

**THE**  
**Believer's** ❧  
❧ **Magazine.**

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

EDITED BY

JOHN RITCHIE.

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## A Daily Motto for 1898.

**"For me to live is Christ"** (PHIL. I. 21)

**W**ITH this as our motto, and the purpose of our hearts, let us set forth on the journey of another year. How full of blessing, and how bright with the sunshine of the presence of the Lord shall each's day's pathway be, if these golden words are the true expression of the heart. How real the acquaintance with Christ, how close the saint's communion with Him, ere one can honestly use these words as the experience of his soul. Yet, blessed be God, they express no more than is through grace within the reach of the humblest and youngest saint of God. It is not here that Christ is the source of the believer's life, or even the pattern of it, although both are blessedly true; but there is something more in this grand statement. It is that Christ was the Object of his life. He lived on Christ, to Christ, for Christ. Christ was the motive for his surrender, his service, and his suffering. All was done for Christ, and Christ alone. He lived, he laboured, he preached and wrote, all for Christ. His zeal in spreading the Gospel and seeking the salvation of sinners, was to bring disciples to Christ. His solicitude for, and untiring service among the saints, was because they belonged to Christ. Christ to him was all: his motive, his joy, his object. Only one stage nearer, closer, better, was possible. That was to be "with Christ." That to him was the consummation of bliss, the "very far better" for which he longed, and which he now has reached. We are left here for yet a little while amid the shadows of the wilderness, to pursue the pilgrim's path, to serve our absent Lord, to suffer reproach for His Name. Life to the saints of God is "worth living," if Christ be its object. Great is the blessedness, and rich the reward of such a life. Thrice-happy is the saint, whose one aim is to please Him always, and in everything. As the days go by, bearing us on to the great Eternity beyond, where the mists of earth are rolled away, may it be the joyful experience of your soul, fellow-believer, to say at all times, in all places, amid earth's joys and sorrows, "For me to live is Christ."

## The Untrodden Path.

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“WE have not passed this way heretofore” (Joshua iii. 5). These words come to mind, as standing on the threshold of a New Year, the heaven-bound pilgrim looks along the untrodden path stretched out before him. It is an untrodden way: no one has passed this way heretofore: no one can tell what lies ahead. It is a mercy that it is hid from our eyes, and that at each succeeding step, as we pass along, its new scenes will open out, only as we need to see them, and have grace given from our faithful God to bear their sorrows, and to receive their joys as from His hand. One thing the pilgrim knows beyond a doubt; yea, two are assured to him. That the Lord, his Shepherd and Guide goes before, and that heaven his home is at the end of the journey. Yes, blessed be God, Christ is with him; heaven awaits him. The fight may be sharp, and the path may be rough, but a warm welcome awaits the warrior-pilgrim at the end, and the mercies of the way call forth his daily praises.

So far as the world is concerned, the flight of years only adds to its load of guilt. It is a godless and a Christ-rejecting world. What need we expect, but that its great men, blinded by the “god of this age,” may dream of better days at hand, and see in every fresh deception of Satanic power, the dawn of liberty and of progress, but the anointed eye of the saint of God, and the ear trained in the sanctuary, to listen to the voice that speaks from heaven, sees and hears of other things in store for this sad world. Still, this need not and does not cast down the man of God: it rather casts him afresh on the Arm of Strength Divine, and bids him *buckle on his armour and gird his loins for the warfare.*

The professing Church has no fair future marked out for her in God’s inspired Word. Worldliness, corruption, and dead formality will increase, carrying everything before them like a torrent: the godly will be more and more found together, around their Lord, cleaving to His Word, watching for His coming, working in His Name. That this may be so in larger measure, as the days of this year go by, is our earnest desire, and that the warriors and servants of the Lord, may go forth with the Gospel’s message, full of holy zeal and power, counting on the victory.

# The First Epistle of Peter.

*Notes of Lectures, by Wm. Lincoln of Beresford, London.*

**E**ACH Epistle has a definite subject, and is treated in a perfect manner. Peter's line of things is different from Paul's. Peter was a witness of the sufferings of Christ, and also a partaker of the glory (see 1 Pet. v. 1). Paul was a witness of the glory (Acts xxii. 14), and a partaker of the sufferings (Col. i. 24: Phil. iii. 10). Paul's theme is the heavenlies: Peter's theme the wilderness. In the Epistle to the Ephesians, believers are seen as already in the heavenlies, there blessed with all spiritual blessings. In the First Epistle of Peter, they are viewed as in the wilderness, strangers and pilgrims, and there also we learn how God is leading His people safely home. Peter wrote to the saints in those countries where Paul most laboured (verse 1); and in the closing words of his Second Epistle, he speaks of Paul as his "beloved brother" (2 Pet. iii. 15-16), and claims for his writings the authority of Scripture. There is no contention between them: no contradiction in their writings. One Spirit guided and inspired both, and we need both equally: Paul lifts us up to the presence of God, and shows us our standing there, while Peter tells us how God is guarding and guiding us safely along till we get to heaven.

There are three great lines of truth in God's Word, especially in the New Testament—

1. **CHRIST Truth.** This, John, who leaned on Jesus' bosom, has been chosen specially to unfold in his Gospel, and Epistles.

2. **CHURCH Truth.** This, Paul who had seen a glorified Christ in heaven, but not a suffering Christ on the Cross, had specially given to him to bear witness of, and to minister (Acts xxii. 16, Eph. iii. 5-7).

3. **KINGDOM Truth**—Which Peter, James, and Jude write of.

These correspond with the service of the three families of Levites, who carried the tabernacle through the wilderness.

*Merari*—which means "bitterness"—carried the boards, the bars, the sockets: the Person of Christ. Cypress wood, His humanity; gold, His Divinity; silver, redemption. This is John's theme.

*Kohath*,—"an assembly,"—carried the holy vessels, which correspond with Pauline, or Church truth.

*Gershon*, "a stranger there," carried the curtains and the cords. This corresponds with Peterine, or Kingdom truth.

So Peter addresses the saints as "strangers scattered." Paul's word is "no more strangers (Eph. ii. 19); up there in heaven, we are at home, down here, "strangers," no longer at home in the world. Every true Christian knows that, and the more he is in the Spirit, and living in the presence of God, the more shall he feel this strangership. "Scattered," or more exactly rendered—"strangers of the dispersion," the same as in James i. 1, which shows that this Epistle was primarily written to believing Jews, but its teaching is just as applicable to us now treading the wilderness; a scattered people, a few here, a few there, yet known perfectly to the Lord. Soon they shall be all gathered around Him, for—Unto Him shall the gathering of the people be (John xi. 50-52). Like the morning dew, a moment here on the grass, the next moment gone to form a rainbow in the skies.

Verse 2—"Elect according to the fore-knowledge of God." There is a difference between election and predestination. The former looks at the place from which we are taken, the latter at the place to which we are going. "Election" is the word here, for the saints are seen as chosen out of the world, not of the world, even as Christ is not (John xvii. 16). "The fore-knowledge of God." The same word is used in verse 20, of Christ, the Lamb of God, "Who verily was fore-ordained before the foundation of the world." God had found a Christ for His people, and a people for His Christ, before the world was. He set His love upon us, and on Him, and "made us accepted"—literally, took us into favour—"in the Beloved" (Eph. i. 6). He puts Christ and His people together thus in 1 Cor. i. 30—"Of Him (God) are ye in Christ Jesus." Of the wicked He says—"I never knew you: of His people—"I knew you before the world was." It is very grand to see these things, and to have them dwell in power in our souls. O to think that God thought about us, loved us, and planned our blessing, long before we had a being.

## A Bible Reading on 2 Timothy, Chap. II.

At Leominster Conference, continued from Vol. VII., page 125.

“**E**NDURE hardness:” this a condition of outward life, resulting from the grace, and from following out the Scriptures. All that is taught, can only be held in a good, sound vessel; a vessel that can stand some knocks. The 2nd verse is God’s College and the 3rd verse God’s Armoury. Do not the next three emblems give us the forms in which the endurance of hardness will come? It is hardness as a *soldier*, hardness as an *athlete*; striving for a crown; and hardness again as an *agricultural man*. Do not be anxious to better your circumstances. Christ began with poverty and grew poorer. *Remain* under hard things, like the soldier who from beginning to end of a campaign, looks for nothing but rations. You shall have God with you in the fight, and the Word of His grace to cheer and help you. If your earthly path be difficult, be content to remain in it. Verse 4: 1st—The soldier illustrates the principle of an *unreserved surrender* to another; he gives up his own will, and is entirely under the control of another. Verse 5: 2nd—The wrestler illustrates *implicit obedience to law*. Those who strive to have the mastery in games, must strive according to law. Verse 6: 3rd—The husbandman illustrates *patient toil*, so there must be the patient endurance in order to reap the fruit.

The Christian as a *soldier* is to be subject to the will of God, yielding an *entire surrender* of himself to Him; as a *wrestler* to *abide by the rules* laid down in the Word of God, and as a *husbandman* to *patiently toil on* in the field given him to till.

There is the *course* and there are the *rules* (1 Tim. 4, 15 and 16). The course is marked out and also the goal, and when he says, “Let us run with patience the race set before us;” he tells us that Christ went on to the Cross (He “*endured* the Cross”) and we want to have that end in view. The Cross as in Phil. 3, 7, &c. (the “*fellowship of His sufferings*”). He put Christ before him (“that I may *win* Christ”)—that is the end.

The striving of verse 5, and the striving of verse 24, are different: the Greek words also differ. The closing verse takes up the case of those who have been overcome by bad teaching, as of Hymaneus and Philetus about the resurrection.

How beautiful is the character of verse 6! To see the person following the plough, going slowly on all day, contrasted with the man rushing forward to battle, or running a race! The runner in a race and the toiling ploughman, are both quoted in connection. On the racecourse stakes are often laid down, between which the runners run. Ours is a straight course from the Cross to the Glory, and we must run "looking off unto Jesus." The eyes must be kept steadfastly on the goal.

Timothy was entirely given up to labour for the Lord, but few are called to that. Some Christians in business desiring to be more free from responsibility, and more able for the Lord's work, have given up their own business, and taken a situation, that they might labour for the Lord with less distraction. The lighter burden the better. This is going down in the world, but Christ went down, and down, and down, to the manger and to the Cross. In earthly campaigns men may return to be crowned. The time for the Christian's crowning has not yet come. Wellington kept his camp bed, that he might have a little bit of his soldiery to his dying day. "I commend you to God and to the Word of His grace" (Acts 20, 32); *i.e.*, to the power of God, and to the rules of His Word.

The ploughman goes slowly on, he is patient in the work; patience puts the cream on all the work. The cream is never there if you do not keep the milk still. Mary sat at Jesus' feet. It is easier to run a little way, than to walk a long distance.

"The husbandman must be *first* (or chief) partaker" (v. 6)—the same word as "*chief of sinners.*" One sows and another reaps, indicating fellowship. The husbandman may sow a field with potatoes and may only eat one potato out of that field, but he will enjoy it more than anybody else could, because of all his toil. "They shall return bringing their sheaves" (Psalms cxxvi. 6); They lay them down in God's presence, and He sees what it yields. Paul says the Thessalonians were to be his hope, his joy, and crown of rejoicing in the presence of our Lord Jesus Christ at His coming (1 Thess. ii. 19. The one who works hardest here, does not always have the most present success. But His reward is sure.



## Lowliness.

“I am meek and lowly in heart.”—(Matt. xi. 29.)

“He giveth grace to the lowly.”—(Prov. iii. 34.)

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LEARN that it is only by the lowly,

The paths of peace are trod ;  
If thou would'st keep thy garments white and holy  
Walk humbly with thy God.

The man with earthly wisdom high uplifted  
Is in God's sight a fool ;  
But he in heavenly truth most deeply gifted,  
Sits lowest in Christ's school.

The lowly spirit God hath consecrated  
As His abiding rest ;  
And angels by some patriarch's tent have waited,  
When kings had no such guest.

The dew that never wets the flinty mountain,  
Falls in, the valleys free ;  
Bright verdure fringes the small desert fountain,  
But barren sands the sea.

Round lowliness a gentle radiance hovers,  
A sweet unconscious grace ;  
Which e'en in shrinking, evermore discovers,  
The brightness on its face.

The Saviour loves her, for she wears the vesture  
With which He walked on earth ;  
And through her child-like glance, and step, and gesture,  
She shows her heavenly birth.

Christ now beholds this seal of glory graven,  
On all whom He redeems ;  
And in His own bright city, golden-paven,  
On every brow it gleams.

## The Young Believer's Question Box.

Questions for this page, must be plainly written, and accompanied by the name and address of the writer. They will be answered as light, and help are given to deal with them.

*What is the meaning of James ii. 21-22? Was not Abraham justified apart from works (See Rom. iv. 2)?* Yes, before God, but not before men. Paul deals with the former, James with the latter. But they do not contradict each other. Works are the evidence of faith. God reads the heart, man the life.

*Was Simon Magus converted?* He "believed" and was baptized, but his faith seems to have been founded upon what he saw, like those of John ii. 23-24, in the days of the Lord's miracles. This also caused Simon to "continue" with Philip, but the test soon came. The words of Peter in Acts viii. 20-21, preclude the thought of Simon being born of God and indwelt by the Spirit. Are there not many like him still?

*What does "Let him speak as the oracles of God," (1 Pet. iv. 12) mean?* That those who open their mouths to speak for God, should be sure that they have the message from Him. Not only the truth, but God's mind and message for that time, and for those present to hear. This remembered, would save from much unprofitable ministry.

*Do the words "Denying the Lord that bought them" (2 Pet. ii. 1) refer to believers, or unbelievers. If the latter, in what sense are they "bought?"* To unbelievers clearly. There is a difference between purchase and redemption: the former is true of all, the latter only of believers. In the parable (Matthew xiii. 44) the field (the world) was purchased, in order to get the treasure. So the whole belongs to Christ, and one day he will clear the field by judgment, and rule over the "purchased possession." Redemption includes deliverance, the setting free because of a ransom being paid. Only believers can say "In Whom we have redemption" (Eph. i. 7), but the ungodly shall yet bow the knee, and own Jesus Christ as the Lord (Phil. ii. 11). Heaven, earth and hell will yet own that claim, which by the blood of His Cross He purchased.

*What do the words "Neither bid him God-speed" in 2 John 11, imply? Do they mean that we may come and go with such a*

person, so long as we show no active sympathy with him? In the Revised Testament the words are, "give him no greeting." This means, that a Christian is not to have any company whatever with a teacher of evil doctrine, not even to the extent of saying "Good morning." To come and go, to fraternize with, or even to exchange words of courtesy with one who "denies the doctrine of Christ," is in God's estimation to be "a partaker of his evil deeds." It is not here a question of Church fellowship—no denier of the doctrines of Christ is expected to get a shelter there—but of social or personal intercourse of any kind. Is this too rigid? Many say so; but God, who alone is able to estimate the guilt of one who drags the doctrine of Christ from its place, and substitutes a lie in its stead, has given us His legislation on the matter, and we are only safe when obedient to His command. Not so when guided by our own reason, or the sophistries of men, who stand not in God's counsel.

*Will the Jerusalem of millennial days be where the present city is?* According to the description given by the prophets its topography is changed. Now it is surrounded, and partly hidden by the hills. Then it will be "lifted up" (Zech. xiv. 10) "established on the top of the mountains," and "exalted above the hills" (Micah iv. 1) The Mount of Olives, now higher than the city, will be cleft asunder in the midst, making a very great valley (Zech. xiv. 4) and the land south of Jerusalem from Geba to Rimmon will become a plain (Zech. xiv. 10), through which the river of living waters shall flow (Ezek. xlvii. 1). Beautiful for situation, the joy of the whole earth, then will be "the City of the Great King" (Matth. v. 35). Peace shall be within her walls, and prosperity within her palaces (Psa. cxxii. 7), for the Prince of peace, the true Solomon, shall have His throne there, and from the royal city, seated like a "crown of glory" and a "royal diadem" (Isa. lxii. 3) shall go forth the law (Isa. ii. 2), and to her shall all nations flow (Micah iv. 1). What a change from the city of the Turk, the scene of the mobilization of Antichrist's host, which the Lord will sweep from before Him at His descent, and thus clear the scene of His future throne and temple, with swift and awful judgment.

## Answers to Correspondents.

All communications are to be addressed to the Editor, accompanied by the name and address of the writer. Only such subjects as are for general profit can be dealt with in these pages.

T. D., LANCASHIRE.—There is often great mistakes made in hurriedly baptizing and receiving to Church-fellowship those who profess conversion at special meetings, such as you describe. As a rule, it is unwise for an evangelist to hasten their baptism; that ought to be left to the discernment of those guiding the assembly of saints. Counterfeits do not always shew themselves immediately; it often takes months and years. Feverish haste to number converts, issue reports and increase numbers, are not usually associated with solid and abiding work.

A. W., GLASGOW.—The words of 1 Cor. ix. 6, do not teach that all who preach the Gospel are at liberty to “cease working,” and expect to be supported by assemblies of saints. Paul and Barnabas had that “power,” but v. 12, shews they did not use it. Paul wrought with his hands to support himself and others with him (Acts xx. 34), and this was to be our example (v. 35). Very few can profitably use their entire days in active service for the Lord, nor ought any one to give up his daily work without a very definite and special call from God to do so. It is to be feared that some have taken to “the preaching business,” who never had much love for honest toil. Sooner or later all such find their level, but they can do infinite mischief while they survive, and dry up the sympathies of saints, often causing true and God-sent men to suffer. The happiest position any man can be in, is to preach the Gospel free to all, himself an encumbrance to none, earning his bread by the sweat of his brow. There are exceptions, but they are easily known, alike by their gifts, their energies, and the abundant fruit of their labours.

E. L., CUMBERLAND.—It is the assembly that receives to its fellowship, not the guides, or overseers. The latter may mention the person seeking to be received, as one whom they, after careful investigation, consider a fit subject for fellowship, but it remains with the assembly, to receive, and no other form of reception is valid. If there are objections, time ought to be given to sift them, but on no account ought a majority to act, or force one into the assembly over the heads of their brethren. We have never known anything but confusion result from such a course. Surely no godly person would want to be brought into an assembly in such a manner. He would rather wait upon God, and seek to so order his ways, as to remove such objections, but never to force his way, or get others to do it for him. (Read Rom. xv. 5-7: Phil. ii. 2-3: iii. 5-6).

J. W. C. F., LONDON.—Combinations of employers and of capitalists, involving an unequal yoke with the unconverted, are just as much opposed to God's Word as Trade's Unions, and other combinations of labour. Any association,—no matter what form it may take,—that demands from the individual, the surrender of his personal responsibility, and compels him to

act according to the decisions of a majority, or of its leaders, must put a saint into a position in which it is virtually impossible for him to render obedience to such commandments of the Lord as Col. iv. 1 : iii. 22. This applies to masters, as much as to servants. The Lord enable His beloved people to walk in humble dependence upon Himself, and in the path He has marked out for them in His Word. It may have its trials, but it has its triumphs and blessings also.

J. M'L., GLASGOW.—It is a cause for real thanksgiving to God, when godly and well-trying men and women go forth at the call of God to make known the Gospel in distant lands, and when such is the case, the prayerful and practical sympathies of saints will not be wanting. But is it altogether a different matter, and to be regarded in another light, when persons who have never manifested any particular interest in the work of the Lord at home, or shewn themselves possessed of any special fitness for such arduous and plodding work, as the pioneer in distant lands must face, come forward and intimate their wish to “go out as foreign missionaries.” In our humble opinion, there are too many of this kind already there. In the Acts of the Apostles—God’s great missionary record—it is worthy of notice, that those sent by the Holy Ghost to the heathen, and approved by the Churches, were experienced and well-trying workers—not novices. If all who think fit to declare their intention of “going abroad” are immediately taken up, and sent forth, fully equipped and furnished at the cost of others, without giving clear evidence of a Divine call to the work, we can easily account for their increase. But this is not according to the pattern given in the Word, nor can it have the Divine blessing.

SARAH D., LIVERPOOL.—There are many ways in which you may help in spreading the Gospel, even though hindered through your present circumstances from being present at Gospel meetings. By prayer for (Eph. vi. 19) and gifts to (Phil. iv. 18), well-known and approved servants of Christ. And there are hundreds of servant maids around you, to whom you may hand or send by post the glad tidings. We know of a young Christian housemaid placed in circumstances very much like yours, who visits the kitchen doors of two hundred and fifty houses every month, leaving a Gospel Magazine in each, which she provides herself, saving the cost from her dressmaker and milliner’s bills. She is very happy in this service, and the Lord has given her to see fruit in the conversion of souls. We would rejoice to hear of scores of young workers reaching forth in paths of such unobtrusive service for Christ. It is by such apprenticeships that God usually educates His servants for more arduous work, and not in “Training Colleges,” where they get a cramming of dry theology, and such an infusion of pride and conceit, that they are henceforth fit for nothing. Do not sigh after such a “training,” but abide with God where you have been called, until He sends for you, to do other work.

# Tidings of the Lord's Work and Workers.

**New Year Conferences.**—**ABERDEEN**, Friendly Society's Hall, Jan. 1st, 2nd, 3rd. **HAMILTON**, Town Hall, 1st Jan. **KILMARNOCK**, Laigh Kirk Mission Hall, 1st Jan. **GLASGOW**, Christian Institute, 1st Jan.; Argyle Hall, 3rd Jan. **LARKHALL**, Public Hall, Monday, 3rd Jan. **NEWMILNS**, Drygate Hall, 4th Jan. **LESMAHAGOW**, Jubilee Hall, 4th Jan., and many local gatherings. Let earnest prayer ascend to God for solid and stirring ministry, to be of permanent use for godly living.

**Home Notes.**—John M'Gaw, of Aberdeen, has visited Wigtownshire. At Drummore he had large meetings, and God gave blessing. Arthur Hodgkinson and J. M. Hamilton preached during December at Leadhills and Muirkirk, at both places there was interest and fruit. J. Hixon Irving has been visiting some Aberdeenshire assemblies. There was blessing at New Deer, where Gospel meetings continue. J. Wilson, formerly of China, had a series of good meetings in the new Wolseley Hall, Glasgow. This hall is in a thickly populated district, where by vigorous working, on God's lines, there should be good results. J. R. Caldwell gave Tuesday evening addresses in Roman Road Hall, Motherwell, to believers; others will follow. J. B. Low has been at Hamilton, on "The Tabernacle." **AYR**—A few sinners saved, and some young believers baptized and added to the fellowship of saints in James' Street. **ABOYNE**—The Public Hall has been got for Sunday evenings, and people turn out well. J. R. Caldwell gave addresses at Peterhead and Aberdeen on Dec. 3rd and 4th. **CARDIFF**—There has been much effort made in the various halls here since October with great encouragement. J. W. Jordan at Adamsdown, and Macintosh Place; F. Bannister at Llanduff, Penarth, and Grangetown. A number professed conversion. New Year Believer's Meeting at Adamsdown Hall. H. G. Lloyd, of Newport, gave addresses on "The Feasts of Jehovah," with a chart. A. J. Holiday at Eccles.

**Foreign Notes.**—John Knox M'Ewan has returned from Nova Scotia, where he found open doors, and willing listeners to the Gospel, some formerly opposed, driving long distances to meetings. Wm. Kyle, who has been on a short visit to Boston, speaks of good work there, and in New Bedford, Mass., with plenty of scope for God-sent gospellers, especially house to house evangelists, working ten hours a day. Mark Kerr, of Brisbane, Queensland, writes of blessing there, and a gathering to Christ of scattered saints. H. Barnett, formerly of Glasgow, and for the last eleven years in Melbourne, has gone to China to serve the Lord. He was a good village worker in Scotland, and has done good work in the Colonies, from which, with the "God speed" of saints, he has gone to the far East. Wm. Johnston preaches in Sydney. Wm. M'Lean has returned to New Zealand; Geo. Groves, Blair and Trimble, in Queensland. Donald Munro is visiting assemblies on Pacific Coast. D. Ross, pioneering in Manitoba. John Carnie in New York.

# Mysteries of the New Testament.

Notes of Addresses by Dr. J. A. Owles, of London.

**I** PURPOSE, if the Lord will, in these addresses, to speak as the time will permit, of some of the mysteries of which we read in the New Testament. Before I do so, I will say a few words as to the meaning of the word. If I refer to a Greek Dictionary, I find the following among others—"a matter to the knowledge of which initiation is necessary;" "a secret, which would remain such but for revelation;" "a hidden meaning of a symbol." Again, classical authors in a note on 1 Cor. ii. 7 write—"It is a wisdom revealed to the *mustai* (Greek), or initiated *i.e.* (in this case) to Christians, but hidden from the rest of the world." I think these quotations will suffice, and help to make clear to us that a mystery is hidden until God reveals it: even then, "the natural man receiveth not the things of the Spirit of God" (1 Cor. ii. 14). The Spirit must be *given to us* to know God's mysteries; the carnal mind cannot discern them. Only as we are taught of the Spirit can we know Divine mysteries.

## I.—THE MYSTERY OF GODLINESS.

"And, without controversy, great is the mystery of godliness: *God* was manifest in the flesh, *justified* in the Spirit, *seen* of angels, *preached* unto the Gentiles, (or among the nations, R.V.), believed on in the world, received up into glory" (1 Tim. iii. 16). There are only two *great* mysteries, and this mystery of godliness is one of them. No man can be godly unless he accepts what God has revealed in His Son. This is the A B C of Christianity. "God was manifest in the flesh." Men are now denying this. Many of you are aware of the pamphlets that are being distributed broadcast on this subject. Need is ever arising for reconsideration of what we do most surely believe, that we may meet error.

The word "God" is not in the best MSS. "The mystery of godliness; He who was manifested in the flesh" (R.V.). It is a fact that One who had a prior existence was manifested. "In the beginning was the Word, and the Word was *with* God, and the Word *was* God" (John i. 1). "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men." "The Word was

WITH God"—had a separate existence. "The same was in the beginning with God." He was the expression of God—the Word of God, Creator of all. But in *Him* was life that was *never created*, and it was the light of men. "The Word became flesh" (v. 14). He did not cease to be the Word, or to be God—but *He did* "become" flesh. "Who, being (originally, Greek) in the FORM of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the *form* of a servant, and was made in the likeness of men" (Phil. ii. 6-7). Observe the double use of the word "form." He never ceased to be God, but He took upon Himself the form of a servant—another form. "God sending His own Son in the likeness of sinful flesh" (Rom. viii. 3). Notice how the Holy Spirit guards Himself here—not "*made* in the likeness" of sinful flesh—but *sent* to men, as He found men. Not as Adam before his fall. Man saw no difference in Him from other men. He was not sent *in sinful flesh*; but in its likeness, yet men perceived no difference. He, the Creator, not only in the *form* of a servant, but outwardly as sinful flesh. He was absolutely sinless! He who "knew no sin!" yet was found in the likeness of sinful flesh. It was no sin to hunger, to be weary, to weep. He did all these in His human nature, yet He was absolutely free from sin; and in all this He differed from sinful flesh.

Then—"He was justified in the Spirit." We read in Isa i. 5, "The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back. I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting. For the Lord will help Me; therefore shall I not be confounded: therefore have I set My face like a flint, and I know I shall not be ashamed. *He is near that justifieth Me.*" This refers, not to the resurrection alone; that proved the fact. He was *EVER* justified in the Spirit. When made sin—*He was justified in the Spirit.* When under the wrath of God—*He was justified in the Spirit.* His resurrection proves this. "He was seen of angels." Angels had never seen God before. In Isaiah vi. they veil their faces, but when He was here among men, angels



gazed at Him. Angels rejoiced at His birth (Luke ii. 13); angels ministered to Him (Matt. iv. 11; Luke xxii. 43); angels as men published the tidings that He is coming again (Acts i. 10-11). The question arises—When was He “preached to the Gentiles,” or among the nations? He was sent to the lost sheep of the house of Israel. Yet He was even then preached to the Gentiles. The Centurion, the Syrophenician woman, the Greeks, who desired to see Jesus, prove this; and we should observe that THE preaching referred to, precedes His being received up. “Believed on Him in the world.” A few did believe on Him by special revelation. Peter, for instance (Matt. xvi. 17). All who saw Him did not see God; they only saw in Him a man in the likeness of sinful flesh. “No man knoweth the Son, but the Father.” Only those knew Him by revelation of the Father. “Received up into glory.” That is the present climax. The Son of Man has ascended, and is crowned. Earth refused Him, heaven received Him. Blessed thus to follow Him before He was manifested—and after He was manifested here, to where He is now manifested in heaven. He glorified God on the Cross, and God has glorified Him in His resurrection and ascension to the throne.

### **Fortified with Truth.**

**B**ELIEVE we need individually to be fortified with TRUTH. We do not know how far *Romanising* and *Infidel* errors may be getting ahead. If we have not the Truth we may be the sport of Satan to-morrow. I will give you an instance of it. The Galatians were an earnest excited people (and I do not quarrel with Revival excitement). They would have plucked out their eyes for the apostle; but the day came, when he had to begin afresh with them from the very beginning. “My little children for whom I travail in birth again till Christ be formed in you.” (Gal. iv. 19). There was excitement without a foundation of truth, and when mischief came in, the poor Galatians were next door to shipwreck. The Hebrew saints were unskilful in the Word. But we must be fortified by Truth. A state of *quickenings* wants the *strengthening* of the TRUTH OF GOD.

J. G. BELLET.

## The First Epistle of Peter.

*Notes of Addresses by Wm. Lincoln, of Beresford, London.*

THE next word is "Through sanctification of the Spirit" (v. 2). That is separation when we are born again; the sanctification of the Spirit when He made us to live. This looks at the earliest of God's operations in our souls. The first thing He does is to quicken us, to give us a new life. When first begotten, this life may be very small in its measure, but it is "the life of God," proceeding from a living Christ upon the throne, and it utterly dissociates us from all around. Who does not know that Christ when here, was separate from all the evil that surrounded Him, because He was the Son of God. So are we, as possessed of His life, and one with Him. As the apostle John says, "Which thing is true in Him, and in *you*" (1 John ii. 8). Sanctification is separation—separation *from* evil, and separation *to* God (see also 2 Thess. ii. 13). The practical question, therefore, is—Am I a separate man, or do I love the world, and abide in it? "Unto obedience." This is always what the Spirit aims at. If God has called us to be His chosen, the first thing is to learn to obey Him. And see what sort of obedience ours is to be; "of Jesus Christ." Not a half-and-half thing, but a simple, hearty, thorough and constant obedience, of which Christ is our pattern. He was the obedient One. He could say "The Lord God hath opened mine ear, and I was not rebellious" (Isa. 1. 5). He became obedient *unto* death, even the death of the Cross" (Phil. ii. 8). This is our own standard, a much higher one than law, and we have the same Spirit of life in us though in feeble measure. We have the same power, but with this important distinction that we have an evil and fleshly nature in us which He, had not. "Sprinkling of the blood of Jesus Christ." The Spirit quickens us to shelter under the blood. The work of the Spirit always makes us prize the blood of Christ. No man by nature prizes it; if I begin to trust in it as my only plea, my only title, that shews the Spirit is at work in me. Nothing is to be added to that precious blood as a plea, or resting-place before God. It is alone in its perfection. But although the blood alone is our plea before God, it is only by the Spirit we begin to enjoy the nearness

to which it brings. Our competency for the enjoyment of God is the Spirit. He gives the capacity to "joy in God." What then is the profession of a valuing of the blood of Jesus, apart from separation and obedience? The three go together.

"Grace unto you and peace, be multiplied." The Epistle is addressed to believing Jews who had been under law, which leads to bondage and dread of God. The grace of God had brought salvation to them, now they are to have grace multiplied, to have their hearts "established with grace," as we have it in Heb. xiii. 9. Is God contented with what grace you have? No. He wants to give you more, to "multiply" it to you, to have "grace and peace" flowing into your heart like a river. Verse 3, "Blessed be the God and Father of our Lord Jesus Christ"—a hymn of praise. O, how can we but praise God for what He has done? The wonder is we ever cease. "Who hath begotten us." Most appropriately does Peter thus begin his Epistle, which views us as God's people passing through the wilderness, by telling us that God had begotten us again. This is what makes us strangers here. Christ was a stranger here because He was the Son of God from Heaven, and so are we, for His life is in us. What a real thing this makes regeneration. Not merely a doctrine, but a fact: the very life and nature of God communicated to us—"born out of God." Let us remember our spiritual birthday; it is the most important era of our life. Begotten unto two things: (1) "A Living hope;" (2) "an inheritance." What is the hope; The coming again of the Lord Jesus. The unconverted dare not look to the future: the believer is to be sustained and carried through by the power of the hope. To him the future has already begun to be a source of joy. "A *living* hope by the resurrection of Christ Jesus out of dead ones." Here again we are reminded that our life is identical with Christ's. In Scripture there are two expressions—"Resurrection *of* the dead," and "Resurrection *from* the dead"—literally—out of the dead ones—leaving the dead behind. The latter was that of Christ, and is ours. We have been quickened, and raised up out from the spiritually dead. We are associated with Christ: one with Him

before God. Not before He died, but in resurrection. We are reproductions of Christ: the actual life of Christ in resurrection flowing down into us, and we ourselves so many proofs that Christ is risen. Verse 3, "To an inheritance." The hope is present: the inheritance future. Only a few have an inheritance in this world, but all God's children are heirs of an inheritance. There is no law of primogeniture in heaven. "If children, then heirs." Only in all things Christ shall have the pre-eminence. He is the "only begotten" (John iii. 16) as regards eternal things: "the first-begotten" from the dead (Rev. i. 5). God has multitudes of children, but such is His fulness and the vastness of His possessions, that He has "an inheritance" for each. In one place, "Heirs of God" (Rom. viii. 17), in another, "Heirs of the Kingdom" (Jas. ii. 5). In this Epistle, and elsewhere where believing Jews are specially addressed, the inheritance is spoken of as a kingdom, but in the Pauline Epistles it is something beyond a kingdom—"Heirs of GOD." Beyond that we cannot get. All the love of God is to be enjoyed by us for ever and ever. What a hope, and what an inheritance! Already we have the Holy Ghost, "the earnest of our inheritance" (Eph. i. 14), and we joy in God, although sometimes our hearts are depressed by reason of the way.

### **A Glorious Verse.**

*The Last Meditation of the late Caroline S. Blackwell.*

ISAIAH xli. 10, hangs over the mantlepiece in my room. Do you see the three "I wills," and the two "I ams," in that verse—the "I ams," before the "I wills." First what He is, then what He will do. He will do three things. "*Strengthen:*" that is, communicate power to us: but still we are as it were apart from Him, and He draws near. "I will *help* thee:" putting our hand in His. But even more: "I will *uphold* thee with the right hand of My righteousness:" now we are carried by those Everlasting Arms. God keeps the best for the last: does He not? "He drove out the man." "He brought me into the banqueting house, and His banner over me was love." I am not looking *at*, but *into* its crystal depths.

## The Coming Day.

“Until the day break, and the shadows flee away.”—(Song ii. 17.)

“Until the day dawn, and the day-star arise.”—(2 Pet. i. 19.)

**I**T ends—the vigil of high festival,  
The solemn night of song,  
For lo! the crimson day has lit the hills,  
The day desired so long.

From peak to peak there burns the jasper glow,  
The morning star grows dim—  
How passing strange, the joy that now they know,  
So soon to look on Him.

Oh, deeper than our longing and our love,  
More wondrous than our bliss—  
*His* love that waited while the ages rolled  
To welcome us as *His*.

*And now the watching and the waiting o'er,*  
The sin and sorrow past,  
Behold, within the palaces of gold,  
The harps are strung at last.

The Bridegroom from His chamber goeth forth—  
Resplendent as the sun—  
Oh, Bride, arise, and put thy jewels on,  
The desert journey done.

Thus do the morning stars together sing ;  
Our shout of joy replies—  
For lo ! He cometh as the solemn dawn  
Awakes the silent skies.

The joy of God's fair city peals afar.  
Through portals open wide ;  
All heaven awaits the shining marriage train,  
The Bridegroom and His Bride.

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GOD'S DELIGHT.—God knows nothing so beautiful as Christ. He would have us ever looking on Him, in Whose all-perfect beauty the heart of God finds all delight.

## A Needed Ministry.

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IT is written concerning the Apostle Paul, and Silas his fellow-labourer, that they "went through Syria and Cilicia *confirming the churches*" (Acts xv. 41). This was doubtless a most needful service in those early days, in which Paganism on the one hand, and Judaism on the other, sought to draw away from the Lord Jesus as their Centre, and the Word as their only rule, the churches which had been planted by means of the apostles' ministry, to witness for God in a dark and evil world. Scarcely less needful is such a ministry now, when "a form of godliness" with all the prevalent errors of this day, a religionised worldliness, and what is more deceptive than either, an apparent zeal for evangelical truth, and its spread among men, coupled with latitudinarianism and lawlessness of the worst kind, tend to seduce and draw God's people from the place and path of separation to God, into which the truth had once led them. A continuous, solid ministry of the Word, in the grace and power of the Spirit of God, is more than ever required to "confirm" the churches, after the apostolic pattern. Its object is to "strengthen" (as the same word is elsewhere rendered, see Acts xviii. 23), so that the saints may not be easily subverted, or deceived by the reasonings of those who would beguile them from the ways of the Lord. Too much is expected from Special Services, Conferences, and passing visits of ministering brethren—all helpful in their measure, if according to God—but what God has appointed for the edification and confirmation of His people is, the solid and well-proportioned ministry of the Word by those whom He has called and fitted for such a ministry.

Let those who have the gift for this ministry, seek to exercise it in the fear of the Lord, first amidst the saints where their lot is cast, and then by stretching forth to those assemblies within their reach, where there are fewer helpers, and many young believers, ministering in their midst the Word of God.

Only by such ministry, may we expect to see assemblies of saints attaining unto one mind, standing fast in one spirit, walking in love and in the truth, going from strength to strength, and bearing a bright witness for God in an evil world.

## The Young Believer's Question Box.

*The robe put on the Lord in mockery, is said to be "purple" in John xix. 5, and "scarlet" in Matt. xxvii. 28. How are these reconciled?* The two colours were very much alike, and the words almost interchangeable. Luke, who does not name the colour, says the soldiers arrayed Jesus in "gorgeous apparel" (xxiii. 11., R.V.), which may include *both* garments mentioned by Matthew and John. All that would heap contempt on Him was there: purple, the kingly colour of the Roman; scarlet, representing the world's glory (compare Rev. xvii. 4). Scripture never contradicts itself.

*What "rest" is referred to in Heb. iv. 3?* The future rest, into which we that have believed *are entering*—that is, are on the way. It is a false interpretation of the passage, as may be seen from the context, to make it refer to a "*present rest of faith*," experienced only by a few.

*What does "Be ye angry and sin not" (Eph. iv. 26), mean?* Anger is not always wrong. The Lord Jesus looked upon certain "with anger" (Mark iii. 5), shewing His displeasure at what was not of God. But with *us* it is a difficult thing to be "angry and sin not." What begins in holy indignation, may end in fleshly anger.

*Does the word "unworthily" in 1 Cor. xi. 27, refer to the unconverted partaking of the Lord's Supper?* No; but to the unworthy manner and unspiritual state of true believers. "The Church of God at Corinth"—was composed of those who were "Sanctified in Christ Jesus" (chap. i. 2), no *known* unbeliever existed there, or in *any* church of New Testament times. But they were in an unspiritual state (chap. iii. 1), and evidently came to the Lord's Table in an unjudged and unworthy condition. To break the bread and drink the wine in such a state, is to do so "unworthily"—unworthy of Him whose death is shewn forth, and in whose presence it is done. The Lord's Supper, in itself the saint's highest privilege, may through irreverence or abuse, become an occasion of Divine judgment. How far from the truth it is, therefore, to assert, as is sometimes done—that *any* and *every* believer, no matter what his condition, has a right to be there. There is a moral fitness necessary to worthily partake, which may even in a true believer, be wholly lacking.

## Answers to Correspondents.

All communications are to be addressed to the Editor, accompanied by the name and address of the writer. Only such subjects as are for general profit can be dealt with in these pages.

D. M., LANARKSHIRE.—We rejoice to hear of Christian young men going forth in such paths of service for the Lord, as preaching in school-rooms rented at their own costs. There is nothing better for them spiritually than to feel some direct burden and responsibility to the Lord. If elder brethren think there is danger of them going too fast, or adopting measures that are not according to the Word, let them throw in their sympathies and energies, not in the way of “managers,” but as “fellow-helpers,” and seek by godly counsel and teaching to direct their zeal in proper channels.

J. D., MANCHESTER.—There is a vast difference in principle between a company of believers gathering as a sect, with a humanly-elected minister, rules of constitution, and all the rest, and half a dozen simple Christians gathered in the Lord's Name alone. We do not think that any who have been really taught from the Word the evils of sectarianism would have any hesitation in deciding in which of the two companies he would be found, if on a visit to the place where they both exist. But some who professedly gather with those who are “outside the camp” in a large town, where few know them, and where there is little if any reproach to bear, find it a different matter when they go down to their native village, where the literal “two or three are gathered together” in some humble corner, exposed to the obliquy of the religious, “powers that be,” and the sneers of the worldly-wise. These are the circumstances that test the fidelity of saints, and manifest what hold the truth of God has got of their hearts and consciences. You may depend upon it, that the “leading brother” who drops into the Baptist Chapel when he comes your way, and “never looks near” the little company who gather in the Lord's Name, of which he knows full well, knows practically nothing of separation to God, or from sectarianism, as the Scriptures teach, or else pride has rendered the truth inoperative in his conscience. Such things shew the need of definite teaching of God's truth on these subjects. No man who so ruthlessly sets it aside for his own convenience, ought to be regarded as a guide or overseer in the Church of God.

L. S., NORFOLK.—The Old Testament saints, and all who were of faith before the descent of the Spirit at Pentecost (Acts ii. 1), will undoubtedly share in heavenly glory, but they do not form part of the Church—the body of Christ (see Heb. xi. 40; xii. 22, 23).

A. N., LIVERPOOL.—There is nothing essentially wrong in a believer going to the marriage of an unconverted friend or relative, but he ought to consider whether he will be able to count upon God to sustain him there as a witness for Christ. To go in with the levity and follies, or to acquiesce



in the religious formalities that generally abound on such occasions, is clearly not the calling of a child of God. If you have not the courage or the strength to take your place in such a scene, as the Lord's representative and witness, better far to stay away altogether. Alas! for the Christian who goes unarmed and ungirded into such circles of worldliness and temptation. He will come out with his conscience defiled, and his testimony ruined. Many a sad course of backsliding has begun in such circumstances. It takes much grace and wisdom to act as a child of light amid such surroundings, and will almost certainly expose you to to the criticism and scorn of the worldly and the carnal.

A. S., DUNDEE.—If a man has caused division among God's people, and manifested such a spirit of wilfulness and insubjection to the Lord, as to "begin a new meeting" next street to the company of saints who have for years gathered in the Name of the Lord alone, simply because he could not get his will carried out there, the Word of God in Romans xvi. 17, plainly shews how to deal with him. However any Scripturally ordered assembly could "receive him with open arms as a preacher," it puzzles us to understand. Surely the sin of "causing division" must be very small in their eyes. Not so in the eyes of the Lord.

W. H., CANADA.—We have much sympathy with what you say regarding prayer meetings. We believe the prayer meeting is the pulse of the assembly. It indicates the spiritual condition of the saints. If the prayer meeting is thinly attended, you will find there is a general low condition. If a hundred can be brought together to a Conference, or a Tea Meeting, or to hear an address, and only a score attend the regular prayer meeting, it is clear evidence of a low spiritual condition. Such an assembly will have flat worship meetings, and pithless preaching of the Gospel, and it will fare badly with it in the day of trouble. There is nothing so draws the hearts of saints together as united prayer, and where saints pray well together they are not so likely to "fall out by the way." But let it be remembered, dear friend, that numbers is not the only want. The spirit of prayer is needed to make the prayer meeting a means of real blessing—fervent, importunate, believing prayer, for ourselves and for all saints. Long theological prayers, with scarce a petition in them, soon wither up prayer meetings. A sense of personal need, large hearts, and wide sympathies for others, the condition of the church and the world pressing on the heart, and borne before God in supplication, will make the prayer meeting what it ought to be, and drive dead formality from its doors.

G. B., FIFE.—It is certainly in keeping with the word—"Let all things be done decently and in order"—that a duly qualified person should raise the tunes and lead the singing, not a salaried official, but the gift and ability recognised in him who has it, and room left for its exercise.

# Tidings of the Lord's Work and Workers.

**New Year Conferences**, and gatherings of believers for fellowship and ministry of the Word are again over. What their practical results may be, the coming days will tell. It is one thing to hear and enjoy the Word, another to allow it to search, sanctify, and subdue us. There was a large gathering at HAMILTON, the largest we ever saw there, a great proportion being men—young men. A. J. Holiday, Albert Ervine, and J. R. spoke. Local gatherings at LARKHALL and LESMAHAGOW were refreshing. At KILMARNOCK, ABERDEEN, and EDINBURGH there were large meetings. At ARGYLE HALL, GLASGOW, on Monday, J. R. Caldwell and A. J. Holiday ministered the Word. At CARLISLE, W. H. Hunter of Manchester, E. Harries and others. Wm. Hamilton is in Glasgow. J. Bruce Low at Hawick. A special effort is being made at Kirkconnel, by young men from Kilmarnock, in the Public Hall on Sundays; also at Darvel, where there is a good hearing to the Word, and souls being saved. John Walbran made short visits to Galston, Dalry, and Stranraer. Jas. Campbell, lately from Australia, continued meetings in Aberdeen after the Conference. E. Harries visited Kilmarnock, Dundee and Tayport, and has gone south. CARDIFF—Dr. Neatby gave a series of Addresses at Adamsdown on "The Coming of the Lord." Well attended and very helpful. There are many young saints in Cardiff, to whom may "The Blessed Hope" be very real. John Knox M'Ewen has been at Brighton and Southampton. He hopes soon to visit the Orkney Isles. W. G. Sloan has been working among some of the outlying districts in Shetland, where a stranger's face and voice are "rarities." Remember Shetland in prayer. The venerable and beloved Robert Chapman of Barnstaple, who has entered his ninety-sixth year, spoke for over an hour, with much power and freshness, on the first Lord's Day of January in Grosvenor Street Meeting Place. Fred S. Arnot has visited Glasgow, and was in Kilmarnock on January 1st. A. J. Holiday gave addresses in Glasgow on January 1st, 2nd, 3rd. Sunday Afternoon Meeting in Argyle Halls, Glasgow, have been well attended. During January A. J. Holiday, J. R. Caldwell, and J. Ritchie have been the speakers. Arthur Hodgkinson had meetings at Castle-Douglas.

**Foreign Notes.**—J. H. Gordon, formerly of Barbadoes, purposes going to South Africa if God will. Mrs. Huntley, now in her seventieth year, desires to return to Demerara if her strength permits. Mrs. Peters, writing from Griqualand, tells of cheering visits from Van der Rijst and J. Fish. There is a small assembly of believers at Kimberley. Conferences of Christians in various parts of Canada last month were stirring and practical. One who was there says: "Our Conferences in Scotland want some of the same searching, practical sort of teaching, dealing with personal, social and ecclesiastical life. But I fear some would scarcely sit out a two hours' address of this sort, such as we had from D. Munro here. It was "needed truth," I assure you, and I thanked God for it."

## Scriptural Position, and Spiritual Condition.

**T**HINGS which God has joined together, man would always put asunder, equally so would he bring together what God would keep apart.

There are certain truths in the Word, which an Allwise God has designed as counter truths, and so set them, that they ought never to be severed, or set at variance, or one side taken without the other. Among these, we might mention and seek help from the Word on "Scriptural Position, and Spiritual Condition;" the Scriptural position into which God has brought His people, and the spiritual condition He desires them to be found in there. We may gather much to edify and warn us by tracing these a little in the Sacred Word, by observing how God has joined these together, and how man, even regenerate man, has often separated them, or held to the one while neglecting the other.

*Abraham* was called to go forth from Ur of the Chaldees where other gods were served, to go into the land of Canaan, there to raise an altar to the true God and pitch a tent for himself (Gen. xii. 1-8). His separation from idolatry was witnessed by his tent, his worship of the true God by his altar. The tent bore witness to his new position, his altar to his soul's condition. When the patriarch went down to Egypt, he left both altar and tent behind. Position and condition failed together.

*Israel* was called out from Egypt, severed from all other people, to be a peculiar treasure to Jehovah, an holy people, among whom He might dwell. Such was their true position. They were to make no league with Canaanites (Deut. vii. 1-7), or follow their ways (Lev. xx. 24-26), just because Jehovah had separated them and made them His. There was to be a condition suited to their position. A right position was secured by *coming* out from Egypt and the nations, a right condition, by *putting* away from amongst themselves whatever Jehovah had forbidden. Both proceeded from their relationship to Jehovah, and were to be maintained for the honour of His Name. When Israel mingled among the nations, they became "Lo-ammi"—not the people of God—and Jehovah forsook His dwelling place in their midst.

The *Church*, as God's witness on the earth, His lightbearer amid the world's darkness, was—as the word *ecclesia*, usually translated “Church” signifies—called out from darkness (1 Pet. v. 9), out from the world (John xvii. 6 : Gal. i. 4), and out from the authority of Satan (Col. i. 13), to be gathered unto Christ (Matt. xviii. 20), indwelt by the Holy Spirit (Eph. ii. 22), to be the House of God, in which His will was to be done and His authority owned, the pillar and ground of the Truth (1 Tim. iii. 15). This position was to be maintained by separation from the world, its spiritual condition by the effectual ministry of the Spirit, through the Word by those whom God had called and fitted, and in a more general way by having nourishment ministered through that which every joint and band supplied (Col. ii. 19).

Very soon spiritual condition failed, first love was left (Rev. ii. 3), evil men and doctrines crept in, and ultimately the Church's position as God's witness was lost. The world overran the Church, and the Church sank down to the level of the world. Christendom—so called—is the amalgamation of both. Individual saints there are in all the denominations into which the professing Church is divided, but the systems in which they are, are of the world, and by their very constitution make provision for the unconverted to be in them. Others are narrower but sectarian, excluding those whom God has received, or requiring submission to rules and traditions outside the Word of God. Nevertheless, many of God's true people, nominally in these sects, strive to maintain a good spiritual condition, and in their individual lives are patterns of godliness, as they are of zeal in their Gospel service. Their position is altogether wrong, in so far as their connection with worldly churches, and their fellowship with evil doctrine and unscriptural practice is concerned, yet they are better than the systems they support. As a rule, such believers make spiritual condition everything, either ignoring all that God has said as to separation from ecclesiastical evil and a right position, or quieting their consciences, by the oft-repeated saying, that things are “past redemption,” and that all attempts to have “a pure church,” are useless. They seek their spiritual help outside their systems ;

conduct evangelistic work on unsectarian lines, and in practice ignore the assumption of clerisy in all their service, yet strange to say, return to it in their worship, and give their support to the system that perpetuates and sustains the very evils they mourn over. A Scriptural position does not exercise them.

In the time of David's rejection, when Saul, the man of the people's choice, was upon the throne, Jonathan was a true lover of David, and his devotion to God's rejected king was worthy of all praise. Personally, he was ever true in heart to David, and his sympathies were all with him, as their frequent intercourse in the field and the wood so sweetly shews. Yet he did not, like the four hundred, cast in his lot with him in the lonely cave, but retained his connection by a slender thread with the house of Saul. That unbroken link bound up his destiny with the man whom God had rejected, and they fell on Mount Gilboa together. Surely these mysteries of the kingdom, in days of old, have their timely lessons to us.

At different times, by various means, and unlike the great work of the Reformation, when an open breach was made with the Apostate Church of Rome, many of the Lord's people have during the last half century, been quietly, and generally individually, led outside all systems of worldly religion, and sects whose limits are prescribed by the doctrines and traditions of men, to gather as did the early disciples around the Lord Jesus as their Centre (His Name alone as their creed), owning Him alone as their Head, His Name alone to distinguish them among men. The Holy Spirit their Guide in worship, and Director in ministry, receiving whatever gifts He distributes among them, and leaving room in their midst, for His gracious operations and ministries. In the case of some of those so gathered there has been a gradual withdrawal from the circle in which they moved, giving up one thing after another as light from the Word carried conviction to their minds and showed them the path, seeing further as they obeyed light given. In others, a complete and final break and separation was made once for all, for as in conversion so here, the Word does not always operate after the same manner. Hence the need of

patience with those who learn slowly, and of perseverance with those who welcome such truths coldly, and obey them tardily, seeking to speak the truth in love, and at the same time to quicken the conscience to its responsibility before the Lord. Among those who have been thus brought out from the world's religion, back to the first foundations of the early Church before division began, there has been the tendency with some to make their *position* almost everything, to boast of being "The Church," and such like, claiming a monopoly of certain titles and privileges which God has given to all His saints, as belonging to themselves alone, while their spiritual condition is no better, perhaps a great deal worse than most of those whom they despise or condemn, as is too only manifest to those around them. This is the result of being occupied with *position* to the neglect of *condition*. The remnant of Judah, who had returned from Babylon to Jerusalem, were in the right place, and worshipped at Jehovah's altar, yet they were intermarrying with the heathen, and selling their brethren as bondmen. Daniel, who lived and died in Babylon, never did this. Others seeing this and being stumbled by it, swing to the opposite extreme, make light of a position according to God, and as if sectarianism were a small matter, they come and go with it as they may desire, or have opportunity. The way of the Lord lies between these two extremes, in the path so plainly marked out in the Word. Let the people of God who have been led out from sectarianism, —and those who were never in it—to gather in the Name of the Lord Jesus alone, according to the pattern given in the Word, cling to that with a firm grasp, allowing no sophistry of man to cause them to make light of it, for if it be of God, it is His truth, and love to Him will hold it fast, not boastfully but humbly, yet firmly, seeking ever to maintain a spiritual condition that will commend the truth they profess to own. Individually seeking to walk in love, and manifest the Spirit of Christ to all, and in the assembly of saints, to maintain such a spiritual savour as will attract God's people to the Word, and cause them to inquire therein as to their path, and their place apart from the world's religion, and with those who gather unto His Name.

# Mysteries of the New Testament.

PART II.—Notes of Addresses by Dr. J. A. Owles, of London.

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WHEN we have brought before us in the Word, by the Spirit—  
2.—THE MYSTERY OF THE FAITH.—“ Holding the  
*mystery of the faith* in a pure conscience ” (1 Tim. iii. 9).

Any departure from the 16th verse would be a departure from the faith. Be clear as to these wonderful *facts* concerning this blessed Person. In 1 John iv, verse 3, we read “ Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God ; and this is that spirit of antichrist.”

Even in Apostolic times there was failure. That which in any degree denied the fact that Jesus Christ had come in the flesh, was not of God. Many deceivers were even then come, who denied that Jesus Christ is coming again (2 John 7, R.V.). Be very sure—He has come—and will come again—still in the flesh. Hold fast this great truth.

3.—THE MYSTERY KEPT SECRET.—“ Now to Him that is of power to stablish you according to my Gospel ; and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began ” (Rom. xvi. 25). May we realize our responsibility to publish what we have received. The simplest things are the deepest. We know nothing as we ought. Precious as is all truth—nothing is so *important* as that which touches His Person.

4.—THE MYSTERY OF CHRIST AND THE CHURCH.—“ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church ” (Eph. v. 31-32). This is the second of the *great* mysteries. In Gen. ii. v. 20 to 24, Adam had given names to all cattle and to the fowls of the air, and to every beast of the field, before the deep sleep fell upon him, and the help-meet for him was taken from his own body, but he does not *speak* until she is brought to him. Just as Eve was formed out of Adam, when he was put into a deep sleep, so is the Church now in process of formation. She will be entirely out of Himself. The latter clause of Ephes. v. 30, “ of His flesh and of

His bones," is not in the best M.S.S., and it should not be there. It is too material. The union with Christ is spiritual and is entirely in resurrection. It is striking that the Holy Spirit speaks as if the Lord would present the Church to Himself, but in John xiv. v. 3, "He will receive her." The Holy Spirit is the sent servant of the Father. As Eliezer was sent to win and conduct Rebekah to Isaac, so He is forming saints into the Church—leading them to their heavenly bridegroom. Eliezer gladdened the heart of Rebekah by telling her of the bridegroom waiting to receive her; so the Holy Spirit gladdens our hearts, and occupies us with our heavenly Bridegroom. Verse 30—"We are members of His body." Let us look at three facts in connection with this—1. The Lord's literal body—there is no allusion to that here. 2. This mortal body of ours, in which the Holy Spirit dwells—there is no allusion to that here. 3. It is the mystical body—the Church, the complement of Him that filleth all in all (Ephes. i. 23 (R.V.). "Because thou wilt not leave my soul in hell, neither wilt thou suffer Thine Holy One to see corruption" (Acts xxv.). The Lord's body is here referred to. Observe the difference between *soul*, and Thine Holy One. His soul *is not* to be left in hades. His body *is not* to see corruption. This is one of the essential points in which it differs from our bodies. His very body was prepared of God (Heb. x. 5). The Lord was in the grave in an Eastern land quite long enough to see corruption, but God did not allow it. These bodies of ours are mortal and liable to sickness—and to see corruption. His mystical body is spiritual, and we wait for the time when He will present the Church in bodies of glory unto Himself (Eph. v. 31). The one who is said to leave his father and his mother and to love, is the *man*. Scripture here speaks entirely of the love of the man, not of the love of the woman. It is not the weak clinging to the strong, but the grip of the Almighty One that is our security. We *are* to cleave, but we are to remember the Omnipotence of Him who cleaves to us, and who holds us by HIS MIGHTY LOVE. He loved us in the past when He gave Himself for us, He loves us now at God's right hand, where He lives to serve us, and He will love us for ever.



# The Smoking Flax and the Bruised Reed.

“The bruised reed shall He not break.”—(Matt. xii. 20.)

“And smoking flax shall He not quench.”—(Matt. xii. 20.)

“A merciful and faithful High Priest.”—(Heb. ii. 17.)

**W**HEN evening choirs their praises hymned  
In Zion's courts of old,  
The high priest walked his rounds, and trimmed  
The shining lamps of gold ;  
And if, perchance, some flame burned low  
With fresh oil vainly drenched,  
He cleansed it from its socket, so  
The smoking flax was quenched.

But Thou who walkest, Priest, Most High,  
Thy golden lamps among,  
What things are weak, and near to die,  
Thou makest fresh and strong :—  
Thou breathest on the trembling spark  
That else would soon expire,  
And swift it shoots up through the dark  
A brilliant spear of fire !

The shepherd that to stream and shade  
Withdrew his flock at noon,  
On reedy stop soft music made  
In many a pastoral tune ;  
And if, perchance, the reed were crushed  
It could no more be used—  
Its mellow music marred and hushed,  
He brake it, when so bruised.

But Thou Good Shepherd, Who dost feed  
Thy flock in pastures green,  
Thou dost not break the bruised reed,  
That sorely crushed hath been :—  
The heart that dumb in anguish lies,  
Or yields but notes of woe,  
Thou dost retune to harmonies  
More rich than angels know.

## Books that have helped Us.

REVIEWING books is not altogether in our line of things, but in reply to a young convert who asks—"What books would you recommend me to read, as genuine helps to my spiritual life?" we have pleasure in giving the following brief jottings, which we hope may prove helpful to our young friend and to our readers generally.

THE BIBLE, the inspired Word of the Eternal God, is *the* Book of books, and should be read, meditated on, believed and obeyed, daily, everywhere and always. It was through the Word of God that spiritual life was imparted to you (1 Pet. i. 23) at first, and it is by feeding on the pure milk of the Word, that your spiritual life is to grow (1 Pet. ii. 2). Do not allow any book to take the place of your Bible, or read any book that would lead you away from *your* Bible, or to value it less. Read your Bible *prayerfully*, reverently, carefully, consecutively, and continually. Study it, search it, and ever remember, that the same *Spirit* who inspired it, dwells in you to expound its mysteries, unfold its beauties, reveal its riches; to make it strength to your soul, a sword in your hand, a lamp to your feet, and a light to all your path. Let the longing of your heart continually be, "Oh how I love Thy law, it is my meditation all the day."

NEWBERRY'S ENGLISHMAN'S BIBLE, with its valuable marginal references, and THE REVISED NEW TESTAMENT, will help you greatly in Bible study. A CRUDEN'S CONCORDANCE is a most helpful companion in Bible study, and if you want to get the meaning of words as given in the original, YOUNG'S ANALYTICAL CONCORDANCE, and THE ENGLISHMAN'S GREEK CONCORDANCE, by the late George Wigram, are thoroughly reliable books. COMMENTARIES are for the most part too theological, and usually very dry; those of recent years by Higher Critics and religious sceptics with University titles, are positively injurious, because erroneous. Give all these as wide a berth as possible. There are numerous books giving short outlines on the Books of the Old and New Testaments, among which we might mention BIBLE OUTLINES, by Walter Scott, and Samuel Blow; NOTES ON THE BOOKS OF THE BIBLE, by Dr. W. P. Mackay. Some have said—"Read the Bible only, nothing else." But if an

All-wise God has set in His Church ministers of His Word, He means His people to profit by their ministry, oral and written. The first book that was put into our hands after our conversion, was "GRACE AND TRUTH," by Dr. W. P. Mackay, and we *did* read that book with zest, and it helped us more than we can tell. We heartily, and unreservedly, commend it to all young believers. "THE GOSPEL AND ITS MINISTRY," by Robert Anderson, is an excellent book on the foundation truths of the Gospel, and "LIFE IN CHRIST," by J. Denham Smith, for a full Gospel of life and liberty is unequalled. C. H. M.'s NOTES ON GENESIS, EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMY, we took two winters to read, and found they always led us to the Bible—never from it. Such a presentation of Christ, His peerless Person, His perfect work, with searching words for the conscience, and comfort for the heart, we get in all the writings of beloved C. H. M., now gone to his rest! "THE EVANGELISTS," by John G. Bellet, and "DIFFERENCES OF THE FOUR GOSPELS," by And. Jukes, are the most helpful books we know on that part of the sacred Word. For helps in the typical parts of the Old Testament, Soltau's "TABERNACLE, PRIESTHOOD, AND OFFERINGS;" "TYPES OF THE TABERNACLE," by Thomas Newberry, and "SHADOWS OF CHRIST," by J. R. Caldwell, are all sound and spiritual expositions and presentations of Christ. The late Wm. Lincoln's books are all most helpful, and have been much used for the help of God's people during the last quarter of a century. For Christian experience there is nothing known to us to equal the letters and meditations of Samuel Rutherford; "A LIVING EPISTLE," a collection of very precious letters, by Caroline S. Blackwell, and "WORDS OF FAITH, HOPE, AND LOVE," by John Dickie, all deeply taught, and well acquainted with Christ. On Prophecy and the Second Advent, "THINGS TO COME," by J. R. Caldwell; "BEHOLD THE BRIDE-GROOM," by Dr. Wolston; and "THE EXPECTED ONE," by Thomas Newberry, are the best we know. May you "read, mark, and inwardly digest" the Word of God, meditating therein day and night, so shall you wear the evergreen leaf, and bear abiding fruit even unto old age.

## The Young Believer's Question Box.

*Do the words of 1 Cor. iii. 16, and those of 1 Cor. vi. 19, refer to the same temple?* No. The latter is the mortal body of the believer, in which the Holy Spirit dwells; the former the Church, the assembly of saints in which the Spirit of God dwells. Personal holiness is enjoined in 1 Cor. vi. 19, in the individual. Ecclesiastical holiness—the absence of everything tending to defile God's holy dwelling-place in 1 Cor. iii. 16. Some make much of the one, little of the other: both are commanded, and ought to receive equal attention among saints.

*Is "the hour of temptation" mentioned in Rev. iii. 10; "the great tribulation" of Matt. xxiv. 21?* It may include that, but we think it specially refers to the period of apostasy which will set in after the Lord comes for His saints, which will test the profession of those dwelling then upon the earth. Antichrist with his lying wonders, and the "strong delusion" sent from God judicially on Gospel rejectors (2 Thess. ii. 11) will make short work of the mass of Chrisless professors who will be left on earth then. Thank God all the true saints will be "kept from" literally "out of" that hour. They will be in heaven before it begins.

*I am asked to join a Debating Association where religious subjects are discussed. Those who compose it do not seem to be all converted, but there may be liberty to speak the truth. Would it be right for me to go?* We do not think that the atmosphere of a "Debating Association," even when composed of believers is a healthy one spiritually, or that the Truth of God should be debated at all. The Gospel is not given for discussion, but for "the obedience of faith" (Rom. vi. 26), and the Lord's commandments to His own people are left by Him to be "kept" (John xiv. 15), not debated. If part are unconverted, they can know nothing at all about spiritual things (see 1 Cor. ii. 14). You may as well debate with a blind man about colours, or with a deaf man about music, as with unregenerate persons about the things of God. If you would get help from the Word, the apostolic injunction is—"Give attendance to reading" (1 Tim. iv. 13); if you desire to help others—the Lord's command is, "Preach the Word" (2 Tim. iv. 2), but steer clear of "debates," on God's inspired, eternal Word.

## Answers to Correspondents.

J. G., DUBLIN.—A few hearty young men, willing and able to preach the Gospel in the hall used for worship, is a great boon in any Assembly of saints. Encourage them, help them, and make them feel that they have the prayers and sympathies of all. Surely the least the Assembly can do, is to provide everything they need for the efficient and thorough carrying on of the work, so long as it is conducted according to the Word, and with the fellowship of guiding brethren.

D. W. MID-LOTHIAN.—To communicate with one or more approved servants of the Lord, laying the need of your town before them, and leaving the Lord to guide them as to coming to preach the Gospel or Minister the Word is quite right, and in no way contrary to the principle of the guidance of the Spirit. But to invite, or call an evangelist for a week, with or without a fixed salary, is not of God, but borrowed from the world's religious systems. We hope there are few of the Lord's Gospellers who would respond to such a "call."

A. L., AYRSHIRE.—We do not know of any Scripture command or precedent for a "choir," either to "lead the worship" or to "sing the Gospel." There ought to be good hearty singing in both, but the way to secure this is to have the saints in a good spiritual condition. This wonderfully aids the singing. A "Select Choir" to perform on their behalf, or for their entertainment, is not just the same.

A. M. WIGTONSHIRE.—The whole question of the Christian's relation to politics has been frequently considered in these pages, and can scarcely be dealt with in a brief reply. We would refer you to an article on this subject in Vol. II., page 63. We have never yet met a Christian "politician" who had much of the savour of Christ about him, or any "grip" in preaching the Word. If you want to maintain your soul in communion with God, and your service for Christ uncrippled, let the world attend to its politics and municipal affairs itself. You stick to the path and the post the Lord has given you.

A. N. D., GLASGOW.—Dull meetings on the morning of the Lord's Day may arise from many causes. We are persuaded that the chief cause is, that many come in an unspiritual state, with unprepared hearts, and unexercised souls. Rising late on Lord's Day Morning (it should be remembered that the Lord's Day begins at the same hour as the six working days), then a hurry to get off to the meeting, without time for prayer or meditation on the Word. Need it be wondered if in such circumstances saints are not in a worshipping condition? Such matters should form the subjects of ministry and exhortation in the assemblies of God's people. Even at some of our larger gatherings and Conferences, such "healthful teaching" (Titus ii. 2; 2 Tim. iv. 3) would not be out of place, although it might thin the numbers of those who come to spend a "pleasant afternoon," and listen to "a very lovely song" (Ezek. xxxiii. 32).

# Tidings of the Lord's Work and Workers.

**Scotland.**—**ABERDEEN**—Robert Miller had a series of Gospel meetings in St. Paul Street Hall, with some tokens of blessing. Robert M'Murdo had meetings in Tayport. **GLASGOW**—Sunday afternoon meetings in Argyle Hall are good in numbers and interest: evening meetings small. The new Wolsely Hall in a thickly populated district, is found well suited to the growing wants of the assembly there. The Lord adds to it. The City Hall has been taken for the Spring Conference, April 11th and 12th. These gatherings now so large, ought to be centres of blessing from which saints should go refreshed, strengthened, and stirred up to live for God and Eternity. Solid, searching, and definite ministry is what God usually blesses to this end. **CASTLE-DOUGLAS**—Arthur Hodgkinson and J. M. Hamilton had several weeks' meetings here; there were conversions. **AUCHINLECK**—The meetings held here by John Ferguson, were large in numbers, and considerable interest was awakened in the place. A number profess to have got Christ; how many, time will tell. J. B. Low had a fortnights' meetings in Galashiels, chiefly for believers. **DARVEL**—Meetings on Lord's Day in Temperance Hall have continued to increase in numbers and interest, and many seem aroused. **KILMARNOCK**—An effort is being made three nights a week in Neiphill mining rows, where meetings are held in a School. It needs God to waken up those dead villages. During the coming Spring and Summer, we hope to see every village within twelve miles around flooded with the Gospel. There are a number of willing young "Gospellers," pray that they may be kept right with God. Bible Readings on "Church Truths" in East Shaw Street School on Thursdays increased in attendance every night, many strangers coming. We never find here, that God's truth *drives* hungry souls away, it *draws* them together. **KILWINNING**—Good meetings on Lord's Days. Thomas Sinclair from Troon has been preaching the Word there.

**England.**—J. Knox M'Ewen has been preaching in Winchester and Southampton. He has gone to visit Orkney. **FEATHERSTONE, YORKS**—"Our brother Ephraim Venn, has been preaching here, and the Lord has given blessing. It seems to be a reaping of much seed sown." A special effort has been made in the Gospel at Salford by local brethren.

**Foreign.**—Mr. Rymer writing from Georgetown, Demerara, says "We baptized eleven disciples lately in Georgetown, and there are tokens of the workings of the Holy Ghost in many parts of the Colony, especially on the Essequibo Coast." **CANADA**—"Our Conferences are again over. The Lord spoke to many of us, and we felt it good to be there." John Nisbet is having a hot time at Villalube, Spain, priests and magistrates as of old, fighting in madness against the Gospel. We rejoice to hear of our former fellow-worker being in the front of the battle. God defend him. Mr. Stephen, who has gone to Mongolia, believes the Lord has opened the door for the Gospel there. Mrs. Redwood and party arrived safely at Malvalli.

## Ambassadors for Christ.

*An Address given in Oddfellows' Hall, Kilmarnock. By the Editor.*

SOME of the titles given to the people of God, tell of their privileges: others of their responsibilities. Some bespeak their place in the Divine presence and in the embrace of Divine Love; others, their attitude toward their brethren and the world. The title "Ambassadors for Christ" may be said to be of a complex character, in that it shews the Christian in his relation to Christ as Lord, a subject and servant in His Kingdom, and a steward to whom His Master has entrusted a sacred charge, while towards the world he stands a representative of God and Christ, an ambassador from the Court of heaven. Read 2 Cor. v.

An ambassador is "a representative of one kingdom at the court of another"—as for example the British Ambassador in Turkey, or the Russian Ambassador in London. His presence is the sign of amicable relations between the two countries; his withdrawal the precursor of war. He is there to represent his absent Sovereign, to maintain his claims, look after his interests, and communicate his messages, in short, to *be* and to *do* what the Sovereign himself would be and do, if he were there. He is not the servant of the country in which he resides, nor does he regard it as his home: he is supported by, and controlled from his own country, he remains a subject of his own king and government, and continual communication is kept up between him and his Sovereign. He stands there a stranger in a strange land, retaining his nationality, his nature, and language, and holds himself ready at any moment to go home at his Sovereign's call. If he acts *foolishly* or unworthily, he disgraces his country, and the people amongst whom he is, judge of his countrymen, by the representative they have among them. What a solemn and deeply responsible light this places the believer in, does it not? The title of "Ambassador" may apply especially to Paul and his fellow-apostles, but not exclusively: in various measures all have been "put in trust with the Gospel" (1 Thess. ii. 4) and sent into the world to represent Christ, even as He was sent to declare the Father (John i. 18 with xx. 21). You will observe that this title is intimately connected with "the Ministry of Reconciliation" (v. 18),

and this again is based on the atoning death of Christ (v. 22). At the Cross "God *was* in Christ reconciling the world unto Himself." Reconciliation has been effected: peace has been made through the blood of the Cross (Col. i. 20), and as the result, all things in heaven and on earth will be reconciled and re-adjusted according to God. The believing sinner is already reconciled (Col. i. 21 with Rom. v. 10): the things in heaven and earth will yet be so, on the ground of a full atonement having been made, and God satisfied. Meanwhile grace is on the throne, and judgment is postponed. Yes, "grace reigns" (Rom. v. 20) and peace is proclaimed (Eph. ii. 13-17). It is the "acceptable year of the Lord" (Luke iv. 19), "the acceptable time" and "the day of salvation" (2 Cor. vi. 2). Not that God winks at sin, or will neglect to judge it, but throughout this age of grace He does not impute it, or charge it home upon men. A full amnesty is declared: forgiveness is proclaimed (Acts xiii. 38). No man's sin, however great, need keep him out of heaven. The ambassador's message is "Be ye reconciled to God." It is more a royal command than an invitation: it is the authoratative message of the throne of heaven through its ambassador, to lay down the weapons of enmity, and accepting the amnesty provided, pass over from the rule of Satan's empire to become subjects of the kingdom of the Son of God (Col. i. 13).

Christ's ambassador is not only a preacher of peace, but a man in quest of subjects to grace his Master's kingdom, disciples to learn his Master's will (Matth. xxviii. 20). His character and ways preach as well as his words, and people look at what he is, and what he does, as well as listen to what he says. How grand it is when Christ's ambassador can turn to those among whom he has spoken the message of God, and say, as Paul did to the Thessalonians "We preached unto you the Gospel" (1 Thess. ii. 9): and "Ye are witnesses how holily, and justly, and unblameably, we behaved ourselves" (1 Thess. ii. 10). The testimony of the lips and life must go together. If a man's words are not supported by his life, they will have little weight, he will soon prove a stumblingblock rather than a true witness. In heathen countries they say our British ships brought Bibles and rum together: this hinders the



truth. An unfaithful ambassador dishonours his country : an unholy preacher his God and the Gospel. An unfaithful or inconsistent Christian does more to hinder the Gospel than all the opposition of scoffers and sceptics together. How important then it is, that all who speak the message of God's grace to men, should so live as to commend their message, and be in themselves living witnesses of its power. Soon the reign of grace will be over, then the ambassadors of heaven will be recalled, and all the fruit of their labours with them (see 1 Thess. iv. 17), gathered to their own country, and set down around that throne which ruled them while on earth. Seated there in peace, crowned with glory (Rev. iv. 4), the throne is preparing itself for *judgment* (Rev. iv. 5) on the earth, which had rejected their message. Grace no longer reigns : peace is no more proclaimed : the amnesty is withdrawn : peace is taken from the earth (Rev. vi. 4) and judgment sweeps the scene. What an honour, and what a responsibility has the Lord's ambassador in this the day of grace ! May the Spirit of God stir up and deeply exercise our souls regarding it, fitting and furnishing us in communion with God and Christ, for the fulfilment of such a ministry.

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## A Young Pilgrim's Desire.

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**T**H that mine eyes might closed be  
To what concerns me not to see ;  
That deafness might possess mine ear,  
To what concerns me not to hear :  
That truth my tongue might always tie  
From ever speaking foolishly,  
That no vain thought might ever rest  
Or be conceived within my breast :  
That by each deed, and word, and thought,  
Glory may to my God be brought.  
But what are wishes ? Lord, mine eye  
On Thee is fixed ; to Thee I cry,  
Keep Lord, and purify my heart  
And make me clean in every part,  
And when thus clean, Lord keep me so,  
For this is more than I can do.

# Mysteries of the New Testament.

PART III.—Notes of Addresses by Dr. J. A. Owles, of London.

HERE are two other mysteries connected with the Church :—  
THE MYSTERY OF JEW AND GENTILE, united in one body. In Eph. iii., verse 3, we read—“How that by *revelation* He made known unto me the mystery.” The apostle here refers to quite a distinct mystery. It is not either of the two *great* mysteries to which we have already referred. When the Holy Spirit makes a difference, we do well to observe it. He is not here referring to the union of God and Man in One Person—nor to the union of Christ and His Church—but to the union of the Jew and Gentile. The essential point of the mystery is, that those that had been formerly separated were now united. They will be again separated in another dispensation yet to come ; but at present they are “fellow-heirs.” In Eph. ii. 15, “To make in Himself of twain one new man.” The allusion here again is to Jew and Gentile, united and both reconciled in one body unto God, through the Cross. This is not to be found in Old Testament Scripture, save in type. It had never before been clearly revealed, until it was to Paul.

THE MYSTERY OF THE UNION OF DEAD AND LIVING SAINTS.—Another of God’s mysteries is—“Behold I shew you a mystery ; we shall not all sleep, but we shall be changed”—1 Cor. xv. 51 to end. Perhaps the Lord did hint at this once in John xi. 26, but it was not His purpose to *reveal* it then. He limited Himself to what was in season. The Holy Spirit came to show us things that had been hidden (John xvi. 13). It would have been premature had the Lord revealed it before He suffered. At the coming of the Lord, there will be a union of the living and the dead in Christ (1 Thess. iv. 16-17). The living and sleeping saints that form the Church are now divided. Some are with Christ ; some are in the flesh ; some probably not yet born of the Spirit ; others, it may be, not yet born in the flesh. All shall yet be together, manifestly and visibly one. There will be saints on earth after the Lord comes, but they will not be of the Church. She will be with her Lord where there will be more parting, no more sundering, where all shall be like and for ever *with* the Lord.

The will of God is for His people to be *one* now. Sin and Satan divide and scatter: the work of Christ and of the Holy Ghost gather and unite, and in the end it will be manifest that the Church so much divided now, is truly one.

## Faith, Hope, and Love.

*From an Unpublished Letter of Caroline S. Blackwell.*

THE Lord gave me a precious little word this morning on (Heb. x. 22-24) Faith, Hope, and Love, particularly the order and relation of the three.

The first is toward God, drawing near to Him. This is the foundation thing, which must be right first, else the rest cannot follow. How can the Hope be maintained or confessed if nearness to God be not enjoyed? This is what we want first: to receive the full blessing of chapters ix. and x., and as we drink it in, to be imperceptibly drawn nearer and nearer, till we find ourselves in spirit with God, our head as it were resting on the bosom of His love—"in full assurance of Faith." Then comes "*The Hope*," a thing we must *have*, before we can *hold* it. But once we have it, the very exhortation to "hold fast the confession" of it, shows how much there will be around to contend for our letting it go. It is like "holding fast grace" (Heb. xii. 28), "holding fast the faithful Word" (Titus i. 9). Satan would seek to wrest these precious weighty things from our grasp. Does not Heb. xi. 13, show the power of Hope to fashion our manners here? It will be "declared plainly," if "embraced" and held fast, for in proportion as we follow in Hope the Forerunner, who has gone home to the Father, we shall confess ourselves to be "strangers and pilgrims" here. 1 Pet. iii. 14 tells us, that "the Hope" is what the world will wonder and inquire about. Thus, whilst "the full assurance of Faith" will draw us nearer to the Father, "the confession of the Hope" will separate us from the world. And then for present occupation Love, in considering others, will not lack very much the means to express itself. Indeed, I know not if, to eternity, Love may ever again gratify itself so much as it might do now, in lavishing all its recourses on the members of Christ.

## The Lowest Place.

“He humbled Himself, and became obedient unto death.”—(Phil. ii. 8.)

“Wherefore God also hath highly exalted Him.”—(Phil. ii. 9.)

**L**ORD JESUS, from Thy lowly birth,  
Thy footsteps to the Cross we trace,  
And all along Thy path on earth  
We see Thee take the lowest place.

The world, its bitter hate and scorn  
Were met by Thee with patient grace ;  
Its taunts in meekest silence borne,  
For Thou did'st take the lowest place.

Thus did'st Thou pour contempt on pride—  
The pride of Adam's fallen race,  
For Thou did'st all Thy glory hide  
To take on earth the lowest place.

And for Thy Church Thou did'st become  
In lowly guise, and wondrous grace,  
A willing exile from Thy home,  
To serve her in the lowest place.

That she might learn Thy lowly mind  
(So fully hast Thou met her case),  
And also have the joy to find  
Thy presence in the lowest place.

From Bethlehem's manger to the Cross  
We see Thee go with steadfast pace,  
Enduring grief, reproach, and loss,  
To suffer in the lowest place.

And when Thy work on earth was done,  
Fulfilled Thy course in patient grace,  
Thy Father raised Thee to the throne,  
And thus extolled the lowest place,

A little while, O Lord, and we  
In glory shall behold Thy face ;  
Teach us till then to take with Thee  
In this proud world. the lowest place.

## Pleasing God.

IT is the easiest thing in the world to go along with the popular current, to act so as to be pleasant to all, and give offence to none, and then to take credit for being large-hearted and liberal. But the man of God does not proceed on these lines at all. With him the first and chief question is, What is the will of God? What will God have me to do? Having settled this, by appealing to the written Word, he then seeks grace from God to do that which He has commanded. Sometimes this will bring down the world's opposition, and at times it may draw forth its smile. Some of his brethren may approve, and others may find fault, but the servant of the Lord goes steadfastly forward, assured that he is doing that which pleases God. It is no small matter to be enabled thus by grace to live before God, and to seek only to please Him. This should be the Christian's aim: for this he should wrestle and pray, and discipline himself. The influences of the world, the fear of man, the desire to be well thought of, all combined to hinder such obedience to God. The most subtle snare of all, and perhaps the most common, is the desire to stand high in the estimation of fellow-saints, to be accounted "gracious" and "loving" by those among whom we move. Wherever this creeps into the soul, and is entertained there, it becomes the regulator of all that man's ways. While he may think he is seeking to please God, self, in one of its more subtle forms, is his object, and not Christ. Uneven walk, unsteady testimony, and unfaithfulness to the truth *must* result. "A double-minded man is unstable in all his ways" (James i. 8): he tries to please two opposing wills, and, like a horse governed by two drivers, he is sometimes at one side of the road and sometimes at the other. The man is miserable himself, and manifests it by carping at everybody within his reach. The saint who walks with God, and makes it his business to please Him, has a secret peace and a hidden joy, with which his enemies intermeddle not. The calm of his deep communion is not disturbed by the anathemas that are hurled against him. He walks steadily on, as if he heard them not. He turns not aside to argue with those that oppose him; nor does he draw the sword in self-vindication.

## The Young Believer's Question Box.

To what period do the words, "God was in Christ reconciling the world" (2 Cor. v. 19) apply? To the Cross: to the death of Christ. "We were reconciled to God through the death of His Son" (Rom. v. 10).

Does not "the blood" (Lev. xvii. 11) represent life? Why then is it so often used in preaching, as if it meant death? Yes, but the blood upon "the altar," the blood shed, "Without shedding of blood is no remission" (Heb. ix. 22), is the clear language of Scripture. It was the blood sprinkled on the door that secured Israel's first-born (Exod. xii. 13), and the blood sprinkled on the mercy-seat made atonement for Israel's sin (Lev. xvi. 15-19). Not the life lived, but the life poured out unto death.

Is "The Breastplate of Righteousness" in Eph. vi. 14, what we have in Christ, or is it practical righteousness? The latter. The former we need to enable us to stand before God, here and hereafter (Phil. iii. 9), but for conflict with the devil and his host, we need more, even that doing of practical righteousness (Rom. vi. 13: 1 John iii. 10), which gives a good conscience (1 Pet. iii. 16: Acts xxiii. 1) and makes the believer bold as a lion (Prov. xxviii. 1).

Do the words "One baptism" in Eph. iv. 5, refer to the baptism of the Spirit, or to water baptism? From their position following—"One Lord, one faith," clearly to the baptism of believers in water. Verse 4, shews what is all Divine. "One Spirit, one body, one hope:" nothing of man or human responsibility there. The "one body" is formed by the baptism in "one Spirit" (see 1 Cor. xii. 13, R.V.), its hope is Spirit-sustained (Rom. xv. 13). Verse 5, shews the manward side, the Lordship of Christ is to be owned, the faith kept, the confession of both being baptism. There is only one—namely, Christian baptism: neither infant, adult, nor household, but believer's. If tradition had not obscured the eyes of many, surely it would be easily seen, for nothing is plainer in the Word. Yet, some tell us it is of no importance. "The baptism of the Spirit is the great thing." Yes, but that was done for us. This is to be done by us. It is but a "likeness" (Rom. vi. 5) no more, but will love refuse a likeness, under the plea that it cares more for the original?

*Do the words in 1 Thessalonians v. 19, "Quench not the Spirit," refer to the individual, or, the assembly? The context (verse 20) shews, that they refer to the despising or suppression of the operations of the Spirit in ministry, which most frequently happens where man's rule and arrangements quench the Spirit's ministry through such vessels as He might choose to use. This may be done either by appointing one man to do everything, or by every man doing what he thinks fit. Both alike hinder what is of the Spirit of God. Neither "one man ministry," nor "a free and easy" system are according to God's Word. "Liberty" is always associated with rule; indeed, dependent upon it. Obtrusive and unprofitable ministry, "the talk of the lips that tendeth to penury" is just as effective in quenching the flow of Spirit-begotten ministry, which would be for the edification and refreshment of saints, as an exclusive and humanly-appointed ministry.*

*If a few believers have become dissatisfied, or have taken offence, and gone out from the Assembly, where they were in fellowship, then formed themselves into a new meeting without acquainting or seeking fellowship in that act with other assemblies, is it of God for Christians, especially ministering brethren from other places, to go among them, while those near at hand who know the whole matter, are earnestly seeking in a godly manner to exercise them as to the wrong they have done? This is a deeply important question and cannot be disposed of by a simple "yes" or "no." Underlying the whole matter there is a spirit of lawlessness, and the utter setting aside of godly order and rule. First, on the part of those who go out from an Assembly owing to internal difficulties, or because they cannot get their way. God's way is to deal with irregularities *within*, and bring His Word to bear on them, not to run away from them. To recognise those who form "a new meeting," and build them up by ministering to them, is to condone and perpetuate "schism," and has in very many cases hindered those who had ruthlessly caused division from being led to repentance. No "ministering brother" who is a man of God, will over-reach his brethren locally seeking to help in the matter, by rushing to shew "fellowship" with such a company.*

## Answers to Correspondents.

All communications are to be addressed to the Editor, accompanied by the name and address of the writer. Only such subjects as are for general profit can be dealt with in these pages.

J. N., GLASGOW.—Get hold of as many of the young converts as you can, and seek to help them on in the ways of the Lord. The fact that you are not “gifted as a speaker” need not hinder you. Fireside ministry is the most efficient of all. Get half-a-dozen of them to your house, and like Priscilla and Aquila of old (Acts xviii. 26) seek to teach them the way of the Lord from His Word, keeping back nothing profitable. Exercise them in searching the Word for themselves. There are scores of young believers who would rejoice to receive such help.

D. M'L., ONTARIO.—A “Cruden’s Concordance” will help you greatly in searching the Word, and you might profit by writing out the result of your study of any subject for your own meditation, and for reference. But we would not advise you to commit it to memory, for the purpose of “delivery.” Get the Word well into your heart (see Deut. vi. 6-7); meditate on it for food to your own soul; let it dwell richly in you (Col. iii. 16). Then when you open your lips to speak, the Spirit of God will bring out from your treasure (Matth. xiii. 52) what will be for the blessing and edification of others. A read or recited address, from paper or memory, is not like a bubbling spring (Psa. xlv. 1) welling up from the heart. The “nervous feeling” you complain of is common to most when they first open their mouths in public prayer or ministry, but will soon wear away, especially if you have the conscious help of the Holy Ghost. Pray much, and count upon God, while you speak even but “five words” in His Name.

J. W., Co. ARMAGH.—We do not know of anything more ruinous to souls, or more disastrous to the work of the Gospel, than for unconverted and unexercised sinners to be pressed to “decide for Christ”—as the saying is, and then after making a flippant profession of conversion, to be hurriedly baptized and rushed into the Christian assembly. Wherever this has been done—and alas! it is by no means uncommon—you will find in a very short time that assembly with a shattered testimony, saints depressed owing to so many broken-down professors, and sinners hardened against the Gospel, so that they will not come to the hall to hear it. Need we wonder, if every effort is made to *create* excitement, and to sustain it, instead of solemnly and searchingly preaching the Word. When “street marches” *outside*, and sensational stories coupled with sentimental and senseless singing *inside*, take the place of “Prayer and Ministry of the Word” (Acts vi. 4)—the weapons used by apostles in their simplicity—sham conversions will be the sure result. And some who have been severely burnt by such “evangelists,” seem to see so little connection between cause and effect, that they do not hesitate to welcome them again to repeat the disaster. You, and others who see the evil, and feel the dishonour done to the Lord’s Name by such work, are certainly responsible to speak out with unabated



breath and to act graciously, wisely, but firmly, to prevent its recurrence where you have responsibility as elder brethren caring for the flock.

R. D., LANARKSHIRE.—In sending gifts of money to servants of Christ labouring in the Gospel at home and abroad, we believe firmly that the Lord's way is for the individual and the assembly to communicate *direct* with the labourer. This was how it was done in apostolic times (Phil. iv. 14), and the facilities for so doing are much greater now. Money Orders, drafts, and such like, can easily be got, and mails come and go almost weekly to every country of the world. There is a character of fellowship in this way of communicating, which is very precious, alike to the labourer, and the assembly communicating with him. How it cheers the lonely servant to know that he is in the hearts of his fellow-saints thousands of miles away, and to hear that he is upborne in their prayers unceasingly before the throne! And what a genuine interest it sustains in him and his service, to have a *direct* communication from him to the assembly! All this, and much besides, is lost by making a collection, and sending it through some Society or other intermediate channel. "Giving" becomes a very mechanical affair in such circumstances, and however he may seek to avoid it, the servant comes to look to the "channel" for his supplies, and to be more or less controlled by it, while others, seeking to be guided by God alone, and not in the habit of "reporting" their work, may be left uncared for. There is a special joy too in knowing that we are "fellow-helpers to the truth" (3 John 8), in supporting those who are outside of all sects, who labour according to the Word, and who have gone forth "for the sake of the Name" (3 John 7) alone. Otherwise, by sending our money where little or no discrimination is used as to how it is disbursed, we may be unwittingly supporting in other lands, those whom we would never think of encouraging in their sectarian ways at home.

B. M., CHESHIRE.—Baptism, as taught in the Scriptures, is not the means of life, but the sign of death. It signifies death and burial with Christ (Romans vi. 4-5), followed by resurrection (Col. ii. 12). Baptism, as used by Ritualists, is, they assert, a means of getting life. The infant who is baptized by a priest who is in the "apostolic succession," is said to be "regenerated," and to "become an inheritor of the kingdom of Heaven." This is practised by "Evangelicals" in the Church of England, and by those clergymen who appear on platforms teaching about consecration, holiness, the fulness of the Holy Ghost, and kindred subjects. How any spiritually minded man, with a conscience accustomed to the light of God's Word, can continue such practices it is difficult to tell, or how saints can abide in, and support a religious system of which such virulent and soul-destroying error is an integral part, is a mystery. May the Lord exercise His beloved people who are mixed up in systems, where, by teaching and practice, error is disseminated, which blinds sinners to their state.

# Tidings of the Lord's Work and Workers.

**Easter Conferences** are to be held in LIVERPOOL, Hope Hall, on April 8th to 11th: MANCHESTER, Hulme Town Hall, same days. GLASGOW, City Hall: BELFAST, Ulster Hall Annexe; Gateshead, Monday and Tuesday, 11th and 12th April. May these gatherings be seasons of searching, humbling, restoration, and refreshing to the Lord's people. A special meeting of those serving the Lord in the Gospel, and among the saints, in *Warwick Street Gospel, Manchester, on Saturday, 9th April, at 3 p.m.* PLANN, AYRSHIRE—A special effort in the Gospel has been made by local brethren here, with interest, and a few conversions. DARVEL—In connection with special efforts here and at Newmilns, a Conference was held in Brown's Institute on Saturday, 12th March. Addresses by Alexander Stewart, Glasgow; P. Hynd, Troon; and John Ritchie, Kilmarnock. LARGS—On Lord's Days brethren from various places have been holding forth in Bath Hall here, where, in years gone by, grand work was done for God and Eternity. LOCHWINNOCH—J. K. Anderson and others had some good meetings here. GLASGOW—"Our brother, Frank May, has been at Springburn for a fortnight, giving addresses on The Tabernacle, and in Argyle Hall on Lord's Days." MOTHERWELL—Interest in meetings in Roman Road Hall, and believers being brought out from sects to "The Name." ALEXANDRIA—A large company gathered at Conference here on March 12th, from places on the Clyde, and the Lord gave blessing with the Word. In these shipbuilding towns, there is a fine field for aggressive Gospel Work. The Wigtownshire Tent is to be pitched in New Luce. ECCLES—"J. Bruce Low began meetings here on 12th April. Hall filled."

**Foreign.**—John Nisbet is still having it hot at Vullalube, Spain. Priests, bishops, landlords, and judges, all fighting against the Gospel. He has been turned out of house and hall, but the people are favourable, and offer their houses in spite of the threats of the priests. In the midst of all this "row," four precious souls seem to have been truly converted, and the power of Rome is waning. May God strengthen our brother to "stand fire," and hold up Christ. Jean E. Leonhardt writes of good openings for the Gospel and the Word in Germany. Hamer Broadbent is in Berlin. Donald Munro is preaching in Toronto, since his return from the West. Hamilton Conference was larger this year than usual, and the Word with power. D. Oliver is preaching in Maryland. Donald Ross, after visiting Canada, is in Kansas City. Chas. W. Ross has been in Iowa.

**Fallen Asleep.**—GEORGE Müller, of Bristol, on March 10th, at the advanced age of 92, a man of faith and prayer, whose name and work for Christ among the Orphans at Ashley Down is known all the world over.

In the Muirkirk coal pit, which was flooded with water on March 10th, one of the three men who perished was WILLIAM GEMMELL, a Christian miner, in fellowship with the little Assembly at Muirkirk. He leaves a widow and five children, who need the practical sympathy of saints.

# Church Truths: Their Place and Value.

*The Opening Address at a Conference. By the Editor.*

THE present is one of few opportunities now afforded us, as a handful of the Lord's flock; seeking to gather unto His Name, to quietly examine the Scriptures, and seek to be mutually helped therefrom together, regarding the distinctive truths that have separated us from the various religious denominations around us, and which are our only warrant for gathering as we do, apart from these denominations and from the Christians, our brethren in Christ, who are still in them. When I say "distinctive truths," I mean those parts of the Word of God, which although as truly inspired as the Gospel, and given for the "obedience of faith" of all God's people, throughout the entire course of the present age, are nevertheless neglected by very many, and regarded as obsolete or non-essential by others. I may say at once—especially for the sake of young believers who are with us—that while I rejoice to have and hold in common with every true believer in Christ on earth, the grand and glorious truths of the Gospel, and all that concerns our personal and eternal salvation, with the privileges and responsibilities of the Christian life, as regards the individual, I am not prepared to give up, to modify, or to relegate to a place of secondary importance those parts of God's eternal truth, which an All-wise God has given in His Word, to guide us in our gathering together and our fellowship as His people here upon earth, and to instruct us how His Church is to be constituted, ordered and maintained, till the Lord shall come. I know full well that the very mention of such truths will at once make a cleavage between us and many of our brethren in Christ, and that the feeblest attempt to render obedience to them, will probably separate and expose us to the charge of being "narrow" and such like. But the responsibility of all who have been redeemed by Christ's most precious blood, and brought as subjects into His Kingdom, is to render prompt, unhesitating obedience to all that He has commanded, and to leave the results with Him. Friendships and fellowships, based on the neglect of God's truth, are unworthy of a blood-bought saint. In earlier days we heard more of these subjects than we do now. Those

men of God who had to grope their way amid scorn and misrepresentation, outside the camp of the world's religion, to gather first as a feeble remnant in the Name of the Lord Jesus alone, bought the truth dearly, and they valued it. They loved it, rejoiced in it, and passed it on to others. Most of them have now passed away, and another generation who are "free born," so to speak, and never knew the exercise of soul their fathers had, have come upon the scene. Some, it is to be feared, who are nominally in assemblies professedly outside of all sects, and gathered in the Name of the Lord Jesus alone, as distinct from all other names, have little knowledge of what that position involves, and what is sadder still, (but nothing more than we have been forewarned to expect,) some who once knew the truth and found joy and blessing in acting upon it, and in teaching it to others, are evidently giving it up, and going back in varied degrees to the systems from which they once came out. And when such becomes the practice of any, they must needs defend that practice by a change of doctrine, or by an utter silence on all distinctive truths, frequently coupled by slighting references to those who hold and practice them. By this means young believers are perplexed and stumbled, and the position of those who are in association with various forms of apostate Christianity, and worldly religion is condoned and confirmed. In order to maintain an outward semblance of unity, and not shew the discords that exist on these matters, all reference to them is strictly avoided in general ministry, and at Conferences and other gatherings of believers, where once they were fully and freely ventilated with much real help and blessing to souls, they are strictly ruled out. Need we wonder if the truth of God is thus suppressed, and generally neglected, that its importance in the minds of saints declines; that it ceases to exercise the conscience and control the path, and that the power and blessing which is coupled with obedience so decays, that the testimony is given up, or dies out? It has been said that such truths have been made too much of in certain quarters, and their importance magnified beyond its measure, while matters of individual walk and personal godliness are little cared for. Very

likely ; for the adversary will ever seek to unduly occupy us with one side of truth to the exclusion or neglect of the other, whereas the way of the Lord is, to grasp and be grasped by *all* the counsel of God, to exercise ourselves and be exercised by *all* that the Lord has given for our obedience, individually and collectively, in the family, the church, and the world, saying with one of old—"I esteem *all* Thy precepts concerning *all* things to be right, and I hate every false way" (Psa. cxix. 128). And it is worthy of being remembered, that while no true believer will deny the importance at least in the letter, of what God has written regarding personal godliness and individual responsibility, however feebly they may own it, there are thousands of God's own people who do not even know the truth regarding their corporate responsibilities, or what God calls them to separate from, and to associate themselves with. Hence the need for plain and definite teaching on such parts of God's truth as will exercise them in regard to these things, and lead on those who are being continually gathered into the kingdom by the power of the Gospel, in the ways that be in Christ. Only thus, may we expect to see God's saints kept separate from the ever-increasing corruptions of the religious world, and builded together according to the Divine pattern, to be in some feeble measure a united witness for God in these last dark days.

I do not plead for a continual reference to these subjects in public ministry, much less that they should be made a party badge, or claimed as a monopoly by any, to the exclusion of others, but I maintain that if the testimony of assemblies of believers gathered in the Lord's Name alone, outside of all sects, is to be maintained as it was began, in the simplicity and freshness of obedience to the Word of the Lord, the truth concerning our gathering together must be taught fully and definitely, and not kept in the background, until it comes to be regarded as of no importance, and the neglect or disregard of it as a small matter. May the Lord help those who know the truth, to remember that they are stewards of what God has taught them, and responsible to pass it on wisely and faithfully to others, especially to young believers, who will soon have to stand in the forefront of the battle.

## Prayer and Spiritual Condition.

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**A** PRAYERFUL spirit in an individual believer, or in an assembly of believers is a hopeful sign. It may be regarded as a sure precursor of blessing. When the individual saint is stirred up to prayer, he renews his strength. As he draws near to God, heart-searching and self-judgment begin. There may have been many things allowed to pass in former days, when he was dwelling in the far-off place, but now in the light of God, these can no longer be trifled with. They are seen to be hindrances to spiritual power, and dishonouring to God; they must therefore be put away. As the clogs and hindrances are thus removed from the soul, and as the fresh flow of spiritual strength comes in through laying hold on the living God, the believer is revived and stands forth in renewed strength. The same characteristics will be found in a genuine revival in an assembly of the Lord's people. There will be heart-searching, self-judgment and prayerfulness. Petty quarrels and strifes—which like the foxes, so sadly spoil the vines and hinder fruitfulness among saints—these will be dealt with, *first* in the presence of God, and then honestly and fully with one another. Matters that have baffled all man's wisdom, and clogged the wheels of fellowship for years, are very easily disposed of when people get right with God. It is of little use to attempt to set outward things right, to wash the cup and platter, to spend time seeking to adjust matters of difficulty, until the hearts and consciences of saints are exercised as to their real condition in the presence of God. In all our distresses it is with God we must first have to do. To Him let the matter be carried, and fully told out. Hence the need of such ministry as will reach the consciences of saints, and lead to heart-searching before God. Pleasant things on which all are agreed, and which every one "enjoys," are not what God sends to an ill-conditioned company of saints. As the assembly betakes itself to God, in self-judgment and prayer, its troubles are cleared away, its hindrances are removed, its spiritual condition becomes better, its testimony for God becomes brighter, and harmony, peace and prosperity flow in, making what was once as the desert, to blossom as the rose.

# The Pillars of the Vail.

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

**T**HE beautiful and significant vail, representing the Incarnate Saviour, Immanuel, God with us, was to be suspended on four pillars of shittim wood, overlaid with gold. Can we be at a loss to ascertain the fact which answers to this foreshadowing?

Did not God employ **FOUR** individuals, men of like passions with ourselves, but divinely qualified by the inspiration of the Holy Ghost, to hold up to view the great mystery of godliness—God manifest in the flesh? In the four inspired records of the life and death of Jesus as given by the **FOUR** evangelists, the whole truth of His person is exhibited as the Incarnate One.

Their **HOOKS** were to be of **GOLD**. The capacity to take hold of, to select, and to arrange, the various incidents in the life and death of the Man of sorrows, His words and teachings, so as to bring out the truth of His Person in all its fulness, was of God. So that those apparent discrepancies between the narratives of the four inspired historians which so puzzle the natural mind, and so often render futile the attempt to form a harmony of the **FOUR GOSPELS**—these, seeming blemishes are, in fact, the marks and proofs of the handiwork of a Divine Editor. Under His guidance,

**MATTHEW** selects and arranges those materials which present the Lord Jesus especially as Son of David and of Abraham, in connection with the kingdom, and with the promises made of God unto the fathers. This corresponds with the **SCARLET**.

**MARK** presents Him especially as the Son of God and Son of Man, in His untiring service. The **PURPLE**.

**LUKE** shows Him as the sociable Son of man, in connection with mankind at large. The **FINE TWINED LINEN**.

And **JOHN** testifies to Him as the Divine and Heavenly stranger, in all the perfection of His character and ways. Answering to the **BLUE**. The full-length portrait—the perfection of the truth of the Person of our precious Immanuel, is the result of the whole combined. These pillars stood on four **SOCKETS OF SILVER**.

For while the four inspired historians were employed and capacitated of God to exhibit the truth of the Person of Jesus, they themselves reposed on His redeeming work, and on His precious and atoning blood.

## Conflicting Teachings.

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**O**NE of the greatest hindrances to oneness of mind among believers who gather in "The Name," is the conflicting interpretations of Scripture given by some who teach and preach the Word. For example—An assembly largely composed of young and inexperienced believers is visited by one who ministers the Word. He gives forth certain lines of teaching, and emphasises the same as being "the truth;" any other meaning given to the Scriptures he characterizes as "error." A week or two later, another teacher comes round, teaching exactly the opposite and seeking to overturn what his brother taught, claiming also for his interpretation that it is "the truth." The effect of these conflicting voices on that company of young inexperienced saints is bewildering in the extreme. They do not know which of the two teachers has given them the mind of God. Very likely there is a diversity of opinion: part hold with one, part with the other. Then the conflicting theories become matters of discussion; in many cases parties are thus formed, schisms are generated, and sometimes open divisions follow. Clearly this is not of God. Neither may be right: both cannot be. It becomes a matter of solemn responsibility to those who teach, to see to it, that they do not divide God's people, by carrying into their midst what they have never learned from God, and what they may eventually come to learn is a false interpretation of the Scriptures. And it is surely a matter for grave consideration among those who shepherd the flock, as to how far such conflicting voices should be allowed to do their evil work in the assemblies where they watch for souls, as those who must give an account. There may be diversity of judgment as to the meaning or application of certain Scriptures among true fellow-servants, and this has to be borne with, until either or both receive further light. But it is quite another matter, when men who differ on the very fundamental doctrines of the Word that pertain to the separation of God's people from the world, and their association together in the Church, vie with each other in pressing their "points of difference," with a view of "leading the disciples after them." The apostle's appeal that all should "speak the same thing" (1 Cor. i. 10) is surely specially applicable to those who preach and teach, for their's is a grave responsibility.



## Bound up with Christ for Ever.

“Bound in the bundle of life with the Lord.”—(1 Sam. xxv. 29.)

“Members of His body, of His flesh, and of His bones.”—(Eph. v. 30.)

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

’Tis precious in the conflict to reckon on His care,  
To have the wings unpinioned to flee to Christ up there,  
For that most blessed moment, I’ve prayed and watched and  
yearned,

And to that morn of glory, faith’s eager eye is turned.

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

Not only freed from judgment now, and on that coming Day,  
For all my debts He settled, my sins He put away ;  
But by His resurrection, and through the Holy Ghost,  
(My power for daily service, through whom in Christ I boast.)

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

*Bound up with Christ for ever*, for weal and not for woe,  
Along my pilgrim journey, how happily I go ;  
For in His conscious favour, I daily go along,  
My ransomed spirit gladdened, my heart all filled with song.

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

To go beyond the Word is as mischievous both to ourselves and to others, as is the failure heartily to embrace it.—WM. LINCOLN.

## The Faithful Maid; or, Honour the Lord.

“**H**ERE is to be a supper and ball for all the servants on the occasion of our young master’s coming of age, and it is expected you will all be there,” said the housekeeper at Manor Lodge to those under her, after giving them the morning orders.

There was a general clapping of hands among the maid-servants after they got outside the door of the housekeeper’s room. They expected a “jolly” time, just such as the unconverted like to wile away their hours, and help them to forget God and Eternity.

“This will test Jane’s new religion, wont it?” said one of the maids to her companion, as they hastened to the laundry together.

“That it will, said the other. “I wonder whatever she’ll do? If she refuses to go to the dance, the mistress will get to hear of it, and that will bring Jane down from the high place she occupies in her estimation, anyway. Or, if she does, then that will stop her talk about being ‘saved,’ and ‘not of the world,’ anyhow.” The girls chuckled together in great glee, over what they estimated would be Jane’s dilemma. I may here say, that Jane was lady’s-maid, a favourite with her mistress, and had been in the family’s service for many years. Only a few months before, she had been converted, and had taken a most decided stand for her Lord in that worldly house. All the servants knew that Jane had ceased to frequent the opera and the ball-room, both of which, in her unconverted days, she was very fond of. But since she had known Christ, she did not need them, and had no desire for them: she said she had “got something better.”

The coming festivities in connection with the eldest son’s majority were to be on a very large scale, and the servants were to have their share, as the housekeeper had just told them. There were many suppositions as to what Jane would do, and many eager eyes were upon her. When the night of the ball came, she was absent, a fact which her enemies, and those who longed for her downfall, commented on, and presented in the darkest hue, putting the worst construction possible upon it. Imagine their surprise and disappointment, when they learned that the mistress had commended Jane, and given her a holiday instead.

## The Young Believer's Question Box.

*Will the unconverted be judged for their sins or for unbelief only?* For both. Col. iii. 6 with Rev. xx. 13 shows the former; John iii. 18, 36 the latter. The sinner who believes is "forgiven all trespasses," and lifted clean off the place where judgment falls. Into judgment "he cometh not" (John v. 24 R.V.). The unbeliever by rejecting grace is condemned already: he abides now under wrath, and will be judged according to his works.

*Are the seventy weeks of Daniel ix. 24, running their course now?* No. The present dispensation is an interval—"a timeless gap"—in prophetic history. At the end of the 69th week, or 483 years, Messiah was cut off, and the history of Jehovah's dealings with Israel was broken off. When God begins again to deal nationally with His earthly people in their land, the last week of seven years will begin: not till then.

*Do the words, "Judge not," in Matthew vii. 1, imply that we must not judge who are Christians, and who are not?* No. They warn against the hasty judgment of those who are, and forbid passing judgment on what is beyond our ken, such as motives. Verse 17, of the same chapter clearly shows, that we are to know and judge by their *fruits* those who are true, and those who are false; and 1 Cor. v. 12, is equally clear as to the responsibility of believers in judging evil actions and conduct. But the secrets of the heart, God alone can judge (Jer. xvii. 10 with 1 Cor. iv. 5).

*I work daily beside a professing Christian who "bets," and has shares in various "societies." He asks me to join him, and says there is no harm in making money in this way, so long as you do not go into evil company.* We believe that betting and gambling in every form and degree is of the devil, and one of his most powerful instruments for the ruin of men,—especially young men,—morally, commercially and eternally. It brings all evil in its train. How any man professing the Name of Christ can justify or parley with such a system of corruption, it baffles us to understand. We greatly fear he must be a "professor" without being a "possessor" of spiritual life, one of the Judas Iscariot type, who will do anything, even betray the Lord with a kiss, for money. Keep absolutely clear of betting and raffling, whether on the racecourse or at the church bazaar.

## Answers to Correspondents.

All communications are to be addressed to the Editor, accompanied by the name and address of the writer. Only such subjects as are for general profit can be dealt with in these pages.

A. G., ONTARIO.—A genuine prayer meeting has been aptly described as “a gathering of believers in conscious need, asking God for what they want, and waiting upon God for what they ask.” If your assembly prayer meetings are of this order, there will be little danger of them “dying out.” What kills a prayer meeting, is long, powerless, prayerless prayers, from Laodicean, lukewarm lips.

L. S. AYRSHIRE.—No rule can be laid down how long one professing conversion should wait before being baptised and received into Church fellowship. Some conversions are so manifest that delay would be useless, providing the believer desires it as the result of learning from God, that such is his privilege and responsibility. No godly person would hinder or keep back such an applicant for a day. But there are others, even those who can name the day and date, and give a feasible account of their conversion, about whom those who have spiritual discernment may not be so clear. In all such cases it is well to wait, and the waiting time usually tests of what sort they are, and is not what certain people habitually call “a refusal.” Most of those who have shepherd care, and guide the saints, seem to be waking up to the need of discernment and care in receiving to church fellowship.

S. K., LIVERPOOL.—The common practice of crushing the observance of the Lord's Supper into the last fifteen minutes of the Lord's Day morning gathering, is very far from being according to the mind of God. In early times, “the disciples came together to break bread” (Acts xx. 7): the breaking of bread—not preaching and exhortation—was the paramount object of their gathering together on that occasion. There may be ministry or exhortation, just as there may be thanksgiving, praise, and prayer, *before* the actual breaking of the bread, but we believe they will all be such as will direct the gathered saints to the Person and work of the Lord Jesus, especially to His sufferings and death, which they are gathered to “shew forth.” When HE is before the heart, and the object of the saints being gathered—to remember Him—before the mind, there will be little danger of a round of general ministry occupying the greater part of the time. Some have been so long accustomed to “the sermon” followed by “the sacrament,” that they are hard to wean from it, especially those who are given to long discourses, and who would not be likely to get a congregation to listen to them at any other time. A word of ministry lifting up Christ, and leading out the hearts of gathered saints to Him, is always precious, and will be followed by renewed worship and thanksgiving; but long-winded dissertations on all and sundry subjects are wholly out of place at the Lord's Table, and should not be tolerated.

## Falling Asleep of Mr. Andrew Allan. Evangelist, of Footdee, Aberdeen.

The Lord has called to his rest, our beloved and esteemed brother Andrew Allan, of Footdee, well known and greatly beloved in the North of Scotland, where for nearly forty years he has laboured in the Gospel, and among the saints. In the great awakening of 1860-62, the Lord made His servant the honoured instrument of arousing thousands along the coast towns and villages of Aberdeenshire to concern about eternal things. In Footdee—a fishing village close to the city of Aberdeen—there was then a remarkable awakening, in which hundreds were brought to the Lord, many of whom remain till the present time. Meetings were held day and night, and so deep was the interest, that many of the fishermen awakened by the Spirit of God to a sense of their state, did not, and could not go to sea for weeks and months. The memory of these days of the Lord's right hand lingers, and will never be forgotten by those who passed through them. As a dear Christian fisherman said while speaking of them the other day, "I was as happy then in the love of Christ, and in the joy of His salvation, as I ever expect to be on this side of heaven." And the wave of blessing passed from place to place along the coast, Newburgh, Colliston, and many other villages, sharing the blessing. Mr. Allan was at this time nominally associated with the North East Coast Mission, of which Mr. Donald Ross was superintendent. But as time went on, the Lord gave His servants fuller light from His Word, and they severed their connection with all missions, denominations, and associations formed by man and governed by human traditions, and regulations, in order to be free to go where, and to do as the Lord might direct them, looking to Him alone for guidance and for the supply of their need, spiritual and temporal. On these simple and Scriptural lines our brother continued his service for over twenty years, and the Lord richly and abundantly blessed his ministry. Well do we remember his words of godly counsel and holy cheer, when, as young believers, we used to walk, after business hours, miles in the moonlight to hear him, and how joyful his own soul was in the truth he spoke to others. He was a man of prayer and the Book, and he walked with God. This was the secret of his power. For the last eight years he has been in feeble health, worn out in the service of His Master. On Tuesday, April 5th, he fell asleep, speaking of the Lord whom he loved, with his latest breath. On Friday, 8th April, his brethren—sixteen Christian fisherman, most of them his children in the faith—carried his remains to the grave, followed by representatives from many parts of Aberdeenshire, while crowds of weeping men and women lined the way. The lips that so long and so faithfully proclaimed the truth are now closed, and the servant rests at His Master's side, awaiting the great foregathering of the fair Resurrection morning.

# Tidings of the Lord's Work and Workers.

**ABERDEEN.**—Robert Millar had a fortnight's meetings in St. Paul's Street Hall, and a few nights at Windsor Place, Footdee, and Woodside. Mr. Wilkes is expected in Aberdeen for a series of meetings for believers about end of April. A new hall is to be built in Bervie, where a few believers gather in the Lord's Name. Annual Conference at Leven, Fife, on Monday, 6th June, in Town Hall. George Mason and William Hamilton have been preaching in Orkney: Mr. Mason is now in Shetland. William Hamilton is conducting gospel meetings in Gospel Hall, Baillie's Causeway, Hamilton. Special addresses to believers on Tuesday evenings, in Roman Road Hall, Motherwell, by Alph. Wilkes, J. R. Caldwell, and John Ritchie. Motherwell is a good centre and numbers of God's people can be got there to hear the Word. The Annual Gospel Tea Meeting at Strathaven, in connection with the Tract Distributing Band, was held last month, and the old, old story told to a full hall. This work gives much cheer. Eleven young believers were baptized and received into fellowship in the assembly at Plann lately. Most of them were converted at meetings held by what is known as "The Faith Mission," then they were taught by others "the faith once delivered to the saints" and the Word wrought effectually in them. No need for going into sects and missions to "get the people"—hungry souls will come where there is corn, and where the whole counsel of God can be taught. HUGH B. THOMPSON, who was in Africa, has been visiting Dublin and other parts. He suffers from rheumatics, and is not strong. Large gatherings in Liverpool at Easter Conference, Dr. Neatby, J. R. Caldwell, and others, ministered the Word. Alfred J. Holiday at Manchester and Belfast. R. M'Murdo in Dublin. J. H. Gordon, from Demerara, has been in Glasgow and Aberdeen. James Richmond, for many years in fellowship at Plann, was killed in the coal pit on April 12th.

**Foreign.**—John Wilson and James Anderson, both from Kilmarnock, have gone *via* the East Coast route to Central Africa. They have been diligent in Gospel labours for some time in this country, and will need much patience in learning an unknown language and accustoming themselves to the slow ways of Africa. May the Lord preserve them in soul and body, and keep them by His grace, fit for His use. Their desire and purpose is to settle in the Lufra country where there is great need and few workers. Wm. M'Lean is on his way home from Australasia, after five years of service there. John Nisbet is expected in Scotland shortly on a visit from Spain. Canadian Evangelists are looking forward to Tent seasons with prayerful expectation. D. Munro has been lecturing on the Tabernacle, in Toronto. John Rae writes of conversions at Boscuois. Geo. R. Benner is unwell. S. Burdge is at Parry Sound. S. W. Benner at Dartmoor. John Smith is labouring in and around Cleveland, Ohio. C. J. Baker had meetings with conversions at Bolivar. The "war fever" at present raging in the States is trying to God's people. Pray for them.

# The Sons of Korah.

FROM THE PIT'S MOUTH, TO THE SONGS OF THE SANCTUARY.

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

**H**OW marvellous is the grace of God ! Well may we sing—  
“ Saved by grace alone.” As I look around me and see so many saved in early days, and hear the songs from ransomed lips of God’s abounding grace, I am reminded of a wonderful story, scattered through the pages of Old Testament history, in which the grace of God shines out with uncommon brightness, and which traces its pathway from the very mouth of an open hell, to the songs and the service of the sanctuary of God. I think it will be with blessing to our souls if we trace it a little together. You have noticed as the heading of certain Psalms, the words, “ For the Sons of Korah ” (see the group of Psalms xlii., xliv., to xlix. ; and lxxiv. to lxxxviii.) Who were these sons of Korah to whom David delivered some of his grandest, choicest Psalms of praise ? (1 Chron. xvi. 7) They were evidently the leaders of song in the temple of Jehovah (1 Chron. vi. 31-38.) The “ Chief Musicians ” in the worship of that age, when the “ cymbals of brass,” the “ psaltery and harp ” (1 Chron. xv. 16-21), with solemn sound, told of the loving kindness of the Most High each morning, and His faithfulness every night (Psa. xcii. 2.) Who were the sons of Korah ? What gave them a title to such an honoured place ? The answer is, grace alone. Their father, Korah, was a rebel ; the leader of that awful revolt against Moses and Aaron, Jehovah’s prophet and His priest, of which we read in Numbers xvi : the antitype of which is yet to come, when men who have already gone in “ the way of Cain ” with a bloodless religion, and run greedily after “ the error of Balaam,” the covetous prophet, shall yet “ perish in the gainsaying of Core ” (Jude 11.) Korah, with his guilty following, went down alive into the open mouth of hell. The wives and children of Dathan and Abiram went with them, but *not* the sons of Korah. No, blessed be God, “ the children of Korah died not ” (Numb. xxvi. 11.) For them, mercy rejoiced against judgment. Grace delivered them from the pit. Just like ourselves, they could say, “ Thou hast delivered my soul from the lowest hell ” (Psa. lxxxvi. 13.) And from the

very mouth of that open pit, they were raised up to dwell in the cities of refuge, as fellow-citizens with Jehovah's priests (1 Chron. vi. 54-67.) Just think of that! The depths of hell, their place by nature: the height of Hebron (fellowship), their place by grace. And see what next is given them! The charge of the holy vessels, the frankincense, the oil and wine of Jehovah's temple (1 Chron. ix. 19-32)—all pointing on to Christ; His peerless Person, His perfect work. What an employment! What a trust! Do you believe that God has given to you His Christ?: nothing less, and that in Him all the fulness of the Godhead dwelleth? And the sons of Korah had lodgings during the period of their temple service "round about the house of God" (1 Chron. ix. 27.) Safe and happy "lodgings" these, for the *singers* and the *servants* of the house of God. Oh to "lodge" there, beneath the shadow of the Almighty (Psa. xci. 1, margin.) How safe: how sweet the sleep of those who lie down beneath Jehovah's outstretched wings! They were employed in the service and the songs of the Lord, "by day and by night" (v. 33); they never wearied of them. Do you? "Blessed are they that dwell in Thy house, they shall be *still* praising thee" (Psa. lxxxiv. 4), and soon in the heavenly temple, where His servants see His face, and serve before the throne, as they ever sing His praise, where there is no night and no weariness. Each believer in Christ, each blood-bought and Spirit-born soul has, like these "Sons of Korah," been brought from the mouth of the pit, by sovereign grace, been raised up to dwell in Christ Risen, a fellow-citizen with His royal priesthood, to abide in His temple as a worshipper and servant, singing His praise before God, and shewing forth His virtues to the sons of men. What a story of grace: grace from first to last.

"O may Thy grace inspire, our souls with strength Divine,  
May all our thoughts to Christ aspire, and all our days be Thine."

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THE USE OF FELLOWSHIP.—Fellowship and communion of saints is sweet, but we must not let it end there, and lose ourselves in the sweetness of it, but be strengthened by it to resist the leveling power of worldliness, and to watch and work.—*H. Dyer.*



# The Path of the Lord's Servant.

*From an Address delivered in The Rotunda, Dublin.*

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**T**HEY who fight the Lord's battles must be content to be in no respect accounted of; to be in no respect encouraged by the prospect of human praise.

If you make an exception, that the children of God will praise you, whatever the world may say, beware of this, for you may turn them into a world, and find in them a world, and may "sow to the flesh" in sowing to their approbation; and you will neither be benefited by them, nor they by you, so long as respect for them is your motive. All such motives are poison, and a taking away from you the strength in which you are to give glory to God.

It is not the fact that all that see the face of the Lord do see each other. It is not the fact that the misapprehension of the world is the only misapprehension the Christian must be contented to labour under. He must expect even his brethren to see him through a mist, and to be disappointed of their sympathy and their cheers of approbation.

The man of God must walk alone with God; he must be contented that the Lord knoweth—that God knows.

It is such a relief to the natural man within us, to fall back upon human countenances and human thoughts and sympathy, that we often deceive ourselves, and think it "brotherly love," when we are just resting in the earthly sympathy of some fellow-worm! You are to be followers of Him who was left alone, and you are, like Him, to rejoice you are "not alone," because the Father is with you, that you may give glory to God.

Oh! I cannot but speak of it, it is such a glory to God to see a soul that has been accessible to the praise of men, surrounded by hundreds and thousands of his fellow creatures, every one of whom he knows how to please; and yet that he should be contented, yea, pleased and happy in doing, with a single reference to God, that which he knows they will misunderstand! Here was the victory of Jesus! There was not a single heart that beat in sympathy with His heart, or entered into His bitter grief; but His way was with the Lord,—His judgment was with His

God, His Father, who said, "This is My beloved Son, in Whom I am well pleased."

This was the perfect glory given to the Father by the Son, that in flesh and blood such a trust in God was manifested; and this is what you are called to—not called to as He was, but you are called to see God in Him. God has come near to you in Christ, and here you have a human heart—a perfect sympathy—the heart of God in your nature, and to this you are ever carried. And if there be any other sympathy with you, in the wide universe, whether on the sea of glass, or still on earth, it is as only the pulsation of the life that flows from Christ to His members that it is to you of any account. Feed upon it, and remember you are thus to walk in the world—not hanging upon one another.

Oh! Lord Jesus, Master! take my fevered hands in Thine, and keep me with Thee,—with Thee, walking above the worthless din of human praise and disapproval. Then shall it be in my ear the empty sound which it is in Thine; and I shall walk in sweet unconsciousness,—too far for some—not far enough for others,—but with Thee; putting my whole weight into that which in Thine eyes is service; no longer offering Thee the blind, the lame, the maimed desires of a spirit dreaming of the great things which it *would* do, but my waking, rejoicing energies.

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## Effectual Ministry.

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**M**INISTRY should not be haphazard talk, but the result of careful study of the Word in dependence on the Holy Ghost. When Stephen, full of the Holy Ghost spake in the Council, they were not able to resist the wisdom and the Spirit by which he spake (Acts vi. 10). The secret of effective speaking is said to be "prepared unpreparedness," being thoroughly up in the subject, but leaving to the Spirit of God to direct the utterance. Then after the feast there may be twelve baskets left, and there is always a fresh supply, for God's truth is never exhausted.

—*T. Newberry.*

## God's Word and Man's Failures.

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**O**NE of Satan's masterpiece devices in our day is to hold up the abuse of some Scriptural truth, and thereby drive Christians from it altogether. In this way he manages to get even earnest believers to live in the habitual neglect of many of the plain commandments of the Lord.

"Baptism" has been made the rallying point of a sect, hence its neglect by many who do not wish to become "Baptists." "Unity" has for centuries been the watchword of Romanism and Anglicanism, hence the recoil of many whose eyes have been opened to the hollowness of their claims, to congregationalism and isolation, so far removed from the spirit and letter of Scripture, and from the example of the early churches—which were so closely drawn together in the fellowship of love and service, as they were identical in doctrine and practice (1 Cor. iv. 17 ; 1 Thess. ii. 14).

"Discipline" has been abused in certain quarters, hence the Scriptural use of it is given up. "Separation" has been made the war cry of a certain party who have actually very little of it in their lives, hence the silence regarding it almost everywhere, in all its aspects—social, commercial, ecclesiastical. "Rule" has been abused, hence the recoil to disorder and lawlessness. But our path is plain: consulting neither the errors of the abusers, nor the empty talk of theorists, who do not practice what they teach, it is ours to reverently enquire what is the will of God as taught in His Word, and then to diligently *do* it. Men's failures cannot alter God's truth, nor ought they to be allowed to weaken the authority of any part of His Word in our souls. What truth is there that fallen man has not abused, perverted, or corrupted? This had begun even in the apostles' days. Did they allow the corruption or neglect to go on without a warning or recall? Nay, verily. They stood in the breaches, and summoned the saints back to the faith as it was once delivered in all its entirety. Even when apostacy had set in among professors of the Lord's Name, the last of the inspired writers cast the saints back on the Word (see Jude 17), and warns against adding to it or taking anything from it (Rev. xxii. 18, 19).

## “Because God is there.”

“**W**HY do you like to go to that little meeting in the workshop, John?” said a father to his converted boy, who was in the habit of assembling with a few humble saints, to wait upon God in prayer and worship in a humble corner.

The Christian lad thought for a moment, then looked up into his father's face and reverently said, “Because I feel that God is there, father.” It was a simple but a powerful reason for the lad's presence there with that little company. He felt that God was there. The attraction for the converted lad was the presence of God. It would be well for all who are the Lord's, if they tested their motives in going here and there by the simple but searching test. Is it because I meet with God, that I go to such-and-such a place? Is the presence of God, His conscious smile and nearness, the magnet that draws me along? If this test were more frequently applied, it would save the people of God from many a fatal fall; and it would cause them to halt in many a journey. It would put a stop to many an expedition, and sever many a carnal tie. If the presence of God were the only attraction—and it is to the new man in each of us now, and will be soon in Heaven—the people of God would find themselves together, and separated from the world. There would be no mingling with worldly society, or or taking part in the world's religion. The “good society” found in the world's churches, the “eloquent discourse,” and “charming music” would be no attraction to the soul. “Is God there?” would be the first great question, as each changing scene of life rises before us, and seeks the Christian's company. If God be absent, then it is clear that His child has no business there. If there be that about the place or amongst the people, that the Word of God condemns and forbids, it is clear that His presence will not be manifest there, and if God will not be there, surely His people who are in fellowship with Him will not want to be where He is not. You cannot be where God is not, without positive hurt to your spiritual life. You cannot mingle with the ungodly world and enjoy the presence of God at the same time. That is an utter impossibility.

## The Cross and the Glory.

“He endured the Cross.”—Heb. xii. 2.

“Received up into glory.”—1 Tim. iii. 16.

HIGHEST in the highest glory,  
Far above all earthly light ;  
Faith's clear eye discerns an Object  
Which has filled it with delight.

Blessed Saviour ! how Thy beauty  
As it broke upon my soul,  
Dimmed to me earth's brightest visions,  
Loosed on me the world's control.

Yet it was not in the glory—  
Precious as that is to me—  
That the Saviour sought the lost one,  
Loosed and set my spirit free :  
Nearer to my heart and dearer,  
Yea, if ought *could* dearer be,  
Is the CROSS, where Jesus suffered  
That His glory I might see.

Peerless Cross ! and peerless glory !  
For they both belong to Him ;  
One *was* His, in time of suffering,  
Time of anguish for my sin.  
One *is* His ! O blessed knowledge !  
He who all my sorrows bore  
Sitteth now in heaven's bright glory,  
And that cup will drink no more.

“We see Jesus,” wondrous vision !  
How it fills the opened eye,  
And unstops the ear to listen  
For His glad returning cry :  
Gathered then into the glory  
We now learn to love so well,  
There to praise, and joy, and worship  
More than ever tongue can tell.

## The Young Believer's Question Box.

*Why are the words of the last half of 1 John ii. 23, printed in Italics in our Bibles? Are they doubtful?* They were regarded by the translators of the Authorised Version in 1611 as being so. Some of the Greek MSS. omitted them, but since then, a large number of older MSS. have been found, all of which have them. You will find the words printed in the R.V., and all recent translations in ordinary type, as all authorities now regard them as authentic. They form part of God's inspired Word no doubt.

*Do the words of Eph. ii. 21-22, refer to the Church in the present, or the future?* Verse 21, "In whom all the building, &c.," contemplates the Church in process of building, throughout the entire dispensation. Verse 22, "In whom ye also, &c.," shew that believers even now are God's habitation. The verses present two views of the Church which are constantly confounded. Namely, that which is Divine, complete, and eternal: the other, that which is local, fragmentary, and for time alone.

*What is the meaning of the word "Apocalypse," and why is the last Book of the New Testament, sometimes so named?* "Apocalypse" comes from the Greek word "Apokalupsis," translated "Revelation," in Rev. i. 1 : 1 Pet. i. 13, &c., and signifies "the uplifting of a veil." The "Book of Revelation" is the "unveiling of Jesus Christ" to His servants. It shews the Risen Lord as He now is, and as He will be, and unveils things which are to come to pass "after these" in heaven and on earth.

*What do the words "Submit yourselves to every ordinance of man for the Lord's sake" (1 Pet. ii. 13) mean?* The context shews it is in regard to subjection to kings and civil rulers. The "powers that be," are "the ordinance of God" (Rom. xiii. 2), and as such are to be owned. It has no reference to religious ordinances invented by men: these, God warns His people against (Col. ii. 8), because they "make void" the Word of God (Mark vii. 13). We have heard of this passage being given as the "authority" for sprinkling infants. Very applicable indeed! An "ordinance of man" that truly is, without warrant or example in God's Book.

*Of what form or shape was the Laver in the Tabernacle Court?* We have pleasure in giving the following by Mr. Thomas New-

berry:—"The word Laver in the Hebrew signifies—"like a river." The laver consisted of two parts: "The laver and his foot." The upper part being a large reservoir of water, from which, when required, the water poured down "like a river" into the foot or basin at the base." The priests washed their hands and feet "*thereat*"--not "therein."

*I see from Scripture, that it is wrong to be in Church fellowship, with the unconverted, and that Christians ought not to be divided as they are, but when I and a few others similarly exercised, speak of leaving the denomination we are in, we are told that this will only make matters worse, and add yet another sect to the others?* This is a most common, and subtle objection, and is often used by clergymen and others, to hinder their members from acting on the truth they see in the Word. But on examination it will be found to be hollow and unreal. If God says, "Be not unequally yoked with unbelievers" (2 Cor. vi. 14), nothing can justify disobedience to His command. To separate from the world's religious associations is as clearly a commandment of the Lord (2 Cor. vi. 17) as "Thou shalt not steal." To separate from Christians in schism is not schism. To withdraw from a system which has itself withdrawn from the Word, or been founded in opposition to it, is not to divide the Church of God. It is only to renounce what has divided it. To return to the first foundations of Christian fellowship, as given by God in His Word, to return to the Divine centre around which God would have all His people gathered, is the only real way toward Divine unity. To gather in "the Name" of the Lord Jesus (Matt. xviii. 20), owning Him alone as Head and Lord of His people, ready to act out all His will as you learn it, and to receive all His people who are not disqualified according to the Word, is *not* a sect, but an assembly of God according to the pattern given in the Scripture, and a witness against all sects. May the Lord give you grace and wisdom to *obey* what you have learned, and courage not to be deterred from the path of obedience by the craft and cunning of men, who, in many cases, are wilfully ignorant of the truth, and in others, hindered by their official and clerical position, or by sheer worldliness and pride, from owning it.

## Answers to Correspondents.

All communications are to be addressed to the Editor, accompanied by the name and address of the writer. Only such subjects as are for general profit can be dealt with in these pages.

A. B., TYNESIDE.—We do not know the work you name, but would recommend “Young’s Analytical Concordance” as a valuable help in the study of the Word. Any English reader can use it.

A. L., LANCASHIRE.—If a number of young believers, such as you describe, have been brought into the Christian Assembly immediately after their conversion—and we know of nothing to hinder this, providing their conversion is clear, and their desire is to learn and do the will of God—they must be taught the truth of God, and be led on in the ways of the Lord, in order to become intelligent sharers in the worship and service of the Assembly, and in the privileges and responsibilities of Christian fellowship. There was more of such teaching and guiding by elder brethren in years gone by than there is now, and less complaint about young ones roving hither and thither. You will find, as a rule, dear friend, that the young ones in the Christian Assembly are very much what the elder brethren make them, alike by their words and ways. How great the responsibility, therefore, of those who go before the flock, and are looked to by it as its “ensamples.”

E. A., AYRSHIRE.—You complain of a lack of fellowship between assemblies in service, especially in small places like yours, where there are few among you gifted to preach and teach. This is no doubt true, and may arise more from want of thought, than want of heart. Brethren “apt to teach” do not as a rule push themselves forward, or offer their services. We would suggest that you should make your need known to such as you know to be able to help you, tell them how glad you will be to welcome them, and leave them to be guided by the Lord as to when and for how long they may come. The prevalent system of a different preacher every Lord’s Day, is not always the Lord’s way. He may want a chosen servant of His, whom He has called and fitted for some particular work, to go on in it for weeks or months. See that you leave room for Him to work as He will.

A. B., CANADA.—There is nothing in the Scriptures to indicate the hour at which saints should assemble to break bread. Obviously no hour given would be the same in all parts of the world. But the prominence given to the Lord’s Supper in the Word, claims for it the first place in the assemblies of the Church: not the last hour of the day, or after preaching and service of various kinds. The idea of a “communion service” at an hour to allow “all believers” to be present, and yet maintain their sectarian memberships, is alike foreign to the spirit and letter of the Word. If it would be so “blessed” to be “unsectarian” for an hour, around “a common table,” why not be so always and surround the table of the Lord as He has commanded. The path of obedience is the way of blessing.



A. T., FIFE.—We fail to see how any man can be accepted as a teacher in an assembly of believers gathered unto the Name of the Lord alone, who is in the habit of hiring himself out as a preacher to any and every sect which will employ him. Such a person, whatever his gifts and graces, has clearly not been taught from God the evils of sectarianism, else he would not support it in the way you describe. If he only “breaks bread” when not otherwise employed as a preacher on the Lord’s mornings, he regards the Lord’s Supper as a mere convenience, and his evil example will be sure to have its influence on others. This is not a case of one “weak in the faith” to be borne with (Rom. xiv. 1), but of one strong in self-will, to be made to feel the error of his ways (2 Thess. iii. 14), and certainly not one likely to edify the Church.

G. F. B., NEW ZEALAND.—The opposition to the baptism of believers by immersion you mention is no new thing: Presbyterians have always been bitter against it. Do not cavil or retaliate. A quiet, consistent and godly walk will commend the truth better than a “debate” or a “newspaper war.” God will look after His own Word, and those who oppose it too, do not fear.

B. D., DEVONSHIRE.—If the young converts are to be kept from wandering into Ritualistic Churches, they must be taught from Scripture what the Church of God and its worship is. Nothing will more speedily exercise their consciences as to their association with what is false, and enable them intelligently to “come out” from it, as the knowledge of what is according to God. Do not keep back the truth for fear of it giving offence. ‘Speak it wisely, faithfully, fully, and God will own it and bless it to the deliverance and preservation of His people.

UNITED OVERSIGHT.—An able article by our brother Charles Morton, appears in the April number of NEEDED TRUTH, in which he exposes the pretensions of those who exercise lordship over their brethren under the name of “Oversight.” The three Editors struggle hard to vindicate the rights of the “District Oversight,” which is vital to their system, but they utterly fail to do it. This paper—which is not the work of an “enemy,” but of one in the same association—should open the eyes of all who are not blinded by prejudice, to see the unscriptural position in which they have landed themselves, and the necessity for “testing” by the Word how far they are yet free from the authority and doctrines of men. Those who labour *among* and are *over* us in the Lord we know, and highly esteem in love for their work’s sake, but a “bench” of self-constituted bishops, meeting monthly or quarterly to transact the business of all the assemblies in a city or county, we know nothing of, further than to ask—Who hath required this at your hand? A little bit of “power,” and a voice in other people’s affairs, is a great attraction evidently to some. They will go miles to such gatherings, who never cross the street to win a sinner to Christ, or to help a fellow-saint on in the ways of the Lord.

# Tidings of the Lord's Work and Workers.

**Scotland.**—Real activity in spreading the Gospel is a sign of health in individuals and assemblies of believers. The summer affords many grand opportunities. We rejoice to hear of bands of young men going forth on Saturday afternoons, and general holidays, from Aberdeen, Paisley, Kilmarnock, and Glasgow to surrounding villages distributing tracts and preaching the Gospel. God bless and speed them. Waterloo Hall, Kilmarnock, now enlarged to hold 450, was re-opened by a Conference on 21st May. Open air work in Howard Park begins this month. A. Hodgkinson and J. M. Hamilton have been visiting Wigtownshire assemblies, and will pitch a tent in the dead village of New Luce. J. Hixon Irving had a week's meetings in M'Millan Hall, Newton-Stewart, where a few believers gather in the Name. **DARVEL**—The Lord continues to work here, a number of young men have been converted. Meetings are continued on Lord's Days, by John and Jas. M. Ritchie, and Tom Sinclair. Young men from Springburn go tract distributing and preaching the Word on Saturdays in June to Campsie, Provanmill, and Torrance—helpers welcome. **LEVEN, Fife**—Conference on Monday, 6th June, in Town Hall, afternoon subject—"The Lord's Coming." John M. Carnie, of Chicago, is on a visit here, and has been visiting in the North of Scotland, where he was converted. John M'Gaw, of Aberdeen, is expected South in June for meetings. He has been labouring in Duftown with blessing. John Ferguson's address is now Woodlands Place, Prestwick.

**England.**—J. K. M'Ewen purposes going into Cornwall on his bicycle to preach Christ among the villages. He will be glad to have the fellowship of young men during holidays as last year. Alfred Nightingale, of Shrewsbury, will also be glad to hear from any willing to spend part of August in village work. J. H. Roberts, of Southampton, had good meetings, and conversions at Merriott. A tent will be pitched in Sedbergh, Yorks, end of June for Gospel work, and the help of God-sent preachers valued.

**Foreign.**—W. Hunter has had good meetings, and blessing at Pittsburg, Pa. A. J. Goff has been joined in Dakota by J. Moneypeuny. J. Matthews expects to pitch a tent in La Crosse. B. Bradford and Beveridge saw conversions at Harrisburg. There is a happy little gathering of believers, mostly Scotch miners, at Rothwell, Pa. Many lose their religion in the Atlantic Ocean, or in the hunt for Dollars. These had a grip of Christ and His Word. J. Haliburton visited Homestead and Allegheny. W. P. Douglas in various parts of Pa. J. Erskine at Kansas. Last we we heard of our aged brother, Donald Ross, he was pioneering as usual; his special work given him by God is breaking fresh ground. D. Munro had some helpful meetings in Toronto, where God has richly blessed in recent years. W. Faulknor in Pomona, Cal. T. Manders has had large crowds listening to the Gospel in the open air in Freemantle, West Australia, and some opposition. Jas. Goch and E. Tapson have been visiting various parts of the Transvaal, preaching the Word.

# The Return from Babylon.

*Notes of an Address at a Recent American Conference.*

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**T**HERE are six books in the Bible that should be read consecutively, or in order. Three are historical, the other three are prophetic. The three historical books are Ezra, Nehemiah and Esther. The first two give us the story of that people whose heart God had stirred to go up to Jerusalem, the third—that is the book of Esther—gives us an account of the people who remained still in Babylon. The three prophetic books are Haggai, Zechariah and Malachi. I am sure that these six books are of great profit to us in this day. We have in the books of Ezra and Nehemiah three distinct “goings up” of the people out of Babylon. There was a going up in the reign of Cyrus, chapter one. This is B.C. 536. In chapter vii. 9, we have another going up with Ezra the scribe. This is 457 B.C. The third is in Nehemiah, chapter two. The date of this is 446 B.C. So there were three distinct companies of captives who returned out of Babylon and went back to the place where God at the beginning had been pleased to place His Name. And mark you, it had been predicted many years before, that this would come to pass. Jeremiah had prophesied it, and God’s Word comes to pass. “God is faithful,” and so we read in the fifth verse, “Then rose up the chief of the fathers of Judah and Benjamin,” etc.

This was the manifest work of God’s Spirit. We have said, and will repeat it here, that it is the work of the Holy Spirit to gather sinners to Christ as Saviour, and it is the work of the Spirit of God to gather saved sinners to Him as Master and Lord. I knew what it was to have my spirit stirred by the Holy Spirit nearly twenty-one years ago. He gave me to see that I was lost, and going to hell. My dear friends, have you discovered this? It is an awful discovery. If not, may God, by His Spirit, discover it to you this afternoon.

God awakened me nearly twenty-one years ago, and I am thankful that He did. I seldom go to my native city but there are stirrings of heart as I walk the crowded streets of New York.

I thank God for His wondrous grace, and I can sing, like dear Robert Murray McCheyne,

“Chosen not for good in me,  
Wakened up from wrath to flee.”

But, three years after that, God stirred my spirit in another way. He stirred my spirit and led me out of an association that was unscriptural, that was contrary to His Book, and He led me out of that which I believe can be spoken of as Babylon—confusion. I know some do not like that word in connection with religious associations around us, but that they *are* spiritual Babylon there is no doubt. God brought me out of that eighteen years ago, and next to my conversion to God, I can praise Him for it. And I believe it was just as much the work of the Spirit of God to reveal that blessed truth to me, as it was to reveal Christ to me as a sinner. God stirred up their spirits and they went out of Babylon and left Babylon behind, and went up to Jerusalem unto the place where God had been pleased to place His Name at the beginning. The ruthless arm of the heathen had destroyed the temple of Jehovah. But Jerusalem was the city of the great King. His Name was still there. Let us read in the second chapter (verses 68-70). The separation of this people evidently meant something. There are some people who profess to be gathered outside of that which is contrary to the Word of God, and we fear they are simply outside because they think they have found a cheap religion. But with this people their separation meant something to them. It meant offering freely, they “gave after their ability” to the treasury of the Lord.

Look now at the first verse of the third chapter. They came together to the one place. True, the house of God was in ruins, but that was still God’s chosen place, and they gathered there. You notice they came back to Jerusalem as one man, built the altar, and set it upon its base, and then offered the burnt offerings. In the 28th and 29th chapters of the book of Numbers you have the various offerings or sacrifices. You have the morning and evening sacrifice, the weekly sacrifice, the monthly sacrifice, and the other sacrifices. There are, I believe, some 71 verses in these

two chapters, and it is a very remarkable thing that out of the 71, 58 have reference to the burnt offering, and 13 to the sin offering. What is this? We can praise God for what *we* have got from the Cross, but there is something higher even than that: what HE has got from the Cross. Our estimation of Calvary is small, compared with God's estimate of it. They offered burnt offerings, they also kept the feast of tabernacles, as it is written. I have often been grieved by seeing some who ought to know better, (at least some who have taken the place of being gathered professedly unto the Name of the Lord Jesus alone), leaving the place of worship for the place of service; going from that which God has commanded, to do something He has not commanded. And the Word of the Lord is disobeyed, by some of the Lord's people getting occupied with *service* on the first day of the week, instead of gathering around the person of the Lord. In these days of haste and worry, it is "My service," "My service," What can I do for the Lord? *Let it be remembered there is nothing higher than simple obedience to the Word of God.* "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." God desires obedience. Our service is all very well and proper, and right in its place, but, my dear friends, there is something higher than service, and so it does seem to me that these returned captives knew more of the mind of the Lord than some of us now. They worshipped, *before they began to work.* Thus the work goes on.

Turn now to Ezra, iii. 1. The people gathered themselves together as one man to Jerusalem. You notice the word "together." There was oneness of mind and heart, and of purpose and effort in this matter. There seems to be an entire absence of the spirit of independence there. The house had to be built, and the men laboured with one heart together, and with one object before them, and that was to build the house (verse 12). The young men were glad when they saw the foundation of the house of the Lord, because it was the best they had ever seen, but the old men, who had seen the former house, wept, because, great as this house was, and great as the work of the laying of the foundation in the eyes of the young men, it was not to be com-

pared with what the old men had seen at the beginning—the house in its former beauty under the reign of Solomon. When we compare our present condition with what we have in the first two chapters of Acts, we may well weep; when we think of the manifested power of the early days, the palmy days of the church, when with one heart and one soul they made supplication to God, and when with great power the apostles gave witness, and great grace was upon them all. When we compare our present condition with that, we may well weep. But oh, let us not be discouraged even by our past failures, but let us seek by His grace to go on and build up God's house according to His pattern given unto us in His book. My dear friends, I believe if what we have in Matthew xviii. 20, "Where two or three are gathered unto My Name, there am I in the midst of them," is being held fast and put into practice, it will cost us something, but our God will own obedience to His Word and greatly bless us. There is a little verse in Proverbs xxiii. 23, "Buy the truth and sell it not." If our practice of thus gathering unto His Name has divine authority, as I believe it has, let us hold it fast, my brethren, and not give it up. If it be only man's opinion, we may then do with it as we like, and go back from whence we came out! *But if it be the truth of God, as it is, let us cleave to it and hold it fast.*

**"HARROWING IN" THE SEED.**—At the close of a Gospel address on a Sunday evening, a number of Christian workers stood conversing. One said—"I believe that meeting will have good results; the seed has been sown. The aged brother, who had been preaching the Word, came up just as the last word was spoken. He shook his head, and stood in silence for a moment. Then, addressing the circle of workers, he said—"Brethren, the seed has been sown, let us now kneel down and harrow it in by prayer." The circle of workers knelt by his side, and poured out their hearts to God in earnest prayer, that the Word sown might grow and bear abundant fruit. And so it did, for, as a definite result of that evening's meeting, several were converted to God. This "harrowing in by prayer" is apt to be forgotten. Prayer *before* the preaching is common enough, but how often gossip and idle talk fill up the hour after the Word has been preached.

# The Minister of the Sanctuary and The Mediator.

*Notes of an Address by Mr. Alexander Stewart, at Darvel.*

WE have been speaking about the Epistle to the Hebrews, and that Epistle concerns itself, as we have abundantly heard, with the priestly ministry of the Lord Jesus Christ. I want to read a passage in the Book of Deuteronomy (chapter x., verse 8), "To stand *before the Lord* to minister *unto Him*, and to *bless* in His Name." Now that is a very simple division and distinction; service *to* God, and service *to* the people. In the Epistle to the Hebrews (the 8th chapter) there is, I think, the same distinction. There we have two names given to the Lord Jesus Christ—the Epistle to the Hebrews is very rich in names given to the Son of God. He is called in the eighth chapter, verse 2, "The Minister of the Sanctuary"—that is, He takes us into the presence of God, where He stands for us; and in verse 6 He is called "The Mediator of the Covenant"—that means, that He looks upon us whom He represents, and that He is the channel of every blessing that it pleases God to bestow upon us. I am not going into the subject of the new covenant and its not taking effect till a future day; it will be enough to say of the principle of it, it is all the same as far as regards us in this present day. The Lord Jesus is to us "The Mediator," through Whom all the grace of God that we receive comes down. Now you will remember these two things—He is "The Minister of the Sanctuary," and He is "The Mediator of the Covenant." Now coming back to the 24th chapter of Luke, that we started with. The 24th of Luke has a beautiful close. The last look that those disciples ever got of the Son of God, was when He lifted up His hands and blessed them, and in that very act, and attitude of priestly benediction, He was carried up out of their sight. One loves to think that His hands are not like the hands of Moses, that needed to be stayed up by Aaron on the one side, and Hur on the other, for fear they should droop and fall; but these hands of priestly blessing from that day to this, and unto the end of this age, are extended for the Church of God. There are many anxieties that men have in this world, many a man is tossing and tumbling on his bed at night in the city I come from, thinking of

what will happen on the morrow. One thing, however, never troubles any man—he is not the least afraid that the sun won't rise to-morrow. That is one blessing he is sure of, if he lives to see it. One thing you may be certain of, child of God, to-morrow (the one day in the seven that we in this country especially have to thank God for), that the blessing of God will flow down to the Church of God, for still these hands are lifted up. Thus you are to think of the Lord Jesus Christ as the priest and communicator of grace to you. I once heard an incident like this. A king once threatened the city of London that he would take away the court with all its advantages. The Lord Mayor on hearing it, said, "If His Majesty will leave us the river Thames, we shall do very well." You may take many advantages from the child of God: aye, you may strip Him bare, but as long as that word is true, "My Spirit remaineth among you," then we are rich indeed. Oh, dear brethren and sisters, on your knees before God, in your meetings, and in your life, I beseech you make much of the Holy Ghost.

*(To be continued.)*

**"HOLDING THE HEAD."**—The true and only remedy is to have, individually and consciously, to do with Christ the Head. This alone will keep saints right in soul, and with each other. Anything merely external is Popery, Ritualism, Formality. "From which all the body." The entire body is to live off the Head; there is enough in Him for all; for in Him all the fulness dwells. Oh, it is grand to have such a Head, in Whom all that His people need, is treasured for them. "Having nourishment," implies that we need constant supplies, and that nutriment is constantly flowing down from the Head to His Church below. "By joints and bands"; any and all who are raised up and fitted by Him as channels of ministry to His people. "Knit together"—a beautiful word, mentioned before in verse 2, and also in Eph. iv. 16, where it is rendered "compacted." It speaks to us of the close and vital union of those who are Christ's. Nourished from the Head, we shall see those who are the members of the body in the light of His love for them, as those who are to be loved by us.

*"From Lectures on Colossians." By Wm. Lincoln. Just Issued. Price 1s 6d.*



# One Pearl of Great Price.

“He went and sold all that He had, and bought it.”—(Matth. xiii. 46).

“Christ loved the Church, and gave Himself for it.”—(Eph. v. 25).

**T**ALE of tenderness unfathomed  
Told by God to me ;  
Tale of love, mysterious, awful—  
Thus God’s love to me.

God, the seeker—one fair image  
Ever in His thought,  
Pure, and radiant, and faultless,  
Yet He found it not.

Not amongst His holy Angels,  
Was there one so bright ;  
Not amongst His stars in glory,  
Dwelt His heart’s delight.

Yet there was a deep unfathomed,  
In a lonely place ;  
One great deep of endless sorrow,  
Darkness on its face.

Restless sea of black pollution,  
Moaning evermore ;  
Weary waves for ever breaking,  
On a barren shore.

There below in midnight darkness,  
Under these wild waves,  
Lies the treasure God is seeking,  
Jewel that He craves

Down beneath these sunless waters,  
He from Heaven has passed,  
He has found His heart’s loved object,  
Found His pearl at last.

All He had His heart has given,  
For that gem unpriced—  
Such are thou—O ransomed sinner,  
Yea, for such is Christ.

## Human Arguments and God's Word.

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‘ I HAVE brought you a new book to read, Willie, it was given me by a chum at College, and I have read it myself with great satisfaction, and think I am “well up” in the subject now. I hope you will read it also and be benefited by it.’

“What is the book about, John? I have not so much time for reading as I would like, and feel the need of using what time I have, in reading what definitely helps me to a better understanding of the Word of God, and to a fuller knowledge of the Person of the Lord Jesus Christ. I never read controversial books you know, John.”

“But you must surely study the errors of the present time, and know the arguments used by infidels and others, so as to be able to meet them in debate when you go out preaching. This book is intended to be a help to young preachers, and I know you do a little in that way so it will no doubt be helpful to you in combating error.”

“Well, John, your book may be all right, but I may say I never read anything to enable me to argue with infidels. When I happen to meet with any who cavil with the Word of God, I do not argue with them, but simply quote the Scriptures as the Lord Jesus did to the devil, and leave the Word to do its own work. I find it has far more power than any argument of mine. Then, as to having my mind filled with the theories of sceptics and those who question the authority of Scripture, I find that it withers my spiritual life and saps the power of God out of my soul to have anything to do with them. So I keep as free of them as I can, and seek to get the Word well into my soul. I find this is the best preservative as well as the most powerful weapon of attack. “The shield of the faith,” and “The sword of the Spirit” are both “put on” through close dealing with the Book of God in His own presence.”

“Well that does seem strange. Our students all go through a course of study to prepare them for the defence of the doctrine of the Bible, and the Creed of the Church.”

“And I fear many of them are like David with Saul's armour on, they have not “proved” the weapons they carry. Other men's arguments are not like God's Word. The “smooth stones” gathered by patient search in the brook of Scripture, never fail to bring

Goliath down. I would advise you to lay all your books on "Apologetics" aside for twelve months, and take the Word of God. Study it carefully, prayerfully, and diligently. Use whatever helps you to a better understanding of the deep things of God therein contained, and I think you will find your soul in a healthier condition, and your armour both defensive and offensive in a better state, than by wading through chapters of dry theology and human argument. The fact is God's Truth needs no defence; it will defend itself if you let it loose. A good soldier does not argue for the quality of his sword, he uses it. The thrust it gives proves what it's made of, and if we want to prove the Inspiration and power of the Word of God, let us use it freely."

"I have never heard things put in that way before, and I must confess there is great force in what you say. Only very few of us know "The Book" well enough to use it as you advise. We read what men say about it more than itself."

"Yes, there are few, *very* few, who make the Word of God their daily study, and derive from it their daily food. Yet no man ever became an able minister of God's truth, or had his soul in a healthy condition, who neglected it. If you want to be "thoroughly furnished," able and ready for every emergency, read, meditate on, and inwardly digest the Word of God. There's nothing like the Book of God, John. It was the Book our Master read, and loved, and lived upon. And of it we may ever sing, as we learned to do in childhood's days—

'A glory gilds the Sacred page  
Majestic like the sun;  
It gives a light to every age,  
It gives, but borrows none.'

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THE SCRIPTURES PROVE THEMSELVES.—There is no single truth of Scripture that is possible for any creature to have invented. For my part I would disdain to prove the Scriptures true: they prove themselves. Am I hungry, and have I bread set before me? I do not wait to prove that it is bread. I at once *partake* of it. Whatever you and I receive for the nourishment of our souls, we receive it on its own testimony.—*R. C. Chapman.*

## The Young Believer's Question Box.

*What crown does Rev. iii. 11, refer to? It evidently may be lost.* The word rendered "Crown" here, is *Stephanos*, or "Victor's Crown"—the reward of faithfulness to Christ. This surrendered, the Victor's Crown is forfeited (see also Rev. ii. 10; 2 John 8).

*What is the difference between "Statutes" and "Judgments?"* (Lev. xviii. 5.) "Statutes" mean, "That which is engraven," and refer to our duties Godward. "Judgments" are, "The decisions of a judge," and teach us our responsibilities manward. They are invariably connected in the Word, and should be so in practice.

*Is Matthew xxiv. 14, being fulfilled by "Missionary Efforts" in foreign lands at the present time?* No. Neither the message, nor its objects are the same as is preached to "all nations" (Rom. i. 5) now. The Gospel "preached to every creature under heaven" (Col. i. 23), is the Gospel of the grace of God (Acts xx. 24). It has as its object the salvation of sinners (Mark xvi. 15-16), and the taking out from the nations a people for His Name (Acts xv. 14). "The Gospel of the Kingdom" spoken of in Matthew xxiv. 14, *was* preached by John (Matth. iii. 1; by the Lord Jesus, ix. 35; and the twelve, x. 7), and will be resumed *after* the present age has run its course—not before. "Missionary efforts"—if according to God's present purpose, are neither to "convert the world" nor to "bring the nations to Christ," but to take out from them a people for Christ. Alas! how little of the missionary zeal of our time seems to be on lines that God can use for His purposes.

*Do the words of 2 Timothy ii. 21, refer to evil doctrines from which we are to purge ourselves, or to persons from whom we are to separate?* To both. That God's people are to cleanse themselves, and keep themselves clear from all error is plain enough, but there is more than this in the verse. There are *teachers* of error, and *practisers* of evil, as well as the things themselves. It would surely be a sham to say you are cleansed from the evils, and yet remain in association with the evil-doers. The fact that some have fastened on this verse to defend separation from clean and godly believers, affords no excuse for "whittling" it down to mean nothing more than an *inward* cleansing. It clearly involves separation *from* such persons as are therein described as well.

## Answers to Correspondents.

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A. B., MANCHESTER.—The *worship* of the Assembly when gathered together on the Lord's Day, is regulated very much by the every-day *walk* of those who thus gather. If worldliness, self-seeking, and lack of soul-fellowship with God characterize them during the six days of the week, it is impossible to be "spiritual" on the first day of the week. Worship and walk are closely connected, and we have long felt, dear friend, that if separation to God, and the worship of God are to be real collectively in the Assembly on the Lord's Day, they must be the daily experience of our souls individually all the week.

E. L., GLASGOW.—The prayer meeting is a good test of the Assembly's spiritual condition. If you have "ten at a prayer meeting, and twenty at a singing class," you have some cause for alarm. You seem to have more need of a "praying class" to learn the habit of speaking to God, than one to "practice solo singing." The devil has stolen a march on you, if the prayer meeting has been sacrificed to keep pace with the world's religion in its rage for music. We have observed that those who are in the heat of the race for attractive music, are not so careful about sound preaching, or specially given to prayer. The light elements seems to live in it.

A. G., BERWICK.—There is nothing in Scripture to justify the assertion that the "Lord's Table is free to all the Lord's people." Like a great many more current phrases, it needs to be tested by the standard of the Word. One holding wrong doctrine, guilty of evil practice, or walking in open disobedience, would certainly be debarred from sharing the fellowship of saints, of which the Lord's Supper is a part. It is no question as to his Christianity, but just as a true Israelite, defiled, was for the time being excluded from the camp and its privileges, so a believer defiled by such doctrine or practice as God's Word makes cause of exclusion, is, while in this condition prohibited from sharing in the fellowship of saints.

L. B., SHROPSHIRE.—A Scripturally gathered assembly of believers may be in a very low spiritual condition, with little power for testimony or service, but that is no reason for turning away from it to a sect, however "active in Gospel work," for the time being, that sect may be. The remedy for low spiritual condition is humiliation, confession, and restoration to God, and in order to bring this about you have the privilege and responsibility of bringing God's Word to bear on the consciences of all who are in that assembly. But a nomination, formed by agreement on certain opinions, has no room in it, for anything beyond what they claim as their creed, or the basis of their association, and no matter how far it may drift from God's way, there is no remedy by appealing to His Word, simply because it is not owned as the supreme authority there. When there is "coldness," or a "lack of power," it shows there is need for some one with "love and power," filling his soul, to be there, and it is wonderful what one true man, right with God, will accomplish.

# Tidings of the Lord's Work and Workers.

**Home Notes.**—Tent work has begun in many places, and the early ploughing and blasting operations, which must always precede genuine and abiding work, need much prayerful, hard labour, with patient hope. The Wigtonshire Tent is pitched at New Luce, and was opened by a Conference on 10th June. Hodgkinson and Hamilton are working in it. John Ferguson is in the Tent at Darnconner, near Auchinleck, in the midst of a mining population needing much wisdom to reach with the Word. A Tent is pitched at Cowie, near Bannockburn, worked at present by local brethren of Falkirk and Grangemouth district. Large Open-air Meetings and many attentive listeners in Howard Park, Kilmarnock, every Lord's Day. An all-day Open-air Meeting at Troon, on Glasgow Fair Saturday, July 16th. J. W. Moore, from Malacca, has been telling of work there, in various parts of Scotland. John Smith, from the North of Ireland, had Meetings at Lochwinnoch, Johnstone, and Kirkintilloch. Bands of young believers from Motherwell, Paisley, Greenock, Kilmarnock, have been going long excursions into the country on Saturdays, visiting with the Gospel distant villages, farm houses, and navvies' huts—A grand work. From Carlisle, Birmingham, and London, "camping-out" bands of workers have gone out to preach the Gospel, "abiding in tents," with much fellowship and joy in the service. Hundreds may thus be reached with "the old, old story." During the coal strike in South Wales, our brethren, Jones, Gould, and Protheroe have been preaching to crowds of unemployed miners in the valleys. May the time of adversity be overruled by God in bringing many to Christ. J. H. Gordon has been preaching at Clonakilty, Ireland.

**Foreign Notes.**—The party for Africa by East Coast route safely reached Durban, and had some Open-air Meetings on shore for a week while waiting the steamer for Chinde. The sad news comes of the death of W. E. Gammon, one of the last party, at Luanza, on Feb. 3rd, the result, it is supposed, of shock from a flash of lightning, making the eighth of this little band of labourers gone to rest with Christ. Messrs Goch and Tapson have visited a number of the smaller Assemblies and isolated labourers through South Africa—a much-needed and valuable service. Tent work in Canada and the States has begun for the season. W. Paul and W. Matthews visited Montreal and had helpful meetings. John M. Carnie, after a three month's visit in British Isles, returns to Chicago. John Smith has been preaching in several parts of Canada and in Cleveland. The excitement in the States, owing to the war, makes Gospel work very difficult at present. In Spain the Lord's servants are much tried and need much prayer. John Nisbet, his wife, and children have arrived in Kilmarnock from Valladolid.

**NOTE.**—A *free* copy of our Magazines is posted to all whose addresses are known to us, who have "gone forth for the Name," serving in the Gospel, in this and other lands. Any omitted, might kindly send their address on a Post Card to us. Short notes of work always welcome.

# The Common Priesthood of all Believers.

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THE common priesthood of all believers, with the privileges and responsibilities thereof, are truths but little known in this enlightened age. Not because they are deep, or difficult to find in the Sacred Word. They are as clearly taught there as is the way of life and salvation. Peter, writing to the strangers scattered, says, "Ye also, as living stones, are built up a spiritual house, an *holy priesthood*, to offer up spiritual sacrifices" (1 Pet. ii. 5). And again—"Ye are a chosen generation, a *royal priesthood*, . . . a peculiar people; that ye should shew forth the praises of Him who hath called you" (v. 9). These titles, and the privileges belonging to them, are the common birthright of all believers. They are, by right of their Divine birth, brought into the circle of priestly privilege, and charged to perform priestly functions. They have a right to draw near into the presence of God (Heb. x. 19); there they are to bring and offer spiritual sacrifices (Heb. xiii. 15). This is the highest privilege of the saints of God while yet on earth, higher than ministry, and never confounded with it. Ministry is exercised on earth, priesthood within the veil. All true ministers are also priests, and in common with all true believers they exercise priestly functions which are higher than those they exercise as ministers. Thus the common priesthood of all believers, their standing as worshippers in the immediate presence of God, is the highest and holiest privilege of the redeemed. To ignore or neglect it, must therefore be a serious matter in the estimate of heaven. To block the way for its exercise in the Christian assembly, or to supplant it by setting up a limited priesthood of man's devising, or to intrude ministry of any kind whatever, in its place, must necessarily, sooner or later, obliterate the characteristics of collective worship altogether from the assembly of saints, and rob God of His due, and of what He, as a Father, seeketh from His children (John iv. 23). To fail in the exercise of this their highest privilege is to incur great spiritual loss, and to yield up by so much to the enemy, of what the blood of Christ has purchased for them, what the new birth has given them capacities to enjoy, and what the indwelling

Spirit is ever ready to lead them into the joyful experience and blessing of possessing.

It is from this standpoint that we must view the presumptions of a humanly-devised priesthood, which asserts its right to stand between God and His people, and it is in the light of this clearly revealed truth of the priesthood of all believers, that we must discern the evils of a humanly-appointed ministry, which so intrudes itself on the assembly of saints, as to leave no room for the exercise of the priestly functions of those who compose it.

It makes no difference in principle whether the intervening figure be a Ritualist in his robes, performing in blasphemous burlesque the offering of what he calls "a sacrifice," or whether it be a "minister" who claims by virtue of ecclesiastical license and ordination, a place of superiority above his brethren, as a worshipper; the truth of the common priesthood of all believers is ignored and set aside all the same. And if we turn from the more glaring forms of clerisy to the humble "presiding elder," who claims the right to sit at the head of the Lord's Table and "dispense the elements" every Lord's Day, it may be, calling upon one or another of his brethren to pray, as he may think fit; that is also a practical denial of the universal priesthood of believers, and an interference with the order of the Spirit of God who dwells in God's spiritual temple to lead out the hearts of its priesthood in true spiritual worship.

There have been many and varied efforts made among the people of God, during recent years, to shake off the yoke of clerisy, and the bondage of human appointments in ministry. Very many of the Lord's true servants, on whom no bishop or presbytery's hands were ever laid, are boldly preaching the Gospel and the Word, and so fully has God put His seal on their ministry in the conversion of sinners, and in the edification of saints, that the "clergy" are no longer able to restrain their flocks from going to hear them, much as some of them have tried to do so. One result of this breaking away from a humanly-appointed ministry, with its traditional theology, has been to lead thousands of believers to read and search the Scriptures for themselves, and



thus to learn and rejoice in many precious truths of which their ministers know nothing. All this has by God's blessing been the means of drawing saints closer to the Lord, and to each other. But the full tide of blessing, and the fulness of the Spirit's power in leading saints into the deep things of God, wait on the time when, as an assembly of priests, purged in the blood of Christ, indwelt by the Spirit of God, and gathered in the One Name, with the Real Presence in their midst, saints shall worship God in the liberty of His inner sanctuary, no man daring to come between, no human device being allowed to restrain the outflow of hearts overflowing with praise to Him who loves them, but constrained by that love, and restrained by a sense of the majesty of Him, whom they own as Great High Priest over the house of God, and Head of His body the church, they bow and worship in the beauty of holiness. This honour and this privilege have all His saints, for all the saints of this age are called to be worshippers. Their abiding place is "the holiest of all." No barrier keeps them from the immediate presence of God. Individually, they have continual access, and theirs should be lives of continual praise. "By Him, therefore, let us offer the sacrifice of praise to God *continually*" (Heb. xiii. 15). "Blessed are they that dwell in Thy house; they will be *still* praising Thee" (Psa. lxxxiv. 4). And when they assemble together, as the priests of old did around the golden altar, to offer their collective worship, and to exalt His Name together, why should they yield their birthright, and consent to be silent, while one of their number—or it may be a child of the devil—acts officially on their behalf towards God? Ministry, or that which comes down from the Head in heaven to the members of His body on earth, does come through men whom the Lord has set in the body for this purpose, and whom He has fitted, not to take His place, or a place of superiority over their brethren, but to be the servants of all, but in worship—that which is the overflow of the hearts of God's saints, and which goes upwards unto Him—there is no priest or minister needed. The church is an assembly of purged worshippers, and whomsoever the Spirit may use, shall express and lead the worship of the whole.

# New Testament Mysteries.

Notes of Addresses by Dr. Owles, of London.

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## NO. IV.—“THE MYSTERY OF INIQUITY.”

**W**E will now turn to the solemn, though not attractive, “mystery of iniquity,” that *doth already work* (2 Thess. ii. 1-12).

God shows us *evil*, as well as *good*: in no other way can we be shielded from it. Man attained a conscience at his fall, but has no power save to do evil. God gives us by spiritual revelation a further knowledge of good and evil.

The mystery of *lawlessness* doth *already work*. In verse 8 it is, “The Lawless One,” as in verse 3. In the Epistles we have recorded for our learning the prominent characteristics of lawlessness in apostolic times: and by this light we may see the lawlessness that has been going on ever since.

We do well to remember the Epistles to the Thessalonians were the first written; and the mystery was **THEN WORKING**.

In Matt., chap. xiii., the Lord teaching His disciples, speaks of the wheat and tares **GROWING** together in the field. The grain of mustard seed that became a large tree, in which the birds of the air came and lodged. The leaven the woman took and hid. The net cast into the sea; all telling of the corruption, and the progress of the evil. Evil once commenced will never be arrested. The Lord gave His disciples special cautions against these evils.

When alone with His disciples, He told them to “Beware of the leaven of the Pharisees, and of the Sadducees.” They did not understand Him, until He told them plainly it was of the *leaven* of their *doctrine* He bid them *beware* (Matt. xvi. 12).

Mark viii. verse 15—He bid them beware of the leaven of the Pharisees and the leaven of Herod. Thus He forewarns and cautions them against *three* forms of leaven—the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod.

The leaven of the Pharisees is *hypocrisy* (Luke xii). The key note to which is, form without the power. Magnifying the small, to the neglect of the great. The leaven of the Pharisees is *still working*. And mark it was the **DISCIPLES** who were warned. It

is not limited to the unsaved. There are in a sense *Christian* Pharisees, as there were Jewish Pharisees, magnifying some things, adding their own traditions to God's Word, thereby making it of none effect. The "leaven of the Sadducees" is scepticism. In 1 Cor. xv., we read that some denied the resurrection altogether, others said it had past already (2 Tim. ii. 18). By such means the believer is robbed of his hope. The Lord armed His disciples against these things. *Beware!*—they are rampant still.

The "leaven of Herod" is the worldly element introduced into the Church. A desire to have the Church and State combined, to obtain political power and worldly position, this is the leaven of Herod. All the way through the Church's history it has existed. It is quite against the precepts of Scripture. "Know ye not that the friendship of the world is enmity with God" (Jas. iv. 4). "Love not the world" (1 John ii. 15), and many other such Scriptures which could be quoted, are warning against this form of leaven. The Lord Himself taught that these things would be. And Paul found them flourishing when the Church had existed only a short time, and the corruption has gone on. Yet we should aim at a faithful church, of which we individually and collectively form a part. This is the will of God as revealed in His Word, and it abides the same. Man's sin can never alter it. The leaven *will* and *must* work, until the Lawless One is taken out of the way—"or *midst*" (2 Thess. ii. 7).

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**THE FALSE CHURCH LEFT BEHIND.**—At the Lord's descent into the air, all His *true* saints will be snatched away from earth to heaven: only the *false* will remain. "The mystery of iniquity," which had up till then been working in secret, restrained by the presence of the Holy Ghost indwelling so many of God's true saints on the earth, will then be seen in its full manifestation as "Babylon the Great," who, with unblushing effrontery, wears her full name branded upon her brow—"Mystery, Babylon the Great, the Mother of Harlots" (Rev. xvii, 5), in guilty alliance with the kings of the earth.—*Wm. Lincoln.*

## The Christian's Daily Desire.

**M**Y God, in me Thy mighty power exert,  
Enlighten, comfort, sanctify my heart;  
Sweeten my temper and subdue my will,  
Make me like Jesus, with Thy Spirit fill.  
I want to live on earth a life of faith,  
I want to credit all the Bible saith;  
I want to imitate my Saviour's life,  
Avoiding lightness, gloom, and sinful strife.  
I want to bring lost sinners to Thy Throne,  
I want to love and honour Christ alone;  
I want to prove the Spirit's inward power,  
And stand prepared for service every hour.  
I want a meek, a gentle, quiet frame,  
A heart that glows with love for Jesus' Name;  
I want a living sacrifice to be  
To Him who died a sacrifice for me.  
I want to *do* whatever God requires,  
I want a heart to *burn* with pure desires,  
I want to be what Christ, my Lord, commands,  
And leave myself, my all, in His dear hands;  
By Thy constraining love work in my soul,  
My will, my temper, and my tongue control;  
Lead me through life to glorify Thy grace  
Till I shall in the glory see Thy face.

## The Word and the Spirit's Power.

**T**HE Divine pattern given in the Word, of church order and arrangement, can only be carried out by Divine power—the power of the Spirit of God. Human arrangement, and things as ordered according to the will of man, may be carried out in man's wisdom and strength, and they are, as we see in the world's religion. You seldom hear of any difficulty arising in human systems, with their "Rules of constitution," and elected officers, who see that these are observed. No matter how carnal the "members" may be, or how far away from God their hearts, the wheels go round all the same. But in a Scripturally gathered assembly of believers, if spiritual power is wanting, and spiritual condition low, the whole will drag heavily, or collapse altogether. What a mercy that it is so! The Lord's pattern can only be carried out in the Spirit's power.

# A Typical Pilgrim's Progress.

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

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**W**HATSOEVER things were written aforetime, were written for our learning," and the things which happened unto Israel, "happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11). Thus the children of Israel, redeemed out of Egypt, are the types of the redeemed people of God. In the Scriptures we have Israel presented to us, in their history, and in the Divine arrangements respecting them, in various degrees of nearness to God.

First, we see them in EGYPT, groaning under the bondage of Pharaoh. This is typical of the experience of the soul, under the first convictions of the Spirit, feeling the evil of sin, its bitter bondage, and heavy guilt, "labouring and heavy laden," from which deliverance is only obtained by taking shelter under the blood of the Lamb. "Christ our Passover sacrificed is for us."

Secondly, we see them IN THE WILDERNESS, having crossed the Red Sea, wherein all the power of the oppressor has been overwhelmed. Typical of the soul realising the triumph of the Cross. Principalities and powers spoilt and made a show of; and death, and him that had the power of it, destroyed. And the believer, no longer at home in the world, but become a pilgrim and a stranger here.

Thirdly, we see them IN THE CAMP, occupying therein the various positions assigned them by God. Typical of believers in their different callings, ordinary occupations, and their social relationships. OUTSIDE the camp the sin-offering was consumed. OUTSIDE the camp the lepers and the defiled were obliged to remain. WITHIN the camp the people of God were required to be a holy people to the Lord their God, who walked up and down in their midst—to be holy in all manner of conversation, and in all the callings and relationships of life.

Fourthly, we see them assembled IN THE COURT OF THE TABERNACLE. Here the people of God are represented in their RELIGIOUS character.

Fifthly, the PRIESTS are seen entering daily through the DOOR of the tent into the first tabernacle, or HOLY PLACE, accomplishing the service of God. Typical of BELIEVERS in their PRIESTLY character and Church association, engaged in the worship and service of God.

Sixthly, the HIGH PRIEST is seen entering THROUGH THE VAIL into the Holy of Holies. Typical of JESUS, the HIGH PRIEST of our profession, entered for us into heaven itself; and of the BELIEVER in Him, having boldness to enter through the rent veil into the holiest of all (Heb. x. 19-22).

Seventhly, we see Israel IN THE LAND, having croseed the Jordan. Typical of believers as in spirit raised up together, and made to sit together in Christ Jesus in the heavenly places (Eph. ii. 6).

1, Egypt; 2, the wilderness; 3, the camp; 4, the court; 5, the holy place; 6, the most holy; 7, the land.

Divided by—1, The blood of the Paschal Lamb; 2, The Red Sea; 3, The sin-offering; 4, The hanging of the court; 5, The door of the tent; 6, The vail; 7, The Jordan.

This is the Scriptural "Pilgrim's Progress," written "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

### Ready to Go.

Lines found under the pillow of an American soldier, in an hospital.

**I** LAY me down to sleep, with little thought or care,  
Whether my waking find me here or there.

A weary, aching head, that only asks to rest  
Unquestioning, upon a faithful breast.

My good right hand forgets it's cunning now,  
To march the weary march, I know not how.

I am not eager, bold, or strong; all *that* is past,  
I'm ready, not to *do*, but rest at last.

My *half* day's work is done, and this is all my part,  
I give my patient God, a patient heart.

And grasp His banner still, tho' all its blue be dim,  
The "Stripes," no less than "Stars," tell me of Him.

## The Young Believer's Question Box.

*What is meant by the expression, "The fulness of the Gentiles" (Rom. xi. 25)?* It refers to the present ingathering of Gentiles to the kingdom of God through the Gospel. When Israel rejected grace, as preached with the Holy Ghost after Pentecost, it turned its course to the Gentiles, where it continues to run.

*Are the days of Genesis, chapter i., literal days of 24 hours?* Yes; "the evening and the morning were the day," or as Young's Translation has it—"There was an evening and there was a morning, one day." The seventh day was evidently of the same duration as the previous six (chap. ii. 2-3 with Exod. xx. 11). There is no need to force the language of Scripture to make it harmonise with the vagaries of science, by considering them ages.

*Is it according to the Word, to sing a hymn between the bread and the cup of the Lord's Supper?* There was no hymn sung at its institution (Matt. xxvi. 26-29), until after both bread and wine had been partaken of (verse 30), nor is there any hint that such was the practice in the early church (see 1 Cor. xi. 23-26). It is dangerous to depart from the example of the Lord and His apostles, or to alter the pattern of a Divine institution in one iota. Moreover, in the matter referred to, we think it would be a grief to a spiritual mind to have the thoughts disturbed by the singing of a hymn in the midst of the observance of the Lord's Supper.

*Are the differences of judgment concerning "meats and drinks," as given in Romans, Chapter xiv., applicable to other things?* In things concerning which, there is no Divine legislation. In all such matters the principle obtains—"Let each man be fully assured in his own mind" (v. 5, R.V.) But on matters of which God has spoken, there must be no "agreeing to differ," no "liberty" for each to do that which is right in his own eyes. The word to saints concerning God's revealed will is, "That ye all *speak* the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment" (1 Cor. i. 9). This implies implicit subjection to the authority of the Lord Jesus. His commandments are to be the only "Church Standards," and His Word must be the final appeal in everything.

## Answers to Correspondents.

A. L., BRADFORD.—The character of the united worship of believers gathered together on the Lord's Day, will very much depend upon their individual condition of soul, and the character of their walk and ways during the week. Flat meetings and worldly ways are close of kin.

E. B., Co. TYRONE.—The Word of God faithfully preached will no doubt search out unreal professors, even among those who have been long accredited as true believers, and where there has been shallow preaching and great pressure put upon people to "profess" in order to count converts, we need not wonder if under the honest declaration of God's truth, some find out they have been "deceived." The danger in such circumstances is for the preacher to suspect others, and to apply "tests" beyond those given in the Word, in order to "unconvert" them, which cause even true believers in an untaught, or it may be cold-hearted condition, to "fear they have not been born again." We have known some plunged into darkness for years as the result, and others who "professed again" turn out no better than before. What is needed is spiritual discernment and Divine wisdom to "diagnose" each case, and to have the "word in season" to speak from God, whether of probing or healing. In the case of one who, after years of Christian profession, has been "converted again," it would be well to use caution, and give time to show whether the new conversion is any better than the old, as evidenced by the inner life rather than by the "testimony."

A. H., LIVERPOOL.—Life Insurance is a matter that must be left to the individual faith and exercised conscience of saints before God. We cannot say that in itself it involves an "unequal yoke," but according to some of the "cases" that continually come up in the Law Courts for settlement, there are "quirks" and unclean transactions practised in connection with it, in which a man born of God and bearing Christ's holy Name, ought to have no share or complicity. The world's estimate of right and wrong is not to be the Christian's standard: the principles and precepts of God's Word and the example of the Lord Jesus are to be his guide, in the home, the business and the market as well as in the church.

E. C., Co. DUBLIN.—While the Christian Assembly does not choose or call its ministers, for either a short or a lengthened period, it clearly has a very distinct responsibility to receive into its midst as ministers of the Word only such as are sound in doctrine, godly in conduct, and manifestly called and qualified by God for the work they profess to do. It is disastrous to receive uncalled and uncommended men, as preachers and teachers, or for individuals to bring them into the assembly. Reception to the assembly by individuals is foreign to the Word. It has been borrowed from the world's clubs, where one "friend" may introduce another. Reception as taught in the Word is by the assembly, and on the commendation of those who are spiritually able to discern, and who unitedly guide the assembly in receiving or rejecting, as in all other matters of administration.



E. L., AYRSHIRE.—The words—"I prepare a place" (John xiv. 2), taken in connection with what follows—"I will come again," or more literally, "I come again," clearly refer to the Lord's ascension into heaven, and not to His death on the Cross. His sacrifice is the believer's title to the prepared place, but the place in heaven to which he will be received is also made ready for him by the Lord, a fitting abode in the house of "many mansions" for the "many sons" He is now "bringing" home to glory.

A. S., EDINBURGH.—There is no difference in principle between a "mission" and a "sect:" both are the fruit of man's will, and governed by man's arrangement, with either less or more than God's entire and perfect Word for their organization and control. To found either a "mission" or "denomination" on a few selected truths, ruling out all others, or minimising their importance, is to proclaim man wiser than God, and virtually to say that God's order of things for the evangelising of the world and the ministry of His Word among the saved is imperfect and insufficient. To talk of such a mission as "unsectarian" is simply throwing dust in people's eyes to blind them to its true character. "Sect" comes from a word which means "to choose"—hence certain truths picked out and unduly magnified, while others are ignored as if they were of no importance, is the very essence of sectarianism, and those who make such selected truths the bond of their association, are a "sect" whether they call themselves by a distinctive name or proclaim themselves "an undenominational mission." Names as given by men, do not always represent the character of the associations that bear them, and there is probably no greater misnomer in our day than the words "undenominational" and "unsectarian." They have a special attraction to some, and seem to indicate great breadth of sympathy and largeness of heart. But they must be tested, like all else, by the perfect standard of the Word of God. Do they admit the *whole* Bible within their doors? Would an honest man, speaking God's truth on baptism, separation from the world, unequal yokes in business, church fellowship and Christian ministry as taught in the Word, be welcomed or listened to in their midst? If the answer be—"No, we do not want to hear these subjects, we regard them as non-essential, or unimportant"—that plainly shows they are a sect as surely as if their distinctive or self-chosen name were on a signboard at their door. And with a self-appointed "missioner," secretary, treasurer, and all the rest, there is virtually no difference. The multiplication of such things is not a sign of closer drawing to Christ and the Word, but of man's inventive but insubject will. When will men be satisfied with the complete and perfect pattern, the one Divine organization found in the Word in which there is scope for all that God has appointed, and for all energies that are begotten of the Spirit of God in the hearts of those whom He has called to the ministry of the Word? God says, "To obey is better than sacrifice" (1 Sam. xv. 22).

# Tidings of the Lord's Work and Workers.

**British Isles.**—Tent work is progressing in several parts, and there are “drops” of blessing. Village work in the open air, with tract distribution, is heartily gone in for by a few assemblies, and is a grand service for young men. It reaches thousands who can in no other way be got at with the Gospel. The tent at Darnconner, worked by John Ferguson, is well attended. There is a great mining population around it, of a class who need deep plowing, otherwise a crop of “stony ground converts” will appear. At Cowie, near Bannockburn, there has been encouragement in tent work. Open-air meetings in Howard Park, Kilmarnock, on Sunday evenings, continue in numbers and interest. On the beach at Troon, good crowds listen to the Word—a special effort was made on Glasgow Fair week. Aberdeenshire tent is on Deeside, worked by F. Logg and George Mason. An all-day Conference at Inverurie, on August 24th. J. G. M'Vicker spent a Lord's Day in Aberdeen, and preached in St. Paul Street Hall. Alexander Marshall has been at Pitmachie, Oyne, resting; he is again troubled with insomnia. John H. Wilson and James Megaw have a tent at Rougham, where there has been blessing. Several tents are being wrought in the north of Ireland, in agricultural districts.

**Foreign.**—The war is making Gospel efforts in the States difficult. The public mind, so easily agitated, is in high “war fever” at present. Still we go on. Donald Ross is expected in Dakota. A. J. Goff and J. Monypenny are labouring there. Dr. Martin and James Kay are seeing the Lord's hand with them in Arenac, Mich. John Smith has been ailing, but is again able for work. A. Matthews is working a tent in La Crosse. John Moffat and Wm. White, of Jerome, at Numa, Iowa. In Canada, tent work has begun heartily. J. Haliburton and W. P. Douglas at Missouri. Beattie and M'Gackey at Collingwood. Hicks in Muskoka. S. W. Benner at Fesserton. A very helpful Conference at Warminster; Br. Munro visited Forest and Parkhill ministering the Word. R. J. Dickson and Geo. Benner are ill. A. M'Kellar is working the Bible Carriage in country places. May the Lord's people be stirred up to pray for all these workers. The power of God is needed to preserve them in freshness of soul for service, and to carry on real work. W. Barton, who went out from Glasgow to Pondoland some years ago, has baptized the first native convert in Mateku River, in the presence of many red-blanketed Africans. “Two earnest young men, named Bates and Fleischmann, have gone out into the bush in Queensland with a Bible Carriage. There is a large and needy field there.” Tidings of salvation and reviving come from South Africa. At Robertson, Cape Colony, the Lord has blessed the Word, and about a dozen have been added to the little assembly there. J. Van der Rijst, of Wynberg, made a tour through the Transvaal. J. F. Goch and E. D. J. Tapson (who has returned with his family to Wales), had a three months' tour with much blessing.

## Hindrances to Spiritual Worship.

**W**E were seeking to shew from the Word, in last month's issue (see pages 85-87), that priesthood is the common privilege of all believers of this dispensation. In other words, that all who have been redeemed by the blood of Christ, and born of the Spirit of God, have a title and a fitness to enter the presence of God as worshippers. Thus it is, that when the people of God assemble as worshippers, they are on a common level before God. Differences of age and experience, varieties of gifts and attainments, come not in here. The babe of yesterday, and the father who has been half a century in Christ, have an equal title and a common welcome into the holiest of all. We do not say that they will have the same intelligent apprehension of their privileges there, or the same measure of their enjoyment of it, but, so far as their title and their fitness to be there are concerned, they are identical. There is no difference. They stand on a common level as worshippers. Surely if this truth—which is as clearly taught in the Word as the way of salvation—were more simply grasped, it would work a wonderful transformation in many assemblies of the Lord's people. Here, for example, is an assembly of a hundred and twenty believers, gathered on the morning of the Lord's Day for breaking of bread and worship. They come together as an assembly of purged worshippers, guided by the Spirit of God. They have come to *give*, not to get; to offer up the sacrifice of praise, not to wait on the ministry of their brethren. What should we expect to find coming from such a gathering of priests? Surely the offering up of spiritual sacrifice, the upward flow of spiritual worship to God through Christ, begotten of the Holy Ghost. It may not be that all will audibly take part in *leading* the worship—the women at least would not be guided by the Spirit to do so, seeing they are enjoined to be in silence,—but they are sharers of the worship all the same, and so are all the rest, unless their condition be such as to hinder them from fulfilling their priestly functions. And it is to be feared that *this* is the greatest hindrance to spiritual worship. It is not ignorance of the truth that all believers are priests, and that it is their privilege and calling to enter into the immediate presence of God to worship

Him, that so frequently robs believers of the power to exercise the functions of their priesthood, as *a low spiritual condition, and a lack of heart*. For be it well remembered that the power which enables the believer to enter upon and abide in the place of all his privileges, as well as the secret of his strength for the discharge of all his responsibilities, is the indwelling Spirit of God. If that Spirit be grieved by carnality, worldliness, or trifling with forbidden things during the week, spiritual worship will be impossible on the Lord's Day. A defiled priest under the law was temporarily hindered from the discharge of his priestly functions until he had been cleansed from his defilement, and a believer who has been indulging sin, or allowing himself to be contaminated by it either from within or from without—by allowing the evil of his nature to break forth in active sin, or by touching or associating himself with defiling associations around—can have no present communion with God, nor any real ability to enter into His presence to worship Him. His title remains unchanged, but his fitness to exercise that title is in the meantime void. Thus it was of old, that the cleansed and anointed priest had as his birthright a title to a place at the golden altar within the holy place; but the condition necessary for the daily exercise of that privilege was, that he washed his hands and feet at the brazen laver in the court, as he passed in and out from the holy place. Self-judgment, and a daily cleansing of walk and actions by the water of the Word, should therefore form the daily business of those who would draw near to God in the exercise of their priestly functions. The lack of this will soon be felt in the lowering of the tone of spiritual worship in the assembly, and is undoubtedly the cause of the habitual silence of many who assemble with their brethren from one year's end to another. Continuous tampering with sin, and trifling with what God has forbidden, so grieve the Spirit of God, that His communications with that saint are few, and only of such a character as will lead to humiliation before God, and confession of sin. Not "the comfort of the Holy Ghost" such as those who walk in the fear of the Lord (Acts ix. 31) enjoy, but his reproofs as a jealous Guardian of the defiled temple which He still inhabits on the ground of

accomplished redemption. To take part in leading the worship of God's assembled worshippers in such a condition would be worse than silence, yet it is to be feared many do it, just because of custom, much to their own and the assembly's hurt, for the utterances of a man out of communion with God can only blight and wither all upon whom they fall. Such is the evil influence of the *defiled* worshipper. But there are other hindrances. The saint may be unfed while not defiled. That is, while there may not be the condition resulting from unjudged sin, there is the feebleness which follows a neglected soul. Family and worldly cares, the pursuit of pleasure, or it may be even the outward things of the service of God are allowed to so absorb, that there has been no time—and it may be no heart—for the feeding of the soul on the bread of God to give it strength for worship. A famished soul is just as unfit to enter upon the enjoyments of the holy priesthood as a defiled conscience is unfit to exercise its functions. And there are other hindrances. How often do the worshippers assemble, after a hurried breakfast, preceded by a late waking, without time for quiet meditation and prayer, which are so necessary to give the condition of soul for worship. Need we wonder if the early part of the meeting be dull, disjointed, and more of the character of a prayer meeting, than distinguished by a spirit of worship. Or, as it not unfrequently happens, that one attempts to lead in thanksgiving or prayer whose condition of soul is such, that he drags down the whole assembly to his own level, or makes such a break in the flow of worship that it takes some time to bring it back to where he found it. And there are others who have so long been silent ones in God's assembly of worshippers, that they have ceased to be exercised about opening their lips at all, and have settled down into a comatose condition of spiritual life. How great the loss to the individual worshipper, and to the Christian assembly, eternity alone will reveal. May it be ours to seek and secure the time that as spiritual beings we need in a world like ours to maintain ourselves in a condition necessary to fulfil in a way worthy of God, the functions of that holy and royal priesthood to which His grace has called us.

## Fresh and Furnished for Service.

*A Friendly Talk with a Company of Young Preachers.*

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**I**N this busy age, there are many who desire to serve the Lord in making known His Name and His Gospel to others, who find that they have very little time for what has been called "preparation"—or, as it might be more simply expressed, for getting themselves into a proper spiritual condition in which to deliver their message, and for having a proper message to deliver. Among no class is this more deeply and consciously felt, than among young men who are in business all day, and who go out with the gospel message in the evenings. The reason for this is obvious. Unlike the professional preacher, who has all the week, or day as the case may be, to "prepare" for his meeting at night, they are engaged in business or at home work all the days of the week, many from early morn till late at night, and the question is asked—When are we to get our message, or get ourselves into a proper condition of soul, to enable us to speak it. The simple answer that we have to make is this—Seek to live day by day and hour by hour in the presence of God, then you will be always prepared so far as your spiritual condition is concerned, and seek to have the Word of God dwelling richly in you all the day, then you will never want a message to speak. In speaking thus, we do not for a moment deprecate close and careful Bible study, or suggest that any who speak to others may lightly dispense with secret meditation and prayer. On the contrary, I would say, secure every minute you can for study of your Bible—careful, critical study if you can get the time—and do not on any consideration omit or neglect "the secret tryst," the hour alone with God in prayer. But over and above this, apart from which the hour of study and the hour of prayer will be altogether insufficient, cultivate the habit of continual meditation on the Word, and of constant intercourse with God in prayer. These are the secrets of spiritual freshness and spiritual power in service. They are alike open to the busy servant maid in the kitchen or nursery, to the clerk in the office, the artizan in the workshop, the ploughman in the field, as to the preacher in his study. Constant dealing with God and His Word will keep you fresh in soul and furnished for service.

## Under the Eye of the Lord.

“The ways of man are before the eyes of the Lord.”—Prov. v. 21.

“Be thou in the fear of the Lord all the day long.”—Prov. xxiii. 17.

**W**HEN you think, when you speak, when you read, when  
you write,  
When you sing when you walk, when you seek for  
delight ;

To be kept from all evil at home and abroad,  
Live always as under the eye of the Lord.

Whatever you think, never think what you feel  
You would blush in the presence of God to reveal ;  
Whatever you say, in a whisper or clear,  
Say nothing you would not like God to hear.

Whatever you read, though the page may allure,  
If that book be fictitious, untruthful, impure,  
Consternation at once would be seen in your look  
If God should say solemnly,—“ Show Me that book.”

Whatever you write, in haste or with heed,  
Write nothing you would not like God to read :  
Whatever you sing, in the midst of your glees,  
Sing nothing that God’s listening ear can displease.

Wherever you go, never go where you fear,  
Lest the great God should ask you,—“ How camest thou here ?”  
Whatever the pastime in which you engage,  
To cheer you in youth, or to comfort in age,  
Turn away from each pleasure you’d shrink from pursuing  
If God should look down and say,—“ What art thou doing ?”

**Our Business in the World.**—Our main business in the world is not to “ earn a living ” but to live to please God ! The world can do the former, but only a child of God can do the latter. We ought to do the former in the place where God has put us, and in the way that He has commanded, but even then it is only incidental. Our main business here in the world is to live for God, and to glorify His Name.—*Donald Ross.*

## Christian Conferences.

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**A**N aged and experienced Christian, who has for many years attended Conferences, and gatherings of the Lord's people, for ministry of the Word, in speaking of the "change" that has come over many of such gatherings within recent years, made the following honest and true remarks, which we would commend to the earnest consideration of the Lord's people, especially to those who occupy the time in speaking at them.

"Our old-time Conferences," said he, "were holy seasons of deep heart-searching before God, and people who felt that they stood in need of such dealing with God came long distances, and went home humbled, restored, revived, and refreshed, to live for God and Eternity. There was a marked elevation in the tone of the *worship* in the assemblies, a greater hold on God in the *prayer* meetings, and more power in *preaching*, followed invariably by the conversion of sinners, after these Conferences of early days. Preachers and people prayed long before they came, that God would take advantage of His people being gathered together to give them a real cleansing from all defilement, within and without, and set them agoing with a freshly set "edge" on their consciences, with a fresh grasp of God, and with fresh views of the beauty of Christ. The ministry was usually simple, plain, honest, and to the point. There were no learned disquisitions, but plain fare, freshly received from God and passed on to His people. And I believe, as a rule, those who spoke, had been much in secret with God, for the message, and the power to speak it. I fear there has been a sad lapse. I see hundreds of people come to together now with a flippancy which gives one the thought that there are few of them come to hear what the Lord has to say to them. They smile and chatter and look pleased when anything "smart" is said, but plain, searching, ministry goes down badly. And I notice less and less of it is given. The issue is, that when the meeting is over, we part, much as we came, the practical result being scarce perceptible in godly living, separate walking, or in a more heavenly tone in the assemblies of God's people." When Conferences cease to be the occasions for God to speak to His people, they are worse than useless.



## One Cause of Barren Ministry.

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**R**ETURNING from a Conference where several hundreds of the Lord's people had come together to hear the Word ministered, I overheard two elderly brethren speaking of the blessing they had received through hearing the voice of the Lord through a simple word which had occupied only some ten minutes in its delivery. "It was plain and to the point, and he had not spoken two sentences till I felt my conscience gripped, and my soul humbled before God." But, said the aged saint, "The next long address was clear enough in its doctrine, but there was an awful lack of grip about it to me." Bending down close to the ear of the speaker, his fellow-traveller whispered, "And what could you expect, when the man who delivered it was at the circus last week, enjoying himself among the ungodly." The aged believer looked up with dire astonishment, and shaking his head, replied—"That explains it all. God have mercy on His people who are fed and led by such shepherds." We go further than that, and say, that the Scripture prohibits such a person from taking any part in public ministry, and shepherding of the flock at all, so long as his ways are so calculated to stumble the saints of God. The Scripture says that those who feed and guide, are to be "ensamples to the flock:" in other words, that the ways of those who teach and take oversight among the saints ought to be of such a character that those following on may imitate them. Would any one like to see the lambs of the flock following their guides into the circus? Is that the sort of place where those are to be found who "watch for souls as they that must give an account" (Heb. xiii. 17)? This, and the like of it, allowed to pass without a word of rebuke, without a voice uplifted against it, is what is blighting the garden of the Lord, and effectually assisting the devil in blotting out the line that separates the Church from the world. It is not what a man *says*, but how he *lives*, that gives him, or ought to give him, a place as a spiritual guide to the flock of God. Apart from vital godliness in life and conduct, preaching is useless, and it indicates a very low spiritual condition if the preaching or teaching of any man can be enjoyed, or even tolerated, who mixes with the ungodly in their frivolity and sin.

## Waiting upon God.

**A** BELOVED saint, now gone to her rest, once told of a waiting time which lasted over a period of months, during which she prayed for light to guide her in a path of service upon which her heart was set. She was one that seemed especially fitted for that path, and many advised her to go forth upon it. Still she halted: she felt the Lord had something to teach her, and that His *full* time had not yet come. The waiting days were full of blessing to her spirit, though very irksome to her restless flesh. Lessons of patience and trials of faith, are ever hard for nature to bear, and so she found it. At length the Lord's call came clear, and full. She stepped forth in the path that the Lord had called her to tread, fearlessly and firmly, assured that He who had called her to wait upon Him would now be with her, and she was not disappointed. The Lord blessed her service to many a weary soul, and she often said, amid its many ups and downs, how valuable were the lessons that she learned during these waiting days. No time is lost, spent in waiting upon God.

### The Bible.

“For ever, O Lord, Thy word is settled in Heaven.”—Psalm cxix. 89.

**T**HIS Book contains—the mind of God, the state of man, the way of Salvation, the doom of Sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Heaven is opened, and the gates of Hell disclosed. CHRIST IS ITS GRAND SUBJECT, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the Judgment, and be remembered for ever. It involves the highest responsibility, will reward the greatest labour, and condemn all who trifle with its sacred contents.

## The Young Believer's Question Box.

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*Do the words "exceeding joy" in Jude 24, refer to the Lord's joy or to ours? To the Lord's own joy—that "joy which was set before Him," for which He endured the Cross (Heb. xii. 2). Our joy shall undoubtedly be "full" (John xv. 11), but His shall be exceeding joy. "He shall see of the travail of His soul and shall be satisfied" (Isa. liii. 11).*

*Please say in brief, what is the difference between the terms "in Christ" and "in the Lord?" As a rule, the expression "in Christ" has reference to Christian position: while "in the Lord" is connected with Christian conduct. The former is largely found in Ephesians, chapters i-iii., where the *standing* of the saints is unfolded. But in chapter iv., which begins the hortatory and practical part of the Epistle, the opening words are "I, therefore, the prisoner *in the Lord*" (R.V.). See also iv. 17: vi. 1-21.*

*Did Christ eat the Passover, or the Lord's Supper, or both? We are told in Luke xxii. 15, that as a true Israelite the Lord Jesus "with desire" partook of the passover, but passed the cup without partaking it. Then He instituted the *new* feast—the Lord's Supper—but of it He did not partake. He was there as the Host, His disciples were the guests. He was the Dispenser, they the receivers of what was to be the symbols of His body given, and His blood shed, then in anticipation, afterwards in commemoration. There was no one appointed to take His place, and do what He did; but the Holy Spirit is in the Church, and the saints, who gather around the Lord's table being an holy priesthood, are each fitted to offer thanksgiving. Hence we read of "the bread which *we* break"; "the cup which *we* bless."*

*Am I acting in accordance with the Word in refusing to join my father, who is yet unsaved, in a business co-partnery. He wishes me to do so very much, but so far as I can see, it is forbidden in 2 Cor. vi. 14? The very definite command—"Be not unequally yoked with unbelievers," admits of no exceptions, not even if it be a parent. You are only acting in obedience to your Father in heaven by refusing to enter into an unequal business yoke. You will require much grace and meekness to do the right thing in a proper spirit.*

## Answers to Correspondents.

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A. J. B., GLASGOW.—Collections from the unconverted, or in promiscuous gatherings of saved and unsaved, have no sanction in the Word. "Taking nothing of the Gentiles" (3 John 7), is plain enough. To intimate that the collection is to "help on the Lord's work" and then put "the plate" before the ungodly, soliciting a contribution, is not of God, no matter who does it.

G. B., MONTREAL.—The Church as the body of Christ is composed of all true believers of the present dispensation, but the truth of the "one body" is not given as a basis of Church Fellowship. Those who claim this as the "ground" of their gathering act most inconsistently with it, in that they reject many who are walking in the truth. And there are others who go to the other extreme, and would receive—or allow to come and go as they like—all who say they are believers, irrespective of their practices. This is equally away from the Book. The Name of the Lord Jesus is the centre to which the Spirit gathers, and there His Lordship and His Word are owned.

YOUNG BELIEVER, KENT.—If the young woman whose acquaintance you have made, has not given clear evidence of being "born again," you are playing a perilous game in "keeping company" with her, and you ought to break it off at once. If you allow your affections to become engaged, it will be very easy then for the devil to get you to believe that she is a Christian, and he can supply all the necessary habiliments of a false profession to deceive you till the end is reached. What an awakening many a Christian young man has got, to find he has got for a companion in life a child of the devil, dressed up in a garb of false profession.

A. G., STIRLINGSHIRE.—We are not sufficiently acquainted with the details of "The Workmen's Compensation Act" as to be able to pass an opinion on its merits. But it has become law: and in obedience to Rom. xiii. 1-5, Christian employers must be subject to its claims. It may cause some to carry their businesses and servants to God, for His protection and care, who are not much given to prayer about such mundane matters.

A. M., FIFE.—The name of a stranger, with the assembly commending him, should be given to the saints gathered, at, or as near as can be to the beginning of the Lord's Day meeting, and by one of the brethren taking oversight. Nothing could be more unseemly than for a young brother to rise and say—"So and So breaks bread with us to-day," referring to one whom he has brought, whom no one else may know, and whose name he has not even mentioned to elder brethren who are over him in the Lord. We have known of some who are in the sects visiting their friends, and who had no exercise about the matter whatever, further than to "go to Church" where their relatives went, being brought in after this fashion. We fear that where such practices exist, there is a very faint conception of what Christian fellowship really is, or of the godly order and holy care, which ought to be observed, where God the Lord maketh His dwelling-place.

Those who know the truth and love it, ought to teach it on such matters, so that saints may be instructed in what is so essential to godly edifying, and to keep them from falling a prey to carnal reasonings so abundant in our day on these matters.

J. G., ABERDEEN.—Kitchen meetings, and such like, are splendid occupation for Christian young men stretching forth in Gospel Service. It is not good to push them forward beyond their measure, or hurry them into spheres that they have neither gift nor grace to fill. But on the other hand, elder brethren should take them by the hand, linking them with themselves in such service as they are fitted for, and the assembly should shew hearty fellowship with them in all godly effort to spread abroad the blessed Gospel.

J. L., PAISLEY.—A company of believers groping their way out of the meshes of sectarianism, and desiring to be regarded by other assemblies as in fellowship with them, needs much grace and spiritual discernment to deal with according to God. If there be a company of believers in the place already gathered in the Lord's Name, those taking the oversight, and guiding the saints there, would have the primary responsibility of acting in the matter. They have opportunities of knowing and discerning that those at a distance have not, and their judgment should not be overridden or set aside by strangers. If others think that they move slowly, they have it within their reach to stir them up to a sense of their responsibility, but none who have been taught God's order of things, and who value the fellowship of saints, will over-reach their brethren or act independently of them. Zealous individuals by *rushing* to "shew fellowship" with such companies, generally do much to hinder and complicate the matter by such isolated action. Scripture says:—"In the multitude of counsellors there is safety" (Prov. xi. 14), and a matter in which the peace and fellowship of many other assemblies is concerned, ought not to be hurriedly settled by individual action. The *wickedness* of refusing fellowship to individuals and companies who have proved themselves worthy of it, is frequently pointed out, but the *wilfulness* of individuals acting apart from their brethren in recognising and pressing to the front in every possible way, whole companies who have given little or no evidence of being free from sectarian ways and worldly religion, and gathered in accordance with God's Word, has been less noticed. Nevertheless, it is the cause of much sorrow and division, and has been a cause of stumbling to many desiring to walk in the Lord's paths.

We acknowledge, with thanks, the following sums sent us to supply earnest Tract Distributors who are unable to procure for themselves with pointed Tracts for needy districts. Ellon, Aberdeenshire, 10s; A. B., Canada, 5s. To encourage fellowship in this good work, we supply all such parcels at *Half Price*, and can find scores of willing workers to carefully distribute them in very needy places.

# Tidings of the Lord's Work and Workers.

**British Isles.**—**ABERDEEN.**—Open-air work has been carried on at foot of Market Street, on Sunday evenings, and by several younger brethren in country places where there is much need. **KILMARNOCK.**—On "Fair Sunday" a special effort was made at the shows, and a good hearing given by a large crowd to the Gospel preached from one of the caravan platforms. Open-air meetings in Howard Park on Sunday evenings have increased in numbers and interest as the season advanced. What a privilege to speak the Word of Life to so many eager-listeners. John Ferguson continues tent work at Darnconner, where a number profess to have been converted. Tent work at New Luce was at first rather uphill, but latterly the meetings were better attended. A few have professed conversion. Wm. M'Lean, lately returned from New Zealand, is expected to visit assemblies in Aberdeenshire this month after Inverurie Conference. The Editor will (God willing) give two addresses to believers in the Y.M.C.A. Hall, Fisher Street, Carlisle (rented for the purpose), on Saturday, September 10th, at 3 and 6 p.m. Mr. Walter M'Ewan of Hazelwood, who was in fellowship with believers gathered in the Name at Creetown, passed away on August 9th. He was well known in Wigtownshire. John Ritchie, Junr., had meetings in Cardiff, Barnstaple, Ilfracombe, and Plymouth, while on a short visit to Devonshire. Mr. Robert Chapman, now in his 96th year, ministered the Word with great power and freshness on a recent Lord's Day, for an hour and five minutes. Alex. Marshall has been resting at Barnstaple; he is feeling better. Tent work in the North of Ireland has gone on through the summer with energy, and in several places there has been blessing. Campbell and Matthews are in Belfast, where there have been good meetings. May and Clarkson at Donaghadee; M'Harg and Clark in Co. Down; Ruddock and M'Cracken at Ballygowan; Creighton and Wright at Letterkenny. Mr. E. H. Bennet of Cardiff expected to have meetings in Llandridno during August.

**Foreign.**—Wm. G. Sloan expected to visit some far-off Isles of the Faroe group last month. Alex. Mitchell and F. H. Jones of Spain have gone on a visit to Iceland, to help in making known the Gospel among the Deep Sea fishermen. Max Isaac Reich has visited Berlin, Copenhagen, and other parts of Germany and Sweden, where amid the abounding darkness he found open doors and souls hungering for the Word of Life. Our aged sister, Mrs. Huntley, has been visiting in Scotland. She hopes to return to Demerara this month to labour among the Indians. She has been there for over thirty years. Mr. W. J. Hosking, whose itinerant visits to many lands have been cheering to labourers there, is in India still. He lately baptized over twenty believers in a Bengal river. James Marcus expected to pitch a tent in Portland, Oregon. Donald Munro and John Smith have visited most of the assemblies in the North-West, passing on to Manitoba. Chas. W. Ross has a tent in Kansas City.

## “God, and the Word of His Grace.”

*Words spoken at a Believers' Fellowship Tea Meeting.*

THE Lord has been graciously working in this far-off corner of His great harvest field, bringing sinners unto Himself by means of the Gospel, simply preached, with the Holy Ghost sent down from heaven—the message and the power that He always uses in the conversion of sinners. There are many here with us to-night with new life and heavenly joy filling their souls, who only a few weeks ago were the slaves of vice and sin, dead and far off from God. What a change His grace has wrought, for which we are here to-night to praise Him. And there are not a few here also, who, although they were believers in Christ and possessors of life many years ago, had little light or liberty, but were like Lazarus of Bethany as he stood at the mouth of his grave, a possessor of life, but bound hand and foot with grave-clothes, his face covered with a napkin, depriving him of the light and liberty which a living man needs to make him happy. The Lord has in His great goodness spoken to them the word of liberty—“Loose him, and let him go,” and they are here in their own company, among their kindred in the Lord, enjoying the liberty wherewith Christ makes His people free.

And in addition to these individual mercies, and the family blessings that to not a few households have come, the Lord has gathered together unto His own precious Name a little company of His own people, apart from the world and its religion, apart from the mixed companies of saved and unsaved, who form the churches which bear the varied names of their country or their founder, to bear His own Name alone, and to be guided and controlled by Him and His Word. Some of the people have been saying—and I suppose the words of their lips will be according to the desire of their hearts—that it will all come to nought, and that without a head, without a minister, with no Synod or Presbytery to look after you, and no organisation such as the world can take notice of, no formulated standards, no rules of constitution, and no influence or wealth to carry you on, you will soon melt away like snow upon the mountains, and be nowhere found.

Well, if you have nothing but your own wisdom, nothing but your own strength to carry you on, I believe they are right. For

your very presence here, and your feeble attempt to raise the banner of allegiance to the Lord Jesus, as the only Head of His Church, the only Name by which His people should be known among men, and the only Centre to whom they should be gathered, is a direct challenge to Satan, and he will not be slow to take it up and oppose you. But over against this, I desire to bring before you briefly and simply, what are your resources, and the secret springs of your strength and endurance amidst the powers of evil.

It was to the representatives of a company of believers—situate in precisely the same manner as you are, although in different surroundings, and at the other end of the dispensation—with the same opposing devil against them, the same seductive world around them, the same deceitful hearts within them, and the same allied secret and open foes near and about them—that the apostle, guided by the Holy Ghost, spake the ever-memorable words, as true and as applicable to us to-day, as then to the church at Ephesus—"I commend you to GOD, and to the WORD of His grace" (Acts xx. 28). Not to any body of men, not even to apostles—for he knew they would soon pass away, and have no successors. The secret of their endurance, the power for their continuance, the sufficiency for every emergency, the supply for every exigency was to be found in GOD—the eternal, unchangeable God. And we may take the same words, the same most precious benediction home to our inmost souls with the utmost confidence, and say—"This God is OUR God for ever and ever" (Psa. xlviii. 14). How well Paul knew, that a stormy passage lay before that company of saints at Ephesus, but he wanted them to be able to say amid the surge and the roar of the tempest, what he soon after said himself on the storm-tossed vessel in the Mediterranean Sea—"I believe GOD" (Acts xxvii. 25). How well he knew Him! In what joyful strains he writes to the Philippians from his Roman prison—"My God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. iv. 19). Get a firm grip of God, dear fellow-believers, and keep a firm grip of Him, and He will bring you through. There is a sufficiency in God to meet all your need, and to keep you bright and steady witnesses all along



the line. And then as to your gathering together. Your health, your growth, your unity, and your testimony as a little company of saints, a feeble handful of the blood-bought flock, can only be sustained by the power of a present God in your midst. You need God. You have sought your way back to the first foundations of the Church of God, and without pretending to be anything more than a feeble remnant-like those in Ezra's day who came back to the city in which God had once placed His Name, to set up His altar amid the ruin of former days—you seek again to worship Him according "as it is written." With sneering and seducing enemies all around seeking your ruin, and the ruin of God's testimony which you are seeking to maintain, you must lean upon a *present, living, and all-powerful* GOD to do everything for you. If you count upon Him, leave room for Him, and keep right with Him, He will not suffer your enemies to prevail. But if you distrust Him, fall out with Him and take your own way, the enemy will scatter you like chaff before the wind. And then there is "The Word of His grace." That Word must be your guide, and your counsellor at every step, in every difficulty, in every emergency; not in some things but in everything. The final appeal, the only authority, the supreme standard by which everything and every man must be tried, and before which every head must bow. Do not lower the standard to accommodate carnal-minded Christians who may seek to be associated with you, but who have little desire to bear the brand that obedience to God's truth involves. Do not yield one iota of the truth of God to make yourselves appear "charitable" or "gracious" in the eyes of men. Make it your first and chief business to keep right with God, to honour His Word, to hold fast and firm His truth. Then He will stand up for you, and your cause. He will defend your character. He will look after you and your enemies as well, and His presence in your midst will be your joy and glory. Happy is that people however few, that assembly however feeble, who, disclaiming all human merit, and distrusting all human wisdom, are found cleaving in conscious weakness, constantly and continuously unto "God, and the Word of His Grace."

# Beloved and Accepted.

*A Letter to a Young Believer. By Carrie S. Blackwell.*

**M**Y DEAR SISTER, "BELOVED OF THE LORD,"—  
Surely you are greatly beloved. If Gabriel could say to Daniel, "O man greatly beloved," much more is the heart of the Father full of tenderest love to you—a love that can stand any trial, a love that can never be chilled or changed by our coldness, and reserve, and distance, and often dislike of Him. Ah, well for us that there is no "because" to be assigned for that affection. Knowing the end from the beginning as He did, He could look forward and see all our ways, all our waywardness, our earthliness and deadness, and love us none the less. Nor will that love be satisfied till it sees us by His side, to sit down with Him in His throne, for a bright and blessed Eternity. Then, beloved sister, will there be a *double* satisfaction. For when He sees us there "He shall see of the travail of His soul and shall be satisfied" (Isa. liii. 11), and when we see Him as He is, "altogether lovely," we also shall be "satisfied" (Psa. xvii. 15). We shall more than make up to Him then for all the trouble we put Him to now. As a mother, in teaching her little ones, would continually delight in the thought of the comfort they would afterwards prove to her, however their little ways might fret her now. But this illustration is far short of the blessed, glorious truth, that even *now* "As He is so are *we*" (1 John iv. 17). Even now we are "accepted in the Beloved" (Eph. i. 6), and though the heavens are not pure in His sight, the believing sinner washed in His blood is "Whiter than snow."

"Whiter than snow are we,  
Reckoned by God to be  
In Jesus risen.  
Our old man now is dead,  
We're raised in Christ our Head,  
Sin, law, nor death we dread  
Nor hell's dark prison."

"Clean every whit—  
Thou said'st it, Lord.  
Shall one suspicion lurk?  
Thine surely is  
A faithful Word  
And Thine a finished Work."

He wants us to be happy in Him, to be debtors to Him. Rather would He have us receiving from Him, than giving to Him, in service or in any other way, though His love will value and prize a cup of cold water. Even that ascends to God full of fragrance.

I want you to do a great work for the Lord in prayer. It is wonderful what great and glorious things are done by a praying one. Pray for Sligo and the labourers there, for Armagh, and for any you hear of in trouble or sorrow—and if you would sometimes remember me as a poor one who longs to know more of Himself I would be deeply grateful. Often and often has the prayer of a Christian buoyed me up, when bowed down by the discovery of evil in my heart. Oh, dear sister, the day of Christ will let all the closet labours be known. Though often you may have to tell Him you don't care to pray, still tell Him so—that *is* prayer. And don't be in bondage: talk to your Father all the day long. Make Him your bosom friend. Yours in Christ Jesus,

CARRIE S. BLACKWELL.

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## Threefold Rest.

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**T**HERE are three rests spoken in the Word—or as it may be better to express it, three stages of rest in which all true believers have been called to share. First, that which as *sinner*s we found in obeying the Gospel call, the rest we found for our consciences in the finished Work of Christ. Then there is the present rest which as *saint*s we find in bowing our necks to the yoke of Christ as Lord, in being subject to His will, and obedient to His Word. Real rest of heart comes alone through this; restlessness is always the result of self-will. And there is the rest that remaineth for the people of God—the true Sabbath rest of God and His people, when His will has been perfectly done, and His purposes all fulfilled. Many enjoy the first who know little of the second, for it is possible to know Jesus as the Saviour, and yet to but feebly own Him as the Lord. Wherever there is an insubject will, there is sure to be a restless and troubled heart. So one has sung—

“ I would not have the restless will that hurries to and fro,  
Seeking for some great thing to do, or secret thing to know ;  
But I would be treated as a child, and *guided* where I go.”

## Gleanings from Inverurie Conference.

“**H**ERE seems to be ‘a lull’ everywhere at present, a strange heaviness in the spiritual atmosphere. May the Lord break in upon it and revive us again, as in the years gone by, when up and down this countryside His voice was heard, and sinners were made to cry out for mercy on every hand.”

“When individual saints become cold in heart and worldly in life, their testimony in the Gospel soon dwindles into a mere form of words.”

“It is not always the day of affliction and trial that tests God’s people, but often the time of prosperity. When Hezekiah was sick unto death, or when an enemy was at his gates, he turned unto the Lord in prayer, but when he had recovered and his house was full of the spoil of battle, he stumbled and fell.”

“We should accustom ourselves to the healthy exercise of daily heart-searching in the presence of God, and honestly invite God to help us in searching out the depths of deceit and wickedness that lurk there” (see Psalm cxxxix. 23.)

“The present age began by the rejection of Christ : it will end with the acceptance of the Antichrist.”

“The exaltation of the Lord Jesus to the place of supreme authority on the right hand of God, and the presence of the Holy Spirit here upon earth, are characteristic of the present dispensation. ‘All Authority’ (Matt. xxviii. 18) belongs to Christ alone, and whatever He commands, the Spirit gives ‘might’ or ‘strength’ to perform” (Eph. iii. 16.)

There is no intermediate source of authority between the Risen Head, and the Church upon earth. Neither Pope, Archbishop, Synod, or United Oversight have any right to make laws for God’s Church. There is to be godly rule, and administration, but no legislation within the Church on earth.

“The path of the Lord Jesus was a *downward* path (Phil. ii. 2-6), and just as sure as we follow Him, we shall become smaller in our own eyes, and go lower in the eyes of others.”

“The love of this present world, and the love of His appearing, are put side by side in 2 Timothy iv. 8-10, and one or the other of these loves must hold the heart of each of us. Which is it?”

# The Heaven-Bound Pilgrim.

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

“They that say such things declare plainly that they seek a country.”—(Heb. xi. 14.)

I'm journeying through a desert world,  
To the Home of light and love,  
I'm hasting on my pilgrim way  
To the golden streets above ;  
“I'm a stranger and a sojourner,  
As all my fathers were ;”  
They've passed within the gates of pearl,  
I may not linger here.

There are gladsome sights around me,  
But my heart is far away ;  
For I've seen the sunlight beaming  
In the land of endless day :  
There are sights of sin and sadness,  
But I'll dry my weeping eye ;  
For the joyous days are nearing  
Of a bright Eternity.

There are mingled sounds around me,  
But they pass unheeded by ;  
I'm listening to the distant notes  
Of ransomed ones on high :  
Oh, hear ye not the music  
As it sweeps from glory's shore,  
And the mighty—Hallelujahs,  
As they echo overmore.

And there amid that chorus  
Is a harp prepared for me,  
A mansion in my Father's house,  
And a palm of victory :  
Then ask me not to linger,  
For I'm pressing on the road  
That leads to New Jerusalem,  
The City of my God.

## The Young Believer's Question Box.

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*What does the word "Oblation" (Lev. iii. 1) mean? It is the same as elsewhere translated "offering," and has the meaning of "approach-offering," that by means of which we draw near to God. It is common to all the Levitical offerings, and reminds us that there is only one ground of approach to God for saint or sinner, namely—the sacrifice of Christ.*

*Was the temple in the days of the Lord, the one built by those who went up from Babylon (Ezra iv. 1?) No. It was built by Herod (John ii. 20) in a style of great magnificence, and took forty-six years to build. The Lord Jesus only frequented its outer court to teach, not as a worshipper. It was destroyed by the Romans (A.D. 70) as foretold by the Lord (Mark xiii. 2).*

*"Baptize you with the Holy Ghost and with Fire" (Matt. iii. 2). Are these simultaneous, and both for believers? No. The former is present, and shared by all believers of this dispensation (see John i. 33, with 1 Cor. xii. 13). The latter is future, and refers to the judgment of unbelievers. Such expressions as "Being full of Holy Ghost fire"—"Receiving the baptism of fire," are strangely misleading applications of the above Scripture. Whoever gets "the immersion of fire" will eternally perish. It has no present application to either saint or sinner. The saint will never know it, the sinner must (see 2 Thess. i. 7-9; Rev. xx. 15).*

*We read in Matthew xii. 40—"So shall the Son of Man, be three days and three nights in the heart of the earth." If the Lord Jesus was crucified on a Friday (as is generally supposed), and raised on the first day of the week, how are the three days and nights made up? It is tradition, not Scripture, that says the crucifixion was on a Friday. The Jewish day begins at sunset, about six p.m. The passover was kept after sunset on the fourteenth day, and was the foreshadowing type of the death of the Lamb of God; the same day at the third hour, 9 a.m., the Lord was crucified (Mark xv. 25; John xix. 14). The Lord's body lay in the grave the whole of the nights and days of the 15th, 16th, and night portion of the 17th day. He rose "early the first day of the week, the day after the Sabbath." The Word of God is right: tradition is wrong.*

*Are the Words of Scripture inspired? If so, how are there so many discrepancies in the translations?* The Holy Scriptures as given by God, were written in Hebrew and Greek, by men who were His chosen instruments, and spake and wrote as "moved by the Holy Ghost" (2 Pet. i. 21, R.V.) The words they used were those "which the Holy Ghost teacheth" (1 Cor. ii. 13). The Hebrew and Greek M.S.S., from which our Authorized, Revised, and other English translations were taken, are not the originals, but copies, hence their variations. Written in many lands, by men unknown to each other, severed by centuries, surrounded by traditions, yet substantially alike, shew how marvellously God has preserved His own Words. Their translation into English, which we believe was also wonderfully overruled by God, may require revision, as language changes, many words having now a different meaning from what they had in 1611, when the Authorized Version was first printed. Hence the marginal readings and Revised Versions, which, being the fruit of further research and comparison with more ancient M.S.S. are helpful. That the Words of Scripture as given in the originals are God-breathed we firmly believe, even although critics laugh, and sceptics deny it.

*I was converted some years ago at meetings held by an evangelist in this town, and had believers' baptism pointed out to me in the Word, but instead of being baptized I consulted the evangelist, who said it was "not essential." I believe I have lost much by my disobedience, but am not clear if it would be right to have it done now. Can you help me in this?* If you see from the Word of God that as a believer in Christ you ought to be baptized, then certainly you should obey the Lord at once. Your past neglect ought to hurry you on, rather than hinder you. What a pity you went to consult *man*, instead of obeying God when He shewed you *His* will! May it be a lifelong lesson to you to "cease from man," and be guided by the Word of God alone, every part of which is profitable, and obedience to all of which is "essential" to your growth in grace, and communion with God (John xiv. 23). It is noteworthy that those who divide God's Word into "essential" and "non-essential" parts, generally drift into the sceptical camp of "critics" who question it all, in the end.

## Answers to Correspondents.

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A.A.M.—The author of the beautiful hymn—entitled, “A Lowly Life Psalm”—was the late Mr. John Dickie, of Irvine. It appears with the rest of his pieces, in a neat little volume which we recently issued.

D.E., MIDLOTHIAN.—The brother, whose course you describe as “going in and out among all the denominations preaching,” may be acting consistently with all the light he has, and if so, the Lord will give him more. But it would be an entirely different matter for you, and others with you who profess to have been separated from the world’s religious associations by the Word of God, to go back into them in order to shew your fellowship with this brother. If in obedience to the Word of God you came out from such associations, it would clearly be disobedience to that Word to return again for any purpose whatever, and we think a positive injury to the brother himself, for it would lead him to think that after all, there was very little in being severed from such associations.

J.B., FIFE.—If you find your Gospel Meetings thinly attended, and little or no blessing with the preaching, it would be well for the preacher to see whether the fault does not lie with him, or with your way of conducting the meetings. Or it may be the “low” condition of the Lord’s people that hinders blessing. A week of meetings for confession, prayer, and supplication, often removes the hindrances, and makes the stream of life flow. Do not on any account settle down on “the decrees of God,” or blame the people for being “Gospel hardened.”

J.A.S., ABERDEEN.—If a few believers, who, because they cannot have their own way in bringing into the Assembly disqualified persons, or practices which are regarded by the rest as not according to God’s Word, go out and break bread in a separate place, that is clearly a division, and ought to be so regarded by other assemblies. To sympathize with, or support those who are responsible for such a greivous dishonour to the Name of the Lord, is likely to hinder them from seeing their error, and being led to own it before God and to their brethren, which is the only Scriptural way of restoration. Till then, service in the Gospel with them is impossible.

G.R., Ayrshire.—It would be a most unwise and unscriptural course to pursue, for a few of those taking oversight in an assembly to bring one into that assembly as an evangelist or teacher, in whom the rest had not sufficient confidence to be able to commend him in that capacity to their fellow-saints. It might be because of his personal character, or that he had mistaken his calling, or because of the unevenness of his ways, that they had difficulty. But in any case the proper course would be to wait, and seek to be of “one mind in the Lord,” rather than to appear before the assembly in a divided condition. The exhortations given to saints to “know” (1 Thess. v. 12), and be in subjection (Heb. xiii. 17) to those taking the oversight, assume that these are of one mind, else the words “know *them*,” obey *them*,” would have no force. It may be irksome to those who have



need of patience, and a denial of self to those who are accustomed elsewhere to have their way, to wait till such oneness of mind is gained, which it will, if God be waited upon (see Phil. iii. 15), but to act otherwise incurs a great responsibility, and invariably leads to sorrow and division among God's saints, which those who act apart from their brethren have the responsibility of causing.

J.S., CUMBERLAND.—The truth of God concerning "Godly giving of money" should be taught young believers and others who have been brought out from sects and associations where the truth of God on such subjects is never heard. This they need to learn as well as other parts of the faith, else how are they to learn to do the will of God. It is to be feared that some are attracted by "no pew rents, no minister's salary, no collections," to where they will find "a cheap religion." But while the Scriptures forbid the taking of money from the unconverted in any way whatever in connection with the spread of a Gospel which they still reject, or from the world, to support the servants of the Lord—as if He needed the gold of children of the devil to support His workmen—the Word gives direction and command as to the contributions of saints (see 1 Cor. xvi. 1; 2 Cor. viii. 19). In order that giving may be intelligently done, saints ought to be instructed that the expenses of hall rent, &c., are mutually borne by all in fellowship, that each according to his ability is responsible for his share of these, and that whoever fails in contributing his share is in *debt* to that amount. It is to be feared that some who piously think they are very *liberal* would by simply running up the amount they give per annum, find that they are not even *just*, especially such of them as are absent thirty out of the fifty-two Lord's Days of the year, and who forget that their share of the current expenses are due, whether present or absent, and that they ought to put into the box the first time they are present, sufficient to cover all the days they have been absent. If these simple, matter of fact things were pointed out, in such a manner as to exercise the consciences of all, there would be a better condition spiritually, morally and financially than there is in many places to-day, and sufficient funds to carry on in a way worthy of God the various branches of the assembly's work. Let those who know the truth speak it faithfully, wisely, and seasonably. By this alone will saints, individually and collectively, be instructed, and preserved from drifting into the world's way of doing things.

**Fallen Asleep.**—Alfred M. Sparks, of Ipswich, who for several years edited and issued "The Eleventh Hour." Robert Harrison, of Collingwood, Melbourne, well known in the Colony as a "Gaius," whose house was an ever open door to the Lord's servants. After giving out the hymn, "I once was a stranger to grace and to God," he led in prayer, closing rather abruptly with the words "for Jesus sake," and immediately passed away to be "with Christ," while at the weekly prayer meeting.

# Tidings of the Lord's Work and Workers.

**ABERDEEN.**—The Aberdeen Tent is now in Torry, worked by Mason and Logg; a few conversions. **INVERURIE**—Conference was the largest and best yet held. J. R. Caldwell, Wm. M'Lean, John Ritchie, and R. Miller ministered the Word. Wm. M'Lean has been preaching in Peterhead, his old "parish," and is expected south shortly. Robert Miller had some meetings at Inch. **HAWICK**—The Editor will give addresses to Believers in Exchange Buildings on Saturday, October 1st, at 3 and 6 p.m. **ORKNEY**—Believers meetings were held at Stromness on September 6th, followed by Gospel efforts in the markets. **KILMARNOCK**—Open-air gatherings in Howard Park are now closed for the season, and Sunday evening meetings have been begun in Waterloo Hall, now enlarged to hold about 500. Deep ploughing and Holy Ghost awakening are needed for abiding fruit. Chaff is easily gathered. The new Hall at Galston is nearly ready. John Ferguson had some Gospel meetings at Prestwick. **LOCHWINNOCH**—A New Hall was opened here on 24th September. in which believers will gather unto the Name of the Lord. **CAMBUSLANG**—A Conference will be held in Argyle Hall on Saturday, October 8th, beginning at 3 o'clock. William Hamilton had meetings in Workington. Wm. Willington gave addresses on "The Tabernacle" in Manchester. Alex. Lamb has also been there preaching the Gospel. J. H. Gordon visited Kendal, Shap, and other places in Cumberland. John K. M'Ewen has been at St. Albans, Tring, and Rickmansworth, and had a week's meetings in Winchester. **CARLISLE**—A goodly number gathered from the various Assemblies in Cumberland on Saturday, on 10th September, for fellowship and ministry of the Word. Such gatherings tend to promote godly fellowship, and cheer those who in lonely places are seeking to hold fast the truth.

**Foreign Notes.**—J. H. Gordon, his wife and child, sail for Jamaica this month. He expects to labour in the Gospel there. John Nisbet, his wife and family, return to Spain this month. Jas. W. Fish tells of a wonderful work of grace among the lepers on Robben Island. Think of over 100 lepers, some without hands or feet, all doomed to die, listening to the Gospel. He hopes to give a tea to all the lepers soon, and preach the Gospel. Tent work on the American Continent has closed for the season. "The war spirit has not been in its favour, still God has picked out a few sinners here and there for Christ, for which we praise Him." David Oliver, after finishing tent work, has been preaching in Paterson, N.J. Beveridge and Bradford at Petersburg, and later in Matoaca. There was a good deal of opposition in Wisconsin, the devil raising excited crowds, but as of old, "some believed." John Carnie is preaching in South Side, Chicago. Good meetings at Lawrence, Mass.; Matthews and Hunter are there. John Rae of Brandon has been in Vancouver, his two sons preach in a tent in Manitoba, breaking up fresh ground there.

# Fellowship in the Work of God.

*An Address at a Worker's Conference. By the Editor.*

THE Divine *principles* and the *pattern* of fellowship in service are given in the Word of God. The *power* for fellowship is the Holy Spirit, but the *practice*—that is the practical outworking—of fellowship, lies with the saints of God. No doubt the Lord could carry on His work in the world and in the church, making all the necessary arrangements, and providing all the needful means Himself, apart from the co-operation of any, but He has been pleased to appoint it as His way, not to work apart from, but through His people. The Holy Spirit indwells the saints, and abides in the church, to carry on the great work of gathering out sinners from the world, and gathering together saints in the church by means of activities which He begets and controls in His redeemed people. Such is His gracious way. Let us praise Him for it. It is a great honour which He has thus conferred upon His people. Let it be ours to seek to know His will, and with all the energy of our ransomed being to fulfil it. We might with profit turn for a little to His Word, and there seek some light and help as to how He would have this done. There is a lovely illustration of fellowship in labour, recorded for our instruction in Luke v. 1-11. At the Lord's command, Peter had launched his fishing boat forth on the deep, and let down his net into the sea. Presently it was filled to breaking with fish, more than he was able to dispose of, or to take safely to the shore. And it is just at this supremely interesting moment, that the first ray of heavenly light for our guidance shines out. There was another boat on the lake,—only a little way off—in which there were other two fishermen, James and John, and they were “partners with Simon” (v. 10). They were co-partners of one firm: they had mutual interests in that great netful of fishes. The word here translated “partners” is elsewhere rendered by the words—“fellowship” (1 Cor. x. 20), “partakers” (2 Cor. i. 7), “companions” (Heb. x. 33). This makes its meaning sufficiently clear. That co-partnership was a fact: it actually existed. But here we see its practical working. How was it expressed on this occasion? Let us see. “They beckoned to their partners”—to those in fellowship with them—“to come and

help them." And the record reads—"They came." There was the call, the uplifted hand, the appeal for help on the part of Simon and those with him, and there was the ready response on the part of the sons of Zebedee, their partners in the other boat, and the result was, the work was done, and the entire "catch" was safely landed on the shore.

The application of this to the fellowship of Christian work—work that is *in* and *of* the Lord, not of man's devising, but of His appointment, is obvious. Let the two boats on the lake represent two companies of the Lord's people engaged in active effort, seeking to "catch" men, to win souls, to bring sinners old and young up from the depths of sin and death, to Christ. They are partners: they are in fellowship. They may represent two assemblies of believers, locally apart, severed by distance, but their interests are one. Independency is not according to the Spirit of God, it comes of selfishness, jealousy, sectarianism. There is a fellowship of saints, a fellowship of assemblies, and a fellowship of service in the Scriptures, and wherever the way of the Lord and the pattern of the Word are made the rule, these will be found in measure existent among the saints. But like everything of heavenly birth, they need to be nourished and cherished, and they may be developed. Here in Simon's boat it is the day of the Lord's visitation, and his net is full. He has more in hand than he can manage: the work is too great for him. But he knows there are others just a little way off, who will give the help he needs. He knows them as his partners, has confidence in them, and consequently he "beckons" to them. That uplifted hand was the sign for help, and the expression of his confidence in their willingness to give it. And he was not disappointed for "they came." There are such seasons still thank God: seasons when the net is full, when, by the power of the Gospel, sinners are gathered into the kingdom in large numbers, more than can be dealt with in a way worthy of God, by those in that boat. This is the opportunity for beckoning for help. Others who serve the same Master, who are engaged in the same work, and whose interests are identical with theirs would gladly give it. Or

it may be in another direction. There seems to be an open door and a hearing ear, but in that particular company, there are few fitted to publicly preach the Gospel. They get along all right in their own small hall with a dozen or two listeners, but to preach in a large place to a greater company, is beyond their measure. Let them "beckon" to their partners—to those in fellowship with them in other parts. Some will say this is "interfering" with the Spirit's guidance; that no such thing should be done, but that He and He alone should control everything. Let us examine this a little. When the Lord Jesus came to seek and save the lost, He came alone. He finished the work Himself; of the people there were none with Him. In that we all rejoice. But when He ascended to the right hand of God, He sent down the Holy Spirit to carry on His work on earth, not apart from, but by means of His people. It is *through* them that the rivers are to flow (John vii. 37-38). He guides, directs, and administers by means of those whom He has called and fitted for the various parts of His work. Those whom He has fitted (Acts xx. 28) to watch for souls, and who wait upon their ministry, should be in the current of His guidance, and in possession of His mind. Like those of ancient time, who "had understanding of the times to know what Israel ought to do," they should have "all their brethren at their commandment" (1 Chron. xii. 32). There are no doubt a great many "arrangements" which are not of the Spirit of God, a lot of calling and bargaining in what bears the name of "the Lord's work," which is not according to the Lord's Word at all, and red-tape arrangements made months ahead, cut and dry that leave no room and make no provision for the workings of the Spirit of God. From all this let us stand apart. But in our recoil from what is false, let us not go to the opposite extreme, and fall into the error of thinking that God acts apart from His servants. That this is not so, the Scriptures fully teach. The man from Macedonia cried "Come over and help us" (Acts xvi. 9). The Lord's servants "assuredly gathering" that "the Lord had called them to preach the Gospel unto them"—go. There had been a work of grace at Antioch; many sinners had been converted through the ministry of evangelists. But they needed

tending and teaching—the ministry of the pastor and the teacher. The Church at Jerusalem hearing of this “sent forth Barnabas” (Acts xi. 22). *They* sent him forth. Was this interfering with the Spirit’s leading? Nay, it was in the fellowship of it. The Spirit was outworking His own principles of fellowship, through those in whom He dwelt. Then Barnabas having fulfilled his ministry, and given them all that he had, felt they yet needed more. Then He went “to seek Saul,” and having found him, *He* brought him to Antioch (Acts xi. 25-26). Barnabas beckoned: Saul came. They were partners, “fellow-workers unto the kingdom of God” (Col. iv. 11). Such fellowship among assemblies of believers, and among the servants of Christ, may surely still exist in measure even in these last days. It is the Lord’s will it should be so. Let those who require the help lay their need before their brethren, and look to God to supply their need through them. It may be to arouse the ungodly, to preach the Gospel, to feed the lambs, to teach the saints. God has all His workmen: they have each a place and a work to do. This is altogether a different thing from giving a “call” to one to become “*the* minister,” or even from voting that one particular evangelist or preacher should come and conduct “a mission,” for so many weeks, or for so much pay. All this is of man. But the expression of need is of the Lord, and leaves room for Him to send whom He will, and for as long as He sees fit. The servant may not see it to be His Master’s will to give the help asked (see 1 Cor. xvi. 12). This lies with him. He must be exercised before the Lord as to this. The Lord who controls His servants will send the right men at the proper time. Let the church make room for them, welcome them, receive them in the Lord (Phil. ii. 29), and bring them on their way (3 John 6: Acts xv. 3). If these simple, and we believe Scriptural principles of fellowship were recognised, and practised in a godly manner, there would be no lack of helpers and no overcrowding. Many latent gifts would be dug out of their-hiding places and brought into use. Weakly assemblies of God’s people would be greatly helped, and by the active and practical fellowship of saints in the Lord’s work, the glad tidings of God’s salvation would be spread abroad from shore to shore.

# The Levitical Offerings.

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

**G**OD, who knows our frame and remembers that we are dust, has, in His Fatherly condescension, from the earliest times, instructed the children of faith by means of pictures, or object lessons. It is so difficult for man, who is a complex being, composed of body, soul, and spirit, to form purely abstract or spiritual ideas; they need, more or less, to be clothed in a material form.

Beginning with the first victim offered in Paradise, in the skin of which our first parents were clothed by the hand of God, onward by Abel's offering, and the long succession of sacrifices through the following ages, the Father was making known by type and symbol the deep things of God, and the precious things of Christ, which could only be spiritually apprehended by the teaching of the Holy Ghost. Sight is threefold—physical, mental, and spiritual.

The eye gazes on the type, reason may form its conclusions, but the Holy Ghost alone can communicate the mind of God concerning the truths contained in it. In these types we have the embodiment of the thoughts of God concerning the Person, work, and offices of the Lord Jesus Christ,

But as the spirit of man alone knows the inward thoughts of man, so these deep and wondrous thoughts of God can only be communicated to us by the Spirit of God Himself (1 Cor. ii. 11).

Moreover, as the Word of God endureth for ever, and the heavens and earth may pass sooner than one jot or tittle of the law may fail, we have in these types, in all their minuteness of detail, a record for eternity, imprinted by the Spirit of God on the pages of the eternal Word, for the instruction of the inhabitants of heaven and the universe, throughout the countless ages of eternity, concerning the incarnation, sufferings, atoning death, and priestly office of the Lord Jesus Christ.

The law was given from Mount Sinai. The patterns of things in the heavens having a shadow of good things to come were shown to Moses on the mount, when he was there with Jehovah forty days and forty nights. When the tabernacle was pitched,

and everything arranged according to the commandment of God, "then the cloud covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of Jehovah filled the tabernacle" (Ex. xl. 34, 35).

Leviticus i. is a continuation of Exodus xl. 35, informing us that Jehovah called to Moses out of "the tent of the congregation." In Numbers vii. 89 we read, "And when Moses was gone into the tabernacle [tent] of the congregation to speak with Him, then he heard the voice of One speaking unto him from off the mercy-seat [propitiatory] that was upon the ark of testimony, from between the two cherubims: and He spake unto him."

From this we learn that whether Moses was standing without, or, as subsequently, entered within the tent, the voice which spake with him was the voice of sovereign grace speaking from off the mercy-seat—that is, speaking in grace—founded on redemption, showing on what terms the unworthy sinner might draw nigh to a righteous and holy God, and find acceptance with Him.

In the earlier chapters of Leviticus the provisions of Divine grace meeting the requirements of man are stated in their inverse order in five particulars.

1. Man is a guilty transgressor, and needs forgiveness. This is **THE TRESPASS OFFERING** (Leviticus, chap. v).

2. He is a sinner, and needs an atoning sacrifice. This is **THE SIN OFFERING** (Leviticus, chap. iv).

3. He is in heart alienated from God, and needs reconciliation. This is **THE PEACE OFFERING** (Leviticus, chap. iii).

4. He has fallen and is depraved in nature, and needs as a Substitute One Who is holy, harmless, undefiled, and separate from sinners. This is **THE MEAT, OR GIFT OFFERING** (Leviticus, chap. ii.)

5. He is utterly unworthy in himself, without anything of his own to recommend him to God; he needs, therefore, to be identified with One Who is altogether worthy, and an Object of Divine favour, that he might be accepted in God's Beloved. This is **THE BURNT, OR ASCENDING OFFERING** (Leviticus, chap. i).



## Twenty Years of Service Lost.

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**O**N one of the Clyde river steamers, a Christian man on his holidays, was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it, that he feared such efforts did but little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw any fruit from it."

The tract distributor was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract, which he received when a lad of twelve, as he walked along the street one wintry night. As he passed the door of a Mission Hall, a young man, standing evidently for the purpose of getting passers by to go in, handed him a tract, and asked him to go inside and hear the Gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety, he turned to the tract he had received, read it, and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished he said—"May I ask where this most interesting event took place?" The man named the street, the hall, and the very night on which he got the tract, and was invited inside. The gentleman's eyes filled with tears, he grasped the tract distributor's hand, and said with great emotion—"It was my work for many a night, when a young man newly converted, to stand at that door giving tracts, and inviting passers by, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now after twenty years, God has let me know that it was not in vain, and if He spare me to return to the city, I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it." But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ, had he continued in the service that the Lord gave him to do.

## The Young Believer's Question Box.

*Who is "The Prince of this World," referred to in John xii. 31? Satan, who is by God's permission its present "prince" or "ruler," with subordinate "princes" or "rulers" (see 1 Cor. ii. 6-8, same word), under him. The time is coming when he will be "cast out, and Christ now rejected, will become earth's rightful Ruler and King (see Rev. xi. 15; xii. 9).*

*Do the words "Lovest thou Me more than THESE?" (John xxi. 15) spoken by the Lord to Peter, refer to the fishes, or to the other disciples. Clearly to Peter's fellow-disciples, concerning whom he had said—"If all shall be offended in Thee, I will never" (Matt. xxvi. 33, R.V.) Thus, while the Lord restores him to his place of service, he reminds him of the proud boast that led on to his fall. It has been asserted by some, that the form of the words in the original show, that the reference is to the fishes, and that Peter had more love for a full net, than for the service of his Master. But this is quite untenable: the same form of language is applied to men (see Luke xxi. 3), and as a matter of fact Peter's net was empty, until the Lord filled it that very morning.*

*In what sense was Christ "MADE a curse for us?" (Gal. iii. 13.) The R.V. reads—"Having become a curse for us." The word in 2 Cor. v. 21 is the same, where believers are said to "become the righteousness of God in Him." The Lord Jesus did actually become a curse, because of the imputation of our sin, and was dealt with by God as the guilty. Yet He personally did in no sense become sin, but was always the Holy One of God. Even in His death He was "an offering and a sacrifice to God for an odour of a sweet smell" (Eph. v. 2, R.V.)*

*Would an invitation to preach in a certain place, be sufficient evidence that it was an open door, and a call from God? An invitation to preach God's Gospel to the unconverted, or to teach the truth to God's people ought not to be lightly regarded by any servant of Christ. But it would not of itself prove that it was the "call" of God, or that the "door" was one of God's opening, into which His servant might go to declare all His counsel. In the time of the Lord's own ministry, there was a day on which it was said to Him, "All are seeking thee." But He did not regard that*

as a call, or an open door, for it immediately follows that "He said unto them, Let us go *elsewhere*" (Mark i. 37-38, R.V.) There are associations and churches into which no true servant of Christ could go, even if he did receive an invitation, as his presence there would *seem* to show his approval of them, which would stumble and probably mislead young believers and others, who are more influenced by what they *see* their elder brethren do, than by what they *hear* from them, or read in God's Word.

*What do the words "No man hath ascended up to heaven (John iii. 13) mean? Did not Elijah ascend? (see 2 Kings ii. 11.)* The context shows that the Lord's meaning is, that no living man upon earth had ascended up to heaven to see and hear of heavenly things, and to return to earth to teach them. He who had come from God (John xiii. 3), could declare Him.

*Is the Bride of Christ the Church, or Israel?* On this subject there is much diversity of judgment among expositors of the Word, even among those who see eye to eye regarding dispensational and prophetic teaching in general. Personally, we have never been able to find anything in the Word to show that the Bride of the Lamb, the Eve of the Second Adam, who is to be the sharer of His glory and His throne, is other than the Church which He loved, and for which He gave Himself a Saviour (Eph. v. 25-28.) Others will share the joys and honours of His Kingdom, as the Bridegroom's friends (see John iii. 29), and be the invited guests at the marriage supper of the Lamb (Rev. xix. 9), but the Bride, who first appears in her beauty, arrayed in pure and spotless white, immediately after the exposure and doom of Babylon the Great, can be no other than the true Church, the out-called saints of the present dispensation, who are even now more closely linked with Christ in His death, His rejection by the world, and His acceptance in heaven, than any who lived before, or will live after them. But it is not for controversy, much less for emulation, that this "great mystery" (Eph. v. 32) has been made known, but to form our affections and order a manner of life worthy of Him *to Whom* grace has so closely linked us, and *with Whom* we shall so soon be manifested in glory.

## Answers to Correspondents.

We would again remind our esteemed correspondents that our space for replies being still limited—although we have increased it this year by a page—we are obliged to hold over many important communications till another year. We are much cheered by many letters expressing thanks for help received through the "Answers" given, and would seek continued prayer for light and wisdom to deal with many subjects, which, at the present time, are deeply exercising the hearts of many of the Lord's people. It may be that some day our little "Magazine" will be enlarged so as to give fuller space for these and other practical forms of help and instruction in the things of God.

E. M., KENT.—It is a spurious spirituality that makes light of the two Divinely appointed ordinances of Baptism and the Lord's Supper, under the pretext that "the baptism of the Spirit" and "feeding on Christ" are of more importance. The former was commanded by the Risen Lord on earth (Matt. xxviii. 19): the latter was given by the Glorified Lord from heaven (1 Cor. xi. 23). Ask your friend who speaks of them as "carnal ordinances," if she is prepared to say that the Lord made a mistake in giving them to His people for their acceptance and obedience, or if she thinks that the Holy Spirit who inspired apostles to write and preserve them for the saints of all ages, have taught—or "led," as the word is—her to ignore and speak lightly of them. The test of spirituality is not in words, or happy frames, nor is the possession of it proved by the claim to being "filled" with the Spirit, or "fully consecrated" to the Lord, but in what is less popular among the class represented by your peccant friend. It is this: "If any man think himself to be a prophet or *spiritual*, let him ACKNOWLEDGE that the things I write unto you are the COMMANDMENTS OF THE LORD" (1 Cor. xiv. 37). And it is worthy of notice, that these words occur at the close of a chapter which is probably more ignored than any other in the Book, by the religious systems of men.

G. M., MANCHESTER.—The "poverty of ministry" you complain of in the assemblies of the Lord's people, may be due to many causes. We think the principal one may be a low spiritual condition, and lack of exercise of heart among those who are gifted to minister the Word. The excessive rush of business life, coupled with the increase of worldliness, leaves little time for private prayer and meditation on the Word—two things so absolutely essential to fresh and profitable ministry. "A good minister of Jesus Christ" is described in 1 Tim. iv. 6-8, as having the two distinctive marks of being "*nourished up*" and "*exercised*." If all who stand up to minister to their fellow-saints bear these marks, there will be little fear of "poverty," or barrenness. When the Word of Christ dwells in the soul "*richly*," it will flow from the lips in freshness and power, feeding and enriching those who listen. Mere rhetoric, or crude, ill-digested and rambling discourses, will never gather or build up God's people, compactly into healthy, active, and well-ordered assemblies, from which the *upflow* of spiritual worship ascends continually Godward, and the *outflow* of fresh and life-giving testimony proceeds manward. The condition of an assembly of saints is invariably the reflection of the character of those who are its "guides," and of the ministry it habitually receives.

A. L., ABERDEEN.—Those who hold “Non-eternity of punishment” in any of its forms, are seldom willing to say so plainly, especially if they wish to get in among believers, to secretly spread their doctrines, which they find it most convenient to do quietly and unostentatiously. It needs one accustomed to their quirks to detect them; others might readily be misled by their blandness.

YOUNG MEN.—An esteemed correspondent writes—“The Lord has saved a number of young men here, and one feels how much depends on the teaching and leading they get during the early days of their Christian life. The most of the teaching we get is far too high, and usually very dry. Whereas young believers need good warm milk and simple practical teaching, with wise guidance in walk and service for the Lord.” Yes, to all that we give our hearty—Amen. If young believers are to be kept hold of, and led on in the ways of the Lord, to fill the places of those who are being called home, the food and the temperature must be adapted to them. You seldom find young believers going away into questionable associations, or to seek other pastures, when there is a warm spiritual atmosphere surrounding them, with happy meetings, healthy ministry, and hearty work for them such as they are able to do. But where they are left to go out and in, no one caring for them, it need not be wondered if they decamp to where they find more love and fellowship, even should it be less scriptural. The Christian assembly ought to be like the family circle, having its joys and attractions to the young, so that they will have no desire to wander outside it, seeking society or worldly company.

A. N., MIDLOTHIAN.—There is nothing in Scripture to warrant the practice of believers “sitting back” and refusing to partake of the Lord’s Supper, because of some grievance which they are unable to get remedied in the assembly. To “sit back” is virtually to withdraw from fellowship, and would be so regarded by any Scripturally-gathered and Divinely-ordered assembly. It is sometimes done by believers whose uninstructed, and it may be morbid consciences, goad them with the thought, that by remaining in that circle of fellowship, they are held responsible by God for every act of all who are there. But this is not so. If a course is adopted, say in some matter of arrangement, or in something concerning which there is no commandment of the Lord, to which you are unable to give your consent or fellowship, you discharge your responsibility by making this known, and if you are able to do this graciously, and to shew from Scripture on what ground you do so, no doubt God will use the testimony to exercise others, and most probably to enlighten those who may be in ignorance, and restore others who may be astray. But if this should not be the result, then it would be well to quietly wait upon God, who will in due time shew either them or you where you are wrong; whereas in “sitting back” you seek to coerce your brethren to act according to your light, and at the same time put yourself into a position where you can no longer help them.

# Tidings of the Lord's Work and Workers.

Winter efforts in the Gospel are in full swing in many places, and we hope to hear of many "genuine" conversions. If the *soil* is well ploughed and good *seed* is put in, God may be trusted to produce the fruit, but the tendency of the times is to *hasten* immediate returns, and to secure *quantity* rather than *quality*. There is need for a return to "the old paths" in this as in much else, and not to *copy* the world in its methods of carrying on the work of God. GLASGOW—Robert Miller has had good meetings in Parkholm Hall for saints and sinners. Wm. King has been holding forth in Pollokshaws. BARRHEAD—The annual conference is on Saturday, 19th Nov., at 3.30 p.m., in Templars' Hall. CAMBUSLANG—A special effort was made in the Gospel by various local helpers in Argyle Hall last month, begun by a conference. MUIRKIRK—A special Gospel effort on Lord's Days here by D. Hamilton and J. M. Ritchie. PRESTWICK—John Ferguson has been trying to get at religious sinners here by open-air and indoor meetings. TROON—A conference on "The Lord's coming" here on October 28th. J. Ritchie, Junr., had Sunday evening meetings in October. UDDINGSTON—The Lord has saved some young people here of late, and there is an open ear for the Word. HAMILTON—J. R. Caldwell and John Ritchie give special addresses to Christians in Gospel Hall, Baillie's Causeway, on Tuesday nights of November. Wm. Maclean has been visiting various assemblies around Glasgow. Our brother, Adam Milligan, who for many years has been in fellowship with saints in Waterloo Hall, Kilmarnock, has been in failing health for a long time. He sails for Melbourne on October 28th with his wife and youngest child, where we trust the Lord may prolong his life. His service to the saints here will be missed greatly. CARDIFF—United prayer meetings were held by the various assemblies early in October, followed by addresses to believers by Max I. Reich. The Annual Believers' Meetings on October 10th and 12th were large, and the ministry practical and seasonable. Among those present were Henry Heath, F. Bannister, J. Nisbet, E. Harries, R. E. Sparks. BRAMHALL, CHESHIRE—There is a small assembly of believers here, and an open door for Gospel labour.

**Foreign Notes.**—Tent work in Canada and the States is over for the season. The "war fever" has doubtless been a hindrance to Gospel effort, but some fruit has been gathered. T. D. W. Muir had some meetings in New Bedford after conference. Frank Crook had a tent in Braddock, Pa. D. Oliver had blessing with the Word at Frostbury. W. L. Faulkner is again able for work, and is preaching at Pomona, Cal. Two brethren, Kendrick and Scott, have been working in Tennessee and Virginia, very needy places. Two others, Bush and Dean, in Texas the "wild" State. J. H. Gordon has gone to Jamaica to labour there among the East Indians. George Grove writes of open doors and good work during the summer in Victoria and Queensland.

## Living in View of the Judgment Seat.

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**T**HE sands of another year have almost run out. Its days and months of privilege and responsibility are all but past. Another period of our stewardship is almost completed; its record will soon be closed and sealed, until that hour when the Lord of all the harvest shall call His servants together before His face, to give an account of their stewardship. Solemn, yet blessed are the prospects of that coming hour. Weary toilers in far-off corners of the field, who seldom see a fellow-labourer's face, or hear a word of cheer, will meet that day with the unnumbered host of the servants of their Lord, and learn the "needs be" of their long isolation in the desert place. Downcast labourers now sighing and crying for the salvation of the lost, yet not seeing all that they pray for, will read the answers to their midnight wrestlings, in many of the faces that appear amid that glorified throng. Faithful servants of the Lord who stand in hidden places of the field, quietly holding fast their posts beneath His eye; unknown, unnamed, uncommended by men, will hear the "well done" from their Master's lips, and from His hand receive the promised crown; while many who have been praised and flattered for their apparent success, by fellow-worms on earth, may miss the honours of the faithful, on that day.

Solemn and searching are the voices that speak to us as the servants of the Lord, at the close of another year. We live in strange and testing times—times which unmistakably betoken that the end is near. The shades of night are falling all around us on the world. Dark delusions from the destroyer, multiply on every side, making old and young less accessible to the Gospel's message, less careful to hear the truth of God. Once-active labourers, discouraged at their little success, and alarmed by the opposition of the world, have in many cases succumbed before the enemy, and fled from their post, while others have been lured like Demas, by the siren seductions of the present world. Truths once held with a firm and godly grasp, while in return they held and exercised the consciences of saints unto holy living and godly walk in the midst of a pleasure-loving age, have by many been frittered away, or toned down so as to make it easy to go on in

carnal compact and worldly style with those whose maxim is to "make the best of both worlds." The reproach that comes from going forth "without the camp" to a rejected Christ, is almost a thing of the past, and so is the pilgrim spirit and unworldly style of those who trod that lowly path. Yes, no matter where we look, the trend of things, even among true believers, is worldward, and as thus they go, less of God, less of the spirit of the lowly Christ, and less of the power of the Holy Spirit will characterize them, while more and more of human expedient and man's device will be resorted to, in order to hold things together. We do not prophesy; we simply state what any open eye can see, and what all must sooner or later see and own. What then is the responsibility of the man of God, the witness for Christ, in the midst of these declensions? It is to stand firm as a rock, cleaving to God and his Word with his eye on the judgment seat. The power of Christ is able to keep him from stumbling, the Word of God is sufficient to guide and direct him in all his path, and the judgment seat, before which as the bondman of Christ and the steward of God he is so soon to stand, will even now, as it is held in view, preserve him from frittering away his Master's goods, in order to make friends with his enemies, or to earn for himself a flattered name where his Lord was cast out. The time is short, it behoves us then to live as those who are not to be here for ever: to live for God and for eternity. Things below will have a very different appearance when we view them from the eternal world, when we see them in the light of God's eternal throne. This is the light in which to view them *now*: the only light in which a true estimate of their character can be formed. O to look at men and things in the light of eternity, to weigh them in the balances of the sanctuary, to view them in prospect of the judgment seat of Christ. With girded loins and burning lamps, let us then hold on our course, beloved in the Lord. To some, the closing year will be the last; it may be so to all, for the "shout" of the Master may any day greet us in the midst of our toil, and waft us from the fields of service to the rest and joy of His home, and thence to the unveiling of His judgment seat.



## Sleeping in the Calm of Heaven.

“That night Peter was sleeping between two soldiers, bound” (Acts xii. 6).

He giveth His beloved sleep” (Psa. cxxvii. 2).

**S**LEEPING in the calm of heaven,  
Who or what shall help him now?  
Hopeless, everything external—  
Death the stamp upon his brow.

Ere, in peace, he closed his eyelids,  
Casting all his care on God (1 Pet. v. 5-11),  
Little knowing of the angel  
Hasting on the shining road.

Weakness, in the night is waiting,  
Like those Abel-men of yore,  
When the messengers from glory  
Told of Bethlehem's hidden store.

See! the hand of One from glory  
Wakes him from his blessed sleep:  
'Tis the Lord, who once said, “Follow”—  
“Feed My lambs,” and “Tend My sheep.”

Ah! those very days must tell him  
Of the love that could not die;  
Anniversary of sorrow (Mark xiv. 1, 72),  
Yet of full, unclouded joy (Acts xii. 3).

Herod, 'mid the outward boasting,  
Fills his cup with dreadful wine,  
While the foot of Zion's captive  
Passes on in peace divine (Acts xii. 9-11).

Richest aid, resource and blessing,  
Helplessness and trust shall find,  
When the visible is crushing  
All its might and will combined.

“Trust ye in the Lord for ever,”  
“Wait,” I say, on Him alone;  
He who showed the “fire” to Peter,  
Sends deliverance from the throne.

## The Secret Chamber in the Palace.

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**I**N the days of one of Scotland's kings, a humble shepherd was raised to a place of honour, and distinction in the kingdom, as a reward for personal devotion to the king. This aroused the jealousy and envy of certain courtiers, who sought to poison the king against his faithful servant. They watched his steps, and at last found what they thought would secure his fall from the royal favour. It was discovered that he was in the habit of frequenting a certain room in his house, into which he shut himself alone, not allowing even his wife to enter. They suggested to the king that there he hatched conspiracies against the sovereign and the government. Their oft-repeated story aroused the suspicions of the king, so he appointed a day on which, with his retinue, he might visit the suspected counsellor in his mansion. The king, and his followers, were received with due honour, and conducted into the mansion. The king desired to be conducted through the house, and when he had seen its principal parts he asked: "Where is the chamber in which you secrete yourself for hours, allowing no one to enter, or to see what it contains?" The counsellor blushed, and suggested that the place was too mean for the king to enter. But the king insisted upon seeing it. So he was led into the mysterious room, which he found to be a small apartment with bare walls, its only furniture being an old chair and a broken table. On the wall there hung a shepherd's crook and an old faded plaid. The king looked astonished, and inquired what was the meaning of the strange apartment. "Your majesty knows," said the devoted servant with great emotion, "that I was only a humble shepherd, when your majesty was pleased to raise me to a place of distinction and eminence in your kingdom. This honour has the tendency to cause my proud and haughty spirit to look down on others, who are as I once was. In order to keep down this evil tendency I come at times into this humble room, which is as nearly as possible a true representation of my former state, and as I sit here and look at the crook and the plaid, which I used in days gone by, I call to remembrance that I am nothing and have nothing, save what the grace of my king has made, and given me. This tends to keep me humble,

and to make me thankful." Such was the touching story of the secret room with the closed door, and surely it has its message for the saints and servants of the heavenly King. Good and healthy it is for our souls and spirits, to often retire to the secret place and remember "the hole of the pit," out from which God's grace has lifted us, and the low estate in which it found us. Surely this would tend to keep our spirits humble, and save us from being "lifted up with pride," to look down upon others, and to fall ourselves into the condemnation of the devil.

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### **Courage Needed for Service.**

**T**HE word "Add to your faith virtue"—i. e. courage, valour (2 Pet. i. 5), while true for all believers, has a peculiar force as applied to those who serve the Lord Jesus, in spreading His Gospel among sinners. The true soul-winner must have courage. He must be brave and full of valour. His sphere of service lies within the borders of the enemy's country. His work is to take the spoil from the hand of the mighty. Courage is needed for this: real soldier-like valour, that fears not to face the foe. Faint-hearted and fearful disciples are of no use whatever in the great army of the Lord's Gospellers. He requires those who have the courage to face the enemy on his battlements, to go right into the citadel, and get hold of sinners to whom his Master's message has been sent. This courage is more than natural boldness; many are well equipped with that. It is Divinely-given valour, inspired by love to Christ, and true devotion to His service. It comes from heaven upon the waiting soul. It is of the Lord. Men may call it "forwardness;" even saints of God may disparage it. But the soul taught of God, exercised before Him, waiting on Him, will rise up in renewed strength, with fresh courage, to go forth again in the holy war. "Be strong and of good courage" (Josh. i. 6), was Jehovah's word to His warrior of old, as he stood on the borders of the promised land, and still the words sound forth in the ears of Christ's soldiers, who go forth to rescue the perishing in His Name, "Wait on the Lord, be of *good courage*, and he shall strengthen thine heart."

## A Letter to a Believer.

By the late Wm. Lincoln, of Beresford, London.

I SHALL be glad again to meet the brethren. Temporary isolation makes me at present value the gatherings all the more. But there is a danger increasing among Christians now-a-days, of being too much with other Christians, and too little with Christ. "Any one rather than Christ," "anything rather than Christ;" these are two of the devil's mottoes, and believers should bear in mind that his wiles are the same in kind, though more crafty and refined towards them. God's mottoes, on the other hand, are, "Christ is *all*,"—"Jesus *only*." If Christians are loved for what is of the flesh, what is of nature, what is amiable in them—that is not loving them for Christ's sake, for seeing CHRIST in them. Alas, so little of the image of Christ is seen in any of us! And this surely is through our being so little *alone with Christ*; for it would be impossible, if we were much in Christ's company, but that His image would be more marked upon us. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as the Spirit of the Lord" (2 Cor. iii. 18). Therefore, I think I may say, and it is a searching thing to say—the measure of our likeness to Christ is the measure of our intimacy with Him, of our actual communion with Him; but not, blessed be God! of our *actual* admiration of Him. We may, yea we do, *much more* admire than copy Him, and this must ever be. In spirituals, as in the material creation, the eyes see further than the feet go. So then two things follow reflexly from the above.

1.—Would we see more in Jesus? Then let our feet press on.

2.—Would we copy Him? be more like Him? Then let us get nearer to Him, be oftener with Him. To be often with any other person whom we loved, would not, in the same measure, necessitate our transformation into His likeness. But in our communion with Christ the case is different, because we have the Spirit of Christ, whose gracious work it is not only to lift us up to Him, but also to conform us to His image. And thus knowledge is an aid to holiness, and holiness is an aid to knowledge of God

and of Christ. Ever is it that one truth hangs on another ; so with this one. 1.—We are filled with the knowledge of His will, to walk worthy of the Lord. 2.—We walk worthy of the Lord to increase in the knowledge of Him ; both are made to depend on each other in Col. i. 9, 10. May the brethren be led to keep close and press close to the Lord, to help in private prayer the Lord's work everywhere. May they and we, be truly, ardently looking for Christ ; and may He soon hear the prayer, "Come, Lord Jesus !"

### A Hopeful Sign.

**I**T is a hopeful sign when the people of God are unsatisfied with their present attainments : when they are longing and yearning for more of God, and for closer companionship with His Christ. When there is real thirst for God in the soul of the saint, he cries out—"My soul *thirsteth* for God, the living God" (Psa. xlii. 2). and none ever thus sought God in vain. True revival in the individual and in the church, is always preceded by a spirit of earnest, persevering prayer ; a heart-yearning after God ; a yearning, inwrought desire to see His arm made bare in the salvation of the lost ; and the revival of the saints.

Declension in soul, departure from God, and drought in the church are, on the contrary, always preceded by prayerlessness and self-satisfaction. Rich, increased with goods, having need of nothing, is the true Laodicean "confession of faith," and there are no revivals in Laodicea. They need nothing there : there is no felt lack of God, no thirst for greater nearness to Him, no yearnings after the refreshings that come from His presence. A "Laodicean" church is marked by self-satisfaction and prayerlessness, coupled with continual talk—as empty as a rainless cloud—about its position and attainments. It may be its numbers, its successes, or its position that it boasts of. But whatever form the malady assumes, it soon rocks its victim to sleep in the cradle of self-satisfaction, and there he lies till some visitation from God awakens him. May the Lord preserve His saints from Laodicean lukewarmness, and give a revival of the praying spirit.

## The Young Believer's Question Box.

*Where in Scripture are believers taught to gather on "the ground of the one body"?* Nowhere. It is not a Scriptural phrase at all. The body of Christ is one, by the baptism of the Spirit, composed of all believers of this dispensation. The Centre to Whom the Spirit gathers, is the Name of the Lord Jesus (Matt. xviii. 20). The body will never be seen in its entirety and unity, until it is in heaven.

*Is "the Spirit of the Lord" in Judges iii. 10, the Holy Spirit of Acts ii.?* Yes, but not indwelling as He now is in believers. He came "upon" men in Old Testament times, for special purposes (1 Sam. x. 6), departing from them again if they turned from God (1 Sam. xvi. 13). Since Pentecost, He indwells all believers (1 Cor. vi. 19), on the ground of accomplished redemption, and will never leave them (See John xiv. 17).

*Does 1 Cor. xv. 28 teach that the Lord Jesus will cease to reign at the close of the millennium? or will He reign with His saints for ever (Rev. xxii. 5)?* In the sense of *subduing* all things to God, His reign will come to an end, and He will deliver up to the Father a kingdom in which everything is according to the Divine mind and purpose. But He will not cease to reign, for it is expressly stated that "He shall reign for ever" (Rev. xi. 15, Luke i. 33).

*If one lacking the moral qualifications of 1 Timothy iii. 2-4, take the place of an overseer or ruler in the assembly, ought his rule to be obeyed?* "Obey them that have the rule over you" (Heb. xiii. 17) implies, that only such as have been made overseers by the Holy Spirit (Acts xx. 28), and who bear the marks of 1 Timothy iii. and Titus i. and *do* the work (1 Thess. iv. 12) are regarded as rulers in the Christian Assembly. If any one who lacks these, presumes to take a place he is manifestly unfit to fill, the first responsibility of telling him so, would rest with elder brethren who are recognised as "guides"—who ought to deal graciously yet faithfully with such a troubler, and if need be refuse to have his co-operation in the capacity of an overseer. Far too much has been made of this "oversight business" by some, making it an "office" to which great authority and almost infallible judgment pertains, whereas in the Book, it is a sphere of arduous and generally thankless toil.

## Answers to Correspondents.

E. G., AYRSHIRE.—A man who stands up to speak God's Word to sinners, should be able at least to do so in words which will not cause a sneer by their vulgarity or foolishness. Levity in the things of God is intolerable, and should be sharply put an end to anywhere, especially on the platform.

A. N., LANARKSHIRE.—Whoever gives thanks for the bread and cup at the Lord's Supper, for the time being loses his individuality, and is the mouthpiece of the assembly. He expresses the thanksgiving of the gathered saints. The same is true of breaking the bread. The act is not ministerial but representative.

G. T. LIVERPOOL.—There is one personal Devil mentioned in Scripture. "*The Devil*" (Matt. iv. 1 : 1, Peter. v. 8). There are many "demons" for which term an entirely different word is used (See Matt. iv. 24 : viii. 16 R.V.), That these are Satan's emissaries, Rev. xvi. 13-14 leaves no doubt, but we should distinguish between the "Prince" and his subjects (Matt. xii. 24), and abide by the terms used by the Spirit in the Word in speaking of both. Extravagant language regarding the Devil leads to irreverence, and provides the scorner with material for his coarse jests.

PRIESTHOOD AND ADVOCACY.—These two offices of the Lord Jesus are a twofold provision of grace for His people in their present complex state, subject to infirmity, and with an evil nature liable to sin. Priesthood is with God (Heb. ii. 17): advocacy with the Father (1 John ii. 2). The priesthood of Christ is to succour His saints compassed with infirmity (Heb. ii. 13), and to keep them from falling. His advocacy is for us with the Father, to deal with us when we do fall, and to restore the enjoyment of communion which has been broken by yielding to sin.

T. N., GLASGOW.—It seems a strange inconsistency for a company of saints who have come out from denominations, because they have seen from the Word of God that they are wrong, to publicly intimate the services of some of these denominations, virtually inviting others to go where they themselves could not stay. But as it often happens, it may be the work of some individual acting upon what he calls "his own responsibility," and the rest being either unexercised or thinking they have no accountability, let it go on from one stage to another unchallenged, until they find themselves practically back by another route to what they left. You have a right to object to such intimations being read, or shown in the Assembly of which you form a part, and if as you say, "this is an attempt to lead the saints back to the world's religion by easy stages," you ought to testify against it in the fear of God. Why should you or any disciple of the Lord hesitate to "speak out" when your Master's honour and the welfare of His flock are in danger? This is evidently the work of those who run to and fro among the sects, and who wish, in Balaam-like fashion, to unite those who gather in "The Name" with the world's religion. Withstand it firmly. God will own His own Word, and overturn the devices of carnal men.

## To Our Subscribers and Readers.

THE present issue of "The Believer's Magazine" completes our *Eighth* Annual Volume. It is with a sense of deep gratitude to God that we record His good hand upon us throughout the year, now so near its close, in the sending forth of this little paper. It has found its way into many corners, where before it was unknown, and we have been greatly cheered by letters from beloved saints of God in home and far distant lands, telling of blessing and help received in days of need and perplexity, through these humble pages. To God alone, who loveth His own, be the praise. We do not expect that all our brethren in Christ see "eye to eye" with us in all that we advance in these pages, nor do we lay any claim to infallibility, or perfect light, for we only yet "know in part;" but what we have received, and verily believe to be the truth of the Eternal God, we have sought to declare in plain, and we trust unambiguous terms, so that the most unlettered may not mistake our meaning. The tendency of the times is, to tone down or leave out everything unpalatable to the natural man, whereas God, who is wiser than men, has appointed as wholesome food for His people, all His truth duly proportioned, ministered in grace to the heart, and with point to the conscience. Looking to God for needed wisdom, we hope to continue the "Magazine" during 1899 on the same lines as heretofore.

During the coming year the following articles will (D.V.) appear:— "TENDER PASTURES FOR THE LAMBS OF THE LORD'S FLOCK," being a series of Letters (hitherto unpublished) written to Young Believers by the late *Caroline S. Blackwell*, whose "LIVING EPISTLE" has been such a storehouse of spiritual help to many of God's people. "TYPES IN LEVITICUS," by our esteemed and venerable brother, *Thomas Newberry*. Outlines of "THE EPISTLE TO THE HEBREWS" and "THE BOOK OF REVELATION," by the late *William Lincoln*," taken as delivered at Beresford. Six Lectures on "THE FELLOWSHIP OF SAINTS," by the *Editor*, with plain papers on personal godliness, practical Christianity, and service for God each month. A new feature in the Magazine will be "THE BIBLE ANNOTATOR," a page dealing with difficult passages and contested truths, briefly, for the help of young believers, and others who cannot follow "learned" arguments and "original" renderings. Conference Notes, Records of Work, and movements of the Lord's servants, with Question Box and Answers, will fill up the other pages as usual. We shall esteem it a favour if all our readers, who come in contact with fellow-believers who do not know of the little paper, will mention it to them, and bring it under the notice of Christians with whom they gather. A packet of Specimen Copies will be immediately posted to any who will, for the truth's sake, undertake this service at this season. Say how many copies you can use, and they will be sent to you at once free of all cost. To present subscribers the same number of magazines will be sent as now, unless otherwise instructed.