doors: others more "exercised" about "going out as foreign missionaries," than in seeking to reach the unsaved in the parish along the road a few miles, where the people are steeped in dark Ritualism, or sunk in dead formality, with an unconverted minister as their only guide in spiritual things. I am certain that the Lord's way for His people, individually and collectively, is to give their first attention to "the regions beyond" them, and make it their first business to carry to them the glad tidings of salvation. A sentimental interest in foreign missions, that goes no further than attending Conferences and drawing-room meetings to hear reports, is of no value to God whatever. What He wants is, heart and hand to be definitely engaged in carrying the Gospel to souls. The well-known passage in Acts i.—the last words of the Risen

Christ—confirm this. Jerusalem was to have the first of their testimony; next Judea, the country immediately beyond; then Samaria, still further afield, and last of all “the uttermost parts of the earth,” or heathendom as we would say. This is the Lord’s way, and he means us to stick to it. The Jerusalem of this day, as of that, has had its full share of Gospel testimony. The early disciples were inclined to “nest” in the city, until God allowed a persecution to drive them to Judea and Samaria, which were only then reached with the Gospel (Acts viii. 4-5). A blast from the enemy might have a salutary effect in the same direction now, and clear the chaff away as well. What is the use of fishing for ever in the same pools? Preaching to the same dozen or score of regular attenders who have heard the Gospel hundreds of times, while only just a little distance off, lie fields unploughed, and unsown. Up and away you who are young and able, to those regions beyond. Get a map of the county in which you live: look at the villages, see the hamlets, the lonely farm houses, the peasants’ cottages and scattered families, and go forth in the Name of the Lord, so that from your “Jerusalem round about” or “in a circle,” as the word implies, taking up town after town all along the line—(Rom. xv. 19), you may fully preach the Gospel of Christ. Those who cannot personally go long distances (it is wonderful how many of those supposed to be “infirm,” turn out at a Sunday School trip miles away, and take no harm) can put their hands in their pockets and supply “the sinews of war”—tracts, books, bills, railway fares, sometimes lodgings and tent ground have to be paid for—thus becoming partners in the glorious work. If there are active and hearty young men, able and willing to go forth, preaching the gospel during their spare hours in such places, the Christian Assembly of which they form a part ought to feel it at once their privilege and responsibility to practically share with them. How often such work has ceased from lack of fellowship. This is what God calls “fellowship in the Gospel” (Phil. i. 5), and thus only may we expect to see the glad tidings preached, and sinners won for Christ in “the regions beyond.”

## The Young Believer's Question Box.

*Is it according to the Word to count prophetic "days" such as those of Daniel xi. 2; Rev. xi. 3, as "years," and arrive at dates accordingly? There is nothing in Scripture to warrant the year-day theory, but everything against it. It is used by those who attempt to explain away prophetic Scripture by historic events of the past, and thus to take the edge off the warnings of the Lord. We hope to give an article on this subject next month.*

*Why is the latter clause of Rom. viii. i. omitted in the R. V.? Because there is nothing to warrant it in the original. The words, "who walk not after the flesh but after the Spirit," occur correctly at the close of verse 4, where the believer's walk is properly introduced. Verse 1, speaks of the positive standing of all believers; they are "in Christ Jesus," and this alone gives them the certainty that "there is therefore now no condemnation." If "no condemnation" depended upon our walk, which is, and always will be imperfect while here, there would be no assurance and no certainty.*

*What are the "traditions" mentioned in 1 Cor. xi. 2? Are these "traditions still to be kept by the Churches? Yes. They were "received from the Lord" by Paul, and "delivered" to the saints to be kept (see 1 Cor. xi. 2 with 23). Baptism and the Lord's Supper are divinely-given traditions, and continue for our observance in mode and manner as they were given. "The traditions of men"—that is their deliverances for which there is no Divine authority, wherever received and owned, make the Word of God, of none effect now as of old (Mark vii. 8, 9, 13). Infant sprinkling first introduced alongside of believers' immersion, eventually supplanted it: the monthly, quarterly, or half-yearly sacrament, did the same for the weekly feast of remembrance. It is dangerous to alter by a hair's breadth any of God's perfect legislation. Our business is to seek grace to accept and implicitly obey whatsoever the Lord has commanded. This is spirituality in God's reckoning (see 1 Cor. xiv. 37).*

*Is it correct to use the expression so common among believers—"If the Lord tarry" I will do this, or that? It is not an expression we find in the Word, but, that of itself might not prove it to be incorrect. It has probably been designed to keep the blessed hope of the Lord's coming before our hearts, but it is well to abide by the language of Scripture, which is—"He will not tarry" (Heb. x. 37). Then to say "I will go here or there if the Lord tarry," makes my going dependent on that alone, whereas He may not want me to go there at all. The words in James iv. 15—"If the Lord will, we shall live," and "do this or that" implies that all our movements, plans, and doings are regulated by the will of God. To know His will and receive His guidance we must have broken wills, waiting hearts, watchful spirits and willing hands and feet, without which the most accurate phraseology on our lips is only religious cant.*



## Answers to Correspondents.

---

T. A. B. writes—"We had a visit here from an evangelist some months ago. Meetings were carried on nightly with great energy, there was every effort made to get up a stir in the village. Some novel methods were tried, and a number professed conversion. Of these, over the half were baptized within three weeks. A glowing report of the work appeared in a monthly magazine, sent by the evangelist. Immediately he left, the whole thing dropped flat, the greater part of the "converts" went back to the world, and those who remain are not a credit to the Name of the Lord. It will possibly take years to undo the mischief that has been done to Gospel work in this village, besides the ruin wrought on those who have been led into a profession, which leaves them more hopeless than ever. I hear the same thing has happened in other places, and it seems to me to be so awfully solemn that the earnest attention of God's people should be directed to it."

Our correspondent breaks the silence on a subject which, at the present time, is exercising the hearts of very many of the Lord's people, especially those who, with shepherd hearts, watch for souls amid the flock of God. It is a notorious fact that certain preachers leave behind them in every place, a condition of things such as our correspondent describes. Their modes of operation, the matter and manner of their preaching, are all directed toward getting up excitement. Singing, and stories to move the feelings, undue pressure to "believe" and confess they are "saved," followed by hurried baptisms, numerous testimony meetings, and a parading of converts. The results of such work are so disastrous, so ruinous to souls, so destructive of real Gospel testimony, that all who fear God ought to feel their responsibility to witness against it. The root of the matter is, that unsent and unqualified men have in many cases been accepted and accredited as evangelists. Destitute of gift and grace, they must resort to novelties to arouse interest, and in order to keep up a reputation, make converts and issue reports, which others like them make public. Simple assemblies of Christians, believing all to be genuine, invite or receive them as labourers in the Gospel, and in many cases suffer for it, by having false material brought into their midst. To speak plainly and act firmly for God and His people, may lay one open to charges of narrowness, uncharitableness, &c., but to please God and defend his flock ought to be the business of every true watchman and shepherd, and time will show that such a course is well-pleasing unto God. True men, sent of God, are easily known by their works and ways. They have God with them. They do not count on "demonstrations" and excitement, to get up interest, and play upon the feelings of sinners. They have confidence in the Gospel of Christ, simply spoken in the power of the Holy Ghost, and the fruit of their labour abides to God's praise, although less may be said about it. This is a matter of great importance. We hope to take it up more fully.

# Tidings of the Lord's Work and Workers.

**Scotland.** Tent Work will be begun in various counties this month. Prayer is desired that God-sent and Spirit-filled preachers may occupy them, that the solid truth may be spoken, and sinners convicted and converted. The novelty of tents is now past, and it takes God to bring the people and convert them. Village Work and Saturday Afternoon preaching is being taken up heartily by many young men. May God use them. The time is short. **GLASGOW.**—A Saturday Evening Meeting for ministry, specially on practical subjects, is held once a month in Inner Court Hall. On a recent visit to Govan for four nights' meetings, we were cheered to see the open ear for the Word, many believers from the denominations attending. D. C. Joseph, from Mount Carmel, has been telling in Glasgow and other parts, of the Lord's Work there and in Jerusalem. There are many hindrances, and there is need for workers who "go by the Book," out there. **GRANGEMOUTH.**—A Conference of Believers was held here on Saturday, 8th May. Its object was to strengthen the hands of those who gather to the Name, and who are seeking to go on in the old paths, avoiding laxity, now so fashionable, on the one hand, and exclusiveness on the other. There was a fine turn-out from most of the Assemblies in Stirlingshire. **BO'NESS.**—"There has been help and healing here, and scattered believers gathered to the Name." **STEVENSTON.**—Alex. Lamb has been preaching here during May. A number have professed conversion and been baptized.

**England.** Fred. S. Arnot has been tenting in Denbigh, North Wales. There will be a Christian Conference in Bradford on Whit-Monday, June 7th. Robert Miller has been labouring in Cardiff district for several weeks, with help from God. **YORK.**—We are seeking to follow up the special Gospel effort of last month, by ministry of the Word, suited to the needs of young converts. Mr Holiday, of Featherstone, is giving Addresses on the Tabernacle. **GATESHEAD.**—"Easter Conference here was much larger than we expected, and the Word was with blessing." John Protheroe is visiting some of the densely populated mining towns and villages in the Welsh valleys, where there is great need. God is giving blessing.

**Short Notes.** James Campbell has returned from Australia; he seems better in health, and is preaching in the north of Ireland. The Indian Famine continues, and will for some months. Several Missionaries are seeking to alleviate distress, and preach Christ to the starving thousands.

**Foreign Notes.** Mrs Redwood, whose health has been in a good measure restored, purposes returning to India in the Autumn. Mr W. L. Faulkner is in California. The ailment from from which he suffered in Africa troubles him. There has been an ingathering at Clyde, Ontario; also a few conversions at Dundas and Bolton, Ont. Tent work will be begun in many parts of the United States this month. D. Ross is in New York.

# The Coming Era.

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

**T**HE Book of the Revelation is divided by its Divine Author into three portions. Thus, "(1) Write the things which thou hast seen, (2) and the things which are, (3) and the things which shall be hereafter (*lit.* shall be after these things)." Rev. i. 19).

(1) We have the vision shewn in chapter i. of the Son of Man in the midst of the golden lampstands; (2) The things which are now going on, as in chapter ii. and iii. In chapter iv. John is caught up to be shewn in vision; (3) "The things which shall be after these things." From chap. iv. and onward to chap. xix. are given in symbolic visions these future things.

The events comprised under the seven trumpets, occupy the first half of this period, and the seven vials the second half. They are included in a period of seven years, corresponding with the last week of Daniel's seventy weeks of years.

It is written in Rev. xi. 2-3—"The court which is without the temple leave out, and measure it not, for it is given unto the Gentiles; and the HOLY CITY shall they tread under foot FORTY AND TWO MONTHS. And I will give power unto My two witnesses, and they shall prophesy a THOUSAND, TWO HUNDRED, AND THREESCORE DAYS, clothed in sackcloth. Compare this with Dan. ix. 27, where we read concerning the Prince that shall come, that he shall confirm a covenant with many for ONE WEEK, and in the MIDST OF THE WEEK, he shall cause the sacrifice and the oblation to cease. ISRAEL will be then recognized as God's people, the TEMPLE as the TEMPLE OF GOD, and the SACRIFICES offered will be owned by Him.

During the first three years and a half, the Outer Court and the Holy City will be trodden down by the Gentiles for forty-two months, and the two witnesses of God will prophesy for 1260 days. And during the second half-week, which is the time the lawless one becomes Antichrist, and sets up the abomination of desolation, and persecutes the saints, when, according to Rev. xii. the woman, or Israel, under the New Covenant flees into the wilderness for a period of 1260 days.

Thus shewing us that 42 months, 1260 days, and the half of the week, all signify a period of THREE YEARS AND A HALF. In Dan. ix. 25-26, the seventy weeks are weeks of years, for the Jews divide their years into periods of sevens, which the Hebrew word for "week" signifies every seventh year being a year of release. They are distinguished from weeks of days (as chapter x. 2, see margin), and proved by Messiah being cut off at the close of the sixty-ninth week, 483 years after the commandment to restore and to rebuild Jerusalem; leaving one week, or period of seven years to be completed after the present dispensation closes. That this week is a period of seven years is shewn by every statement in the Revelation, as also in the prophecies of Daniel, where they are also described as time, times, and a half, or one year, two years and a half, together three years and a half. That this "TIME" is a period of seven years, is shewn in Dan. iv., where Nebuchadnezzar was driven from men, to the level of a beast, "and seven 'TIMES' shall pass over him." If a time according to the statement of a year-day theorist means 2520 years, or a day for a year, then must Nebuchadnezzar have continued for 2520 years in that condition. And if the last week of the seventy is to be regarded on the year-day theory as 2520 years, then the period of 69 weeks MUST be interpreted on the same scale, thus making the seventy weeks from the going forth of the commandment to restore and to build Jerusalem, to Messiah the Prince, to be a period of seven times 2520 years. Can this be so?

There is not a single instance in Scripture, for a day being put for a year. God means what He says. A day always means a day, and a year means a year; although an hour, a day, or a year may be used figuratively, to express a period of time. The spies having searched the land forty days, and Israel having refused to take possession, God appointed that they should wander in the wilderness: a day for a year. Here a day means a day, and a year means a year. Otherwise it would have been stated, "Israel shall wander in the wilderness forty days, according to the year-day theory."

It is a serious thing to pervert the words of the living God, and when He prepares us concerning future things, in the most

careful manner, to nullify all the instruction, by transferring what He assigns for the future, to things in the past, according to various and conflicting human conjectures.

In a book entitled—"The New Era," it is stated the "Roman power continued 666 years, from A.M. 3970 $\frac{1}{4}$  to A.M. 4636 $\frac{1}{2}$ , whereas the Roman power is still in existence, and the last days when the ten toes of the image (see Dan. ii.) will be developed, are not yet come.

On what authority is it stated, "The great determining point of history is the year 4636 $\frac{1}{2}$ , when the Saracens took possession of Jerusalem, and then proceeded to set up the abomination of desolation, by erecting the Mosque of Omar, on the spot where the Temple formerly stood?" Was the erection of the Mosque of Omar on the spot where the Temple stood, the fulfilment of the prophecy of the abomination of desolation being set up in the Temple of God? Does this agree with our Lord's own words in Matt. xxiv. 15, or with the statement of Paul in 2 Thess. ii. 4. Is there no instruction or warning left us for the future?

Do not such rash statements nullify the most solemn and important exhortations of the Word of God?

Human theories which either fix the date of our Lord's return, or interpose certain events as inevitable before His coming to receive His Church, render Scriptural waiting and watching for Christ impossible. In the one case it becomes practically waiting for a date to arrive, and in the other, waiting for events to take place.

**Lowliness of Mind.**—"Serving the Lord with all *lowliness of mind*" (Acts xx. 19, R.V.). These words were uttered by the apostle to the elders of the church of Ephesus, at that memorable meeting with them at Miletus, when he recalled the early years of his service in the Gospel in their midst. The Lord had marvelously blessed his labours to the conversion of many there. Yet the vessel through whom these wonders of grace had come, had been preserved from pride, and enabled to carry with it the image of the Perfect Servant who testified of Himself, "I am meek and lowly" (Matt. xi. 29). This was a high degree in the school of God: a true and unmistakable mark of having been much in his Master's company.

# The Times and Testimony of Daniel the Prophet.

By the Editor.

## PART V. A BLAMELESS AND A GODLY LIFE.

THE rise and fall of empires, with changes of circumstances and surroundings, wrought no change on faithful Daniel. He stood true to God, with a purposed heart as a youth, in the kingdom and court of Nebuchadnezzar. He maintained his integrity and purity amid the seductions and impieties of Belshazzar's kingdom, and now that he had fallen, and with him the great empire of Babylon, we have next to see Daniel amid other surroundings and temptations in the kingdom of Darius the Mede.

The government of Darius was different from what that of Nebuchadnezzar had been. Nebuchadnezzar's government was represented by the "head of gold." It was absolute. "Whom he would he slew, and whom he would he kept alive" (Dan. v. 19). That of Darius was represented by the breast and arms of silver. Others were associated with him in the government of his kingdom, and "the law of the Medes and Persians" which altereth not," prevented the king from acting as he desired (See Chap. vi. 14-15). By reason of Daniel's faithfulness, and "the excellent spirit" found in him, he had reached a place of preferment and honour in the kingdom. This aroused the jealousy of his enemies, and they sought to entrap him. They set themselves to watch him, and to compass his fall if possible. No doubt they watched him narrowly, within and without. What a fine handle it would have been, had they been able to get hold of some flaw in his mode of doing the business of the State! How it would have been trumpeted abroad, and made the most of; but they were completely defeated. When they met to compare notes, there was not one of them had been able to lay hold of a single thing to Daniel's discredit. The inspired record of it is, "They could find none occasion nor fault, forasmuch as he was *faithful*, neither was there any *error* or *fault* found in him" (Daniel vi. 4). What a glowing testimony! Would that it were true of all who own the Christian name. It is no more than God has called His people to, and expects of them. "*Blameless* and harmless, the sons of God *without rebuke*,

in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil ii. 15). It is especially pleasing to meet such qualities in one like Daniel, who was, as men say, so stringent in his separation from defiling things, and unholy associations. It has been sometimes thrown as a taunt at those who seek in their measure to keep themselves separate from defiling associations and forbidden things, that they are less careful than others in ordering their personal lives according to godliness, and in cultivating the higher graces of the Spirit in their hearts. We learn from the testimony borne to Daniel that it is at least possible to maintain both, and to have vital godliness in combination with complete separation. The man who with purposed heart would not "defile himself" with the king's meat, was the man of "an excellent spirit" and an unblemished life. And surely it is a great matter for the children of God, whose lot is cast in times when it is necessary to take a definite and decided stand apart from much that is accounted great and good, in order that they may keep themselves vessels unto honour, sanctified and meet for the Master's use, to make it their aim to so order their lives and ways as to adorn the doctrine of the Lord, and thus commend it to others, who may either be ignorant of it, or prejudiced against it. The man of God ought to be known on the exchange, and in the mart, by his righteousness: and his whole course,—at home and in the world as well as in the church—ought to bear the stamp of vital godliness.

A mere negative testimony against evil, apart from a life of personal and practical godliness, is of little worth. There is nothing in it for God, for "God looketh upon the heart," and a life destitute of godliness and conformity to Christ, indicates a heart afar from Him. It has no influence over others, for if a man's life is not according to his profession, it becomes a curse rather than a blessing. But a heart true to God, and a life and walk blameless before men, has a wonderful power, alike in reproving men of sin, and in magnifying God and His Christ. The source of supply for Daniel's blameless life before men, was, as we shall see, his inner life of prayer and reading of the Word before God.

## Obedience.

*Gathered from Addresses by R. C. Chapman of Barnstaple.*

THE obedience of love to the Word is friendship with the Lord. If I obey, I am a friend of the Lord, and my heart is tender toward that Heavenly Friend. But His heart is much more tender toward me, than mine is toward Him.

Obedience is the test of our love: obedience, such as can satisfy the mind of God. Remember, that while we cannot now be what we shall be, we can be obedient and well-pleasing children to our God and Father, who looks at us every moment in Christ.

Order your conversation according to the Word of God. Let this be your settled resolve, to take the yoke of Christ upon you, to yield unreserved, unqualified obedience to the Word, so that you may enjoy the friendship of the Father and the Son.

The promise of John xiv. 23—"We will come unto him and make our abode with him," is not made to the child of God simply *as* a child, but as a child walking in obedience to the revealed will of God, as given in the words of the Lord Jesus. And it is needful to add that the important question is—"Am I prepared in heart to do the will of God, to walk in the communion of approving love?"

The rule of our obedience must ever be the written Word, because the Spirit, whatsoever He teaches, cannot teach anything against that Word, and in following the teaching of the Spirit we must ever be keeping to the Word.

With regard to the imperfections of obedience which accompany every deed and wish and thought, however holy, let us never think of them as less than sin, which could only be blotted out by the blood of Christ.

There is a beautiful connection in Joshua i. 5-9, between faith having courage to grasp the promises of God, and faith finding strength and courage to do the will of God. There is no victory or success apart from obedience to God. When Israel went forth to war, Joshua is told to take good heed that they are keeping the commandments of Jehovah, otherwise they would be smitten by their enemies (Joshua vii. 3.)



## The Elect of God.

“Behold . . . mine Elect in whom my soul delighteth” (Isa. xlii. 1.)

“The elect of God, holy and beloved” (Col. iii. 12.)

---

**G**OD in *heaven* hath a treasure,  
Riches none may count or tell;  
Hath a deep eternal pleasure,  
Christ, the Son, He loveth well.

God hath *here* on earth a treasure,  
None but He its price may know—  
Deep unfathomable pleasure,  
Christ revealed in saints below.

God, in tongues of fire descending,  
Chosen vessels thus to fill  
With the treasure never ending,  
Ever spent—unfailing still.  
God's own hand the vessel filling  
From the glory far above,  
Longing hearts for ever stilling  
With the riches of the love.

Thus though worn, and tried, and tempted,  
Glorious calling, saint, is thine;  
Let the Lord but find thee emptied,  
Living branch in Christ the Vine!  
Vessels of the world's despising,  
Vessels weak, and poor, and base,  
Bearing wealth God's heart is prizing;  
Glory from Christ's blessed face.

Oh to be but emptier, lowlier,  
Mean, unnoticed, and unknown,  
And to God a vessel holier,  
Filled with Christ and Christ alone!  
Naught of earth to cloud the glory,  
Naught of self the light to dim,  
Telling forth His wondrous story,  
Emptied—to be filled with Him.

# The Church, the Bride of Christ.

## 3—HER EDUCATION.

**H**E love and service of the Lord Jesus toward His Church is beautifully described in Eph. v. 23-32, in seven particulars—three couplets covering the past and present, the seventh and last being yet to come. “Christ loved the Church and gave Himself for it” (v. 25.) This points to the Cross, where He manifested and proved His love by giving Himself a sacrifice. He sanctifies and cleanses (v. 36.) This He is doing now. He has set us apart to be His own, and He cleanses us by the washing of water through the Word continuously. The girded servant of His people, as when He poured the water into the basin (John xiii. 5) and washed the feet of His disciples, so that they might have part *with* Him—that is communion. We need this daily, and blessed be His Name, He lives to give it to us. May we be ever ready and willing to yield to the practical and moral effect of the Word, when He brings it to us to cleanse our ways, and take from us what is not according to His will. Nourishing and cherishing follow. These imply, feeding and educating—our growth and our culture as those belonging to Christ. He cheers us with His countenance, and defends us by His Arm. The love of His heart and the strength of His arm are ours. We are carried on the breast and shoulder of our Great High Priest (Exod. xxviii. 12-29), and we feed upon the wave-breast and heave-shoulder of our blessed peace-offering (Lev. vii. 31-32).

If we turn from the perfect service of the Great Master to the faithful labour of one of His pattern servants, we shall see how deeply he had drunk of His Master's spirit. The Apostle Paul had been instrumental in the conversion of the saints at Thessalonica. As an evangelist, he had preached the gospel in the power of the Holy Ghost among them, and they had received the message amid much affliction with much joy, and turned to God from idols. This is what we learn from 1 Thess., Chapter i. In Chapter ii., the faithful servant appears as a nursing-mother amongst them. He does not leave them immediately after their conversion, as some of our day do. He toils among them, in unwearied love, after the pattern of a “nursing-mother among her own children.” Not

as a hired nurse, working for wages, but as one affectionately desirous of them, and willing to impart his own life unto them, as the mother does her strength to the infant on her breast. What Christ-like love and devoted service have we here! How unlike the hireling whose own the sheep are not, who has no love for them, and who leaves them in the hour of danger in the jaws of the wolf. The service of the nursing-mother, feeding and cherishing the infant, is followed by the faithful care of the father (1 Thess. ii. 11, R.V.) exhorting, comforting, and charging his *own* children that they might "walk worthy of God." Spiritual health and growth were fostered, by the tender, faithful service of the apostle as a nursing-mother; godly walk and testimony among men were promoted by the faithful instruction in the truth of God as a father among his children. All through the present age this service continues as well as the work of preaching the gospel. How often this is forgotten! To get sinners saved, is often made the chief end of all preaching, while the feeding and education of the children of God are little thought of. The evangelist's work is to go out with the gospel among the lost, seeking their conversion, but the work of the pastor and the teacher is amongst the flock, caring for the sheep and feeding them on the green pastures of the Word, so that even in these last days, the assemblies of His people may become "imitators of the churches of God" (1 Thess. ii, 14) of early days. The means that God has appointed for this, is the continuous, healthful ministry of the Word (1 Tim. iv. 6), not of certain favourite portions, or on certain chosen subjects, but "the whole counsel of God" (Acts xx. 20, 27), well proportioned and in due season, the whole range and scope of God's truth, bearing on us individually, socially, ecclesiastically, nothing being kept back. How all this has been frustrated, and the health, growth, and education of saints hindered, cramped, and stunted, by men ruling out certain parts of God's Word as "non-essential," and others as obsolete, no longer claiming the obedience of saints. But the only mark of spirituality as set forth in the Scriptures, is knowledge of, and obedience to the commandments of the Lord (1 Cor. xiv. 37).

A. A.

## The Young Believer's Question Box.

*In what sense do we "look for new heavens and a new earth" (2 Peter iii. 13)? Is not the believer's hope the personal return of the Lord Jesus? Yes; this is "THE Hope." All other events wait for its fulfilment. But everything else that God has promised is included in this Hope, even although long ages and many events must intervene, before the actual accomplishment of the whole. The new heavens and the new earth are the ultimate part of the Hope, the personal return of the Lord the proximate part of it.*

*Ought a child of God to take part in trade agitations? The less that Christians have to do with "agitations" of all kinds the better. If daily labour and daily bread were made matters of daily prayer there would be no need for agitating. God never fails His people. Let the world carry on its agitations: it has no God to consult, no Father to trust, but the believer has, and he must be in a sad condition of soul, if he prefers joining with the ungodly to taking his needs and trials to the Lord in prayer. Christian servants, who take Eph. vi. 6, as their guide, never "strike," and those who believe Hebrews xiii. 5-6, never need to join the ungodly in agitations.*

*Is the woman of Revelation, chapter xvii., the Church of Rome. I find this is what many Commentators say? She is the symbol of apostate Christianity—Papal and Protestant—as it will appear after the true children of God are removed from earth at the coming of the Lord to the air. The woman is seen seated on a ten-horned Beast, decked with gold and gems. This shews that the last stage of apostate Christianity will be in open alliance with, and supported by the world powers, which in the end hate, and make it desolate (Rev. xvii. 16). Papal Rome is fast leavening the whole mass of empty profession with her doctrines and practices, and in the end, will absorb the whole of it within her pale, so that the woman of the future will include all that is left of apostate Christianity on earth—Papal, Greek, and Protestant—at and after the coming of the Lord.*

*Is it according to God to send out circulars, appealing for money to carry on the Lord's work. This is being done in the district where I live, not by the preachers themselves, but by others who are acting for them? We do not know of any Scripture command, example, or precedent for begging money. Certainly if people have no faith in God, or have lost confidence in His way of providing for His own work, it is better to beg than to go into debt. But there is a more excellent way. If the work is God's, carried on in His way, according to His Word, He will not allow it to suffer for want of funds. But if men launch schemes of their own, and carry them on in ways not according to God's pattern, He has not promised to support or to own that. This, we have no doubt, is the root cause. God is not consulted, hence the need of begging appeals, and all other schemes to raise money.*

## Answers to Correspondents.

A. L., SHROPSHIRE—We must distinguish between religious systems which are in opposition to God, and believers who may be in them. All the children of God wherever found, are one in Christ, and shall be one in glory. To love them because they “belong to Christ” (Mark ix. 41), to pray for them, and seek to serve and help them, is clearly commanded in Scripture, but never to go into the false systems in which they are, to do so. There is ample scope and plenty of opportunity to exercise true love, and give godly help, without identifying ourselves with ungodly systems, or condoning them and their ways by our presence and support.

NEEDED TRUTH.—We have read a number of the pamphlets that have been issued in defence of the “Needed Truth,” church position, and have heard from some of its leaders their reasons for forming themselves into a separate community, claiming as you say, to be the only “Church of God” in the place, but we are not able to see that it is of God, or that it has the authority of His Word. That there is deplorable “looseness” in certain meetings that profess to be gathered in the Name of the Lord is perfectly true, but that all and everybody who will not declare themselves “out-purged” by a complete separation, not only from these, but from all who are in any measure “linked up” with them, are defiled, and to be regarded and treated as “heretics”—as it is termed—we do not believe. The theory rests on distorted and misinterpreted Scripture. God discriminates, and teaches His people to do so likewise. To separate from an assembly of Christians where there are weaknesses and it may be evils, is the quickest way to get rid of them no doubt, but it is not God’s way. Faithful ministry of the Word in grace and power will recover much, and restore many where such a state of things exists. If that be refused—as in some cases where there are ignorant or self-willed men in power it may be—then it will be necessary to restrict fellowship with that assembly according to the measure of our lack of confidence in it, not to summarily cut it off, or “out-purge” ourselves from it, and from all who do not do so at our call. Separation can only be justified, when through departure from the truth, it has lost all claim to be regarded as a Christian assembly according to the pattern of the Word. That there are sincere Christians among those who are in the “Needed Truth” church position, we do not doubt, but our firm conviction is, after a careful comparison of the position claimed, with the Word of God, that it is unscriptural, and its object untenable. Those who know its short but sadly-chequered history, must surely see by the divisions, secessions, and loss of leaders that are constantly occurring, that the object aimed at, namely, a unity—a gathering together of those who agree on certain doctrines, and accept certain interpretations of Scripture claiming to be the Church of God, to the exclusion of all others is impossible, such a system, however rigidly administered, must sooner or later disintegrate, and fall to pieces. It has in its constitution the elements of division.

# Tidings of the Lord's Work and Workers.

**Great Britain.**—Tent work is now in progress in several places. May there be solid abiding fruit, in genuine conversions. There will be, if the preachers are men of God, full of the Holy Ghost, preaching Christ and the Word. **BLANTYRE.**—A canvas tent is pitched near the Public School, Stonefield, in which nightly meetings are being held by Robert Miller of Greenock. **CREETOWN.**—The tent which for several seasons has been wrought in Wigtownshire, has been pitched here, where in the early Spring there was a little ingathering. Wm. Hamilton is preaching in it at present. **KILMARNOCK.**—The Sunday Evening gospel meetings have been begun in Howard Park, where the people walk in large numbers and stand listening attentively to the Word spoken. **TROON.**—Open-air Sunday evening meetings on the beach have been begun for the season here. **GALSTON.**—A number of believers have lately been added to those gathering in the Name here, most of them brought out from a “half-way” meeting, having received further light from the Word. There are many of God's people in the same position, groping their way after the truth. Those who have it, ought to speak and act consistently with it. Wm. Lindsay has been visiting Galashiels, Chirnside, and other assemblies in the east. P. Hynd had Wednesday evening meetings for believers in Irvine. A Conference will be held in Town Hall, Hamilton, on Saturday, 3rd July. **KENDAL.**—A Conference of Christians will be held here on Thursday, 15th July. **BIRMINGHAM.**—“Young men from here are going out to villages where there is much need of the gospel, taking with them a small tent in which they camp out from Saturday to Monday, preaching in the villages around.” **SHREWSBURY.**—Another party of village-workers will start from here on July 31st—for particulars write to Alfred Nightingale, Beecroft, Shrewsbury. **STOCKPORT.**—Believers meet for Breaking of Bread at 2 Aberdeen Crescent, Edgeley; also a week night Bible reading.

**Foreign.**—Donald Ross is preaching in New York, and may continue there and in surrounding places during the summer. W. J. McClure is at San Francisco. Alex. Matthews hopes to pitch a tent at Dresbach, Minn. There has been blessing in Sahell, where Caleb J. Baker, and A. N. O'Brien, of Kansas City, have been holding forth the Word of Life. W. L. Faulkner has been preaching at Pomona. James Goodfellow in British Columbia. John Smith has been at Galt, Owen Sound, and has returned to Cleveland. On Independence Day, 4th July, there will be conferences at Elgin, Ill.; Cleveland, Ohio; and Dresbach, Minn., for which prayer is asked. J. Hixon Irving has been in Boston, and is now preaching in assemblies in various parts of Mass. He returns to England in July. Thos. Manders of Geelong, has gone to Perth, Western Australia, for Tent work. Believers gathered in the Lord's Name in Brisbane, Queensland, have secured an old Chapel in a central part, where the two meetings—Ithaca and Valley Halls—will now form one. William M'Lean was expected in June.

# The Church, the Bride of Christ.

## IV.—HER PRESENTATION AND GLORY.

**W**HEN the formation, sanctification, and education of the Bride has been completed, she shall then be presented in all her beauty and perfectness to the Bridegroom, to share with Him His glory. Again we will turn to the types. Eve was presented to Adam, after the deep sleep (Gen. ii.) Rebekah, after the long wilderness journey, through which she was guided and cared for by the faithful servant of Abraham, who had gone forth to win her for Isaac (Gen. xxiv.), was presented to him who came forth to meet her. The rough camel was exchanged for the tent in Hebron. The service of Eliezer who had first won her heart by presenting Isaac's gifts and telling of himself and his glory (which led to her separation from her country and kindred, and all that by nature she had loved, to go forth to one whom she had not seen, yet loved), and who next had educated her by telling her as they journeyed along the wilderness, more of him, was then completed, and the bride was presented to the bridegroom, So shall it be in the coming presentation day. The Holy Spirit—who has won the sinner for Christ, separating from the world, and guiding the saint along the desert, educating and comforting, as the Paracletè (John xvi. 13) guiding into all the truth and telling of the glory of Christ, shall on the day of His coming, present the saints faultless, in the presence of His glory with exceeding joy (Jude 24). In Col. i. 21-29, we have this presentation day spoken of. The Apostle tells in verse 21 of the cross; in verse 24 of the formation of the church; in verse 28 of her education and presentation in glory. What a prospect! to be presented "holy, and unblameable, and unreprouchable in His sight" (verse 22). All His past work for us and in us, was unto this. His work on the Cross, His work in heaven now as our Great High Priest, our Advocate, our Shepherd, has this presentation in view, when He shall receive His bride as "the church glorious without spot or wrinkle" (Eph. v. 27), the object of His supreme delight. In Colossians i. 16-29, we have a fourfold glance at the personal glories of the Bridegroom. His glories as Creator (verse 16), as Sustainer (verse 17), as Redeemer (verse 20), and as Head (verse 24). In Him all fulness

dwells (verse 19), and this the Spirit unfolds to the saints (Col. ii. 9) to safeguard them against the ritualism, rationalism, traditions and philosophy of men. When the soul is thus occupied with Christ, there is no danger of being led away or polluted by these devices of the enemy.

As to when and how this presentation is to be, we have further light in 1 Thess. iv. 13-18). The saints at Thessalonica had been turned to God from idols, to wait for the Son from heaven (1 Thess. i. 9-10). Meantime some of their number had fallen asleep, and those who remained were filled with sorrow, lest the departed ones might miss their part in the presentation to the Coming One. The Apostle inspired by the Spirit sets them right by giving them and us a further revelation on this blessed subject. To Martha of Bethany, Jesus had said, "I am the Resurrection and the Life, he that believeth on Me, though he were dead yet shall he live, and whosoever liveth and believeth on Me shall never die" (John xi. 25-26). To those who are "alive and remain" at His coming, He will bring immortality, changing the bodies of their humiliation, and fashioning them like unto the body of His glory (Phil. iii. 20, R.V.); and to those who are asleep He will bring incorruptibility, raising them in incorruptible bodies; and both together shall be caught up to meet Him in the air, to be presented to Him in all the freshness of resurrection beauty, one glorious church, perfect and complete, a meet companion for her heavenly Bridegroom, to share with Him His glory and his throne. All will be glorified, all will be like unto Christ, yet as one star differeth from another star in glory, so shall it be among that glorified throng. Faithfulness to Christ upon earth, unflinching obedience to His Word, fearless witness-bearing for His Name, reproach and suffering for His sake, shall all have their full reward in the coming day of Christ's glory. It was in this hope that the Apostle pressed onward cleaving closely to His Lord, although despised and counted as the offscouring of all things by the proud and haughty world. His reckoning was that the sufferings of this present time were unworthy to be compared with "the glory to be revealed *in us*" (Rom. viii. 18).



## Fruitfulness and Pruning.

*A Meditation on John xv. by the late John Dickie of Irvine.*

**G**OD never takes anything from a child of His, to speak correctly. He gives, He always and only gives. His own infinite joy lies in giving. True, to the fleshly eye which never sees spiritual things aright, He may often seem to take away from a man, even to uttermost stripping. But all this is merely His perfect way of making ample room in the mis-occupied heart, for His own munificent gifts. He is never so truly liberal as when He seems to be taking most away; and it is all done in perfect love.

I have just been reading John xv. O what golden words! How sweetly comforting, and yet how very solemn. But it is faith only which can taste their sweetness, or discern their solemnity.

Of course no branch can bear any fruit, unless it abide in living union with the VINE. But even then, I believe, there is no fruit without *previous* pruning, and it is certain that all fruit-bearing will be *followed* by further pruning (See verse 2). The gracious reward promised to faithful fruitfulness is a repetition of the suffering. "For whom the Lord loveth He chasteneth," and whom He loves the best, He afflicts the most. The knife of the Great Dresser is laid the oftenest on, and cuts the deepest into, His most favoured branches. Do we really believe this? We speak glibly of it, and avow our assent to it, but do we truly believe it? Do we shape our feelings and our lives according to it? If so, we shall not shrink from, much less complain of our loving Father's severest discipline. We shall "count it all joy" (nothing but only joy), when we "fall into divers trials" (James i. 2). God will not, cannot overdo His pruning. Let us trust Him entirely, and bow submissively to His hand.

I do not think that in general, this is realized as it should be. If an afflicted disciple were to tell the story of his suffering, and to stop there, all who hear would be perfectly able to understand him, and many to feel for him. But if he were to go on further and tell of the *consolations* wherewith he has been most sweetly "comforted of God;" consolations such as to have made his

sufferings delightful: how few of his hearers would understand him then. They yawn, they stare, they sit dumb, but they understand it no more than the chairs they sit on. They have had sufficient of the sorrows to make them understand a little of the bitterness, but of the sweetness of the Divine consolations, they never tasted. O it is such a blessed thing to *need* to be comforted of Him, "as one whom his mother comforteth" (Isa. lxvi. 13).

There is nothing more plainly taught in the Bible than this, that God chastens and prunes those whom He loves. Those who are dearest to His tender heart are those who suffer most under His afflicting hand. He does not afflict for HIS pleasure, but for *our profit*, and to make us partakers of holiness. Every fresh trial is to bring us nearer to God, and every new advance in the knowledge of God is accompanied by a fresh trial of some kind. Those who truly love God, and delight to bow beneath His hand, are not alarmed at His discipline. They know from whence it comes, and wherefore it is sent. The world knows nothing of this. The great mass of those who profess the Christian name, believe nothing of the kind. The approach of affliction sorely alarms them; they know not their need of it, nor the love that sends it, and so their only thought is how to escape it, or get deliverance from it in the easiest and quickest way possible. It is easy for the natural man to rejoice in all the outward comforts wherewith God may fill his cup, and yet remain an utter stranger to God Himself. Self is his God, and the creatures of God's providing are all consumed by *selfhood*, so that as the prophet says, they become *cursed* blessings. But to the true child of God, who trusts His Father's love, the chastenings of His hand bring with them a joy that is simply *unspeakable*, compared with which all other delights accessible to men are as *nothing*.

“ Let life's hours of joy or sadness  
Come and go as Thou shalt please,  
Earthly griefs, or earthly gladness—  
What have I to do with these?  
Creature comforts all may flee,  
Thou art Lord enough for me.”

# Light at Eventide :

THE SONG OF AN AGED PILGRIM.

“At evening time it shall be light.”—Zec. xiv. 7.

“There shall be no night there.”—Rev. xxi. 25.

**L**ORD Thy good and precious Book, seems written all for me,  
Wherever I may open it, I find a word from Thee ;  
My eyes are dim, but this one verse is pillow for the night :  
Thy promise, that at “Evening Time,” it surely shall belight.

It was not always light with me ; for many a sinful year  
I walked in darkness far from Thee, but Thou hast brought me near ;  
And washed me in Thy precious blood, and taught me by Thy grace,  
And lifted up on my poor soul, the brightness of Thy face.

My Saviour died in darkness, that I might live in light,  
He closed his eyes in death, that mine might have the heavenly sight,  
He gave up all His glory, to bring it down to me,  
And took the sinner’s place that He, the sinner’s Friend might be.

I’ve nearly passed the shadows, and the sorrows here below  
A “very, very little while,” and He will come I know,  
And take me to the glory, that I think is very near,  
Where I shall see Him face to face, and His kind welcome hear.

My Lord, Thou art my Life, my Love, my Light at eventide,  
My welcome guest within my heart for ever to abide :  
Who never leaves me in the dark, but leads me all the way,  
So it is “light at eventide,” and *soon* it will be day.

**BUYING THE TRUTH.**—To “buy the truth and sell it not” (Prov. xxiii. 23), may cost us the loss of this world’s and this life’s things, but it cannot cost us too much if it is really God’s truth we are buying. To carnal minds, the truth will often seem as small a thing as the birthright did to Esau, when he sold it for a mess of pottage.

The truth of believer’s baptism (Matt. xxviii. 19 ; Mark xvi. 16), or the truth of the Lord’s Supper each first day of the week (Acts xx. 7), or any other part of the Apostles’ doctrine, may seem, even to God’s children, not to be sufficiently important to be always and everywhere adhered to. The love of our fellow-creatures’ company and smile, may tempt us to *sell* the truth of God in these matters. But let us never yield to this.

*H. Dyer.*

# How to Read the Word of God.

*Notes of an Address by Donald Ross, of Kansas City.*

---

**A** WORD about reading God's Word. It is one thing to read it, and quite another thing for God to speak to you through that Word. It strikes me that God's dear people need very much to get at God's Word to learn in communion with Him how to walk so as to please Him. The Spirit of God will not read the Bible for you. You must do that for yourself. And you who do not read God's Word will grow up in spiritual ignorance, useless for God and a stumbling-block to saints and sinners. There are some who leave their Bible to do duty in the hall, too lazy or indifferent to carry it home, where they can become acquainted with its blessed pages. They are not usually very fat—spiritually. Read your Bible, Christians, read it paragraph by paragraph. Try to get hold of the salient points of it, and remember it is by the Spirit of God we understand all things. God will teach you.

Luke xxiv. 27. "*He expounded*" it. This is not you or me putting our brains to steep, and letting our imaginations run loose. In the 45th verse we get the other side. He now not only expounds the Scripture, but "*opened their understandings*" to take it in. He does both now by His Spirit, and those who go on with Him, and to whom He gives His Word, grow.

In Nehemiah viii. we get another way of reading God's Word. This is the first recorded Bible reading, and I hold it before you and myself as a pattern. We have seen Bible readings where people all around have a say in it, and usually the greatest talkers are those who have least heart in it. It becomes under such circumstances "*a theological debating society,*" and is a curse and not a blessing.

When the people came out of Babylon, they wanted the Book, and nothing but the Book. And you that go in for Bible readings, see that you study the Word; and if it simmers in your own soul for a week or two before you give it out, it won't do you any harm, but will do the people much good. This Bible Reading they evidently kept up for eight days (verse 18).

# The Cross of Christ.

*Gleanings from Addresses by R. C. Chapman, of Barnstaple.*

**T**HE great reason I have for longing for the coming of Christ, is that I might know the Cross as I can never know it here.

Infinite Justice and infinite Love wrought together, the work on Calvary. Eternity will never finish the unfolding of the sufferings of the Son of Man on the Cross.

The suffering on the Son's part, was the suffering of perfect faith in Him at whose hands He suffered. In comparison with His sufferings, there can be no other.

On the Cross, Christ was sustaining the weight of sin's heavy load, and God was visiting sin on Him in judgment.

Justice and power unite to smite and bruise the Son of God. Without that bruising there could be no life, no bread, no sustenance. And no bread, no wine for God: nothing in which He could eternally take His rest.

No one can know anything of the Cross of Christ who has not been taught the guilt of sin. As we grow in the knowledge of this, and know more of the Cross, we discern more and more the justice that bruised Christ.

The Cross and the resurrection of Christ, is the glass in which we see ourselves reflected. In the Cross we see ourselves as sinners, undone and guilty. There we judge ourselves as utterly condemned. But when we learn that Christ is risen, we say as in Rom. viii. 34—"Who is He that condemneth?"

The Cross of Christ is the death-knell to all that man can boast of in the things of God. But in a Risen Christ, all who believe, have a divine fulness of wisdom and knowledge treasured up. He is to us the anti-typical Solomon.

The sword that awoke against the suffering Surety upon the Cross, was God's unbending, sin-avenging justice. In Himself He was guiltless, undefiled, and undefilable, but reckoned guilty as our Surety.

The Cross is the one meeting-place of God and man: there is no other. It is also the ground upon which God meets His people, and on which they meet one with another in communion.

## Aggressive Gospel Work.

---

**I**N almost every department of the Lord's work there is the tendency to settle down, satisfied that some little has been gained. In Gospel work this is especially the danger. If the seats are filled, the attendances up to the average, some think that they are in a fairly prosperous condition, even although there is not a single case of conversion to God, or sign of anxiety or conviction of sin among the people. Then there is the great world without, in which there are thousands for whose souls no one cares. This is terribly true no doubt among the poorer and what are known as the "lapsed" masses, who crowd our large towns and cities, but it is often ignored, or at least forgotten, that among the well-to-do, there is even greater need of the Gospel of God in its simplicity and fulness. Many of them are as ignorant of their ruin as sinners, and of God's remedy in the Gospel of Christ, as if they lived in heathen lands. An ever-increasing number of such go "nowhere" to hear the Word. The Lord's Day is spent lounging in the house, or walking in the fields, or in pleasure. Even among those who from custom or a sense of duty, "go to church," how few hear the life-giving Word preached! How rarely is their ruin and danger pointed out, and the one way of deliverance through the Cross made known in simplicity and power. All this tells of the need of continuous aggressive effort, by individual believers, and by assemblies of saints. In the summer season, what a privilege to stand on the highway, or in the public park, sending forth the Gospel message; the preacher surrounded by fellow-saints who have gathered with him around the Lord's table to eat the Lord's Supper, shewing forth the Lord's death. Why should any be absent? Are some too proud to stand and thus closely identify themselves with Christ's Gospel? Their Christianity counts for little if they are. Such are no ornament to the Christian name. Their walk is usually no better than their testimony. But let all who know and love the Lord remember that they are stewards of His Gospel, and that they have been left on earth to spread it abroad. Let the saints of God awake to the call of the Lord, to "Launch out into the deep and let down their nets for a draught."

## Preaching and Witnessing.

HERE are two words used by the Lord Jesus in describing the means, to be used by His people in making known the Gospel to men. These words are "preach" and "witness." The former occurs in the well-known commission as recorded by Mark—"Go ye unto all the world and *preach* the Gospel to every creature": the latter in the last-recorded discourse of the Lord with His disciples before He suffered—"Ye also shall bear *witness* because ye have been with Me" (John xv. 27). To "preach" is to publicly proclaim, as a herald publishes his tidings. It is the publicity, the distinctness of the testimony that is here in view. There is to be no indefiniteness, no hole-and-corner work. The proclamation is to be made with all the authority of the Lord in heaven. This supposes a distinct commission, gift, and special fitness to go forth as the Lord's ambassador. It is not given to all to be "heralds." The Lord must call, and fit, and send, without which all human appointment is worthless. To "witness" is different. It means to bear testimony from personal knowledge of the person or subject testified of. In other words, it is *experimental* testimony. "Ye shall also bear witness, because ye have been *with Me*." Their companionship with Christ, and experimental knowledge of Him, was their qualification for bearing witness of Him. This is open to all the saints. It does not require any special gift. It need not be in public at all. The sphere may not be beyond our own doors, or our own village. But it is an honourable service. "A true witness delivereth souls." Communion is its chief qualification: a daily experimental acquaintance with Christ. We can only testify of that which in our souls we have experienced and felt. The power of mere book knowledge is of no value whatever to a witness: he must be able to say he has seen and known, that of which he speaks. And thus it must be with us, if we would be witnesses for Christ, and deliverers of souls from Satan's grasp. We must be daily living in acquaintance and communion with Him of Whom we testify, ever able to say like the Lord Jesus, "the Faithful Witness" (Rev. i. 5), "We speak that we do know and testify that we have seen" (John iii. 11).

## The Young Believer's Question Box.

Are the words "I have trodden the winepress alone" (Isa. lxxiii. 3), applicable to the suffering of Christ on the Cross? No, but as the context clearly shews, to His coming in judgment. "I will tread them in mine anger, and their blood shall be sprinkled upon my garments"—are the words that immediately follow. Hymnology has turned upside down many a Scripture. This one in particular has shared that fate.

Do the words of 2 Cor. vi. 14 refer only to marriage, with an unbeliever? Not primarily. It is clear from 1 Cor. vii. 39, that marriage with an unbeliever is forbidden, but if that should be neglected, or if one should afterwards be converted, the believing partner cannot "come out" and "be separate" from the other, as verse 17 here commands. This clearly shews that it is not in marriage that the unequal yoke here is forbidden, but in business, religion, and whatever else joins the Christian in common cause with the worlding. The prohibition covers a wide field, and forbids any fellowship or concord, or part with the ungodly—whether heathen or empty professors.

What is the difference between the terms "only begotten" (John iii. 16), and "the first-begotten" (Heb. i. 6), as applied to Christ? The word "only-begotten"—which is found alone in John's writings—is exclusively applied to the Son of God as Divine, as one with the Father, in glory and Godhead, and as His gift to the world (John i. 18; iii. 16: see Acts xiii. 33). The terms, "first-born among many brethren" (Rom. viii. 29), "first-born from the dead" (Col. i. 18), speak of resurrection from among the dead, and relation to His people, in which He is not alone but *first*, they being associated with Him as begotten of God (1 John v. 1).

In what sense will Christ "reign" during the Millennium, other than He does now? We see not yet all things put under Him" (Heb. ii. 8). The Lord Jesus is not yet on His own throne—the throne of His father David (Luke i. 32), but "on the right hand of the throne of God" (Heb. xii. 2). He has all authority given to Him in heaven and on earth (Matt. xxviii. 18), but He is not yet using it for the subjugation of His foes. This is the period of God's grace to the world, and of the longsuffering and patience of Jesus Christ (Rev. i. 9). The Millennium will be distinguished from the present, by the Kingly rule of Christ (Isa. xxxii. 1), and the entire dominion of everything by the Son of Man (Psa. viii. 6-8). Subjection will then be enforced by power, and obedience not invited but demanded under penalty of judgment. As God's Vicegerent, He will bring men and things into subjection to Him, and having put down all rule and authority, He will hand over the Kingdom to God, who will be "all in all" (1 Cor. xv. 28). In the present age Christ is "Lord" of His people individually (Phil. iii. 8), and "Head" of the Church, which is His body (Col. i. 18), but He is not said to "reign" over these. His kingly rule is yet future.



## Answers to Correspondents.

B. N., GLASGOW.—It would be a serious matter to identify yourself with a company of Christians, where the baptism of believers by immersion so plainly taught in the Word of God, is kept in abeyance, simply because part of those in that association hold the theory of "Household Baptism." We fail to see where the "unity" you speak of can exist in such a circle; save on the ground of compromise, one leaving another to believe and practice what he likes on the subject. This, in Divine things is not unity, neither is it diversity, but schism, and will sooner or later cause open division, as it has done elsewhere. The only unity which is according to God is of the Holy Ghost, based upon His Word; not by laying part of it on one side, or making obedience to it an "individual matter"—whatever that may mean—to save the break up of a human confederacy.

J. B., LANARKSHIRE.—To form a new assembly is a matter of great responsibility, and ought not to be done hastily, or without clear indication that it is of the Lord. And in addition to that, the fellowship of that assembly from which those going forth, and of others immediately concerned should be sought and obtained. There are cases known to us where a few restless spirits, who felt subjection to godly rule irksome, and who could not get the reins into their own hands, went out and "began a new meeting" without the guidance of those "over them in the Lord," and apart from the fellowship of the assembly. Of course they said they had "liberty" to do this, they were not "in a confederacy," or "in subjection to man." Still, they expected to be "recognized," and their letters of commendation received, by all other assemblies, which was not always done, nor indeed had any claim to be, seeing their origin was doubtful, and possibly savoured of division. If God has given "guides" (see Heb. xiii. 17, margin), in the assembly, *they* (not younger ones, much less a few malcontents), should in fellowship with others doing similar work in surrounding places, guide and order the formation of a new assembly. This is not "confederacy," nor is it "independency," but godly fellowship and Scriptural order.

W. J. M., ULSTER.—To preach the Word, for the awakening of those who have "a name to live," and for the stripping of mere professors, is part of the evangelist's work, as well as to declare glad tidings, especially in these lands where a Christless profession is so prevalent. But to proceed on the basis that nearly all who say they are children of God are hypocrites, and must be got to say they have been deceived, and converted anew, is not the work of an evangelist. We have never seen the results of such work abide.

S. D., AYRSHIRE.—We believe the "light material" brought into the Assembly, which you say "has been no help to it" can be traced to sensational methods, shallow preaching, and sentimental singing. These are greatly on the increase in certain quarters, and shew that those who use them, are truckling to popular tastes, to "get the ears of the people."

# Tidings of the Lord's Work and Workers.

---

**Great Britain.** HAMILTON.—There was a splendid turn-out of believers at the Saturday Afternoon Conference recently held here. Plain fare and hungry saints, make a good meeting. MAUCHLINE.—A tent has been pitched here. KILMARNOCK.—Large crowds in Howard Park on Sunday nights, listening to "the old, old story." GALSTON.—A new hall is about to be erected here for believers gathered in the Lord's Name. The present one is crushed out. TROON.—Good meetings on the shore on Sundays: a special Gospel effort was made on Glasgow Fair Saturday. SANDBANK.—Open-air meetings will be held on the shore of Holy Loch, on Sunday evenings in August. Visitors, take note, and rally. WIGTONSHIRE.—There have been some conversions in tent, and William Hamilton still goes on. REDDING, FALKIRK.—A canvas tent is pitched here, in which R. M'Murdo preaches. Meetings are small on week nights, but well filled on Sundays. A few souls have been saved, and we hope others will follow. ARDROSSAN.—Young men here go out among places round, tract distributing and preaching the Word. J. Bruce Low had some meetings in Johnstone. Frank May is at Seamill Sanitorium, troubled with spinal weakness. MANCHESTER.—A tent has been erected in City Road, Hulme, around which there is a large population; Robert Miller preached in July; Wm. Willington is expected in August. READING.—Ephraim Venn is preaching in a tent in Elm Park here.

**Foreign Notes.** Alexander Marshall, R. L. Lundin Brown, and David Robertson write of many Gospel books being distributed in Iceland, which are well received by the people. George Grove, after preaching in Ipswich, Queensland, is making his way to the North. Thos. Mander is at the gold-fields proclaiming the "unsearchable riches." Wm. Faulkner is preaching at Pomona, Cal. D. Munro had ten days' meetings in Kansas City on his way east. An effort is being made in Brisbane to spread the Gospel among visitors at the International Exhibition there. Alexander Mitchell, of Faroe, expects to be in Scotland soon on a visit. An interesting letter from C. N. Ramasawni, a native worker in Sholapuram, South India, who with his wife serves the Lord there. It is cause for much praise that brethren who went there with the Gospel, so taught the converts in the truth that they in turn become helpers of others. This is God's way (See Acts xviii. 24-26 with 1 Cor. iii. 6). Jas. F. Goch of Johannesburg, writes of good work in the Tent at Fordsbury and Vrededorp, suburbs of Johannesburg. Sinners saved, and saints gathered to the Lord's Name. A great many professed believers who go out from this land, seem to give themselves to gold-gathering in South Africa, and neither go to meetings nor make any profession of godliness. Some are recovered through faithful men's labours, and there is ample scope for pastors of the right kind. Wm. Maclean is on a visit to Queensland preaching the Word.

# The Blessed Man of Psalm I.

Notes of an Address by Thomas Newberry.

THE Psalms are a Book of Praises. "Blessed is the man:" The word "blessed" is plural in the Hebrew. This word "man," is rendered in another Psalm "a man of high degree:"—"Blessings on the man of *high degree*," one of the noble order of Bereans—he is one of heaven's nobility. "Evil communications corrupt good manners:" but he will not have his manners corrupted. "Who walketh not:" *i.e.*, taketh not one step in ungodly ways "nor standeth"—one moment—he will give no opportunity for turning out of the way, "nor sitteth" one moment in the seat of the scornful. The way of sinners is a downward path—walking, standing, sitting. The first steps of sin are restless and uneasy, then they become more at ease, and at length are rested in. The righteous man refuses the pleasures of sin. Has he then no joys? He has his own peculiar joy, with which no stranger intermeddleth. "The ungodly" are the lawless—those who have set aside the law of God. But "*his delight* is in the law of Jehovah"—the sacred communication between God and his soul, comes to him with the authority of law, the expression of His will, as well as the unfolding of His mind and heart. Not simply because he delights in the promises, or the consolations of the Word, or because he is interested in it, but because it is the *law* of God. In it he *continually* meditates. Thinking of it, talking of it, esteeming the words of His mouth, more than his necessary food. "He shall *assuredly* be" (such is the force of the word) "as a tree planted by the rivulets of water"—not a broad river, but rivulets. If the tree depended on the river, it would be sometimes flooded, and at other times parched, but the little meandering rivulets are purposely led by the trees to water and nourish them, as in Eastern countries where irrigation is carried on by means of such little streams. Now observe, he is "*planted*" by these rivulets. It is the Divine assurance of v. 3, that if he makes the law the companion of his hours by day, it will be food during the night when he cannot see to read. Quietness and rest are as essential to the soul as to the body. We cannot be always at the broad river of a Conference.

If we were altogether dependent upon this for the nourishment of our souls, we should fare badly; but the little meandering streams find their way into our closets, into our Bible Readings, and into our several assemblies where we meet.

There are *four things* essential to the growth, flourishing, and fruit-bearing of a tree.

(1) *Soil*, and plenty of it. It must be planted, or it will die. God, the husbandman, is the planter. What soil are these trees of righteousness to be planted in? The soil for a soul to be rooted in is the Word of God—"I commend you to God and to the Word of His grace"—"He that heareth these sayings of mine and doeth them," &c. The Word of Christ is the law of God, which was Christ's meditation continually.

(2) *Water*. Without water, the best tree will wither and die. Let the soil be ever so rich, and the manure ever so scientific, unless the water carry the nourishment to the fibres of the roots, there is no nourishment to the plant. I would say this is the Holy Spirit taking of the Word, and bringing it to our souls in living power. "The water that I shall give him, shall be in him, a well of water," &c., (John iv. 14, and see also John vii. 38 and 39). However rich the Word of God, unless the Spirit of God brings that Word to the soul, there is no nourishing, or growth in the knowledge of God. We are equally dependent on the Spirit as on the Word.

(3) *Atmospheric Air*. We are as much dependent upon air, as upon water or soil. A tree may be planted in the richest soil, and water may be flowing amply at its roots, yet if air be excluded, that tree will wither and die, for it gets its chief nutriment from the air. The tree requires carbon, and every breath from our lungs comes loaded with carbon. Now what is the atmospheric air to you and me? It is the breathing of the soul in fellowship and communion with God. As we are dependent on the air we breathe for the vitalisation of the blood, so the communion of the Holy Ghost is necessary for our life. It is communion *with* the Holy Ghost. We are to make Him our bosom companion, and cry to Him every day for light on the Word of God. If this were

more our habit, we should do away with the Question Box. We should be as familiar with the voice of the Comforter, as with the voice from the Mercy-seat.

(4) *Sunshine.* We have seen those poor apologies for plants grown in some dark cellar away from the sunlight; there is no colour or life in them. There are some Christians like that. We need the sunshine—the brightness—the warmth—the presence of the love of God. We want His approval. We must not only feed on the Word of God, and have communion with the Holy Ghost, but we must live in the Divine presence. We must not take our Bibles into damp cellars, where mildew and mould are, but get up into the sunlight as much as possible. If all this were true of us, we should have such a stock of spiritual energy and brightness that we should not be found complaining of our leanness, but we should be filled with the fruits of righteousness. “Bringing forth fruit in its season.” The world likes fruit “*out of season*”—peaches at Christmas! God has made everything beautiful *in its season*. We should be meek at the right time, and stern when it is right to be so. Then further, the “leaf shall not wither.” The leaf has two sides, one side being the lungs of the tree, and the other the stomach. God is so simple in His work. He takes two or three of man’s forms, and fashions all on those lines.

---

### Spoiled for Good Society.

---

“**Y**OUR new religion has spoiled you, Mary. You will never shine in good society now,” said a worldly lady to her niece, who had been brought to decision for Christ a few months before, and who was manifesting the new life in a walk becoming the Gospel of Christ. “I am seeking grace to shine as a light for God in the midst of a dark and evil world, aunt, and I’ll get into good society very soon—the society of saints and angels—in my Father’s house on high,” was the answer she gave. Yes, Christ spoils those, who receive Him as Saviour and Lord, for the world’s “society.” There was no room in “society” for Christ, nor will there be for His followers.

# The Times and Testimony of Daniel the Prophet.

By the Editor.

## PART VI.—THE HIDDEN SPRINGS OF FAITHFULNESS.

HE purposed heart, the faithful testimony, and the blameless life of Daniel, had their secret and hidden springs. Such a life, and such a testimony, are not the fruit of mere determination and strength of will. These may carry a man through the world, and make him bold enough to face a thousand difficulties in regard to earthly things. But it needs something more to fit and sustain a man as a witness for God, in the midst of surroundings that are all opposed to him, and all calculated to lead him astray. The secret springs of such a life are found in the soul's communion with God. It is sustained by daily personal intercourse with the Eternal, by secret prayer and meditation on the Word of God. All attempts at public testimony where this is wanting, will be abortive and evanescent. Nothing will come of them, there will be no permanent results from them. Like a tree whose branches shoot high into the air, but whose roots are not struck deep into the soil beneath, the man who makes a loud noise and great display in his public service and testimony, but who lacks vital godliness, and personal acquaintance with God, will go down before the first storm, leaving his place empty, and his testimony in ruins. Nothing will stand the test of time, or the fire of the judgment-seat, save that which finds its sap and sustenance in the sanctuary of God.

It was here that Daniel found his supplies, and here he was girded with strength to stand calm and fearless before potentates and plotting foes. The springs of his holy and devoted life were *secret prayer*, and *private meditation on the Word of God*. Concerning the former of these, we read, "Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Daniel vi. 10). We are all ready to betake ourselves to prayer, when some great trial comes across our path, and to flee to God in the day of our distress, as our "hiding place," to be preserved in the day of trouble (Psa.

xxxii. 7) ; but to know Jehovah as the soul's "dwelling place" (Psa. xc. 1) is something better. In the sunny days of prosperity, as well as in the cloudy times of adversity, the soul knows God as its abiding home, and finds in Him its solace and its rest. It was thus with Daniel, as the words "as he did aforetime" tell. His habit was to frequent his chamber, with its windows open toward Jerusalem, "three times a day" for private communion and prayer. There he was lightened of his burden of care, his spirit was refreshed, his soul was strengthened, and he came forth anointed, as with fresh oil, to resume his place of holy separation from defiling things, and of devoted testimony for the God Whom he loved and feared. There is no other way of it now. People say they have no time for such seasons ; they are too occupied, their hands are too full. Daniel was a busy man : the cares of a kingdom rested on his shoulders, yet he found time, or took it, for converse with God, and so must the saint and servant of God, who would "Dare to be a Daniel."

His second source of supply was in his occupation with the Word of Jehovah. This had evidently been his habit when a youth in Jerusalem, in the days of Josiah. What else, save that Word abiding in him, could have given him the "purposed heart," to stand true to God, youth though he was, amid the seductions of Chaldea's court. Now, as an aged saint, we see him still a diligent student of the Word (Daniel ix. 2), which he allowed to so effectually work in his heart and conscience, that it brought him to God in deep humiliation, confession, and supplication (v. 3-4), which brought forth from God fresh assurances of love and favour toward Daniel, with fuller understanding in the Word and ways of God (chap. ix. 20-22). Listening to the voice of God on his knees (chap. x. 9-10) with holy reverence and fear (v. 11), consciously strengthened and filled with the peace of God, he continued to hold on his course of godly life and testimony to the end. In that day when the full roll of life's service, and its rewards are brought forth (with Daniel xii. 13 comp. Heb. xi. 26 and Rev. xi. 18), we shall know more fully what was the Divine estimate of the godly life and faithful testimony of "DANIEL THE PROPHET."

## Our Silent Young Men.

---

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



## The Fulness of Christ.

“In Him dwelleth all the fulness of the Godhead.”—(Col. ii. 9.)

“Able to do exceeding abundantly, above all we ask.”—(Eph. iii. 20.)

**O**H ! who will tell the happy saints  
What they have got in store?  
A Risen Christ, His God made theirs,  
What need they ask for more?

Ah, well may every soul rejoice,  
And praise Him and adore ;  
Exhaustless is the store He gave—  
They cannot ask for more.

Why mourn ye so, ye downcast saints,  
Why weakness so deplore ?  
A living Christ, your God made thine,  
What need you ask for more ?

Look not around for comforts now  
Where you have looked before,  
Look up, and see your glorious Head,  
You cannot ask for more.

Come back, ye wandering ones, come back,  
God will your souls restore ;  
Why wander from your Father's home ?  
He loves you as before.

Come back, ye hungry ones, come back,  
Why wander from God's store ?  
In Jesus Christ all fulness dwells,  
What can you ask for more ?

Oh, happy saints ! in spirit past  
Death's dark and bitter shore ;  
Abide within the veil, and praise—  
You want not, ask not more.

Our Lord will soon return again,  
The Christ we now adore—  
For ever with Himself we'll be,  
What can we ask for more ?

# Family Life and the Church.

*Notes of an Address by the late Mr. Henry Dyer.*

THE relationship of family life to the church of God is very important. The wholesome lessons arising out of family relationships result in no little profit in our private walk as saints, and in our public capacity as servants. The church of God numerically increases more by the godliness of the nursery, than through the preaching desk, and God is pleased to work His early grace in many hearts through the quiet ministry of the family and domestic life. The preached Gospel often develops the germ of spiritual life which had been sown in the heart in the nursery, the growth of which had been hindered by many things. I once said to a Christian physician, "Doctor, I hear you have a large family; I hope they are all well." "I have a large family, and the best thing I can tell you is, that they are blest with a godly mother: for an ounce of mother is better than a pound of parson." The Bible is a family book, and all through treats of family life. Genesis begins with it, and in Rev. xxi. 7, we read—"I will be his God, and he shall be My son." Who does not remember these words—"Come thou and all thy house into the ark?" Noah did as the Lord commanded him, and, as the head of the family, led the way into the empty ark. He had walked with God for many years, and his family went in after him into the ark. But let us come to the New Testament times. After the Apostle, in his Epistle to the Ephesians, has enlarged on the vastness of the eternal things connected with the Church, he enters into details of family life. What then? "Oh," says one, "I am an evangelist, and it is difficult for an evangelist to attend to the cares of children." I know it is difficult, but this Book instructs us. It is written—"Then had the churches rest . . . and were edified; and walking in the fear of the Lord, and in comfort of the Holy Ghost, were multiplied" (Acts ix. 31). They grew out of the central element—"the fear of the Lord." "Be thou in the fear of the Lord all the day long." This includes consideration for others. The wife may be tired, and want help with the children; so in the fear of the Lord the husband must seek to help her. Dear Brother Hake told of a conversation he had with

some one about the word—"Fathers, bring up your children." "Oh," said he, "I am a London tradesman; I must leave that to their mother; I must be in the shop." He thought it was a great mistake to say—"Fathers, bring up your children." Our brother said to him—"Will you go to the writer of this Book and tell Him that He made a great mistake?" The subject also links itself with Sunday-school work. It is one of the mercies of God if there is sobriety enough amongst us to keep up Sunday-School work. There are demonstrations in our streets, and there are thousands who take part in them, who some years ago were Sunday-School teachers, but the excitement of a noisy Christianity has taken them away from their Sunday-school work. Think for a moment—the Lord Himself was His mother's child. And what a note shall it ever be in the song of Mary, that she did for Him nursery-work! Can she ever forget it? She might as well forget she ever had a being.

---

### Lack of Power and Blessing.

---

HERE are many complaints in these days as to the lack of power and blessing in the work of the Lord. We may answer in the words of David to Eliab, his brother—"Is there not a cause?" It is no uncommon cause of the lack of real power and blessing on the work in which many are engaged, to find, after years of barrenness and failure, that it is not according to God at all. It had been undertaken without waiting upon God for guidance. It had been begun without consulting God's Word as to its mode and manner, and after having been thus begun, it may be, God was earnestly asked to help and bless. But God has only promised to bless what He approves of. He will only undertake for those who are engaged in work that He has given them. He will not put His imprimatur on all *our* schemes and undertakings. How important then, before entering upon any new field of service, for the servant of Christ to pause and ask—Has the Lord sent me to do this work? Is it of Him? Has it His approval, and can I confidently count upon His help, and expect His blessing in it?

## The Young Believer's Question Box.

---

*Who will be included in the first Resurrection?* "Christ, the first-fruits, afterward, they that are Christ's at His coming" (1 Cor. xv. 23), including the sleeping saints who will be raised, the living who will be changed (1 Thess. iv. 17), and the martyrs under Antichrist (Rev. vi. 9). Only after the whole have been gathered, do we get the word—"This is the first resurrection" (Rev. xx. 5).

*What is the difference between the Priesthood and Advocacy of Christ?* Priesthood as unfolded in Hebrews (Chapter iv. 14-16 : vii. 24-26) is with God, and is for saints passing through the wilderness, encompassed with infirmity, with Christ ever living to make intercession for them, and to succour them. Advocacy, in 1 John ii. 1, is with the Father, and for believers as children. His Priesthood is to keep us from failing: His Advocacy is needful when we do fail, or sin, in order that communion may be restored.

*Are the words "Be ye reconciled to God" in 2 Cor. v. 20, addressed to believers, as the other parts of the Epistle are?* The "you" twice inserted in italics in the verse, should be omitted. The Apostle is telling what his ambassadorship and his message was to the world. "The Church of God at Corinth" did not require to be reconciled to God: the world, the unconverted, God's enemies do (Rom. v. 10).

*Do the words of Mark xiii. 35, refer to particular dispensations, or periods of time?* Evening, midnight, cock-crowing, and morning were the four watches (see Matt. xiv. 25), into which the Jews divided the night. It would be unwise to fix dates, attempting to shew when these watches begin and end. We can only say in the language of Scripture, "the night is far spent, the day is at hand" (Rom. xiii. 12).

*Ought I as a young believer, living under my father's roof, to go with the other members of the family to a Ritualistic Church, the services of which I see plainly are not according to Scripture?* To be obedient to parents is clearly the duty of every Christian child (Eph. vi. 1), but this must be in accordance with obedience to other commandments of the Lord. If you as a believer in Christ have learned from His Word, that ritualism with its altars, crosses, priests, and other Romish trappings, is not according to God, but virtually a denial of the sacrifice and priesthood of Christ, and an utter ignoring of Salvation by grace alone, as it most assuredly is, then it is a perilous thing for you to continue in, or give countenance to it by your presence there. Obedience to God may bring opposition and persecution, but that is no more than the Word has promised to *all* believers (Phil. i. 29). Settle first what the will of God is, what He would have you do, and then seek grace and strength to act accordingly. Let your parents know the whole matter; shew them clearly that you do not wish to disobey them, but to obey the Lord. God is able to bring you into favour, so that you may receive their permission to do so (see Dan. i. 9-14).

## Answers to Correspondents.

S. L., FIFE.—It is of the utmost importance that one presenting himself as an evangelist or teacher, and desiring to be received by an Assembly as such, should be well recommended, not only as a sound and godly believer, in a known and recognised assembly of saints, but that he has commended himself as one having gift, grace, and a Divine call for the work he seeks to do. A man's commendation of himself, or even that of some individual little known, is insufficient, as has frequently been proved, after irreparable mischief has been done by receiving uncalled and unqualified men, who, in some cases, had broken down in business, or were too lazy to work at their trades, and, as a last resource, betook themselves to preaching. Acts xviii. 27, gives a sample of how these matters were worked in early times, and surely in a day of empty profession of all sorts, such as the present is, godly vigilance and care ought not to be less.

J. M'L., DEVON.—A number of hearty Christian young men are a great boon to a Christian Assembly, but they need to be handled and guided lovingly and wisely, in order to get all the help out of them possible. On the one hand, if elder brethren "do everything," leaving little room and giving no encouragement to younger ones to develop their abilities, it need not be wondered if they "shy off," and seek a sphere of service elsewhere, perhaps in some mission or sect, where they eventually get swamped altogether. On the other hand, it is a mistake to push them forward beyond their measure, into public service, giving them entire control of meetings, and such like, without the counsel of experienced brethren. Paul "took" Timothy "with him" (Acts xvi. 3), and as "a son with a father," he served with him in the Gospel (Phil. ii. 22).

A. L., NOTTS.—We rejoice to hear of sinners being saved, and coming together to read the Word in your village. Fireside readings, such as you describe, are often more helpful than platform preaching. It is a great matter to get young believers well grounded in the Word of God, and to learn, in the morning of their spiritual life, the sufficiency of that Word for guidance in every path of life—personal, social, ecclesiastical. Once the Word of God is owned as the standard, and bowed to as the final appeal in everything, it is a simple matter to lead saints on in the truth. And what a privilege it is to feed the dear lambs and sheep of Christ, even if you should lay yourself open to the charge of "sheep-stealing." Do not stop your work to answer the enemy's fire. That would please him well. Let him blaze away; the Master will look after your character better than you can. Leave that to Him, and go quietly, steadily, on with your work.

B. G., EDINBURGH.—If you will prayerfully read your Bible we think you will find that the Church as the body of Christ, into which God brings all true believers, and the Church, or assembly of God upon earth, into which saints receive their fellows, and from which they may put away (1 Cor. v. 13), are not one and the same, either in character or scope. One is of Divine workmanship; the other human, and subject to failure.

# Tidings of the Lord's Work and Workers.

**Home.** KIRKMUIRHILL.—A Conference will God-willing be held here on Saturday Afternoon, 28th August. Saints from all parts welcomed. KIRKCONNEL.—A small tent has been wrought here by James Hamilton and John Wilson, amid considerable opposition. FIFE.—A brother writes: "I have just returned from a visit to Leven, Methil, &c., where there are good meetings on the links on Lord's Days, many listening to the Word." MAUCHLINE.—A Tent is being wrought here by John Ferguson. TROON.—Large and attentive companies stand on shore hearing the Gospel on Lord's Day Evenings. KILMARNOCK.—Howard Park Meetings as good as ever on Lord's Day Evenings. On the Fair Sunday, we had a showman's platform in the market, and had the privilege of preaching Christ to many who seldom hear it. SPRINGSIDE.—A quiet work goes on here. A few were recently baptized and added to the little assembly. KILBIRNIE.—John Ritchie, Junr. conducted Gospel meetings on Lord's Days of August in the hall recently opened by the assembly here. Good attendances. FORFAR.—A Tent has been held for over six weeks in this town, where in former years the Lord did a mighty work through the preaching of Duncan Mathieson, Harrison Ord, Hopkins, Boswell, and others. It has been very dead for many years. W. S. King is in Orkney. Mr and Mrs Robt. Harrison of Collingwood, Victoria, well known among assemblies in that Colony, are on a visit to this country. They are now in Ireland. David Niven, formerly of Stenhousemuir, has just returned in very feeble health from Helensburgh, New South Wales, where he was helped of God for seven years to carry on a little service for God. He is with his parents in Kilmarnock. Tent at Shieldhill, goodly numbers coming to hear the Word. MANCHESTER.—Tent in Grove Street continues. Mr Willington has been obliged to leave owing to a throat weakness. R. Miller of Greenock, continues. There has been a little blessing. Alex. Marshall also expects to have a tent in this great and needy city. PLYMOUTH.—The Lord has blessed His Word in Raleigh Street Gospel Hall. A number baptized and added lately. WHITEHAVEN.—"J. H. Gordon, late of Barbadoes, paid a visit to us here."

**Abroad.** PHILADELPHIA.—"We have been using a small Bible carriage on the streets here, circulating tracts, selling Scriptures, and preaching Christ." John Smith has been preaching in Homestead, Pa., where the large Carnegie Iron Works are. T. D. W. Muir tells of encouraging visits to small places in North Michigan. D. Munro, with help from others, at Toronto, Ont. D. Ross still tenting in New York. A tent in Centreville, Iowa, good attendance and blessing. Christians in Great Britain who have unconverted friends in these places, or others, where there are tents and halls in which God's Gospel is plainly preached, should write and ask them to go, praying God to awaken and save them. We can give addresses of such places to those who wish them.

# Obedience, and Success in Service.

*An Address to Young Believers. By the Editor.*

IT is necessary for us as the saints and servants of God to distinguish between what God permits, and what He approves of; as also between what God as a Sovereign may use in His service, and what He has commanded. Lack of discerning between such things, leads many of the Lord's people into byepaths, and keeps others in association with unsound men and unscriptural associations. Let us trace these distinctions a little in the Sacred Word, assured that what has been written there is for our learning, in order that we may be guided aright in threading our way through the mingled scene of good and evil, and of things clean and unclean, through which we have to pass.

*Moses*, was commanded to speak to the rock at Kadesh, and it would give forth its water to the thirsty host (Num. xx. 8). But *Moses* struck the rock, and spake unadvisedly unto the people. That was a grave offence in the eyes of *Jehovah*, for which His servant *Moses* was hindered from entering the land. Yet He did not withhold the blessing. "The water came out *abundantly* and the congregation drank." The people got the blessing, but the servant was judged for his disobedience. These are solemn considerations for the Lord's people in this day, when apparent success or blessing, is often made to authenticate the means used. How frequently one hears it urged in defence of women's public ministry that souls have been brought to God by this means! That such is the case none will deny, but it no more proves that God is justifying the means used, than the water that flowed from the rock in the desert, justified the action of *Moses* in striking it. God will use His own Word, wherever or by whomsoever it is spoken, but no amount of success can make right, what God has made known in His Word to be wrong. We learn God's Sovereignty from what He uses: we know what He commands and approves, from His written Word.

*Jonah* in disobedience to the Lord fled from His presence to Tarshish, yet the crew of the ship in which he sailed were saved through the words spoken by the disobedient prophet. Surely no one will contend that the salvation of that crew of heathen sailors

justified Jonah's flight! No more does the preaching of the Gospel, and the conversion of sinners through that preaching, by some earnest man in a wrong position, justify his association, or point to where he is as a place having the sanction of God to which others may go. No amount of apparent success can ever prove that expediency is right, or that Divine principles and commandments may be set aside, or ignored. It is ours as obedient children to learn and do our Father's will, rather than to enquire as to the results of our obedience. And as the servants of Christ it is our first responsibility to seek to know our Master's will, and then seek grace to do it, rather than to be guided by success, or the opposite. *True success* is always found in the path of *full obedience*. This also is amply made known in the Word.

*Joshua* was told that prosperity and "good success" would come to him in the way of observing "to do according to all that was written in the Book of the Law of Jehovah" (*Joshua* i. 8), and the Blessed Man of *Psalm* I. is assured that by meditation in the Law of Jehovah day and night, "whatsoever he doeth *shall* prosper." Such success and prosperity may not always be found in the way that men regard these things: invariably the opposite.

*John the Baptist's* success reduced the ranks of his followers, and led men who were his enemies, and even some of his own disciples, to think that he was losing popularity. Thus was John's joy fulfilled. It was the proof that his ministry was fulfilling its purpose (*John* iii. 26-30).

The course and ministry of the *Lord Jesus*, judged by the standard of men, was a failure, as regards what they would have termed success. He had fewer followers at the end, than at the beginning. In the language of the prophet He had to say—"I have laboured in vain, I have spent My strength in vain and for nought, yet surely My judgment is with the Lord, and My work with My God" (*Isa.* xlix. 4). Yet the fruit of that apparently unrewarded toil, shall fill the heavens above with ransomed saints, and the earth with blessing, just because it was begun, continued and ended as God would have it be. And this is our example. The Perfect Servant in His absolute subjection to the will of God in all His



service is our pattern, and not the popular preachers of our day, whose chief business is to "draw the crowd," and gain the applause of their fellow-men. Never was there a time when men sought the suffrages of the mob like the present, not only in politics and things secular, but in what professes to be Christianity in particular. Men will adopt any course, believe any creed; practise any form, or, if necessary, hew the Bible to pieces and destroy the very faith they have vowed to defend, if so be that they can catch the favour of the majority. All this causes them to study what will please men. The Lord Jesus never did that. His one aim was to please God. He did not make His ministry popular to the multitude, or endeavour to "hold the people" when He had them. Over and again when the multitude thronged around Him (Luke xii. 1), He uttered words that He knew would displease and scatter them. Even some of His own disciples "murmured" at His "hard" sayings, and "walked no more with Him" (John vi. 60-66): yet He was perfect in all that He did and said. Men now will say that it is "bad policy" to so act. Saints who have drunk of the world's spirit would say it was "unwise," but the wisdom of God is always folly to the world. Do not be guided by its maxims, or have your ways directed by its policy. Seek to get the thoughts of God, then grace to act as He directs. Another most striking feature of the ministry of the Perfect Servant was, His desire to avoid publicity, or draw attention to Himself and His work. Even in His "mighty acts" He sought to hide them from the multitude. He led the blind man out of town to open his eyes, and charged him to tell no man what had been done (Mark viii. 23-26). The tendency now is to make everything public, to parade what is called "the work of God," to number converts, advertize success, and make a great "flourish of trumpets," over what often amounts to little, or nothing that is of God, or that stands the test of time. The perfection of service is to serve unseen, unnoticed and unknown, not asking or receiving the praise of men. It is enough for "the bondservant of Jesus Christ" to know that he is doing what will please his heavenly Master, and what is according to His commands.

## A Divine Call to Service.

*An Address given at the Leominster Conference.*

---

**I** DESIRE to warn against imaginary calls to service. We often hear the question asked—"How am I to know what God has called me for, and where He would have me to go?" The study of the early histories of Saul and of David, will help much. They each had a private anointing by God. For all service, there must be first an inward conviction from God of His will concerning us, and it must be in accordance with the Word. We are not to expect, however, that others will see in us at once, what we may perhaps rightly see in ourselves, and in the meanwhile we shall find something to do for God in secret. We shall find abundant opportunity in the line of our business, whatever that may be, and in our inward conflicts, that will prepare us for our work in the future. David was tending his father's sheep, and there met the lion and the bear. Opportunity arose in secret for David, and so will it for us.—Go on with your own trade, and you will soon be brought into contact with the occasion that is to prove you. You need never seek work for God. "What thy hand findeth to do, do it with thy might." God will, if He wants you, thrust you out into service; wait for this. In secret overcome the lion and the bear, overcome the pride, self-will, laziness, &c., and when these are conquered, say nothing about it. To talk about your secret conflicts and victories, fosters pride, and failure ensues. Our difficulty in service is, to be able to keep secrets. When David's brethren were with Saul in the battlefield—David does not say, "I should like to go to the camp." His father sends him (1 Sam. xvii. 17). Await the providence of God. The moment David reaches the camp, out comes Goliath. Everything fits in when God is leading. Count your misses if you can. That which slew the lion and the bear stirs within him; he comes to the front prepared for the work, he remembers the anointing. Notice when going to meet Goliath, David got five of the smoothest stones he could find—he sought for them. Let us be careful how we work for God, always seeking to have the best we can find for His service. Many say any stone will do, when God is to do the

work. It is not so. Give God the best stones—search for them. He hates lazy work, and a careless handling of divine things. It was whilst Saul was seeking his father's asses that he got his secret anointing, some time before he is put to the front, by that display of fitness in avenging the cruel conditions of Nahash, for the putting out of the right eyes of the men of Jabesh-Gilead (1 Sam. xi.). This proved his fitness as a leader and captain, and it was not till then Israel anointed him king. Such opportunity God always gives His servants, and when taken advantage of, their fellow-saints, if spiritual, own the gift. One great cause of shipwreck with many of the Lord's servants is their running too soon. No one anointed of God need make a show of his authority. It will reveal itself, and we shall have the consciences of the saints with us. First then, there must be the inward witness, and then the outward demonstration will follow in due time. God's demonstration to David was slaying his ten thousands. Then, and not till then, comes the open acceptance by God's people. Never be satisfied with inward conviction only, there must be the providential dealings of God to confirm it. The earlier steps of Christian life is the time when so much care is needed, and when so many mistakes are made, for unless there is patient waiting upon God, there will be running before God. Paul was told not to go into Asia, and he did not go until he was sent two years after, then God gave him an abundant blessing. We are in danger of acting independently of God, and of His saints, and of everything else. Exercise prayer and patience, and wait till God makes all plain. David had been made armour-bearer to Saul. When Saul sent him away, he went back to feed his father's sheep. He was not too proud or too great to go back. Here is an important lesson for us. "Before honour is humility," and when we have learnt the lesson, we may be told to go forward. It is not easy to go back from foremost warfare, to tend the sheep or to mind the plough, but he who cannot do so, is not fit for the Master's use. Even an apostle could make tents after he had for years done "the work of an evangelist," and he is not ashamed, nor is the Holy Ghost to tell us he did so.

## A Good Advice to Young Believers.

“**N**EVER be ashamed to show your colours, lads. Let everybody know that you belong to Jesus Christ. It’s better far to go to heaven amid a storm of opposition for Christ’s sake, with your souls happy amid it all, than go sneaking into heaven as backsliders.” These were the words spoken to a circle of young men by an earnest evangelist, under whose ministry they had been converted. He was now leaving them, where there were few to feed or shepherd them, as lambs of the flock. They had accompanied him to the railway station to see him go to other fields of labour, and, as he shook hands with them on the platform, this was his last advice to them. And it was a good one, was it not? The lads met that night to seek help from God to put it into practice, and from that day onward they were, through the Lord’s mercy, enabled to “show their colours.” Years have come and gone since these words were spoken, but their echo seems to linger. We are persuaded that by far the greatest number of young believers become backsliders by failing to “show their colours.” They do not take a stand as the Lord’s witnesses among their companions and fellow-workers. Consequently they soon become like them. There is scarcely any perceptible difference between them and the unconverted. The same subjects form the topic of their conversation. They share their jokes, and, in some cases, excel in making them. This is what the Lord’s servant truly named “sneaking into heaven as a backslider.” What a dishonour to the Lord! What a loss to the young believer! Reader, do you show your colours? Is it known in your home, your lodgings, your office, your workshop, that you are a child of God and an heir of heaven? Does your life and conversation tell it? Or, is your life testimony so poor, and so unfaithful, that you dare not testify with your lips for Christ? You will be a loser *now* if you become a backslider; you will lose the joy of the Lord, and you will be a loser at Christ’s judgment-seat, and for all eternity. What a joy it is to follow the Lord fully, to serve Him faithfully, to witness for Him constantly. They are the happy saints who “show their colours,” and are not ashamed to own their Lord everywhere and always.

## Waiting for His Coming.

“ Looking for that blessed hope.”—(Titus ii. 13).

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

“ **W**HERE are some among the blessed  
Waiting, watching, every day,  
Peering through the misty shadows,  
To the clear and lighted way ;  
Listening in the dusky twilight,  
Waiting even in the night,  
’Mid the toil and heat of noonday,  
Bending forward to the light.

And they speak in eager whispers,  
‘ Shall we see His face to day ?  
Will the “ shout ” be heard this evening ?  
Shall we meet Him on the way ? ’  
So they stand, these earnest servants,  
While their eyes are fixed above,  
For the clouds to part asunder,  
And reveal the One they love.

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

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

# The Word of God Dishonoured.

*From the Ministry of Mr. Henry Heath.*

**O**UR perfect example is the Lord Jesus. To one point I would call particular attention, and press its importance upon myself and you; that is, His use of the Word of God, His appreciation of it, His confidence in it, and His subjection to it.

Beloved fellow-believer, if ever there was need for this, there is *now*; nor will the necessity diminish; but as this dispensation advances, so will the necessity increase.

In spite of the increase of knowledge, does not iniquity abound? In spite of activities and excitement, does not the *love* of many "wax cold?" Notwithstanding the multiplication of copies of God's Word, and its increased circulation, are there not many—oh, how many!—who do not bow to its teachings, but corrupt it, and set it aside as the standard of either doctrine or practice? Is not this insubjection to the Word manifested both in the pulpit and by the press? Are not professors growing weary of sound doctrine, and heaping to themselves teachers, having itching ears? Are they not thus coming under the delusion already advancing, and which will terminate in the belief of a lie, to their own damnation or judgment?

From these evil thoughts and ways there is no preservation but by the simple reception of the Word, and an unqualified subjection and obedience to it; for the Scriptures are being daily fulfilled which tell us that "evil men and seducers shall wax worse and worse," and the godly who are on the watch, are constantly grieved by that which they hear and read. This is indeed sorrowful; but if we read the Epistles carefully, we shall surely expect such things.

I do not think that any measure of development or exposure, either in this country or any other in Christendom, of Jesuitism, Arianism, Rationalism, or bold unbelief, called infidelity, would greatly surprise me; for this simple reason, that I know the Word of God is not duly honoured. (See Ezek. xx. 24, 25, 39; Psa. lxxxi. 12; 2 Thess ii. 11). If men set aside God's Word as the standard of doctrine and practice, He will send upon them strong "delusion," then every foolish doctrine will be believed, and every evil thing countenanced.

## Sharing Heaven's Joy Over Sinners Saved.

IT is a great privilege for the saints and servants of God to be sharers of His joy over sinners saved. To the sharing of this joy, grace has called all the saints ; not only those who preach to thousands, but the saint who serves in humbler spheres as well. The solitary worker may have his share. The chief point is to be in a state of soul to enter into God's joy. Let us look at this for a moment.

The fifteenth chapter of Luke's Gospel is acknowledged by all who spread the joyful tidings to be a great Gospel chapter. It shews the three-fold ruin of the sinner, and the activity of the three-one God in his salvation. The shepherd follows the wandering sheep : the woman seeks the lost piece of silver : the father welcomes the returning prodigal : shewing the work of Father, Son, and Holy Spirit in the conviction and conversion of a soul to God. But they miss the highest note of this "pearl of parables," who end their meditation there. The climax is reached in the three-fold cord of joy over the lost being found. The shepherd called his friends together to share his joy over the lost sheep being found : the woman summons her friends and neighbours to rejoice with her over her new-found treasure, and the father spreads a feast of joy which even his servants share, to celebrate the welcome-home of his long-lost son. And what does all this speak to us of, but the joy of heaven over sinners saved on earth? God's own joy in love : the heart of God overflowing in His own deep joy, as grace triumphs over sin, and the Gospel in its power goes forth, bringing back to His bosom those whom sin and Satan had long held in their iron chains. There is joy in heaven over one sinner that repenteth. Yes, heaven rejoices over that, and the more God's saints, and Christ's servants still on earth are in touch with heaven, so will they also rejoice when God receives back to His bosom His own. Happy are the servants, and the friends who are called to share the Divine joy, when a sinner is brought to God. Few have tasted this wine of gladness, that do not wish to drink it continuously at the King's table. And the best of it is, they may. Yes, He has commanded that His people should be sharers of His joy in the fruits of redemption.

## The Young Believer's Question Box.

What is meant by "the right hands of fellowship" in Gal. ii. 9? That the three apostles of the circumcision, when they were satisfied that Paul had been called of God to the apostleship, welcomed him as a fellow-labourer. If equal care were exercised in ascertaining whether a Divine call had been given to those who "go forth" now, before accrediting them, fewer break-downs would have to be mourned over, or hushed up.

Does 1 Tim. v. 22 refer to Timothy's ordination to the ministry? It is the chief authority among Presbyterians for the ordination of elders and ministers, but it will scarcely bear the weight they put upon it. Timothy had a gift conferred upon him "through the laying on of my hands," says Paul (2 Tim. i. 6: R.V.) The elders, or presbyters of the assembly (probably at Lystra, where Timothy was (Acts xv. 2) accompanied Paul, "with the laying on" of their hands, as a sign of fellowship. They conferred nothing. Notwithstanding all the vain words indulged in at "ordination dinners" and the like, about "holy orders," and "Divine appointment to the ministry," there is no more in it, than if a row of schoolboys playing at "capping M.As," did so confer that "honour" on one of their number. Apart from Apostolic authority—which no one now possesses—ordination is valueless. The sheep will know a true shepherd, apart from a diploma or a title.

What does the word "Judge nothing before the time" (1 Cor. iv. 5) mean? That we are not to forestall the judgment-seat of Christ by judging the motives of fellow-servants. We may judge acts—we can see them and test them by the standard of Scripture (1 Cor. v. 12), but not motives, or "the secrets of the heart."

What does the word "Virtue" in 2 Peter i. 5, mean? It might be rendered—courage, manliness. The Greek Lexicon gives the meaning as "manliness in action." "Add to"—or have in your faith, "manliness"—courage to act out what you believe. Not saying you believe this or that, and doing the opposite, but acting manfully and courageously according to your faith. Not a very common thing alas! in our day.

Have the events recorded in Revelation, Chapters vi. to xvi, been fulfilled in events of the past? I see in a book before me that the writer holds they have, and points to historical events such as the reign of Constantine, the fall of Jerusalem, and the spread of the Mohammedan power over Palestine as the fulfilment? "The things which shall come to pass hereafter, or what shall be after these (Rev. i. 19: R.V.) begin with Chap. iv., and none of them have as yet begun to be fulfilled, nor will they be, while "the things which are," continue; that is, while the Church as a lightbearer (see Chaps. ii.-iii), remains on the earth. To say that events of the past have exhausted such solemn predictions as those of Chap. vi. 15-17: or fulfilled such bright hopes as those of Chap. xi. 15, is simply trifling with Scripture, and leads unbelieving men to cavil with, instead of to tremble at, the Word of prophecy



## Answers to Correspondents.

YOUNG PREACHER.—Unless you have a very special gift and call from God to some sphere of service where it is impossible to combine daily labour with Gospel effort, you ought to abide in your calling and serve the Lord there.

G. A., GLASGOW.—We rejoice to hear of young men being guided by the Word of God to take their places “outside the camp” with a rejected Christ. What a mercy to be delivered from the bonds and quagmires of worldly religion! The fact that they were hindered and stumbled by some who profess to have been separated from the world’s corrupt systems of religion, going out and in among them to preach, is not to be wondered at. Christians often forget that their *ways* preach louder than their *words*.

D. L., AYRSHIRE.—A united oversight meeting where there are various gatherings in one town is no doubt a necessity, and if carried on according to God, no one assuming lordship, but all in subjection to Christ and to each other in His fear, seeking only the welfare of the flock, blessing and godly unity will result. The same in some measure will be true of brethren doing oversight work in assemblies more widely apart, coming together as occasion may require, to take counsel together. But it ought to be beyond all doubt that those who do thus assemble, are brethren *doing* the work, and *recognised* as such in the assembly where they are, and are there to represent that assembly, with its full knowledge and approval (see Acts xv. 2). Nothing could possibly be further from God’s way of things, than to gather together young and inexperienced believers, and others who are in no sense fitted to guide or oversee the flock, aspiring to a position which they have neither grace nor wisdom to fill. No wise man, who fears God, and knows the dangers of such a course, will be found giving it his countenance or support. It is surely no kindness to any saint to help him into the “condemnation of the devil” (see 1 Tim. iii. 6).

N. E., MIDDLESEX.—The system of engaging a preacher to “take all the meetings for a month,” whether with or without a fixed salary, has certainly no sanction from the Word of God. We look in vain for “the monthly minister” in “the Church of God which is at Corinth” or elsewhere. Until within recent years, we never heard of such a system in any company of believers professedly gathered in the Lord’s Name. It looks like a return to clerisy in a modified form, perhaps the outcome of a desire to be like others, and have a “king like the nations.” One thing is certain: there will be little or no development of gift among young men, where a hired or man-elected ministry in any of its forms obtains. In a healthy assembly of saints gathered and guided according to God, there will be no need for engaging preachers by the month or year. On the contrary, it will have all the helpers it requires within itself, and be able, like the church at Antioch (Acts xiii. 3), to send some of them betimes forth to more needy fields.

# Tidings of the Lord's Work and Workers.

**KILMARNOCK.**—Special Gospel efforts are being made in Fraser's School-room, during October, to reach the unsaved, and gather in the fruit of the summer open-air work. There are kitchen meetings conducted by young brethren in various needy parts of the town. Brethren pray for us. **ABERDEEN.**—J Hixon Irving had a few meetings for believers in St. Paul Street Hall here in September. Messrs M'Gaw, Mason, and Logg preached in a Tent at Woodside, and saw some fruit. **BELLSHILL.**—God has blessed the Word preached in the Tent here by M. M'Kinnon and others. Thursday Evening meetings for ministry of the Word are to follow during October. **NEW CUMNOCK.**—A Tent was operated by Wm. Lindsay and James Hamilton at Connel Park last month. John Ferguson had a tent at Girvan. **KILBIRNIE.**—Good meetings on Sunday nights, attentive hearers. **SPRINGSIDE.**—God has added to the small Assembly here. **GLASGOW.**—The visit and ministry of our aged brother, Mr. Henry Heath, has been used of God in blessing to many. Special Addresses to Believers will be continued in St. James Hall on Wednesdays of October, by Editor of "Believer's Magazine." Also in Eglinton Hall, South Side, beginning first Lord's Day of October and following week nights. **DUNBAR.**—There is a small Assembly of believers here, and a number of young men seeking after the truth as to God's way of gathering. **MANCHESTER.**—A. Marshall and Alex. Lamb have been preaching in two tents in this populous city with blessing. Meetings now transferred to Halls.

**Foreign News.**—Mr. Pritchard of Rock Ferry has gone on a visit to Burmah. Fred S. Arnot and Mr. Bergen of Bristol to Demerara. E. Saunders of Liverpool to Bihe. Two new halls are being built in Johannesburg for Gospel work in the Lord's Name, chiefly among the Dutch speaking people. Wm. M'Lean writes of visits to several parts of Queensland. He is well and happy in his service and praises God for help. **SYDNEY.**—"Through the Lord's mercy there has been a gathering together of scattered saints here, in the one uniting Name. May they walk in love and in the truth." Wm. Macdonald of Penang, tells of God's grace among lepers there, and of conversions among Chinese. J. Knox M'Ewan has gone on a visit to Nova Scotia. The riot in Wu-chin, China, Mr. Blandford believes will turn to the furtherance of the Gospel. Almost everything was destroyed or stolen, except a box of Fred Arnot's which had been in Africa, which proved too strong for the rioters to break. **MATUARA, NEW ZEALAND.**—God is bringing out the people to hear the Word well, and giving blessing. Our brother, J. Clifford, writes of interesting visits in Cordoba, and finds "higher critic" preachers, denying inspiration, doing the devil's work away here. The Canadian Bible Carriage has had a good summer visiting many villages, fairs, shows, scattering the good seed and preaching Christ. B. Bradford had a Tent among villages in Pa, where God has saved souls, and the devil roared.

## The Cross and the Glory.

*Notes of a Conference Address by Mr. Henry Heath.*

---

REFERENCE has been made to a ploughman whose straight furrow always carried off the prize. When asked the secret of his success, he replied, that he "always kept his eye on the mark, at the end of the furrow." This led to the remark that there are two marks, the starting-point and the goal, and that the course is a straight line from mark to mark. Now what are these two marks in the Christian's course? The one is the Cross and its finished work; the other is the future and its certain hope, through simple faith in the statements of God's Word.

"He was delivered for our offences, and raised again for our justification" (Rom. iv. 25). This sets the soul at rest on the question of sin. We have that as our starting-point; and the Spirit tells us that we are called to eternal glory by God's call, whose purposes can never be frustrated, whose plans must succeed, whose thoughts will be established—that is the goal to which we are pressing (1 Pet. v. 10).

The atonement perfected; the glorious future certain. My reason for reading these Scriptures is this: He who has made our salvation certain from hell and judgment, who assures us He will keep us from all our dangers and enemies, and from all the corruptions of the age; who has told us that we shall stand in glory the perfect reflection of Himself (1 John iii. 2), has given us the certainty of His return. But He has not said anything about the time. He says—"I will come again and receive you unto Myself, that where I am, there ye may be also." And do we need the certainty of the time, in order to get the practical result of the hope of Christ's coming? Ought I to need the thought that Christ may come to-night, to keep me watchful, to make me prayerful, to keep me from doing that which the Spirit of God denies me; or, even to incite me to do that which the Spirit of God has commanded me? I trow not. If you say you do, you confess to being eye-servants who need the presence and the eye of the Master to make you obedient. Oh, no, we would not be that. We would please Him, but we would not be eye-servants!

We have the Master's assurance of His coming again, and He who has left us in uncertainty as to the time, has left us in no uncertainty on two points : first, how He is occupied for us in the interval ; and second, how we are to be occupied for Him in that interval. He came from heaven on our account ; He went down to death for our salvation. He rose victorious, that we might have peace, and now He is gone out of sight, and we have all the capabilities and all the activities of an endless life to plead for us in the heavenlies. He came down on our account, He died for us, He lives for us, and He is preparing a place for us. He is waiting for His throne. He is waiting to sway that peaceful, righteous sceptre, of which we have been hearing. He is waiting to take His power and reign. He is preparing especially for those who are the members of His body—the bride of His heart's delight—a place. Till He comes, the members of His body are being perfected in the same way that the Head was perfected. In Luke vi. 40, we should read—"Every one shall be perfected as His Master," *i.e.*, in the same way ; and if He was perfected through suffering (Heb. ii. 10), every member of the body of Christ must be so perfected. What do we need? A friend who understands us, one who can sympathize with us, and who can teach us even when He cannot sympathize. Christ cannot sympathize with those peculiar feelings proper to the guilty conscience, for He never knew them ; but in all that it is possible for Him to feel with us, we have a friend who is tender, sympathetic and mighty, one given to be our companion step by step through this wilderness, on to the glory. "He ever liveth to make intercession for us" (Heb. vii. 25). Oh that we may use it, as He would have us use it, in the sight of the infinite God. Now then, have we certain guidance and teaching as to how we should be occupied for Him? We have not time to turn up the Scriptures to prove this. Let these comprehensive words be sufficient—"I have given you an example, that ye should do as I have done to you" (John xiii. 15). Christ occupied for us while He is absent, and we spending our time in imitation of Him, till He comes again. This is our business here below.

# A Bible Reading at Leominster Conference.

SUBJECT.—2 TIMOTHY, CHAPTER II.

THE “therefore” in verse 1, is connected with Chapter i. 14. “That good thing which was committed unto thee, keep:” “Strong” to keep the deposit against all assaults. To act the part of a standard-bearer, defending the truth against all attacks. Like Paul in verse 9, to “endure hardness for the Gospel’s sake.” It indicates holding on to the end, and includes the idea of steadfastness. You have an example of this in Acts ii. 42. “They continued steadfastly, &c.” In Eph. vi. the word “strong in the Lord,” is used in connection with the conflict against the power of darkness. Here the subject is Church and Gospel labours, and for these, “grace” is especially needed. The word “son,” is better rendered “child,” and indicates the parental relation in which Paul stood to Timothy. He was his child and very image, and was like-minded with the Apostle (See Phil. ii. 19-23). Timothy is first mentioned in Acts; this was about fifteen years before this Epistle was written. He did not become stunted, we find here how he grew. Before there can be steadfastness and the enduring of hardness, there must be what is taught in verse 2—instruction in the truth of God. Remember the exhortation—“Be strong in the grace,” and remember the truth, and let your service and your sufferings be according to both. What we suffer from is, painful diversity of mind, and working after many patterns.

When Israel had sinned against God by making the golden calf, and dancing round it, they said—“These be thy gods” (Exod. xxxii. 8). Moses goes outside the camp—they gather round him—they humble themselves—confess their sin, and strip off their ornaments, and they are spared through his intercession. Then were given the instructions for making the tabernacle—every particular is given, and thus the grace of God comes in. Make everything according to the heavenly pattern—here is every little thing, pieces of cloth, bits of scarlet, &c. Is not that corresponding to the truth here, “Commit thou to faithful men, that which thou hast heard.” Now, if this be true, let us judge our own desire, that everything may be according to the heavenly

pattern. "I acknowledged my sin unto Thee," and then God says—"I will instruct thee and teach thee." It is important to remember, that those who hold the truth, should seek after competent men, who shall be able to teach. This is one of the great causes of the lack of ministry and power at this time. We have drifted into the thought, that the Lord will *give* us something, instead of buckling on the armour to *learn*. We have been taking it easy, expecting that we are going to turn out ministers in the Word of God, without reading, study, and prayer. It seems to be a solemn lesson to each elder brother, the responsibility of instructing the younger brethren in the truth. It is instruction; not human power, not apostolic succession; we must be instructed in the Scriptures. Paul does not hand on official titles, but solid instruction, to Timothy, and to us.

How often, after some ten or twelve years in one place, there is scarcely a man in the whole assembly able to build up the saints of God. It is not sufficient to leave all human systems, in order to become unsystematic, leaving all in chaos and darkness. That is not God's plan. God is not the Author of confusion, and no creature is so miserable as an emancipated slave without a master. God has a system, and it is not left without law, order, and direction. The great thing is, if we leave the systems of men, to see that we have in place of them not confusion and carelessness, and mere talk of the lips, but God's system as well as God's Word.

Verse 2.—Stick close to My words, and hand them on to faithful men. Leave not the Gospel testimony to chance, but while emancipated from the dominion of man's systems, seek God's system, and aim to find faithful men, and men able to teach. Lose not an atom of what you have heard, hand it on intact, and in all its fulness to others after you. I have helped you, and now you must help others. Timothy must take the place of Paul, and each receiver is to become an imparter, and hand on to men capable of teaching *all* the truth of God that he has.

It is of the utmost importance that Christians should earnestly seek to be intelligently instructed in the truth of God. If there

is no apostolic succession of man's appointment, there is a living testimony from mouth to mouth, and from hand to hand. We ought to be prepared for falsity of doctrine, and know how to deal with it from the Word of God. The importance of this chapter is the fulness of instruction it contains. It is not enough to know the A B C of the Gospel. Let the child go and tell that Christ has saved him, but do not suppose that is all. Get into all the length and breadth of the whole of the truth of God, as scribes well read, bringing out of their treasures things new and old: teach them to observe everything. Many Christians are like children paddling about on the edge of the tide, when they ought to be like Ezekiel, getting deeper and deeper, until they get into the broad ocean, and learn to swim in it. They are quite content with the same measure year after year, they never get deeper. They remain babes—their growth is stunted, "and they have need to be taught again the first principles of the oracles of God" (Heb. v. 12). In Heb. vi. 1, it is said—"Let us go on to perfection, or rather "perfectness." Perfectness not in us, but in Christ, as the High Priest at the right hand of God, meeting all our necessities. Romans gives us our foundation; the Epistle to the Hebrews leads us on to the superstructure.

*(To be Continued).*

---

## **Conflict with Satan.**

*From the Ministry of Mr Robert C. Chapman.*

---

**E**VERY day I am exposed to Satan's temptations, and he will, among other things, seek to make me think myself something. While the Spirit of God is teaching me that I am nothing, the spirit of darkness will be tempting me to think that I am something.

If I, as a fool, encounter the devil, trusting in my own heart, I have not a promise that God will uphold me. I shall be swept away as with a flood. Let me, on the other hand, walk by faith in the Son of God, and by His power I shall put to flight all the hosts of hell.

# The Names and Titles of the People of God.

*A Bible Reading with Christian Young Men. By the Editor.*

---

HE varied names by which the Lord's people are addressed in the New Testament, indicate varied relationships in which they stand to God, to Christ, and to each other. It is essential to a right understanding of the Word, that we seek to observe these distinctions, together with the privileges and responsibilities that belong to them. We are "CHILDREN OF GOD," (1 John iii. 2, R.V.), because begotten of Him (1 John v. 1-18, R.V.) This is a title expressing relationship, intimacy, and similarity of nature. As "beloved children" we are to be "imitators of God" (Eph. v. 1, R.V.), and to be blameless and harmless among men (Phil. ii. 5, R.V.) "SONS OF GOD" (Gal. iii. 26, R.V.) is expressive of title, privilege, and character (Gal. iv. 6-7 : Matt. v. 45.) We are to be found acting according to this dignity (2 Cor. vi. 18.) HEIRS (Rom. viii. 17), tells of what we possess by virtue of our descent. Not a bondservant, but a son; and if a son, an heir (Gal. iv. 7, R.V.); "joint-heirs with Christ" (Rom. viii. 17), sharers of His glory (John xvii. 22), and His throne (Rev. iii. 21.) SAINTS—"holy ones" (Rom. i. 7), what we are by the call of God; and what we are to be because of that call (Eph. v. 3). BRETHREN (John xx. 17), speaks of our relation to the Lord Jesus as risen from the dead. "The first-born among many brethren" (Rom. viii. 29), and to each other as God's children (1 John iii. 17.) DISCIPLES (Matt. xxviii. 19, R.V.), tells of our relation to Christ as "Lord and Teacher" (John xiii. 13, R.V.); learning of Him (Matt. xi. 29), and continuing in His Word (John viii. 31, R.V.) The Lord's own conditions of discipleship are given in Luke xiv. 26, 28, 33—searching words for all who profess to be Christ's. CHRISTIANS (Acts xi. 26), the name by which the disciples of Christ are to be known in the world. It was not given by the heathen—as is sometimes asserted—nor chosen by themselves, but given them by God. "The disciples were *divinely* called Christians first at Antioch" (see Greek; and meaning of the word "called," translated in Matt. ii. 12 : Heb. xi. 7—"warned of God.") All other names are of men.



## Beholding the Lamb.

“We shall see Him as He is.”—(1 John iii. 2.)

“They shall see His face.”—(Rev. xxii. 4.)

**W**E shall behold Him face to face!  
Blest joy that shall be ours!  
This hope now sheds its heavenly rays  
O'er sorrow's darkest hours.  
We shall behold Him as He is,  
Nor ever from Him part;  
And homage perfect as our bliss,  
Shall flow from every heart.

We shall behold Him as He is!  
His glory forth shall shine,  
Reflected in His countless saints,  
A radiancy divine.  
For ever with Him at His side,  
Wherever He shall be;  
His chosen, spotless, glorious Bride,  
To all Eternity.

We shall behold Him face to face  
Whom God hath glorified,  
Crowned with His many diadems,  
Extolled and magnified.  
The glories of a kingly line  
Shall radiate round His Throne,  
And all as King and Conqueror  
The Lord of Glory own.

We shall behold Him face to face!  
Oh, great and wondrous sight!  
The Holy City then His place—  
The Lamb is there the light!  
Effulgence of God's glory, He  
Shall beam on all around,  
Until the universe shall be  
With love's own lustre crowned.

## A Good Spiritual Condition.

“**W**ITH *great* power gave the Apostles their witness of the resurrection of the Lord Jesus ; and *great grace* was upon them all ” (Acts iv. 33, R.V.) These are happy conditions, not necessarily limited to Pentecostal days, or to times when all who were the Lord’s were found together. No doubt the believing multitude in Jerusalem, all of one heart and of one soul, was in itself a wonderful testimony to the power of the Gospel ; but real spiritual power and grace, are not assured by large numbers of disciples. The twos and threes found together in God’s way, gathered unto and abiding in the Lord Jesus Christ, may possess and enjoy divine grace and divine power in their midst, as truly as the Church in its Pentecostal beauty and freshness did. True, there will be much wanting that it possessed, much that will never be restored, and that God does not mean to restore, but power in the Spirit and abundance of grace, are not among these things. A saint living and walking with God in His truth, apart from the world, will prove God’s power working in him, and the same will be true of any company of saints, gathered in the name of Christ, and walking in the truth and in the Spirit. “Great power”—that is strength or ability, as the word means—because the Spirit of God, the source of all true strength, was there, and was allowed to have His way. Man’s will and man’s order had not then been brought in to quench and hinder His operations. “Great *grace*,” because the saints stood simply and consciously in the favour of God, to which they had been introduced through the death and resurrection of Christ ; legal ordinances and commandments of men had not then brought them into servitude, or caused them to “fall” from grace. Are such conditions possible now? Is it possible for any individual believer, or company of believers, to attain to this high spiritual state? We believe it is ; yea, it is the normal condition set forth in God’s Word for His church to be in. What we specially need, in order to be in actual possession of it, is a return to the simplicity of those early disciples, to the Scriptural and only order of God’s church, and, it goes without saying, to a complete separation from everything personal, social, commercial, and ecclesiastical, which God’s Word condemns.

## Known by their Fruits.

“**Y**E shall know them by their fruits” (Matt. vii. 16), was the word of the Lord Jesus, concerning certain “prophets” of His day. It was not by their outward appearance; that seemed to be all right. They wore “sheep’s clothing.” Their “good words and fair speeches” might appear to be the very perfection of “truth,” but the “fruits” were to be the criterion. Appearances might deceive, fruits could be tested and proved. This is the rule by which many a movement in the spiritual kingdom must still be tested; by its fruits. This is the line by which we are to measure the man who brings forth some new doctrine, or hitherto unknown truth, which he says he has found in the Word of God. What are the fruits of this teaching? Does it lead the soul nearer to God? Does it give the saints a closer view of Christ? Does it tend to develop the fruits of the Spirit of God? Does it cause saints to cleave closer to the Word? Every fresh ray of heavenly light has this distinct and prominent feature, it leads the soul to a closer walk with God. The “light and truth” that come from heaven will ever lead that soul into which they have been welcomed, to God’s “holy hill” and to “His tabernacles” (Psalm xliii. 3). But if on the contrary, the “new” teaching leads the soul into worldliness, begets carnality, and encourages playing fast and loose with God’s commandments, it is manifestly not from God, whatever its pretensions may be. It becomes the responsibility of believers therefore, to mark the “fruits.” Take a look round and see the *lives* of those who hold forth this theology. Are they more Christ-like than others? Does the “truth” that they profess to have found, make them more holy than their neighbours. Are they less worldly, more heavenly-minded. The fruits will be manifest, and by their fruits we are told to “*know* them.” If you find a deal of high talk about “holiness,” and at the same time worldliness in dress, carnality of spirit, flippant talk, evil speaking, and an inner life of questionable repute, then you may “know” by such fruits, that the man and the message are not from God. If it takes the form of boasting of spiritual attainments, you will find as a rule, that the “fruits” are laxity and indifference to God’s Word.

## The Young Believer's Question Box.

*How did Christ make His grave with the wicked (Isa. liii. 9)? Was He not buried in Joseph's new tomb? The Revised Version reads—"They made His grave with the wicked." Man appointed the Holy One to be laid in the same grave as the malefactors crucified with Him, but God had determined otherwise, and His will was done (see John xix. 38, 42).*

*What is meant by "in that He feared" (Heb. v. 7) in reference to the Lord Jesus? The only other place where the word occurs is in Heb. xii. 28, where it is rendered "godly fear." In both, it means the holy awe pervading the mind of the one who acts before God, as in His presence, seeking to please Him. It is not slavish fear, but godly reverence and subjection—both sadly lacking in our day.*

*What period is marked out by the expression "the latter times" (1 Tim. iv. 1). The expression occurs nowhere else in the New Testament. It implies a period later than the apostolic, and earlier than that spoken of as "the last days" (2 Tim. iii. 1), and "the last or close, of the days" (2 Pet. iii. 3). Its characteristics are those of the middle ages in which Papal apostasy held sway, and does still. The features of the last days—"lovers of pleasure, a form of godliness," &c., are increasingly manifest in our own time. How perfect is God's knowledge of the future, and of all the evils that it will develop! He tells us as much as is needful for us, that we may be instructed and warned thereby.*

*Will the Palestine of the future, so frequently spoken of in the prophetic Word, be the same in scope and position as the Palestine of the present time. The promise made to Abraham, concerning the extent of the land which his seed would possess (Gen. xv. 18), gives its extent East to West from the Nile to the Euphrates. They only took possession of a small part of this, then settled down (Judges i. 21-33). The Palestine of Scripture and of the present, is only about 190 miles in length, with an average width of 70 miles. During Millennial days it will extend from Hethlon in the North, to Kadesh in the South, and will be divided entirely anew among the tribes, according to Ezek. chap. xlvi.*

*I am prohibited by my parents from gathering with the small company of the Lord's people in this village who gather in His Name alone. I cannot with a good conscience go to the Parish church, because God has taught me it is unscriptural. Am I justified in remaining in the house, reading my Bible, and asking God to open my way to obey Him? Yes, it is the only path open to you, and however trying it may be to be denied the privilege of the fellowship of saints, God will make up to you by His own presence what you lack from no fault of yours. Wait upon God; ask Him to open your way to do His will; speak and act becomingly toward your parents, and pray daily for grace to live godly, so as to commend the Truth. We expect soon to hear that your parents' opposition has been overcome, and that your heart's desire has been granted.*

## Answers to Correspondents.

W. J. K., Co. ARMAGH.—There is not a line of Divine legislation in the Word so far as we know, as to how the offerings of saints who gather on the Lord's Day morning should be taken. A box suitably placed where all in fellowship may reach it, is, we think, the simplest and best. Some think that to pass it round is more like an expression of fellowship.

T. L., RENFREWSHIRE.—You have no need to go into the Mission where believers are exercised as to their path, in order to teach them the truth. If they are being led on by God they will not be hard to reach. Invite them to your house, or get a neutral hall if you have ability for public ministry. Failing this, make known the need to some servant of Christ, in whose soundness in the faith, and wisdom to make it known you have confidence, so that he might, as in Acts xi. 25-26, come over and help you. Those who come out of sects and missions, as the result of going in among them, are seldom of much benefit to an assembly of truly separated and intelligently gathered believers. They are more frequently an incubus, and a drag to spiritual worship and godly testimony.

B. E. W., HEREFORDSHIRE.—There is neither command, example or precedent in the Word, for the use of instrumental music to be used in the worship and service of God in this dispensation. The world's churches use it to bring those of their members who would not come to hear plain preaching, and those who come and go with them learn their ways, then seek to introduce their practices wherever they can. These folks should go where they can get music, and all the rest that they hunger for, but it is neither honest nor manly to seek by stealth to bring in at back-doors, what they know all godly people associated with them will resent, simply because it is not according to God. Firm resistance of this and other tomfoolery is needful, and should be given, even if it result—as it likely will—in the departure of these promoters of worldly religion to their own company, where they will certainly feel more at home. And you will be more free to go quietly on in the ways of God, without them (see Gen. xiii. 14-17.) It takes God, and the force of His Word to bring saints intelligently and actually out of worldly religion, as truly as to convert sinners. What a mistake for men to attempt to do either! Hypocrites in the one case, and self-willed, worldly-minded believers in the other are gathered in.

D. J., ABERDEENSHIRE.—If there are only two of your number really qualified to preach the Gospel publicly to those who are wont, on Lord's Day evenings, to gather in the hall rented by the Assembly, then clearly they ought to have the responsibility of the meeting, and if not preaching themselves, see that it is provided for. It is altogether a mistake to have a free platform where all and sundry, or each in turn who thinks he can speak, may have his say. On the other hand, Gospel preachers should seek to lead on and encourage younger ones with a measure of gift and grace, in sharing smaller meetings, and in all such work as they have ability for.

# Tidings of the Lord's Work and Workers.

**Home Notes.**—Winter work has begun in earnest, and we look for times of blessing in the Gospel. No doubt if God is counted on, and His Gospel fully preached in the Holy Ghost's power, *abiding* results will follow.

**GLASGOW.**—Christians who for many years have met in Wolsely Street, have moved to a new Hall at 434 Rutherglen Road. May it be a birth-place of souls, and a place of pasture for the Lord's people. This assembly has grown, and goes on in the old paths. A fortnight's Special Meetings in Eglinton Hall were largely attended, saints seemed hungry for the Word, and a few sinners were saved. There is a great population around in need of God's Gospel, and notwithstanding the "missions" in every other street, how very little simple, solid Gospel is preached! Solos and organs are to the front. Gospel meetings were held in Garnagad Hall by John Ferguson; at Abingdon Hall, Partick, by Alex. Marshall. Special meetings are in progress at Parkhead. Waterloo Hall, Kilmarnock, is to be enlarged and a gallery put in it: at present it is "too strait," especially for the Lord's Day afternoon meetings for ministry, which are large. Meetings in Fraser's School on Sunday nights continue good. The laceworkers' strike at Newmilns has been a testing time to believers there, and many have gone to seek work in other places. Mr. Lamb, of Falkirk, had meetings in Burgh Hall, Prestwick. J. Wilson and J. Anderson had a fortnight's meetings in Gospel Hall, Hamilton. There were a few conversions, and some backsliders restored. Arthur Hodgkinson is evangelizing in Dumfriesshire. J. M. Hamilton at Kirkconnel.

**KILBIRNIE.**—A number have been baptized and added to the Assembly here of late. Stack and M'Nab have been in Birmingham district, with Bible Carriage. The Annual Conference there last month was a season of blessing.

**CARDIFF.**—Believer's meetings were held in Adamsdom Hall on October 18th and 19th, where Messrs Henry Heath and others ministered the Word. Mr. J. W. Jordan, of Greenwich, followed with a week's Gospel meetings. The Lord's aged servant, Mr. Thomas Newberry, lectured on "The Temple of Solomon" in Bristol, and visited several places preaching the Word in October. Mr. George Müller, of Bristol, is now in his 92nd year. Mr. R. C. Chapman, of Barnstaple, is in his 94th. Both remarkably well.

**Foreign Notes.**—**UNITED STATES.**—Beveridge and Bradford had good meetings and conversions in Muffin Co., P.A.—an agricultural district. Four day's conference at San Francisco, October 28th to 31st. Donald Ross has gone to Manitoba. F. S. Arnot and F. G. Bergin have arrived in Demerara, and are preaching the Word in Georgetown.

**AUSTRALIA.**—Geo. Grove writes of blessing in Brisbane. Wm. M'Lean has been encouraged in meetings at Goodna and Bundaberg. All through Queensland there are signs of blessing. Thos. Manders has been labouring in Perth, West Australia, where men of all nations are on the hunt for gold. He expects to pitch a tent there and preach the "unsearchable riches."

# The Purity and Perfectness of the Word of God.

*An Address to Young Believers. By the Editor.*

IT is no new thing for the devil to attack the Scriptures. He hates them with a perfect hatred, and he can infuse his own hatred of them into the hearts of those who are his own, so that they may carry on his work of throwing contempt upon the immutable Word of the Eternal God. It is not only the openly avowed infidel, with his coarse and vulgar attacks on the Scriptures, that we find ranged on the side of the enemy in our day, but a number of those who claim to be deep and original thinkers, learned and clever critics, professors of theology, doctors of divinity, and professed ministers of the gospel are in the enemy's camp.

There is far greater danger from the latter, inasmuch as they have the ears of a vast number of people, who never think of questioning their deliverances, but allow themselves to be led astray by them. It is not my intention now to occupy time discussing what these men have said and written, or to examine their puny efforts to impugn and cast discredit upon that peerless Volume, on which the faith of their fathers rested, and which they themselves vowed before God and men they believed, and would preach. These men, no matter what their gifts, amiability of character, or philanthropic efforts, are the enemies of God, and ought to be so regarded by every saint and servant of Christ who reveres His holy Name, and loves His precious Word. There can be no compromise, no parley with men who treat God as a liar, and His Word as a deception; half-measures in such a case are impossible. "He that is not *with Me* is *against Me*" (Matt. xii. 30), is God's own declaration, and no man can be with Him who dishonours His truth, or defames His Word. I speak thus plainly, because even true saints, and especially young believers, may, by exposing themselves to the influence of such men, and by reading their books, have the leaven of their theories unwittingly deposited in their minds, slackening faith's hold on the truth, and laying open the gates for the inrush of carnal reasoning, which very soon saps the vitals from their Christian life and testimony, and leaves them stranded and shipwrecked, an easy prey to

Rationalists and infidels, on the one hand, and to Romanists on the other, who offer them a place of refuge in "the true church."

The great question is—Have we a revelation from God, and if so, is the Bible as we have it, that Revelation?

Leaving aside the out-and-out infidel, there are few but do admit that the Bible contains a revelation. That is, they are willing to admit—because they find it difficult to deny—that there are certain parts of the Bible inspired, and that God in some sort of way had to do with their production, but along with this, they will tell us, that certain other parts were written and added to the Sacred Canon at later dates, and contain many inaccuracies and errors. This leaves us with a Bible not unlike a lottery bag, from which either prizes or blanks may be drawn, between which the ordinary rank and file of readers have no ability to discern, but which they must bring to the feet of some Gamaliel of the schools of the critics, for analysis and explanation. This is the theory of the Rationalist—the sceptic, who only receives what his own reason accredits, and rejects all that he cannot, or will not understand. The Romanist takes another course, and tells us that God has given us a Revelation, but that the church alone can interpret it, so that both alike deprive the believer of his most precious treasure—The Word of God.

In the face of this, we maintain that the Bible *is* the Word of God; that He inspired it, watched over it, and preserved it to us, and that we may unhesitatingly accept it, as we have it, as God's perfect and complete Revelation to us, from which nothing dare be taken away, and to which nothing needs to be added, that it is all-sufficient for all times, all places, and all purposes, and all-supreme to govern us in every department of our lives as the people of God, in the family, the church, and the world.

I may be asked—Where is the evidence of all this? I answer first, in the heart of every child of God. Ask that aged Christian, on the margin of whose Bible there are marked "Ps" all along the sacred Volume, what these strange letters mean. She will tell you they stand for "Proved," and that like cheques presented at Faith's bank, she has "cashed" these promises, and received exactly what God said she would. Do you think that all the



arguments of infidels or "Higher Critics" will ever persuade that aged saint, that these words are spurious? As well might you argue with the man who stands at the bank counter, with the gold sovereign in his hand, and seek to convince him that the paper notes he presented were not genuine. He would tell you, "Here is the proof," holding up his sovereign, and somehow such proof has more weight with him than all your arguments against it. Here then we have the first, and to my mind, the best evidence that the Bible is God's Word. It speaks direct from God to the soul. You have tested it, and found it true. When you stood, a weary burdened sinner, the voice of Jesus reached your soul, saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt xi. 28). You obeyed that call: you came to Him: you got that rest. As a saint, you have often rested on the promise in days of perplexity, "In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. iii. 6). You did acknowledge Him, and His light shone upon your ways bright as the noon-day. Will any sceptic take away that promise from you? Nay, verily. It dwells within you: it carries its own witness to your soul. There, we have the internal evidence of the inspiration and power of the Word of God.

Then there is another unanswerable evidence of the perfectness of the Word. The Lord Jesus, when He was here upon earth, read and preached from a certain Book. It was a translation from the original Hebrew writings, into the Greek, and was the Book commonly used by the Jews of that day. He called that book "the Word of God" (Mark vii. 13), and drew the line sharply between it and their "own tradition" (verse 9).

Not only as a whole, but in all its parts (see Luke xxiv. 44), He put on it His imprimatur, and accepted it as "The Scripture," which He said "cannot be broken" (John x. 35). Do you think that the Lord Jesus, who was God as well as Man and knew all things, would have accepted and accredited as "The Word of God" a heterogeneous mass of writings, partly God's, and partly the work of scribes and "later writers?" If He "knew no better," as some of the learned tells us, then He was not Divine: if He did know

of such additions and errors, yet accredited them, then surely He deceived the people. Will any heart that loves Him believe that? Yet this is exactly what those who deny the purity and perfectness of the Bible must face: they must either accept the Written Word as the oracles of God, or in rejecting it thus, they reject with it the Living Word of whom it speaks. They stand or fall together. So does the Word itself. It is one Book, the work of one Author, and He claims from man the acceptance of it in its entirety. To reject a part, is to deny the whole. There are plenty of external evidences to the veracity of Scripture, which even the avowed sceptic finds it impossible to deny. Written as it was at various times, covering a period of over four millenniums, in places thousands of miles apart, by persons who had not, nor could have any communication with each other, and yet there is not a single contradiction, or discrepancy, save what a copyist may have made, in the whole Volume.

The Bible has nothing to fear from science; true science is not opposed to Revelation. It is the speculations of "science falsely so called" (1 Tim. vi. 20), that are used to besmirch the Bible, and raise the sceptic's laugh. Nor does it shrink for scholarship. The Bible can suffer nothing from minute examination. Like the heavenly city, its walls are transparent, its contents may be examined through and through, and the more they are thus examined by those who have opened eyes to see their beauties, the more will its light appear and its perfections shine. It is not the diligent student of the Bible who finds difficulty in accepting it, but the worldly wise who sit in judgment on it, and who as another has said "approach it with the ignorance of pagans, and the animus of apostates."

But "the Word of our God shall stand for ever." It has outlived the assaults of the enemy all through the ages, and is loved and trusted by millions, more to-day than ever. Let the saints of God receive to their inmost soul in unquestioning faith, the words of Holy Scripture as the very breathings of the Eternal God, feeding upon them as the daily strength of their spiritual life, owning them as their only infallible rule of life and conduct, and their only safe guide along the homeward way to glory and to God.

## Our Sons and Daughters.

---

THE closing words of Psalm cxliv, doubtless point to that happy time when Jehovah's earthly people, owning His Name, shall know the peace and prosperity of millennial days. But we may gather present help and practical lessons from the Psalm for ourselves, whose lines have been cast in these last days. Surely then we have here a happy and prosperous condition of things, which we may apply to the individual believer, the Christian household, and the assembly of saints.

In the forefront of the picture (verse 12), stand our "sons" and our "daughters," as "plants grown up," and as "polished corner-stones"—a joy and an ornament alike to the Christian household and the assembly of saints. This bright and prosperous condition, is God's own picture of what our Christian young folk ought to be. But are our young folk always thus? I speak of those who have been converted to God. Are not many of them backsliders in the world? And others—well, to say the least of it, not "plants grown up." Since the time they "professed" conversion, how little progress many of them have made!

Have they been wisely guided in the ways of the Lord? Has the example of older believers helped them heavenward? Or have they been stumbled and hindered by seeing us—to whom they naturally look—unsteady, inconsistent, changeable; one day speaking of being separated from the world with our lips, the next day practically denying it by the fashionable attire, the worldly style, the mixed associations in which they find us? Is it any wonder if our young men and maidens who are the Lord's, cease to walk in the paths of truth and of godly separation from worldliness, and return *entirely* to "the camp" of worldly and corrupt Christianity, if they see those who ought to be "ensamples" to the flock, going in and out of such circles? How many Christian parents and pastors have mourned too late the evil example they shewed their young folks, by fraternizing with what is of "the world," Their feet were thus set on the edge of the slippery hill, and while some may have been restrained from going down into the mire fully, others, unable to keep their foothold, have glided down into the world, where their light was soon extinguished.

## Saints Fitted for Service.

---

**T**HE objects of gifts given by the ascended Christ to men on earth, is not only to preach and teach the Word, but to so perfect the general body of saints, as that they all may share, in various spheres and measures, the service of the Lord. The word in Ephesians iv. 12 (R.V.), is "For the perfecting of the saints, *unto* the work of ministering," or we might read it, "For disciplining and furnishing saints unto service." The object of all true ministry is no doubt the edification of God's people; the building up and shepherding of the saints. But it does not end there. Like God's creative work, "its seed is in itself:" it is reproductive.

An evangelist, exercising his gift in the power of the Spirit, does not only proclaim the Gospel, and by it gather sinners to Christ as Saviour, and disciples to Christ as Lord; but his ministry leads others forward to similar service according to their measure.

A teacher does not only expound the Word for the feeding of the flock of God, but his ministry, if in the unction of the Spirit and in subjection to the Lord, is used to lead others on in such ministry. And so with the pastor, in his work of shepherding and guiding the flock.

Thus, instead of a gifted servant of Christ being constantly found ministering to the same people, and they unable to get along without him, simply because there is no one else there who can in any measure do the same work, we ought to expect that as a result of his ministry, the saints who have shared it, will themselves be so "perfected," so adjusted and equipped, that they will be able to go on without him, like the pupils of a skilled musician, each able to play his part, so that the "chief musician" may go on to other fields and exercise his gift there. It is to be feared that the "clerical" element is still so in the minds of many whose avowed principles might teach them otherwise, that they look upon a gifted man as a "fixture" in this or that assembly, whereas he is the common property of "the body of Christ." His responsibility is toward the whole, and he ought not to allow himself to be "located" in any sphere, which would prevent him for exercising the ministry committed to Him in the Lord.

## A Stranger Here.

“I am a stranger and a sojourner” (Gen. xxiii. 4).

“They . . . confessed that they were strangers and pilgrims” (Heb. xi. 14).

“They are not of the world, even as I am not of the world” (John xvii. 16).

---

WALK as one who knows that he is treading  
A stranger soil ;  
As one round whom a serpent world is spreading  
Its subtle coil.

I walk as one—but yesterday—delivered  
From a sharp chain ;  
Who trembles lest the bond so newly severed  
Be bound again.

I walk as one who feels that he is breathing  
Ungential air ;  
For whom as wiles the tempter still is wreathing  
The bright and fair.

My steps I know are on the plains of danger  
For sin is near ;  
But looking up, I pass along, a stranger  
In haste and fear.

This earth has lost its power to drag me downward,  
Its spell is gone ;  
My course is now right upward, and right onward,  
To yonder throne ;

Hour after hour of time's dark night is stealing  
In gloom away ;  
Speed thy fair dawn of light, and joy, and healing,  
Thou Star of day !

For Thee, its God, its King, the Long-rejected,  
Earth groans and cries  
For Thee, Thou Long-beloved, Thou Long-expected,  
Thy Bride still sighs.

## The Young Believer's Question Box.

NOTE.—A number of questions still remain unanswered for want of space, but we hope to be able next year to devote an extra page to the "Question Box," which will enable us to overtake these, and others of a nature calculated to help our readers. Only such questions can be dealt with as are for general edification. All questions to be addressed to the Editor, and clearly written on one side of the paper.

*Does "that day" in 2 Tim. iv. 8, refer to the Lord's Coming? Yes, or to what shall follow it, namely, the judgment-seat of Christ. Compare Rev. xxii. 12, with 1 Cor. iii. 13; iv. 5; 2 Cor. v. 9. Rewards for faithfulness will then be bestowed, but their manifestation will be at His appearing (see 2 Tim. iv. 8: Rev. xix. 14).*

*Who are the "dogs" mentioned in Matt. vii. 6? Gentiles were so named, and regarded by the Jews (Matt. xv. 26), but the term is applied to others (Rev. xxii. 15; Phil. iii. 2), especially to such as prowl about doing mischief, like eastern dogs without a home or master.*

*Do the terms, Gospel of God, of Christ, and of Salvation, all refer to the one message, or what? There is only one gospel preached to men throughout this age (see Gal. i. 6-8). It is "the Gospel of God" (Rom. i. 1), for He is its source. It is "the Gospel of Christ" (Gal. i. 7), for He is its subject. It is "the Gospel of your Salvation" (Eph. i. 13), for such is its object.*

*Is it Scriptural to speak to the unconverted of losing their immortal souls? This expression is often used in preaching? The statement is not according to the Word, although doubtless the right thing is meant, namely, that the soul will live apart from the body, and is not killed when the body dies (Matt. x. 28). Immortality, is not a word used to describe the condition of the soul as separate from the body, but of the entire being. The living saints will put on "immortality," and the sleeping saints "incorruption," at the coming of the Lord (1 Cor. xv. 53). Believers have "eternal life" now (John x. 28), and unbelievers, although they have "not life" (1 John v. 12), and "shall not see life" (John iii. 36), shall nevertheless exist for ever (Rev. xx. 10, 15).*

*Is it according to the Word, for a believer to be in a Society in Association with the unconverted, sharing mutual benefits and profits, and acting together with them in agitations for increase of wages, shorter hours, &c.? Any association with the unconverted involving a "yoke" (2 Cor. vi. 14), is clearly forbidden by the Word of God. Yet it is remarkable how many of God's people are involved in combinations and associations, where they are compelled to do what they confessedly would not, if they were free to act out their individual convictions. To be under the control of unprincipled and ungodly men, at whose beck they must go on strike, whenever officially told, is certainly not fulfilling Col. iii. 22. If Christian servants and workmen, would consult God more about their work and wages, they would find Him a better Friend than any of the world's societies. Read His promise in Matt. vi. 31-34. Has it ever failed any who rested on it?*

## Answers to Correspondents.

M. S., YORKS.—The best way to keep young converts from wandering about, hearing diverse doctrines, and learning worldly religion, is to feed them well on the green pastures of the Word. A full ministry of the Person and Work of Christ, in the grace and power of the Spirit, will never fail to attract and win true souls. Walls and fences will not do instead.

J. W., FIFE.—Whoever gives thanks for the bread or cup at the Lord's Supper, does so as the representative of the gathered saints. It is not a ministerial act, or necessarily always done by the same persons. Any saint in fellowship with God, and led of the Spirit, may express the thanksgiving of the assembly. So also in breaking or passing the bread. There is no clerical function in either act, or indeed anywhere else in the things of God.

L. W., MASS.—Great forbearance should be shewn to one who is "weak in the faith," and learning slowly the will of God, yet seeking to follow what he knows. But persistent and obdurate clinging to tradition, and determined unwillingness to learn the truth, needs to be sharply and firmly dealt with (Titus i. 13). Some, under the pretext of not "seeing eye to eye" with others, hold and teach deadly error, subversive of the Gospel. Surely none who hold or teach such doctrine should be trifled with for a moment, or allowed to remain in the fellowship of saints to spread their leaven.

A. L., CO. DOWN.—Baptism is an important part of God's truth, and ought never to be lightly esteemed, but fully taught and openly practised. But it is not the ground of Church fellowship, nor ought it to be made a test thereof. It is a matter for the individual, rather than the assembly, and is connected with faith (Mark xvi. 16), and submission to Christ as Lord (see Eph. iv. 5). A young believer, taught as the Lord commands (Matt. xxviii. 19), will readily desire baptism before seeking to be "joined" to his fellow-disciples (Acts ii. 41; ix. 18, 27), but it is quite another matter to say only baptized believers are eligible for fellowship. When an outward act of obedience is made the ground of receiving one to Christian fellowship, it soon inevitably follows, that all who consent to perform that act are considered qualified, no matter how unfit otherwise.

D. M'L., GLASGOW.—You ought certainly to refuse to intimate in the assembly, meetings conducted by, or under the auspices of the sects. If these are right, why did you leave them? If wrong, why invite others to go to them? It is little wonder that young believers are perplexed, and stumbled, if meetings of an avowedly sectarian character, in which preachers of all "persuasions" may, and do share, are intimated, and thus accredited and commended as fit places for those to go who have—at least by profession—been led out from all sects and their unscriptural practices, in obedience to the Word of the Lord. It is a false charity that acts so, and the enemy seeks to use it, to minimize the difference between truth and error, and between God's order and man's innovations.

## TO OUR READERS.

---

THE present number completes the *Seventh Annual Volume* of "The Believer's Magazine."

We desire to most heartily thank all who have helped us during the year, in this little service for the Master, by contributing to these pages, and also by circulating and introducing the Magazine among friends and fellow-believers. We are happy to say that the circulation has considerably increased since the year began, and we are often cheered by receiving letters from fellow believers and servants of the Lord in near and distant lands, expressing warm appreciation of the little paper, and praising God for blessing received.

We do not of course expect that it pleases everybody, nor do we make it our object that it should; but we shall seek as the Lord may help us, to fill its pages with sound and solid ministry of the Word of God in grace, keeping back nothing that is profitable unto godly living and holy walking in all the Lord's revealed will.

We specially desire to help the lambs and little ones of the blood-bought flock, by simple practical words of truth in love, easy to be understood, giving a certain sound on all that relates to their path and testimony individually and collectively, in the Church and in the world. We shall greatly value the help of all to whom the little paper commends itself, by bringing it before their friends, and by circulating it so far as they are able among fellow-believers, who need a helping word in the ways of the Lord.

During 1898 we hope to give a series of very helpful and richly spiritual expositions by able and esteemed ministers of Christ (some of whom are no longer with us), including:—"MEDITATIONS ON THE PSALMS," and "NOTES ON COLOSSIANS."—By Wm. Lincoln. "MYSTERIES OF THE NEW TESTAMENT."—By Dr. Owles, of London. "TYPES OF THE TABERNACLE."—By Thomas Newberry. "BIBLE READINGS ON THE CHURCH, ITS WORSHIP AND MINISTRY." "LECTURES ON THE PARABLES OF THE KINGDOM."—By the Editor. "UNPUBLISHED LETTERS AND MEDITATIONS."—By the late John Dickie. A great increase of interest has been manifested in our page containing "ANSWERS TO CORRESPONDENTS," and "THE YOUNG BELIEVERS' QUESTION BOX," and many questions bearing on real difficulties remain unanswered for lack of space. In order to give extended scope for this, we hope to double the space for both sections during the coming year, and also to have the help of several well-known servants of Christ in dealing with important truths concerning which there is much exercise of heart at present among the Lord's people.

We shall greatly value the prayers of fellow-saints that help from God may be given for this little service, and that abiding blessing may thereby come to all its readers.

*Note.*—The same number of this and others of our Magazines will be continued during 1898 as at present unless otherwise advised.