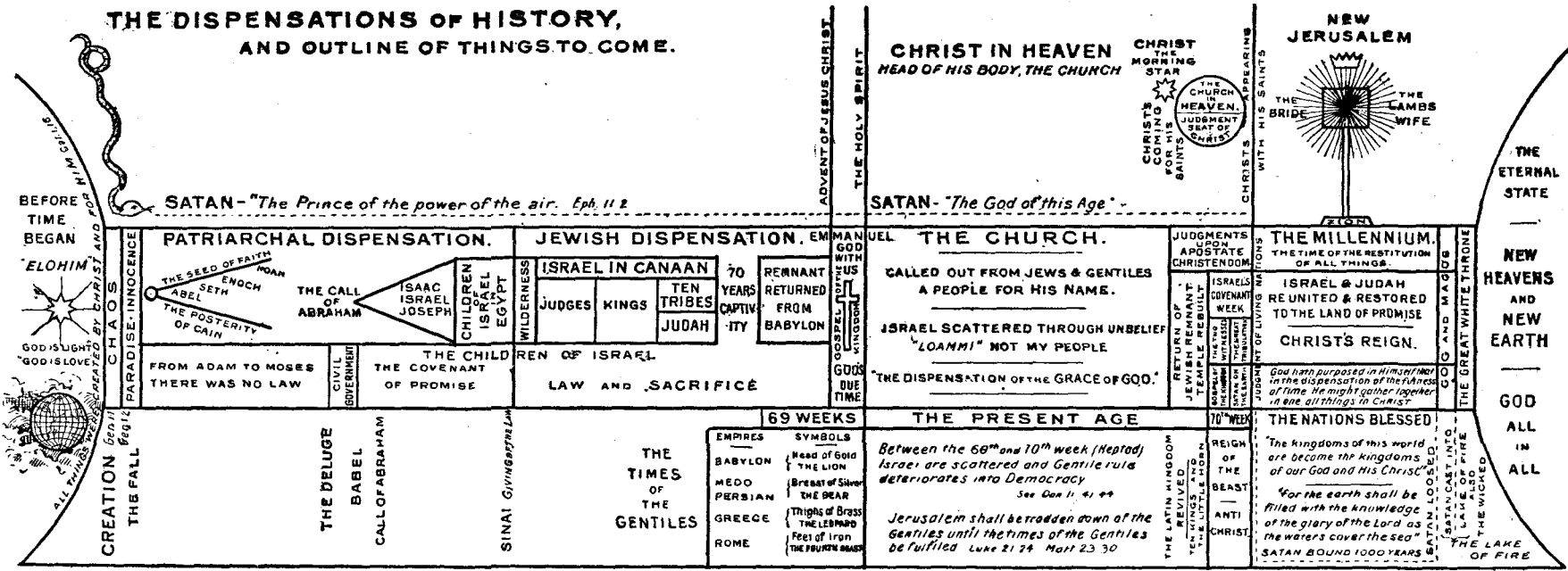


THE DISPENSATIONS OF HISTORY, AND OUTLINE OF THINGS TO COME.



THE

Believer's 

 Magazine.

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

EDITED BY

JOHN RITCHIE.

VOLUME IX.

WITH DISPENSATIONAL DIAGRAM.

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AND THROUGH ALL BOOKSELLERS.

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Toward the Sunrising.

A Word for the New Year, for the Lord's Pilgrim People.

"In the wilderness . . . toward the sunrising."—(Num. xxi. 11).

THE pilgrim host is nearing the end of their wilderness journey. The long, dreary desert lies behind, and yonder, basking in the sunshine, is the goodly land, their Canaan inheritance and home. The last few stages of the wilderness are full of brightness and victory, such as had marked their early pilgrim days, for they stand at last restored, revived, and renewed in strength, with their tents pitched "toward the sunrising."

Like the camp in the wilderness, we are nearing the end of our pilgrim journey. Our days of pilgrim life and warfare as the saints of God are drawing to a close. Yonder, just across the border line, the eye of faith can see the place of our inheritance, the heavenly home and fatherland, where soon our feet shall stand.

Like Israel in the desert, let it be ours to end the pilgrim path in victory and in praise; to give one grand last testimony to the nations around, that God is with us still; to pitch our pilgrim tents "toward the sunrising," and end our earthly days in the brightness and power of hope—"Looking for that blessed hope"—"Waiting for the coming of our Lord Jesus Christ."

When Bunyan's pilgrim had passed the Cross, and got rid of his burden, he came to the *Palace Beautiful*, where he was laid in a chamber named *Peace*, "whose window opened toward the sunrising." And thus it is that all God's pilgrim people begin their wilderness journey. The early experiences of the believer are beautifully set forth in Romans v. 1-3.

"Justified"—in relation to the past: the burden gone, the soul set free, loosed from his sins by the blood of the Cross.

"Peace with God"—is the present portion of the soul: peace made by the blood of the Cross, and possessed by the saint through faith alone.

"Rejoicing in hope of the Glory"—the grand outlook of the soul—the window facing the east, "toward the sunrising." And if wilderness trials and conflicts intervene between him and that sunrising, the peace-possessed pilgrim still can say—"We glory in tribulations also."

Israel began the wilderness with a song. Their lips sang the praises of Jehovah, for the redemption He had wrought. Their eyes looked onward beyond the wilderness, and they sang the song of their triumphant entrance into the land (Exod. xv. 3, 17). This was just as it should have been. It was the brilliancy and exuberance of their "first love." Every new-born soul, consciously delivered from the curse and dominion of sin, the chains of the present world, and the slavery of Satan's kingdom, sings such songs of deliverance. And while looking back to the Cross as the ground and procuring cause of this great salvation, the eye of hope looks onward toward the sunrising, to the coming of the Lord Jesus, when the consummation of his salvation will be accomplished, and all his hopes fulfilled. It is truly blessed to see such a start made for the glory-land. Better still, to hear the song of triumph maintained as the feet press on through the desert sand. But Israel did not thus continue to sing. The early brightness faded, the eye of hope was dimmed; they lost sight of the goodly land, and of the God whose power was engaged to bring them there. The song was changed to a murmur, and instead of boasting in Jehovah's power, they spake against Him. Alas for Israel! Of all that mighty host which stood on the Red Sea shore with the early song of triumph on their lips, only two were found at the end of the wilderness in the dew and strength of early days. They only had "followed the Lord fully" (Num. xiv. 24, 38; Joshua xiv. 6-11).

But it is blessed to see that the wilderness journey ended as it had begun, in victory and in song. The steps that led to this restored and revived condition are traced for us in Num. xxi. 10-20. They shew the way of restoration and of renewal for a fallen saint and a backslidden church in all ages: the only way of return to God, to the joy of communion *with* Him, and the strength of testimony *for* Him.

First, there was *confession*: full, unreserved confession. Nothing kept back, nothing glossed over. "We have *sinned*, for we have spoken against the LORD, and against THEE" (v. 7). Searched, exposed, convicted: they confess their sins against God and man.

This is the foundation of all true restoration and revival, in a soul or in a church. The hidden depths of secret sin must be searched out; the deep springs of wrong conduct must be dealt with, in the light of the presence of God. Has your life been one of failure and disappointment, Christian reader? As you look back along its course, do you see a long line of failures, murmurings, sins, and God-dishonouring break-downs? There is some hidden cause for all these. There is a root from which they spring: some cherished secret source that gives them strength. You will never get rid of the evil effects, until you reach the *cause*, and drag it out into the light of the holy presence of God, confessing, renouncing, and forsaking it there.

Restoration followed confession. The brazen serpent was lifted up. New life flowed to the people. This Gospel type—so often used in presenting Christ to the unconverted—has its lessons for the people of God. It tells the way of restoration, and of renewed life to the backslider. He looks to Jesus, and is healed. The Cross is the only remedy. The blood once shed is the backslider's only hope. He comes as a failing child of God confessing his sin, and on the ground of the perfect Sacrifice of Christ, he is forgiven. Then the long-lost peace and power flow into the cleansed vessel. There is a fresh start made. The very next thing said of the restored pilgrims is, that they "set forward" (v. 16). Only a little while before, they had been "much discouraged because of the way" (v. 4). But the road looks bright now, just because the condition of the pilgrims is different. When the heart is right with God, the feet press on. And then we read that they "journeyed" and "pitched" in the wilderness "toward the sunrising." It was the wilderness still, but the aspect was toward the light, toward the place from whence the day springs. Is your tent pitched toward the sunrising, my fellow-pilgrim? Is the light and sunshine of the presence of God falling upon your soul? Are you looking for the coming of the Lord Jesus to end your pilgrim journey, and waft you in a moment from your pilgrim tent to the Father's House, your home eternal in the heavens? The hope of Israel was the rising of "the Sun of Righteousness with healing in

His wings" (Malachi iv. 2), but when the "Day-Spring" came, there were few awake to welcome that first "Sunrising" (Luke i. 78, margin). He will come again, not in lowly grace, but in power and glory to judge and to reign. The earth shall yet bask under His peaceful beams, and when as the Sun He rules that coming day, the righteous shall also shine forth (Matt. xiii. 43) as the sun, and reign together with Him.

The hope of the believer and of the church, is an event which will happen long before this day of millennial glory dawns—even the coming of the Son of God to the air, the appearing of "the Bright and Morning Star" (Rev. xxii. 16). The revival of this Blessed Hope in the saint and in the church brings blessing in its train. The pilgrims who had pitched "toward the sunrising" are next seen around the well of springing water singing their song of praise. It is the only song on record, since that early song on the Red Sea shore.

Yes, blessed be God, they end the wilderness with a song. And so may we, beloved saints of God. Does not the glorious sight of that pilgrim host, healed, restored, revived and renewed in strength, standing on the last stage of the desert, with their faces "toward the sunrising," tell of what our God, "The God of all grace," is both able and ready to do for His pilgrim people, upon whom the end of the age has come?

Yes, blessed be his Name! the last days of the saints of God in the world, the closing scenes of the wilderness, may through grace be "toward the sunrising"—full of brightness, freshness and song—as "the days of heaven upon earth."

"Glorious and solemn hour, thus at last to stand,
All behind us is the desert, all before the land;
Past the gloom of the deep valley, past the weary plain,
Past the rugged mountain pathway, ne'er to be again.
And before us ever stretching, in its golden sheen,
Lies the fair the blessed country, where our hearts have been;
Where our hearts have been while wandering through the desert bare,
For the soul's beloved, adored One, He abideth there.

One last word of solemn warning to the world below,
One loud shout that all may hear us praise Him ere we go;
His blest Name alone be sounded with a trumpet tone,
Here amid the thickening darkness, there before the throne."

The Waiting Servant.

They that wait upon the Lord shall renew their strength"—(Isa. xl: 31).
"He that waiteth on His Master shall be honoured"—(Prov. xxvii. 18).

AMONG the Master's callings of high honour,
One oftentimes we miss,
Because our hearts in their impatient yearnings,
Fail to perceive its bliss ;
Fail to perceive the grandeur of its service,
The deep, sweet joy it brings,
And deem some other, easier or nobler,
With richer harvestings.
And so we may not choose, but God appoints us
The work of "sitting still,"
And saith—"My child, in quietness and patience,
This service now fulfil."
And so there comes a glory and a gladness
Into the weary days,
And to our hearts there shines a solemn radiance,
Inwrought with quiet praise.
We learn that we are granted this sweet service,
Because the Master sees
That thus His delegates must oft be fitted,
For higher embassies.
We praise Him for these lonely hours of waiting,
And trusting, look above,
Till all the hush and silence of their service
Grows luminous with love.
Then at the Master's call to further labour,
We shall arise and go
Forth to the Gospel harvest fully fitted,
The reaper's joy to know.
On to that perfect, glorious service yonder,
Within the holy place,
Where, veiless, in His full transfigured glory,
Christ's servants see His face.

Christ's Active Intercession for His People.

Recollections of an Address by Wm. Lincoln of Beresford.

WHAT a scene we have in Mark vi. 45-51. Jesus had gone up into "THE mountain" to pray. His disciples were in the ship, toiling in rowing toward the other side. From the mountain top He saw them "toiling in rowing." It is no easy thing to be a Christian, to go straight forward in the ways of the Lord, but it is blessed to know that He sees us, and is engaged for us. He knows all our perplexities, difficulties, hindrances, and has gone up there to watch, and to pray for us. Does He actively intercede for His people? Yes. "He ever liveth to make intercession for them" (Heb. vii. 25)—for those who are coming unto God—those on the way. His intercession is for them, for those who are "toiling in rowing." The same word is used of Christ's intercession for us, as of the Spirit's *in* us (Rom. viii. 26). "He maketh intercession with groanings unutterable"—more than *we* can utter. This tells of the activities of the Spirit in us. In Rom. viii. 34, three things are said about Christ. 1st, He is risen; 2nd, He is at the right hand of God; 3rd, He "*also* maketh intercession for us" If He merely sat, there would be no meaning in the "*also*." In Exod. xxviii. 34, we read there was a golden bell and a pomegranate attached to the robe of the ephod of Aaron the High Priest. His sound was to be heard "when he goeth *in*, and when he cometh *out*." Our Great High Priest has gone *in* for the Church. He will come *out* for Israel. Aaron entered the holy place *twice* on the day of atonement (Lev. xvi.)—first, with the blood of a bullock for himself and his house (v. 6); next, with the blood of a goat for "the people" (v. 15). The High Priest's house symbolises "the Church;" "the people," Israel. There was no incense "for the people," only the blood. Christ's intercession is for the saints of the present time. Aaron took in for the priestly house, the blood and the censer. He is engaged now in intercession for us. When our Great High Priest sounds He is heard. "Father, I will," (John xvii. 24) is His voice in resurrection. God hears the sound: the Holy Ghost tells us so, and makes the heart leap with joy. "Whatsoever He shall hear, *that* shall He speak" (John xvi.

13). He has searched the deep things of Deity (1 Cor. ii. 11), and He tells me what He hears, between God and Christ. There is communion between the Risen Man, our Great High Priest, and God. The Son speaks, the Spirit hears, then He tells the saint what He hears. Thus the saint is kept in communion with the Father and the Son, even whilst we are toiling and rowing to reach the eternal shore. O what a Christ is ours! "We have *such* an High Priest."

Conformed to the Image of His Son.

A Letter to a friend. By the late Caroline S. Blackwell.

BELOVED M.—. Some one has said that it is a truer sign of spirituality to praise the Lord for affliction than for prosperity. If we put our cares into His heart, He will put His peace into ours (Phil. iv. 9). How sweet it will be, when the Lord will no longer have to express His love by affliction, but when it will be undisguised. Yet faith reads the dark cloud, and sees the "bright light" (Job. xxxvii. 21) there. Then indeed He will heal all our diseases of body and soul. How sweet to trace Him as "Jehovah-Rophi!" I was reading a letter about it just now. Indeed, it is all so sweet, I would like to copy it for you.

"Opposite my window, a large building has been erected. It has two large pillars with enormous capitols, which hitherto were but great unshapely blocks of stone. For about three weeks, the sculptor has been at work, and the image in his mind from the first is being produced. But what strikes me most of all is, that all the sculptor's work is *taking away*. He is daily, by various instruments, and with consummate skill removing every particle that would hinder the full expression of his thought. It will be to his praise when it is finished. Many will stay to look at it and admire it, but it will only be a witness to the skill of him who wrought it all, and to the munificence that grudged not so great an expense. And it is covered till finished. I only see it because I am above, and look down upon it. I saw one day the

perfect model, and am waiting now till I see it reproduced. I understand the process, and see meaning in the yet unsightly markings that another cannot discern who never saw the perfect model. Well, we have seen the Lord; we have beheld His glory, "the glory as of the only begotten of the Father, full of grace and truth" (John i. 18.) "The life was manifested, and we have seen it," and the same life is in us begotten of the Father. Soon the last cumbering particle will be removed, the veil drawn, and God's masterpiece of wisdom, love, and power, revealed to the wondering creation." Well, I did not know the extract was so long, but it is precious. Surely it is for you. Alas! I know it but little, but that little is a great thing to be thankful for. How wonderful it is in Luke ii. 28-30, that though old Simeon takes the infant Jesus into his arms, he does not bless HIM! He may well bless the parents, but not the child. "Without all contradiction, the less is blessed of the better" (Heb. vii. 7.) Oh, to know Him, so as to be satisfied with Him, and to have HIM as the brightest of our bright things, eclipsing all else!

Your truly loving, CARRIE S. BLACKWELL.

Declension Following Revivals.

IT has been observed that every period of revival and ingathering of souls to Christ, has been followed by a time of inactivity and barrenness. The greater movements, in which whole towns and districts have been the scenes of God's workings, and the smaller, yet none the less real manifestations of God's saving grace in families and assemblies of the Lord's people shew this. The question often arises—Why should these things be? Is there any reason why the blessing should not be continuous, and the ingathering of souls to Christ go on without a break from week to week, and year to year? We know of no reason why they should not. The drying up of the stream of blessing cannot be attributed to God. But the channels through which the living water ought to be flowing are sometimes choked up, and until the obstructions are removed, the blessing cannot come.

The Bible Annotator.

Questions regarding difficult passages of Scripture, translation, varied readings and contested truths, may be sent for this page. Such as are likely to be for general edification will appear, and opportunity will be given for any of the Lord's servants to help in answering them. Answers must necessarily be short, and they ought to be plain and definite. Bible Margin Notes, and anything sound and fresh, will always be welcome.

NOTES FROM BIBLE MARGINS.

THE GRACE OF GOD (Titus ii. 11-13). (1) The salvation it brings. (2) The lessons it teaches. (3) The hope it presents.

PSALM XXXIII. (Verse 1) God our Justifier. (Verse 6) God our Hiding-place. (Verse 8) God our Guide.

TONGUES. Sent in *judgment* (Gen. xi. 9). Given to preach *grace* (Acts ii. 1-12). Used to praise the Lamb in *Glory* (Rev. vii. 9).

WALK. Walking *before* God (Gen. xvii. 1)—Reality. Walking *after* God (Deut. xiii. 4)—Obedience. Walking *with* God (Gen. v. 24)—Communion.

SEVEN REPRESENTATIVE MEN. ABEL—Worship. ENOCH—Walk. NOAH—Witnessbearing. ABRAHAM—Pilgrimage. ISAAC—Sonship. JACOB—Service. JOSEPH—Suffering and Glory.

QUESTIONS.

1.—What is the meaning of the Biblical words "Propitiation," "Atonement," "Reconciliation?" They seem to be used indiscriminately by preachers in general.

2.—Do the words of 1 Peter ii. 24 teach, that our Lord was a sinbearer all His life? I have heard them so expounded, and I see that the margin of the R.V. gives "carried up to the tree."

3.—Can it be determined who was the writer of "The Epistle to The Hebrews?"

4.—Who is the "angel" of the church in Revelation ii. iii.? He is, by many expositors, held to be "the minister," but I do not find any single individual so set apart, or designated in the New Testament order of ministry.

5.—The two genealogies of Jesus given in Matthew i. and Luke iii. differ. Sceptics point to this as an evidence that they are not inspired. How would you answer them?

6.—We read in Gen. xlv. 26, that seventy souls went with Jacob into Egypt, while in Acts vii. 14 the number is given as seventy-five. How is the difference to be accounted for?

The Young Believer's Question Box.

Does Hebrews iii. 14, "We are made partakers of Christ, if we hold fast the beginning of our confidence stedfast unto the end," imply that salvation is conditional? No. It is an evidence that one is in Christ, when He holds fast and continues steadfast unto the end. The R.V. margin reads "partakers with Christ," which is different. "In Christ is salvation"; "With Christ," is communion and association. Col. i. 25 is a kindred passage.

Do the words spoken by the angel—"Time shall be no longer" (Rom. x. 7), mark the end of time, and the beginning of Eternity? If so, when do the events from chap. xi. to xxi. occur? The words as given in the margin of the Revised Version are—"Delay shall be no longer," and refer not to the end of time, but to the execution of the judgment of God.

What is the meaning of "The Spirit of Christ" in Rom. viii. 9? Does it refer to a Christlike spirit manifest in the believer, or to the Divine Person of the Spirit being in him? Clearly the latter. All true believers possess the Spirit, but He dwells in no unbeliever. He is here named the "Spirit of Christ," because all in whom He dwells, are in measure conformed to the image of Christ, and manifest His meek and lowly mind. Phil. i. 19 also speaks of the "Spirit of Christ" and teaches the same truth.

I am in a situation where at times I am asked to serve intoxicating drink to unconverted men. Am I right in remaining in such a place, or would it be disobedience to my master to ask to be relieved from it? It is an amalous place for a disciple of the Lord Jesus to fill, where he has to supply to men that which is unquestionably ruining thousands for time and for Eternity. We are well aware that some would tell you that this is no responsibility of yours, but that as a servant, your duty is to obey your master. But you are not as a free servant under any obligation to continue in his employment, further than to fulfil the period of your engagement, and God is able to relieve you even of this. If you make it your first aim to please God, and to walk with Him, He will find you a place where you will not have to do what offends your conscience. We never knew or heard of a healthy believer who had any connection with the drink traffic. It is a godless affair from first to last.

Answers to Correspondents.

“YOUNG CONVERT.”—A companion who is constantly arguing and debating is not a helper to your spiritual life. You should speak plainly to him, and endeavour to raise him to a higher level. If you cannot, then you had better get rid of them, or he will drag you down to his.

W. M. B., GLASGOW.—No man is fitted to minister publicly either to the world or in the Church, who lacks a clean record in his business. Surely prudence would teach one who has failed to meet his liabilities, and become a bankrupt in the eyes of the world, to take a low place, until such time as he has regained the confidence of his brethren and the world.

E. L., EDINBURGH.—It is a sign of the times that men are continually forming new “circles” and “missions”—anything rather than the simple yet all-sufficient pattern given in the Word. There is this amazing difference between God’s way and man’s: God’s way needs God’s power, the energy of the Holy Ghost to carry it through: whereas man’s can be carried on, and that with what is commonly called success, when there is little or nothing of God in it. But like all else that is artificial, it lacks the freshness, the sweetness, and the sap of the real thing. Let us be content to go on in God’s way, even if the apparent results appear small. “The day” will fully show what is of God.

TENDING THE FLOCK.—It is well to remember that this does not consist in paying visits to the houses of saints, who are regular in their attendance at meetings, and otherwise pleasant to commune with. The work of the pastor is chiefly in seeking the young, healing the broken, and feeding those who are standing still (see Zech. xi. 16.) It is often an arduous and unrequited service demanding great patience, perseverance, and devotion. Love to Christ alone will sustain one in it. It needs constant communion with the heart of the Good Shepherd, who gave His life for the sheep. If you have a heart for such work begin quietly and do it. You need neither a “diploma” nor a “recognition.”

L. B., YORK.—The advances made by Ritualistic clergymen to which you refer, and to which most of the bishops are giving a silent acquiescence, if not their actual support, are extremely sad, especially when we remember that thousands of their “church members” take all that the clergyman says without question, no matter how opposed it may be to what God says in His Word. How awful is the responsibility incurred by those who use confidence thus reposed in them, to lead men away from the truth of God, which many of them vowed to preach and defend, into darkness. But why should you or any Christian whose eyes have been opened to the awful ruin that is thus being wrought, remain in open association with a church, or sit under the ministry of men, who vauntingly practise such things. You are not responsible for their wicked ways, but you are for remaining even nominally in association with them. Read prayerfully 2 Cor. vi. 14—18, and “whatsoever He saith unto you *do it.*”

Tidings of the Lord's Work and Workers.

New Year Conferences.—**ABERDEEN**, in 'Friendly Society's Hall, Jan. 1st to 4th. **EDINBURGH**, Protestant Institute, Jan. 2nd. **HAMILTON**, Town Hall, Jan. 2nd. **KILMARNOCK**, Laigh Kirk Mission Hall, Jan. 2nd. **NEWTON-STEWART**, Jan. 2nd. **STRANRAER**, Jan. 2nd. **CARLISLE**, Queen's Hall, Jan. 2nd. **LARKHALL**, Public Hall, Jan. 3rd. **DALRY**, Public Hall, Jan. 3rd. **NEWMILNS**, Brown Institute, Jan. 4th. **LESMAHAGOW**, Jan. 4th. Christians on holiday, and visiting friends, should take advantage of those gatherings, and seek a message from God for the New Year.

British Isles.—Good work has been done in Kilbirnie. John Ferguson has been there over eight weeks. A Conference to help young believers there on Jan. 2nd. Large and interesting gathering of Christians on Thursday evenings in Gospel Hall, Hamilton. Addresses on special subjects by J. R. Caldwell, W. C. Johnston, and John Ritchie. Francis Logg has been preaching in Motherwell, and Parkholm Hall, Glasgow. R. M'Murdo begins meetings in Abingdon Hall, Partick, in January. The New Hall in Galston was opened with a conference, and W. J. Grant has been preaching there. At Darvel, there is still an interest, young believers going on happily, brethren from various places preaching on Lord's Days. Waterloo Hall, Kilmarnock, is well filled on Sunday evenings, many strangers coming. John Ritchie, Jun., gave Gospel addresses during December on "Joseph, a type of Christ." Adam Milligan, his wife, and child arrived safe in Melbourne on 7th December. Our brother's health has been helped by the voyage. **MANCHESTER.**—Special addresses to Christians will be given to believers on January 2nd by Alfred J. Holiday and others, in Warwick Street Hall. **BARNSTAPLE.**—"Our aged brother, R. C. Chapman, now in his 96th year, is giving expositions on the Book of Psalms on first Wednesday evening of each month." Robert Miller had a series of meetings in the Iron Room, Liverpool, with blessing, and two young brethren had meetings in Admiral Hall. Mr. Tapson has been visiting some of the smaller assemblies in South Wales, where the recent coal strike has been a severe trial to many.

Foreign.—Our aged sister, Mrs. Huntley, has had a severe illness since her return to Demerara. J. H. Gordon has arrived in Jamaica, and begun work among the blacks. F. H. Jones has gone to Iceland, and is busy with the language. Iceland is a needy and neglected field, easier reached than Africa. The brothers James and Joseph Fish are still encouraged in work among convicts and lepers on Robben Island. **JOHANNESBURG.**—Mr. J. F. Goch writes of a good season's Tent work and hearty co-operation of both Dutch and English Christians in the work. The tent is now down, and Bible Readings are being given for the upbuilding and instruction of those who have been saved at the Tent meetings. James Campbell has crossed to his old field of labour in the United States. Donald Ross expects to go to California, and also to visit assemblies on the Pacific Coast. Donald Munro has been preaching in and around Toronto.

Paul's Strait.

By the late Henry Heath, of Woolpit, who fell asleep 1st Jan., 1899.

FOR to me to live is Christ, and to die is gain" (Phil. i. 21). Such was the language of a prisoner when contemplating the termination of his imprisonment, either by death, or freedom from his chain. It was the language of one who described himself as "less than the least of all saints" and "chief of sinners," yet not a whit behind the chiefest apostles; albeit he was nothing.

He (Paul) had journeyed, laboured, preached, taught, discussed, and contended for the truth; he had in person rejoiced and wept with his brethren, and known heaviness of heart for sinners, his brethren according to the flesh and strangers, but he was then in bonds. A prisoner, not for crime, but for Christ, and in all the palace his bonds were manifest to be in Christ. Paul was bound, but the Word of God through him was not bound. From that prison were sent forth those epistles, which the Holy Ghost who dictated them, has used and is still using, for instruction, encouragement, consolation, and admonition to the whole Church of God.

In him, as in many others, we see that the *faithful* saint can never be *useless*.

What important service David performed for Israel after he fainted in battle (2 Sam. xxi. 15-17), and was confined to his palace! Paul, too, had a worthy object before him in life and in death: Christ, if he lived, and gain if he died.

His words, with the context, discover to us a conflict in his soul, a struggle between desire for his personal gain, and the claim of the need of the saints. He was in a strait betwixt two, not between Christ and the world, not between suffering and compromise of the truth, not between selfish desires and disinterested service; but between a desire for real gain by departing to be with Christ, and remaining in labours and suffering for the Church.

He hesitated not to depart, through uncertainty of his rest, nor from undue cleaving to earth and life. No, he was rather willing "to be absent from the body, and present with the Lord:" and his surrender was made in cheerfully remaining to serve.

Beloved, believing reader, may you and I be like minded; so

ravished with the beauty and glory of Christ, walk so closely with God as our Father, and be so familiar with His presence as our home, that it may be *subjection* in us to remain here, cheerfully to serve and suffer. Christ to live, and gain to die. To Paul it was Christ to live. As long as he was in the body, it was Christ known and trusted, Christ adored and served, Christ dwelling in his heart by faith, Christ preached and taught, Christ imitated in his life, and so exhibited, practically manifested to the Church and to the world; in a word, "Christ magnified" in his body. Thus were beholders, Christ-directed; led from the servant to the Master; and yet the servant was loved and valued.

Beloved in Christ, let us by grace seek to reproduce this, Such a life will be worth living, and yet it will be gain to die. Yes, it will be rest instead of toil and conflict; better still, cessation from sin; but best of all, as I judge, fuller consciousness of nearness to Him whose presence *now* is our rest, our joy.

Paul's struggle ceased, and he was more than content with freedom from his chain, and service for the furtherance of the saints and their joy of faith. Like his Master, his delight was in the will of God His Father: he could also say, "Even so."

He lived and served, and when the hour of his departure arrived, without the struggle, he said, "I am *now ready* to be offered." He no longer felt the need of saints so as to produce the conflict; he could trust them with the Lord. It had been Christ to him in life; Christ was now to be magnified in his death, and he by falling asleep, was to *gain*—to "depart and be WITH CHRIST," the far better thing.

Dear reader, let us learn from him to delight in the will of God *each day*, and leave to-morrow and the last day of our pilgrimage with Him, counting on the needed grace, that grace which proved sufficient for Paul, and for all who have trusted it, remembering as he did that the proper hope of the church is the coming of the Lord, and our gathering together unto Him.

With this hope he lived, served, and suffered; with it he also fell asleep; and is still, with many, many more departed ones, *waiting*, while we are *watching*, to wear the crown.

Key to the Dispensational Diagram.

Presented as a Supplement with "The Believer's Magazine."

- 1.—BEFORE TIME BEGAN. Creation (Gen. i. 1 : Col. i. 16).
- 2.—PARADISE. Man's Trial. His Fall (Gen. iii.: Rom. v. 12).
- 3.—PATRIARCHAL DISPENSATION. Adam to Moses. Conscience ; without law (Rom. v. 13-14).
- 4.—JEWISH DISPENSATION. Moses to Christ. Law and Sacrifice (John i. 17 : Gal. iii. 16).
- 5.—ADVENT OF JESUS CHRIST. His Life, Death, Resurrection, Ascension (John i. 14 : xix. 20 : Luke xxiv.)
- 6.—DESCENT OF THE SPIRIT. The Gospel preached to all Nations (Matth. xxviii. 18 : Rom. i. 5).
- 7.—THE CHURCH called out from Jew and Gentile. Christ the Head in Heaven. Israel scattered (Acts xv. 14).
- 8.—TIMES OF THE GENTILES. From Judah's captivity in Babylon, till the return of the Son of Man to earth.
- 9.—THE SEVENTY WEEKS. Sixty-nine have run their course : the last week will begin after the close of the present age.
- 10.—THE COMING OF THE LORD to the air for His saints : the dead in Christ raised : the living saints changed : both glorified, after which the Judgment Seat of Christ and the Marriage of the Lamb will take place in heaven.

EVENTS ON EARTH BETWEEN THE LORD'S COMING *FOR AND WITH HIS SAINTS.*

- 11.—Judgments upon CHRISTENDOM. Doom of BABYLON.
- 12.—Return of a JEWISH REMNANT to Palestine. The Temple Rebuilt. Gospel of the Kingdom preached. Two Witnesses Prophecy.
- 13.—ANTICHRIST revealed. Seventieth week begins. Covenant made, and broken in midst of week. Antichrist, Head of restored Latin Empire—politically. As MAN OF SIN he seeks to be worshipped—religiously. The False Prophet acts on his behalf. Satan on earth.
- 14.—THE GREAT TRIBULATION. Jews Martyred. A Remnant spared.
- 15.—THE APPEARING OF JESUS CHRIST, *with* all His saints

in glory, His unveiling to the world as Son of Man in Judgment-Day of the Lord. Destruction of Antichrist. Judgment of the Living Nations.

16.—THE MILLENNIUM. Christ reigns over all the earth. His Bride reigns with Him. The New Jerusalem. Heaven and Earth united. Israel in their land. Gentiles in blessing. Satan Bound.

17.—SATAN LOOSED. The Last Great Rebellion. Gog and Magog. Judgment by Fire from Heaven.

18.—SATAN'S FINAL DOOM. Lake of Fire.

19.—GREAT WHITE THRONE. Judgment and Doom of the Dead.

20.—THE ETERNAL STATE. A New Heaven and a New Earth.

Beholding—Following—Abiding.

A Friendly Word to Young Believers.

WHEN Andrew and his companion were converted that day through the testimony of John the Baptist to "The Lamb of God," the first thing that is recorded of them is that "they followed Jesus" (John i. 37.) Their hearts were won to Himself, and they wanted to be near to Him. The first question that they asked of their new Master, as they followed in His steps was—"Where dwellest thou?" and His gracious answer was—"Come and see." "And they came and saw where He dwelt, and abode with Him that day."

These are the steps that mark a genuine conversion. Beholding following, abiding; or as we may call them, conversion, discipleship, communion. Service comes after; effectual service too, for Andrew brought his own brother to Jesus the next day. But communion comes before service. The tendency is to hurry out to service immediately after conversion, making little of obedience, or abiding with Christ. But a Christian's service, in which abiding with Christ has little place, will soon run shallow, and become a drag. See to it then, dear young believer, that you do not miss the abiding hours with Jesus. They will give brightness and freshness to the busy hours of following and serving, which, apart from this, will soon lose their lustre and their joy.

“The Plymouth Brethren.”

How the Name Originated, and has been Perpetuated.

SOME sixty years ago, a few earnest Christians began to search their Bibles, seeking light from God upon their path. The “Churches,” with which most of them were connected, had become corrupt in doctrine and worldly in practice, and these godly souls believed the Lord would give them help through His Word, and shew them a “plain path” wherein they were to walk. In this they were not disappointed, for it became increasingly clear to them as they searched and studied God’s Word, that the various denominations into which the professing Church had become divided, had all in greater or less degree departed from the Divine pattern of the Church as given in the Word, in most cases allowing the unconverted the privileges, which belong alone to the children of God, and thereby blotting out all distinction between the Church and the World. They further found, that by continuing in association with the world’s religion they were thereby giving it their support and sanction, and ignoring the very plain commandment of the Lord, which says, “Come out from among them and be ye separate, touch not the unclean” (2 Cor. vi. 17). Many, at great personal cost, and amid much opposition from the Churches with which they had long been associated, went forth “without the camp,” in some case like Abram of old, not knowing whether they went, simply following the light that God had given them, and looking to Him to give them more. Thus set free from traditional teachings, and reading their Bibles with a real desire to know and do their Master’s will, they were not long until they saw from the Word that it was their privilege and duty as believers in the Lord Jesus to gather together in His Name alone, according to Matthew xviii. 20, and to “break bread” in remembrance of Him as He had commanded (1 Cor. xi. 23-27), and as the disciples of early days had done (Acts xx. 7). There was no attempt made to set up afresh an “Apostolic Church,” no claim made to be this, or that, but as a handful of the Lord’s scattered flock who had found their way back to the old paths, they continued to gather in His Name for worship, to shew forth His death in the breaking of bread on the

first day of the week, and to use the gifts God had given them for the edification of one another, as well as to hold forth the Word of Life to the unconverted, large numbers of whom were converted through the Gospel thus preached. Among the many meetings which sprang up all over the country, one in Plymouth became prominent, owing to the fact, that there were several gifted and godly teachers there, who, by their lips and pens, sought to disseminate the truth they had been taught from the Word. Their meeting place was an old building called "Providence Chapel," and because they refused to take unto themselves any distinctive name, other than those given by God to all His believing people, the town-folk called them "Providence People." Some of the brethren went out to preach the Gospel in the villages around Plymouth, and much curiosity was aroused to know who they were, and to what denomination they belonged. To all inquiries they simply answered—"We are believers in the Lord Jesus, and do not take any other name than those He has conferred upon us—Christians, saints, brethren. We acknowledge all believers as brethren, children of the same Father, members of the one body of Christ, sealed by the one Spirit, and going to the same heaven." When the villagers found that they had no distinctive name, such as Independents, Baptists, Methodists, they satisfied themselves by calling them "Brethren from Plymouth," and this soon resulted in the shorter designation "Plymouth Brethren," which, in spite of its meaninglessness, so far as Christians in places outside of Plymouth are concerned, has been perpetuated all these years, and applied to believers all over the world, who own no name but that of Christ, and refuse to take any of the sectarian appellations, or identify themselves with any of the denominations of Christendom. The clergy violently opposed and preached against the new community, for the common priesthood of all believers in which they gloried was the death-blow to clerisy. Yet, somehow the work grew, the Word spread, and many were gathered then, and all through the intervening years, to the Name, which is above every name, for which we praise God, "to whom be glory in the Church by Christ Jesus throughout all ages," world without end. Amen.

In the Steps of the Son of God.

“Follow Thou Me” (John xxi. 22).

“Leaving us an example that ye should follow in His steps” (1 Peter ii.

LORD! I would rise each morning, in thy blest path to tread ;
Such light from thence is dawning, I cannot be misled ;
That heavenly track pursuing, my soul fresh strength will gain ;
That bright example viewing, some likeness will attain.

Each grace, with mild effulgence, in Thy demeanour shone :
Self-pleasing, self-indulgence, to Thee were never known ;
’Twas as a “Man of sorrows” thy years were passed below ;
From this the sufferer borrows a balm for every woe.

Privation, self-denial, fatigue, reproach, and scorn ;
Each varied form of trial, by Thee was meekly borne ;
Full oft Thy heart was wounded e’en by the chosen few,
To whom Thy love unbounded, no change nor limit knew.

Whole nights of prayer succeeded Thy long laborious day ;
Thy fervent spirit needed no solace but to pray.

Thine energies seem wasted ; but Thine untiring feet
With ceaseless ardour hasted, Thy mission to complete.

If life e’er seem appalling, o’ercast with pain and gloom,
Whether past griefs recalling, or fearing woes to come ;
Be this reproof sufficient, what must Thy thoughts have been
When, by Thine eye omniscient, Jerusalem was seen !

What anguish there awaited, the spotless Lamb of God ;
Who, scorned, blasphemed, and hated, poured out His precious blood !
There, to ensure my pardon, He sorrowed unto death ;
And, in that mournful garden, fainted the load beneath !

Lord! I can ne’er unravel the mystery of Thy woes,
Of Thy pure spirit’s travail, Thy agonizing throes ;
But, Oh! that cross and passion should check each weak complaint,
That direful tribulation should bid me not to faint.

Since Thou hast deigned to suffer, I would not dare repine ;
My path cannot be rougher, nor half so rough as Thine ;
Then, when my soul is sinking, may this my cordial be,
I of that cup am drinking, to be conformed to Thee.

Companions in Christ.

A CHRISTIAN lad of sixteen left his country home, to fill a situation in the great City. He found lodgings in the same house, and shared the same room with another lad who was employed in the same office. Both lads were converted, but neither of them seems to have had enough courage to tell his companion, for when bedtime came the first evening, they were both ashamed to kneel down and pray before going to bed. They sat talking until it was late, each trying to muster courage to confess Christ to his companiou, whom he supposed to be unconverted. At last, blushing, one of the lads said, "Well, Jim, we must get to bed," and with that he dropped on his knees, and buried his head in the bed-clothes. Jim amazed, yet thankful at heart that the ice was broken, knelt beside him. When they rose from their knees, they grasped each other's hands, saying, simultaneously, "Are you converted?" to which, both could answer "Yes." How thankful they were to find in each other a brother in Christ, yet how ashamed to think that they were so full of cowardice that they feared to own Him as their Lord. The lads from that night onward, knelt down side by side, and prayed for and with each other, and God gave them many happy hours together in that little room, over His Word and at His throne. Strengthened and helped, they took their stand a few weeks later together at the street corner, boldly testifying for Christ, and preaching His Gospel. On the way home one evening after a grand Gospel campaign, Jim said to his comrade, "How thankful I am you *did* kneel that *first* night, Willie, for if Satan had got the victory, who knows how far we might have got away from God." They are both fearless witnesses for Jesus now, and by their faithful testimony, many souls have been won for Christ.

Never be ashamed to own your Lord. No matter where, let it be known at once, and beyond all doubt, that you belong to Christ. At home, in the workshop, on the street, let your testimony be clear, with lip and life. It will save you heaps of trouble if you nail your colours to the masthead at once, and let it be known that you belong to the Lord Jesus. Then you will find true companions, who will help you on your heavenward way.

The Bible Annotator.

GROUPINGS FROM BIBLE MARGINS.

FOUR THRONES. Mercy (Exod. xxv. 22). Grace (Heb. iv. 16). Glory (Rev. v. 6). Judgment (Rev. xx. 11).

In 1 Peter i. verse 4, heaven is reserved for the saint, and the saint for heaven. Verse 5.

In 2 Peter ii. 17, hell is reserved for the sinner, and the sinner for hell (Chap. ii. 9).

ANSWERS TO QUESTIONS GIVEN IN LAST NUMBER.

Question 1.—Christ is not said to have *made* propitiation: "He is the *propitiation*" (1 John ii. 21 : iv. 10), the mercy-seat where God can righteously meet the sinner, in virtue of shed blood (see Rom. iii. 25). *Atonement*, "at-one-ment"—Christ made in His death: "it is the blood that maketh an atonement" (Lev. xvii. 11). *Reconciliation* is the result; "we were reconciled to God by the death of His Son" (Rom. v. 10-11, R.V.)

Question 3.—The writer of the Epistle to the Hebrews has been a matter of debate among commentators and theologians for ages; Barnabas, Apollos, and Clement, each being claimed as the writer. There are doubtless wise reasons why the Holy Ghost withheld the writer's name, and caused the Epistle to begin with "God," dated, as it were, from the excellent glory from which He now speaks "in His Son." The closing words of Peter (who wrote to "strangers of the dispersion," 1 Pet. i. 1, R.V.), in which he refers to "Our beloved brother, Paul," who "hath written to *you*" (2 Pet. iii. 15), and the writer's own reference to Timothy and himself (xiii. 23), leave no doubt in our mind that Paul was the writer, but the glories of Christ are his theme, and he is hid from view.

Question 6.—This is perfect harmony between the statements in Gen. xlvi. 26, and Acts vii. 14. The seventy souls which "came into Egypt" were Jacob's children and grandchildren, 66; Jacob's two sons: Jacob himself and Joseph, making 70. Seventy-five include "all his kindred," the wives of Jacob's sons (Judah and Simeon's wives being dead, Gen. xxxviii. 12 : xlvi. 10, and Joseph's wife in Egypt already), being in all 9, which added to 66 gives the 75 mentioned by Stephen.

Replies are still invited to Questions 2, 4, and 5 (see January No.)

The Young Believer's Question Box.

What are the "baptisms" mentioned in Heb. vi. 2? The bathings—or washings of the Book of Leviticus, connected with the laying on of hands. The latter was the figure of identification with the sacrifices, the former or cleansing. The word "baptismos," here used, is never applied to Christian Baptism.

Do the words of Heb. x. 29—"Blood of the covenant wherewith he was sanctified"—refer to an unbeliever? "Wherewith He was sanctified" here evidently refers to Christ, whom the Father sanctified or "set apart," and sent to be the Saviour (John x. 36), and again set apart in resurrection through the blood of the everlasting covenant as the Great Shepherd of the sheep (Heb. xiii. 29). No unbeliever is set apart or sanctified.

What do the words in 1 Cor. xii. 13, "So also is Christ," refer to? The word "the" which ought to appear—and does in many translations—before Christ, shews that Head and members are so united, that the one title fittingly describes the whole. "So also is the Christ"—Head and members together, one new man.

What is the "reconciliation" in Heb. ii. 17, or how is reconciliation made for "sins"? The word is expiation, or "propitiation"—and is so rendered in the R.V. The sinner needs to be reconciled: his sins need to be expiated.

Do the five wise virgins of Matt. xxv. represent believers of the present time, in other words, the Church? Whatever use may be made of this parable in its Gospel aspect, to shew the difference between born again ones and mere professors, or in its practical aspect to exhort to watchfulness among saints, its primary and dispensational teaching is undoubtedly to Israel. The church is the Bride the Lamb's wife: the virgins in an Oriental marriage are companions of the bride, as the sons of the bridechamber are of the bridegroom (Matt. xi. 15). "The virgin, the daughter of Zion," is an expression applied by the prophets to Israel. The set of seven parables beginning in chap. xxiv. 32—and ending chap. xxv. 31—are all connected with the coming of "the Son of Man," which title is always connected with earth, and not with the Church, or His coming to the air, which is our proper hope.

Answers to Correspondents.

J. A., BRIDGETON.—If one applies for fellowship in an assembly of believers, concerning whose conversion, doctrine, or conduct there is doubt in the minds of some, delay in receiving him is not tantamount to his rejection. There must be oneness of mind ere there can be reception according to God, and this may require time. "Majority" rule is not recognised in the Word of God, it is borrowed from the world.

D. M., NEWCASTLE.—The extreme to which some have of late years gone, in what is termed "looseness," running here, there, and everywhere, as if sectarianism had suddenly become something to be embraced, and Scriptural church position something to be ashamed of, seems to have had its "day," and we notice that advocates of "the open door theory" are quietly returning to sobriety and sense, having doubtless found out that some of the doors were not so open as they had supposed, but that whenever they began to say a word beyond the most commonplace things, they were "not wanted" longer. But the far-reaching effects of their evil example may take years to undo, and the day of Christ's judgment seat will tell what His estimate of it has been. The other extreme—that of setting up a new "Church of God" on a foundation narrower than the Word, endeavouring to safeguard it by rigid discipline and a humanly-devised form of jurisdiction, has virtually collapsed by its own weight. What remains, is God's plain and simple path, which is as clear as noon-tide in His Word, but we need grace and godliness to walk therein.

D. G., EXETER.—"The coming of the Lord to the air (see John xiv. 3 : 1 Cor. i. 7 : 1 Thess. iv. 13), is the hope of the believer and of the church, but when the rewards for faithful service and endurance are the subject, it is often the "appearing," or unveiling that is mentioned (see 1 Tim. vi. 16 : 2 Tim. iv. 10). This does not imply that they are simultaneous, as some say, but that the servant's eye is to be the day of full manifestation, which will tell out all that God has approved in him here below.

C. L., LONDON.—"Ministerial Robes" are unknown in the New Testament. There were none for the first four centuries. They were borrowed from the customs of the heathen, usually composed of glowing colours, and were denounced by "The Fathers" as "fit only for women without modesty, and men without manhood." There is little to choose between your modest parson with his "black Geneva gown and bands," and the advanced Ritualist with his many-coloured millinery. Both are the sign of priestcraft, and minister to pride. The only distinctive dress which is befitting for servants of the lowly One, is that which Peter (Rome's patron saint) commands to be worn continuously, in the words "Be clothed with humility" (1 Pet. v. 5). If this be well adjusted, and continually worn, it will save all trouble about "clerical dress," which in all its shades and grades bears the trade mark—"Designed in Rome."

Tidings of the Lord's Work and Workers.

New Year Conferences.—Reports from the various places where these were held, tell of large gatherings, and profitable ministry. HAMILTON was the largest meeting ever held, Town Hall filled to utmost capacity. ABERDEEN—Open weather allowed many to come from far corners; ministry fresh and practical. KILMARNOCK—Hall overfilled, some unable to get in. Smaller gatherings at LARKHALL, MUIRKIRK, DALRY, LESMAHAGOW, NEWMILNS, are all reported good. The best test of all will be, the abiding results in godly life, unworldly walk, and devoted service for God.

British Isles.—Robert Miller continues in ABERDEEN with Gospel Meetings. John Ferguson has finished at KILBIRNIE; meetings for helping those converted will follow. Max Isaac Reich was in GLASGOW and ABERDEEN at New Year, and gave Addresses to believers. Alex. Lamb had meetings in SALTCOATS with blessing. AYR—"A good time on New Year's Evening at Tea Meeting." Edward Harries, of Bedford, expects to be in Scotland this month, visiting various assemblies. NEWTON-STEWART—"Thomas M'Laren, Dugald Campbell, and M. M'Kinnon were here at Conference on New Year's Day." KILMARNOCK—Sunday Evening Meetings in Waterloo Hall large through January; a few conversions. John Ritchie, Junr., continued Gospel Addresses in January on "Bible Soldiers." Alex. Marshall is in Glasgow, partly restored. The Editor will, God willing, give Addresses to Believers in Abingdon Hall, PARTICK, Glasgow, on Tuesday Evenings of February; on Thursdays in Waterloo Hall, Kilmarnock, on "Solomon's Temple." Wm. Hamilton is in ORKNEY. Malcolm M'Kinnon in WIGTOWNSHIRE. E. Harries has been at CARLISLE and WHITEHAVEN. Alex. Lamb is preaching at SHAP. John Brunton at BERESFORD, London. Max. I. Reich at KILBURN. A Farewell Tea was held in Clapton Hall, on 11th, for Alex. Grant, who returns to Singapore, where he laboured for many years. Dr. Neatby had meetings in CARDIFF and NEWPORT, MON.

Foreign.—Donald Ross has gone to the Pacific Coast. BOSTON—"Our Conference Meetings are over, they were truly grand. The Lord's voice was heard, and His presence felt." George Benner is still in feeble health, but able to do a little in preaching Christ. REGINA, CANADA—"In the long winter in this great North West, the only way of reaching the people is by house-to-house visitation. We leave a *Gospel Messenger*, and when invited to go in, we speak of Christ. NEW ZEALAND.—Our brother, John Gray, who went out to this Colony from Glasgow, is now a good deal stronger, and hopes to work a Gospel and Bible Carriage in the needy parts.

FALLEN ASLEEP.—On January 1st, HERRY HEATH, of Woolpit, a brother beloved, and a faithful minister of Christ, whose ministry at Leominster Conferences and elsewhere, is fresh in the hearts of many. Worn out in body, but fresh as the palm tree in spirit, he passed away to be with the Lord at a ripe old age. "Whose faith follow."

A Royal Priesthood.

Notes of an Address in Abingdon Hall, Partick. By the Editor.

PETER, who wrote primarily to converted Jews—"Strangers of the dispersion"—is rich in the titles he gives to the people of God. Some of these view them in their relationship to God and Christ, others in their responsibility toward men. "A holy priesthood" tells of the believer's access to the presence of God as a *worshipper* to offer up spiritual sacrifices, well pleasing unto God. Holiness is the special word connected with this, for in drawing nigh to a holy God, the worshipper must be in a condition suited to "the holiest of all," the place in which he stands in the presence of God.

Holiness—"without which no man shall see the Lord" (Heb. xii. 14) is *positionally* found for the believer in Christ (1 Cor. i. 30). In Him he is sanctified, that is, set apart, or separated unto God. In Him he is reckoned to be "holy and without blame" (Eph. i. 4) before God, but he is to be holy *practically* also, as it is written—"Be ye (or become ye), holy; for I AM holy" (1 Peter i. 16).

Just as of old the priest of Israel had a title and a fitness provided for him, by virtue of which he could enter the holy place and perform the functions of his priesthood, yet the necessary *condition* in which that title could be used was found in the cleanness which he himself was called to maintain by the continual cleansing of his hands and feet at the laver in the court.

"A *royal* priesthood" (verse 9) views the believer as going forth among men to "shew forth the praises of Him" Who has called him. Just as the priest of old, had to leave the calm of the holy place, where he had stood with his face Godward as a worshipper, to go forth bearing mercy to the poor leper without the camp, so the believer, in the full dignity of his priesthood, is called to go forth among men bearing the "excellencies" of the God Whom he represents on earth. To this form of priesthood the word "royal" is applied, for in ministering to human need, and in seeking to mingle with men, the constant danger is to forget our high and heavenly calling and "walk as men." To seek the good of men is the aim of the humanitarian; to shew forth the character of God, and to make known His goodness is the work

of the Christian. This was the mission of the Lord Jesus. He declared the Father; He manifested His Name. He walked in and out among men dispensing blessing at every step, yet maintaining His heavenly character. He never surrendered His dignity as the Son of God from heaven. He would not become a judge or a divider of an earthly inheritance, or enter the arena of the world's politics or religion, although the rival factions of Pharisees and Sadducees often sought His aid. He stood upon earth as the revealer of the Father. He could say, "He that hath seen Me, hath seen the Father." And now His saints are left to fill His place. As the moon sheds forth the light she receives from the absent sun upon the dark earth, so the people of God are called to "shew forth the virtues," the excellencies of God and His Christ among men. This is the highest of all service. We are not all called to "hold forth" the Word of Life on the platform or in public, but all God's saints are called to "shew forth His virtues," to let the character of God shine forth in their daily acts and ways. Down in the kitchen among household cares and trials; in the workshop among godless workmen; on the market amid worldly business men. If saints but remembered their "royal priesthood" and walked in the unction of it, how different the testimony would be from what it sometimes is. There would be no descending to the world's methods, no adopting of its maxims, or tricks in trade. Shady transactions, even when "the custom" of the world, would be eschewed as sin, by "a royal priest." He walks by another rule, he measures by another standard. "In the marvellous light" to which His God has called him, and in which he abides, things look different from what they do to men of the world, or even to saints who walk by the world's rule, and see them only in the world's light. The balances of the sanctuary and the world's weights are entirely different, and the thousand things of daily life must either be weighed in the one or by the other. To walk on earth in the dignity and holiness of a royal priest, performing earthly work in communion with the mind of heaven, treading the earthly path, yet keeping the garments unspotted from the world, is that to which our God has called us.

The Sweet Incense.

(EXODUS xxx. 34-38).

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

AND Jehovah said unto Moses, Take unto thee sweet spices." These sweet spices express the divine estimate of the excellencies of the character of the Lord Jesus as Son of Man, whose "Name is as ointment poured forth" (Song 1. 3).

The name of the first spice, "*Stacte*," comes from a Hebrew word signifying "to drop, to fall in drops, to distil," similar to the freely-flowing myrrh used in the composition of the anointing oil.

"*Onycha*" in Hebrew means also "a lion," and suggests the thought of the uncompromising faithfulness, firmness, and decision of the character of Christ, setting His "face like a flint," boldly acting for God and reproving all manner of evil. He was not only the Lamb of God, but also the Lion of the tribe of Judah (Rev. v. 5. 6).

"*Galbanum*." The root of the word signifies "milk," or "fat," and connects the thought with the "fat which covered the inwards"—God's portion of the sacrifices, and emblematical of the internal preciousness of Jesus.

"*With pure frankincense*." The Hebrew word signifies "white." The richness and abundance of its perfume suggested the English word, meaning "frank, or liberal incense." It reminds us of the purity, piety, and acceptability of Him Who was holy, harmless, undefiled, and separate from sinners.

"Of each shall there be a like weight." How expressive of the character of Christ! What an even balance do we there discover! His grace, His firmness, His internal excellency and outward piety how exactly proportioned! "And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together (salted together), pure and holy" (verse 35).

Perfume and incense are the same. There is but one word in the original. The graces and virtues which compose and make up the character of Jesus, how exquisitely tempered together! Not only equal, but harmonized, blended, and combined. "Tempered;" Hebrew, "salted," or seasoned. The art of the apothecary so combining as to bring out its perfume in its

exquisite perfection. "Pure and holy" What purity and holiness also are seen in the character and ways of Jesus! "And thou shalt beat some of it very small,"

These sweet spices, beaten very small, may suggest the thought that the various excellencies and perfections of the Lord Jesus are to be searched out and discovered in His minutest recorded action and word, as well as in the more important occasions of His life. Some of it was to be put before the testimony in the tent of the congregation, where God promised to meet with His people. And when the people of God are gathered together in His presence, then the preciousness of the Name of Jesus gives a perfume to their prayers and praises. And this is there for the encouragement of faith, and for the comfort and joy of our souls before God, "for ointment and perfume rejoice the heart." "And as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof."

This preciousness of Jesus is inimitable, and must not be counterfeited. Self-conceit through supposed resemblance will put the soul out of communion. Strange fire is natural, or fleshly excitement. Strange incense is Nature's imitation of the peerless preciousness of Christ. Both are alike forbidden of God. But fire from God's altar, and the sweet perfume of the excellency of Jesus, are provided for the true worshippers of the Father through the Son, and in the power of the Holy Ghost.*

A HELPER IN THE GOSPEL.—A young believer whose heart has been stirred up to help in spreading God's Gospel in distant lands, sought the Lord's guidance how she might do so to please Him. She is not possessed of this world's goods, but being able to knit well, she wrought a pair of socks, sold them, and put the money into the Missionary Box. What are called "Exhibitions" and "Sales of Work," with their general accompaniments of gaiety and worldliness, even if lawful, are not always expedient or desirable in the Lord's Work, but there can be no question as to the righteousness of giving the proceeds of our labour as indicated above.

* From "Types of the Tabernacle" By Thomas Newberry, 2/6, Now Ready.

The Light of the Glory.

A Letter to a Young Believer, from the late C. S. Blackwell.

MY Dearest K——,—What a steady gaze on the glory we would need, to be dazzled by the glory of that light, above the brightness of the sun. As a sweet word I was reading lately said, “Jesus is often our Comforter in sorrow, our Star in darkness, but is He the brightest of our bright things, the best of our good things?”—

“Marvel not that Christ in glory,
All my inmost heart hath won;
Not a star to cheer my darkness,
But a light beyond the sun.”

As by and bye, it will be true, “They need no candle, neither light of the sun, for the Lord God giveth them light.” Is it not gracious to say of the holy city, “*Her* light was like unto a stone most precious,” when all the while “the Lamb is the light thereof.” How He makes Himself hers even as she is His!

“Christ is before God for me, and I in Him,
I am before the world for Christ, and He in me.”

This is just what the Lord Himself has told us in John xiv. 20—“At that day ye shall know that I am in My Father, and ye in Me (in heaven), and I in you” (on earth.) Then we have the word “Abide in Me”—live above in Christ—“and I in you”—here (John xv. 4), the result will be the manifestation of Christ through us here. O for consecrated hearts that have flung everything aside to press on after Him.

What a queer fellow Mephibosheth must have been thought by the orderly, proper people of his day! He had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day that the king departed, till he came again in peace. The object of his heart was gone from the scene, and he was with him in spirit. How I want to have that *real* carelessness about everything but the one Object, Christ. The imitation of it is easy.

You could imagine Mephibosheth saying—

“They call me absent-minded, well they may,
I’m listening for His voice while He’s away.”

M—— joins in true love.—Ever your fond,

CARRIE S. BLACKWELL.

The Big Window ;

OR, GREAT DISPLAY, BUT LITTLE STOCK.

PASSING along a busy street in Glasgow one day some time ago, we were attracted by the unusual size and flash appearance of a shop window, which seemed to command the attention of many of the passers by. One's first impression was, that with such a display of window, there must be an enormous size of warehouse behind it. Imagine our surprise, when we found that the whole establishment consisted of that window, and that the whole stock was therein contained. There are certain Christians—or professing Christians—one meets betimes, who bear a close resemblance to that big window. Their Christianity is all in outward show ; it is all to the front street where men may see it. There is little or no stock behind their flashily-dressed window of profession : no vital godliness, no secret prayer, no private reading or meditation on the Word ; no personal dealing with God, or searching of heart before Him: Their whole stock-in-trade as Christians, consists in being to the front at meetings, especially when they have a chance of shewing their "talent" as speakers or singers. Ordinary, plain, and simple gatherings for prayer and study of the Word, are too dull for their taste, they are never found by the bedside of the sick or the dying : such service has no attractions for them. Need we wonder if they soon disappear from the scene, or make some God-dishonouring collapse, for which others may have to suffer, and by which the Gospel will for long be hindered, while the scoffer's sling is filled with stones wherewith to smite the cause of Christ. Only the other day, while passing along that same street, our eye caught the words "Bankrupt Stock," in huge letters across that large window. They told their tale, and may well teach us all the lesson, not to let our windows of outward profession exceed our stock of inward grace and godliness. The tendency of the times is a big display, with little reality. God preserve His people from it, for sooner or later it always ends badly. A lowly, holy walk with God, a heart beating warm with the love of Christ, a soul on fire with Divine compassion for the lost, will never fail to make a bright and real testimony before men, such as God will approve and bless.

Christ is All.

“Christ is all and in all.”—(Col. iii. 11).

“The chiefest among ten thousand”—(Song v. 10).

“Gather My saints together unto Me”—(Psa. l. 5).

CHRIST is the centre of worship in heaven !
Christ the rejected One here amongst men ;
None other Name of salvation is given ;
Sound it, believers, again and again !

Christ is the Sacrifice ! Christ is the Altar !
Christ is the Mercy-seat sprinkled with blood !
Come, ye desponding ones, fear not nor falter,
Christ is our Peace, in the presence of God.

Christ is the Victim divinely appointed,
Spotless, accepted, attested by fire ;
Christ our Melchisedec, robed and anointed,
Royal and priestly His seamless attire.

One only Sacrifice, one only Altar,
One only Mercy-seat God doth allow :
Dream not, O man ! His decretal to alter,
Sealed with the blood of the Holiest now !

One only Offering God hath appointed—
Stretching His hand, He withheld not the knife !
Only one Priest He hath crown'd and anointed,
Jesus ! the Way, and the Truth, and the Life !

Jesus ! the centre of worship in heaven !
Jesus ! despised and rejected of men !
None other Name of Salvation is given—
Worthy is Jesus, the Lamb that was slain !

SPIRITUAL WORSHIP.—True worship borrows no glory from earth : its source is Divine, and its exercise is independent of externals. The more simple the place the better. We need no altar, no adornments : believers are the beauty of the place, and if we could speak of sacredness, the persons hallow the spot, and not the spot the persons.

Henry Heath.

The Young Believer's Question Box.

What do the words "The Lord Reigneth" imply? Are they applicable to the present time? Dispensationally, the group of Psalms in which they occur (Psa. xciii. to c.), are millennial, and will have their fulfilment when the Lord Jesus reigns as King, and when "all people that on earth do dwell" will "sing unto the Lord," as now they cannot. Although at present Satan is "the god of this age" (2 Cor. iv. 4), believers recognise God as the Supreme Ruler above all (see Dan iv. 32).

What does the live coal from off the altar (Isa. vi. 6) teach us? The coal from off the altar on which the sacrifice had been consumed, surely speaks of Divine holiness vindicated and Divine justice satisfied. "Lo! this hath touched thy lips"—lips which had just been confessed as unclean—tells that justification and cleansing are according to righteousness. This passage, has been obscured, and its meaning lost, by allusions to "spiritual fire," and such expressions as "lips touched with sacred fire," as if it meant fervour in preaching, instead of cleansing from sin.

What is meant by "the common salvation" in Jude, verse 3? That sinners of all grades and kindreds, are saved by One Saviour, and that the salvation that grace has provided (see Titus ii. 11) is the same for all, and brings all who believe into the same place of nearness to God, leaving no room for such distinctions as "clergy" and "laity" and other similar sacerdotal distinctions, which evidently even in Jude's time were beginning to take shape among the saved of the Lord. This of course does not ignore the fact that among the redeemed in glory there are, and ever will be, various ranks and distinctions as Hebrews xii. 21-23, and other Scriptures clearly teach, as also varied rewards and places in the kingdom.

Do you consider it right for young men who are Christians to spend their time in rowing, cycling, cricketing, and other recreations? We can prescribe no fixed rule as to this. The use of them is right: the abuse of them is wrong. When kept within godly limits, such exercises are to many—especially those who are precluded from much walking out in the fresh air—most beneficial and conducive to health, which being the gift of God, should be jealously cared for. The excess of such pleasures is the danger, as also the

company they often lead into. We would draw the line distinctly at rowing and cricket *matches*, and also at cycle *racing*, either for fame or gain, and as being unbecoming and dangerous to a heaven-born and heaven-bound saint. We know hundreds of young men who use their cycles constantly in going out in the service of the Lord, reaching places with the Gospel which otherwise it would be well nigh impossible to get at, thus combining the health-giving exercise of a long country ride, and the grandest work in which men in mortal flesh can share—the preaching of Christ to those who seldom hear His precious Name.

There are some ten or twelve young men in the assembly here, who desire to spread the Gospel. They do not have the ability to address public meetings in our large hall. What would you suggest as a beginning? Get two or three working-men's kitchens, in some street or locality where the people are likely to be got hold of. See and get houses to which the people will readily go; if some decent, unconverted man's house all the better. Let the young workers go round all the houses in the district a night or two before, inviting the people, and seeking to get them interested. Let the addresses be short, simple, and natural: just "the old, old, story" lovingly, faithfully told, with some bright narratives, perhaps the story of their own conversion, two or three taking part, all to be finished within an hour. Summer days will allow the young workers to go to country villages, where the need is very great, visiting from door to door, and preaching in the open air, some giving special attention to the children: if possible, having a special service for them at an earlier hour. A small tent has often been a great help in such work, to which for an hour the villagers could be gathered. A spare piece of ground is not usually difficult to get in such places, and any expense should be willingly borne by the assembly, as part—probably the best and most fruitful part—of its evangelistic work. Occasional help from elder brethren, and continuous fellowship in sympathy and prayer, will greatly cheer and encourage the young preachers. We should greatly rejoice to help on in any way we can such efforts, for in them lies the hope of evangelizing the masses yet unreached.

The Bible Annotator.

THREEFOLD CORDS FROM THE WORD.

THREEFOLD REJOICING In Romans v.: in hope of glory (v. 2): in tribulation (v. 3): in God (v. 11). The word is the same in the original in each verse.

THREEFOLD PEACE. "Peace *with* God" (Rom. v. 1)—received by *faith*: "The Peace *of* God" (Phil. iv. 7)—enjoyed through casting all our care on God, by *prayer*: The presence of "The *God of* Peace" (Phil. iv. 9) secured by *obedience*.

THREE PERFECT THINGS. God's *Love* is perfect (1 John iv. 8). His *Work* is perfect (Deut. xxxii. 4). His *Way* is perfect (2 Sam. xxii. 31).

THE RESTS. The *sinner's* rest (Matt. xi. 28). The *saint's* rest (Matt. xi. 29). The *servant's* rest (Mark vi. 31).

ANSWER TO QUESTION 5.—The Book of Revelation is full of symbols. The "angels" or messenger of the churches, as addressed in Chapters ii., iii., are symbolised by seven stars (Chap. i. 20). Stars shine in the darkness: they are heavenly lights, and "*rule by night*" (Psa. cxxxvi. 9).

We know from Acts xx. 17-28, that a plurality of "overseers" existed in the Church of Ephesus, and the fact that the Church is addressed *through* them is significant, not as the Philippian saints "*with the bishops*" (Phil. i. 1). The Church had departed from Christ. The message is sent in each case to those who represent and rule the Church, whom the Lord holds primarily responsible for its condition, but it is worthy of notice that each message ends with—"He that hath an ear let him hear what the Spirit saith unto the *Churches*"—putting the responsibility to hear on the assembly and the individual.

We have received a full answer to Question 2, from Mr. Thomas Newberry, which we hope to insert next month.

QUESTION 7.—How is the apparent discrepancy in the price paid by David to Araunah in 2 Sam. xxiv. 24—"fifty shekels of silver," and in 1 Chron. xxi. 24, "six hundred shekels of gold" explained? It is a stock argument with those who question the perfectness of the Bible. A simple answer to this would help many who have found it a difficulty.

Answers to Correspondents.

A. S., DEVON.—The primary object for which the assembly of saints is called together by the Lord Jesus on the first day of the week is “to break bread” (Acts xx. 7)—to shew forth the Lord’s death. There will be worship and thanksgiving ascending from the gathered saints, and there may be words of ministry descending from the Head, through those whom He has fitted, and whom the Spirit may use to give them. But we believe that all such ministry will lead the hearts of the worshippers to the Person and Work of Christ, and its effect will be to increase rather than diminish the flow of worship. To monopolise this gathering, which is distinctly for one purpose, with discursive ministry, is not of God. Where it is habitually practised, people come to hear the sermon rather than to worship God.

“ELDER,” AYRSHIRE.—It requires much wisdom and love, to lead young believers on in such paths of service as they have grace and gift to tread. In some cases they are thrust forward into too public spheres, in which they either break down, or when it becomes necessary to restrain them they take offence: in other cases they get no encouragement at all, older ones monopolising all the opportunities for preaching. If elder brethren who minister to and guide the flock, were ever on the look-out for minor gifts, and ready to give a loving and a helping hand to the Timothy’s as they appear, there might be more of them to be seen than at the present time there seem to be.

E. G., LIVERPOOL.—The Scriptures distinctly teach that it is wrong for brother to go “to law with brother, and that before the unbelievers.” There are surely wise and godly men to be found in “the Church,” whose counsel and help will enable those who are at variance, to settle their business affairs amicably and according to God. Your “Christian lawyer friend,” who urges you on in the opposite direction, has either neglected to read his Bible, or wilfully closed his eyes to its teaching, which is as plain as the Gospel on this subject. To say that such precepts have become obsolete, is to surrender the entire principle of Christian obedience, and virtually to admit that the Bible is no longer a rule of life for God’s people of the present time. Are you prepared to admit such a theory?

G. E. B., ABERDEENSHIRE.—If you cannot get the people into your Gospel meetings on Sunday evenings, do not on any account “turn them into Bible Readings for believers” and leave the unconverted to perish. What would you say for the whole company of you to turn out to the Market Square, for half-an-hour’s solid open-air preaching, followed by a visitation of all the houses round, putting a printed Gospel message into each. At the same time, there may be some reason *why* the people do not come, which, if possible, you should try and find out and have removed without delay. An ill-ventilated room, in some out of the way street, with dirty seats, bad light, no arrangement, and possibly uninteresting preaching, are usually the kind of “meetings” to which the people cannot be got.

Tidings of the Lord's Work and Workers.

Scotland.—**GLASGOW.**—Fred S. Arnot had a week of Missionary meetings in Garscube Hall. Mr. Caldwell gives Sunday afternoon addresses in Hebron Hall. John Ferguson had a series of Gospel meetings in Garngad Hall, with some conversions. He is now preaching in Eglinton Hall, which is in the centre of a large district. The Editor gave Tuesday evening addresses to believers in Abingdon Hall, Partick. This is a rapidly growing district, with an immense population. John Ritchie, Jun., on Sundays, at Gospel Hall, Pollokshaws. Glasgow half-yearly meetings on Monday, April 3rd. Edward Harries had meetings in **DUNDEE**, **TAYPORT**, and **KILMARNOCK**. Arthur Hodgkinson and Jas. M. Hamilton have been gospelizing in **CASTLE-DOUGLAS** and **CREETOWN**, with some encouragement. A company of young believers meet for prayer and reading of the Word twice a week at **NEW LUKE**, the fruit of last summer's tent work. **ABERDEEN.**—There has been special efforts made in the Gospel since the New Year, in the city and suburbs with blessing; also at **NEW DEER**. Wm. Hamilton has been in **ORKNEY** for some months where there has been considerable blessing in the Gospel. **KIRKMUIRHILL.**—A special effort in the Gospel has been made here during the past few weeks, by Tom Sinclair, a young brother from Troon. God has given blessing, and some notorious sinners have professed conversion.

England.—David Rea had a three weeks' Gospel campaign in **CARDIFF**. The Cory Hall on Sundays was filled, and on week nights, services were held in local halls. Sinners have been awakened and saved. Christians worked heartily and unitedly. **SHAP.**—Alex. Lamb had a series of Gospel meetings in this little prejudiced place, and was encouraged by seeing fruit in conversions. He then went to **HAWICK**. **MERRIOT.**—“In this village which has the name of being the ‘worst in Somerset,’ sinners are being saved.’ Easter Conferences will be held in Liverpool on March 31st, and in Manchester on April 2nd.

Foreign.—J. M. Carnie had some good meetings in West Side, Chicago. Jas. Campbell and W. Matthews have been in Philadelphia and Boston. W. J. McClure in Oakland Cal. R. W. Price, of Portland Oregon, well known to many, has gone to heaven. John Rae, of Manitoba, formerly of New Deer, Scotland, has been on the Pacific Coast visiting the small Assemblies there, and seeking to help them. D. Munro and John Smith had meetings in Forest. Thos. Manders continues to preach Christ in Freemantle, Western Australia, with tokens of blessing. Joseph Fish has seen conversions among the Dutch at Calitzdorp, and his brother James finds good opportunities of preaching Christ to the lepers on Robben Island. Adam Milligar, of Kilmarnock, has moved to Brisbane, Queensland. His health is not much improved.!

Fallen Asleep.—Colonel Magregor, of Dublin, in fellowship with saints at Merrion Hall, and formerly in Paisley Road, Glasgow. A godly man of a gracious spirit, and a diligent helper of the Lord's people.

“Days of Heaven upon the Earth.”

(DEUT. xi. 21).

THESE words were primarily spoken to Jehovah's ancient people, and they doubtless refer to blessing in an earthly inheritance—that goodly land flowing with milk and honey, on which they were about to enter. But they form part of the things which “were written aforetime” for our learning, who have been called to live in this day of a heavenly calling, and whose inheritance consists of spiritual blessings in heavenly places. “Days of heaven upon the earth,” in so far as we who are the children of God of this present time are concerned, consist in having heaven's delights and heaven's joys brought down to us here and now, to be enjoyed by us while yet we are in mortal flesh upon the earth. Some will be ready to ask—“Is such an experience possible to believers here below?” The answer of Scripture to this is, that God has put it within their reach : He has made it possible for His children while yet in the body, surrounded by an ungodly world, to live in the enjoyment of things above ; to have the love, and peace, and joy of heaven even now filling their hearts ; in short, to have a foretaste and an earnest of what they will enjoy in full measure when they stand with Christ in glory, knowing as they are known. The conditions under which these heavenly joys are now experienced by the people of God are necessarily very different from what they will be when they arrive in full resurrection glory, fashioned like unto their Lord, with all that now hinders their perfect knowledge and enjoyment of heavenly things done away, and with capacities enlarged to know and enjoy God in a measure that now they cannot. Such full, unbroken communion with God, and enjoyment of “the things He hath prepared for them that love Him,” awaits the hour of resurrection. But although in other conditions and in smaller measure, the saints of God are called even now to the enjoyment of things above, and the measure in which they enter into these, will make their lives bright with the sunshine of God's presence, and their earthly pilgrim days, as “the days of heaven upon the earth.”

In order to make such experiences possible, God has given to His people a *meetness* and *capability* for being sharers of the inheritance of the saints in light even now. The word to the Colossian saints—true of all who believe—is, “Who *hath* made us meet” (Col. i. 12.) The believer’s title to the immediate presence of God is found in the blood of the Lamb—the same as the saints in glory (Rev. v. 9.) Their capability for the enjoyment of God, is in the new life and God-begotten nature which all who have been born of God already possess, and the Revealer and bringer-near of heavenly things is the indwelling Holy Spirit, who is Himself the “Earnest” of the heavenly inheritance. His office is, to take of the things of Christ and reveal them to God’s wilderness saints, to bring heavenly things down, and make the heart glow with the enjoyment of them. Like that great cluster of grapes which was borne across the Jordan into the wilderness from Canaan’s sunny fields, and tasted by the pilgrim host while yet they trod the desert sand—a foretaste of what they were soon to reap in fulness—so the Spirit brings down to the saints on earth the fruits of that better Canaan, to which they journey on.

Do we really believe these things, beloved fellow-saints? If so, in what measure do we now enjoy them? Are “the days of heaven upon earth” known to us as a daily blessed experience, or does the world and the things of earth monopolise our time and occupy our hearts? That it is the privilege of “all saints” to possess and enjoy this heavenly inheritance Scripture plainly declares, but the scope of their actual possession, and the measure of their spiritual richness, will be just what they apprehend by following after with their whole heart and soul no more. Heaven is too much regarded as a far off place, to which the saints expect to come when life’s toils are past; but the full privilege of the saints of God of this present time, who are already *in* Christ up there, and *in* whom Christ is already formed (Gal. iv. 19), and in whom He dwells down here (Eph. iii. 17), is even now so to enter upon the enjoyment of the things above, as that their present life shall be full of the joy of the Lord “as the days of heaven upon the earth.”

The Trespass Offering.

LEVITICUS, CHAPTER V.

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

"**T**RESPASS," is the transgression of law. There may be sin, but "where no law is, there is no transgression" (Rom. iv. 15). The transgression of known law, is wilful or presumptuous sin, and this would require for its remission a male offering. But law may be transgressed inconsiderately or inadvertently, and it is for such that provision is made according to this chapter; hence the female sacrifice (verse 6).

Concealment of evil is sin. If a person sees or knows of evil, and is called upon to bear witness, if he does not declare it "he shall bear his iniquity." If one were called upon in a court of justice to give evidence on oath, so far from its being wrong for him to do so, it appears from this Scripture it would be sinful for him to refuse. When Christ was adjured by the high priest, He at once responded (Matt. xxvi. 63-64).

Verses 2-3. "If a soul touch any unclean thing, . . . he also shall be unclean, and guilty." Association with evil is defiling. It is not enough for a person to say, "I did not know evil was there;" he *ought* to have *inquired*. Contact with spiritual death is deadening, and defiling to the soul.

Verse 4. Inconsiderate speech may involve the soul in sin, especially when we speak to God (Eccles v. 1-9; James iii. 2-6).

Verse 5. When sin is known in any particular case, the confession of it is not sufficient; the offence might be against man, but the sin is against God; and nothing but the blood of atonement can put away the defilement.

Verse 6. The atoning sacrifice of Christ, the Lamb of God, pleaded by faith before God, avails to put away the defilement of transgression, as well as the sense of sin from the conscience.

Verse 7-10. There may be instances, as from infancy, feebleness of mind or faith, or want of instruction, when faith may fail in its full apprehension of the Person of Christ. In such cases divine grace condescends to human infirmity. Jesus may be simply known in the kindness and tenderness of His feelings, as represented by the two turtle doves, or two young pigeons—the

“Gentle Jesus, meek and mild.” He requires to be recognised not only as the perfect Example in life, but also in His sin-atonement sacrifice and death. The birds were not only to be brought, but killed, and the blood sprinkled and poured out—the one for a sin offering, and the other for an ascending offering. For Christ was not only delivered for our offences, but raised again for our justification—the One Who in life and death was in thought, purpose, affection, and desire undivided towards God.

Verse 11-13. The apprehension of some as to the Person, character, and work of Christ may be exceedingly limited and imperfect; yet, if the faith of such be real, divine grace condescends to their infirmity. The tenth deal of fine flour without oil or frankincense represents the Son of Man in His sinless humanity, but made sin, and through His atoning death putting sin away. The omer of manna, the daily portion of Israel in the wilderness, was of the same quantity. “The omer is the tenth part of the ephah” (Ex. xvi. 36); and it was an omer full of manna that was laid up in the golden pot (verses 32-34), typical of Christ in His humiliation and in His glory. Faith applies to Christ the officiating priest, and Christ presents before God the memorial of His sinless life and atoning death; and on this ground the sin confessed, being atoned for, is forgiven.

Verse 14-16. If a trespass against a neighbour requires confession, atonement, and forgiveness, much more does transgression in things pertaining to the worship, service, or testimony for God. The RAM is the type which represents Christ in His public, living TESTIMONY, and also in His atoning death.

The TRANSGRESSOR brings the offering. The PRIEST makes atonement. And GOD assures the forgiveness. The discovery of error, failure, or shortcoming in service or testimony should lead to increasing diligence and more devoted service, so that not only amends may be made, but that the cause of God may be even furthered thereby. But the amendment made with the fifth part does not make the atonement; the ram was requisite. *

* From “Types of the Levitical Offerings.” A New Book, by Thos. Newberry. Now Ready, 2s 6d, Post Free to any Address.

Weakness and Power.

A Morning Reading on 2 Cor. xii. 9 ; xiii. 4, by Henry Heath.

THERE was in the cross and resurrection of Christ the union of weakness and power, the weakness of death and humiliation of the Son of God made flesh for us, but the perfect manifestation of Almighty power. The second Scripture shows the normal condition of every child of God to be a like union of weakness and power ; and if the cross preceded the manifestation of power, the weakening of what we imagine to be strength must precede the demonstration of the power of God in us.

What is it that will most effectually and honourably bring down our vain thoughts as to our wisdom and powers? Scripture examples prove that it is a result of nearness to God—the conscious presence of God. *There* is the light which searches us ; *there* we get fellowship with God, Who loves us as He searches us ; *there* our strength is withered up. The perfect wisdom of God discovers and withers up the sinews of imagined strength and wisdom in us, and this makes us ready for the exercise and demonstration of the power that lifted Christ from the dust of death and put Him on the throne of God on high. He, as our Father, will bring us low. He will also give us power to maintain our grasp of His love, and power of His Spirit to lift us and make us strong.

In 2 Cor. xii. 8-9, the thorn was that which Paul would have least chosen, which touched him to the quick, so that he could ask the Lord thrice to take it from him. Thus the Lord asked thrice that if possible the cup might pass. Both got the same answer : *Strength*—the one to take the cup and drain it, and come into resurrection joy ; the other to glory in infirmities. Let us then glory in the very thing that tries us most, that the power of Christ Himself may rest upon us.

OUT OF CHARACTER.—We are not as saints, called to be in the high places of this world as a matter of duty, and if believers do seek them, they are *out of character*, and only weave a net for their own feet. In the New Testament we have no record of saints as kings or judges, but we are to be subject to, and to pray for them.

R. C. CHAPMAN.

Reaching the Rich with God's Gospel.

“**W**ILL you try and reach the miserably poor in the East End with the Gospel,” said a philanthropic gentleman to a well-known evangelist when he first visited London. “Yes, and the miserably rich in the West End too,” was the reply. There is a great deal done in our day to “reach the masses” of the poor, both old and young, and no doubt they are sadly in need of all that is done for them, but it is beginning to dawn upon the servants of Christ, that there is still greater need of the Gospel among the “miserably rich,” as the evangelist truly named them. How comparatively few of the wealthy and well-to-do, ever hear the truth of God simply and plainly spoken! The majority of them, even in this so-called “Christian” country, spend the Lord’s Day in feasting and pleasure, and such as do “go to Church” once a day, take care that they go where they will hear nothing to arouse them. A literary discourse from the pulpit, with an entertainment of song from the choir, are the chief attractions to the West End church-goer, and judging from the announcements that appear, the supply seems equal to the demand. Is it any wonder that the rising generation is becoming like their Parisian neighbours, and that they want the theatres and other public places of amusement open on the Lord’s Day? That the advancing tide of indifference and infidelity will roll on; that unconverted preachers will fill the pulpits of Christendom, and infidel professors the Universities, in spite of the feeble protests of a few who vainly struggle against the tide, we firmly believe. What then is the responsibility of God’s true people, who know and love the old Gospel, which is the only remedy for human need among the wealthy and the poor alike? It is to sound it forth; to spread it abroad; to carry it to them if they will not come to it. It is easier to give half a sovereign for “the conversion of the heathen” in Central Africa, than go to sinners in the “Terrace” or “Crescent” round the corner, where a score of well-to-do families live in utter indifference to eternal things, without God, without Christ, unwarned of their danger, uninvited to the Saviour. May the Lord stir up His people to a keen sense of their responsibility toward “the heathen at home,” especially those who are well-to-do.

The Homeless Son of God.

"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay His head."—(Matt. viii. 20).

BIRDS have their quiet nest,
Foxes their holes, and man his peaceful bed ;
All creatures have their rest,
But Jesus had not—where to lay His head.

Winds have their hour of calm—
And waves—to slumber on the voiceless deep ;
Eve hath its breath of balm
To hush all senses and all sounds to sleep.

The wild deer hath its lair,
The homeward flocks—the shelter of their shed :
All have their rest from care,
But Jesus had not where to lay His head.

And yet He came to give
The weary and the heavy-laden rest—
To bid the sinner live,
And soothe our griefs to slumber on His breast.

Why then, am I, my God,
Permitted thus the paths of peace to tread ?
Peace—purchased by the blood
Of Him who had not where to lay His head.

Oh ! why should I have peace ?
Why ?—but for that unchanged, undying love,
Which would not—could not cease,
Until it made me heir of joys above.

Yes ! but for Sovereign grace,
I know I never should in glory see
The brightness of that face,
That once was pale and agonized for me !

Let the birds seek their nest—
Foxes their holes, and man his peaceful bed ;
Come, Saviour, on my breast
Deign to repose thine oft-rejected head !

The Bible Annotator.

KEY NOTES OF THE EPISTLES. PAUL writes to, and of the *Church* of God : PETER feeds and tends the *Flock* of God : JOHN addresses the *Family* of God : JAMES instructs and warns the *People* of God : JUDE exhorts the *Saints* of God.

Question 8.—What is the difference between Priesthood and Advocacy as exercised by the Lord Jesus ?

Question 9.—What do the words “My Gospel,”—three times repeated by Paul (Rom. ii. 16 ; xvi. 25 ; 2 Tim. ii. 8),—mean ? Was *his* Gospel different from the Gospel preached by Peter and the other apostles ? If so, in what respect ?

Question 10.—Are the Levitical offerings restricted in their application to believers, or may they be used as Gospel types.

Answer to Question 6.—Was the Lord Jesus a Sin-bearer all His life, or only on the Cross ? The words of 1 Peter ii. 24 are given in the margin of the Revised Version, “Carried up . . . to the tree.” Is this correct ?

The Lord Jesus in His life was holy, harmless, undefiled, and separate from sinners. He Himself knew no sin. He could say to the last, “My Father hath not left Me alone, for I do always those things that please Him.” And His Father’s repeated testimony was, “This is My beloved Son, in whom I am well pleased.” As stated in 1 Peter ii. 24, “Who His own self bare our sins in His own body ON the tree.” The reading given by the Revisers in the margin of the R.V. (like many other of their alterations) is *absolutely false*. It was ONLY ON THE CROSS that He, the sinless One, was made sin for us. It was *there*, and *then* ONLY, that He, the blessed One, was made a curse, but *not accursed*. It was *our* death He died. He Himself (though as incarnate He was capable of dying) was not *liable* to death. It was OUR transgressions, which when laid on Him, that hid God’s face from Him. This is beautifully expressed in Psa. xxii. 24, when rightly translated, “For He [Jehovah] did not despise or abhor the affliction of the afflicted ; neither did He hide His face from Him ; but when He cried unto Him, He heard.”

Thomas Newberry.

The Young Believer's Question Box.

To whom does the title "The Jews" properly apply? To the tribes of Judah and Benjamin (Esth. ii. 5), the two tribes which were carried to Babylon, whose descendants rejected and crucified Christ. The ten tribes, previously scattered, bear the name of Israel; their present dwelling-place being unknown, save to God.

In 1 Cor. xiii. 8, it is said, "knowledge" shall "vanish away." What does this mean? "Knowledge" here might be rendered knowing; it is not the knowledge itself, but the manner of it that shall cease. In heaven "we shall fully know, even as we have been fully known (verse 12, R.V.), not afar off as now, but "face to face" in the immediate presence of God.

What do the words "No more conscience of sins," Heb. x. 2, mean? There are three "no mores" in this chapter: no more offering on Christ's part (verse 18): no more remembrance of sin on God's part (verse 17), and hence no more conscience of sins on the part of those who believe. What satisfies God, purges the conscience, and sets it at rest in His presence. Mark, it does not say "no more consciousness of sin," for the cleaner and keener the believer's conscience is, the more conscious he will be, that an evil nature, which is only sin, still dwells within. But by virtue of the sacrifice of Christ, it need not hinder his access to God.

I am governess in a worldly house, where I have been asked again and again to take part in dancing, but have declined, as I considered it inconsistent for a Christian to dance. My master, who is a professing Christian, and an office-bearer in the Church, says David danced. Does that justify dancing? The Scripture says, "David danced before the Lord, with all his might" (2 Sam. vi. 14), expressing thus his joy and gladness that the long-lost ark of God had been brought back. In answer to the sneer of Saul's daughter, David could answer, "It was before the Lord" (verse 21.) Can the office-bearer say this of his dancing parties? Are they not rather exhibitions of dress before men. You are perfectly right in keeping aloof from them, and may the Lord still preserve you with a purposed heart not to defile yourself, or mar your testimony as a follower of Christ by these frivolities in which religious worldlings find their heaven—the only one most of them will ever have.

Answers to Correspondents.

ANNIE B., SHROPSHIRE.—Get the young converts together around the Word. Nothing will keep them out of the world, and apart from its religion, like getting a grasp of the truth of God, as to what He would have them do, and where, and with whom, He would have them be.

A. N., GLASGOW.—The presence of a converted minister, and a few earnest Christian workers in a worldly religious system, does not make the system right, or ameliorate its errors. They rather serve the devil's purpose to decoy young saints into its meshes. Lot was a righteous man, but his presence in Sodom did not make it a clean place, although if the people of God reasoned then as they do now, they would have said—"It cannot be very far wrong, when a good man like Mr Lot is there." Our safety lies in following the Word of God, and not the ways of men, no matter how attractive or popular they may be.

J. E. B.—We know of no Scripture command, example or precedent for "Household Baptism," on any other ground than that the members of the household have each been born again. The idea of bringing unconverted children, and in some cases, servants, into a "circle of privilege" by either sprinkling or immersion is of man's invention, and has enormous consequences for evil. If the applicant for fellowship has this notion, you may depend upon it he will seek ways and means of teaching it, especially among the young and unestablished. Your responsibility is to see that he is cleansed from his error *before* you receive him. Those who wish to receive him "as a Christian," whatever that may mean, seem to forget that in receiving *him* you receive *all* that he holds as well. It is impossible to have fellowship with the man, without having fellowship with his doctrine, and being more or less inoculated with it. The fact that his life is "consistent" does not make his doctrine right, but rather gives him an additional opportunity for propagating his errors.

J. C., DURHAM.—The complaint you make as to certain forward and ignorant men taking undue advantage of the principle of liberty when saints are gathered together, to obtrude their unedifying ministry, is by no means uncommon. Wherever the flesh can get an opportunity it will take it, and thus cause the way of truth to be evil spoken of. There are two remedies provided by God for such a condition of things. First, instruction. Many when they get deliverance from human order in the things of God, seem to have the idea that there should be no order of any kind. This is a mistake, as Scripture clearly shews, and as a knowledge of God's principles of ministry, and of its object which is edification, would teach. There ought to be plain, solid instruction from the Word by such as are fitted to give it on these subjects, so that all may learn the truth. If this fail to correct, *rule* comes in. Whatever is not to edification, or according to truth, should be graciously but firmly dealt with, by those who take the oversight. It is not "grace" to wait till the saints are withered, and meetings spoiled, before doing so. Godly rule always conserves true liberty.

OVERSEERS AND THEIR WORK.—In answer to many and varied questions regarding the qualifications and work of overseers, their recognition by, and relation to the Christian Assembly, we offer the following brief remarks and references to the Word. In every company of God-gathered saints, however small, there will be those in whose hearts God has put an "earnest care" (2 Cor. viii. 16) for the welfare of the saints, and who according to their varied measures of grace and ability, will be found "labouring among them" (1 Thess., v. 12) feeding the flock (1 Peter v. 2), warning the unruly, supporting the weak, and comforting the feebleminded (1 Thess. v. 14), in short, doing all the trying, exhausting and self-denying work of a shepherd (comp. Ezek. xxxiv. 11-16) amongst them. They are spoken of as "guides" (Heb. xiii. 17 margin) going before the flock, as ensamples to it (1 Peter v. 3), to whom the saints will naturally look for guidance and counsel. Their doctrine, their character, and even their families (see Titus i. 5-9: 1 Tim. iii. 1-4) ought to be such as will be ensamples of godliness to the saints, for if a man cannot rule his own spirit (Prov. xxv. 28), and his own house (1 Tim. iii. 5) he is utterly unfit to guide and rule the church of God. The saints will readily know and recognise the true shepherd (1 Thess. v. 12), not by his title or diploma, but by his work, for the sake of which they highly esteem him (1 Thess. v. 13), unless perchance for a time, as is sometimes the case, their senses have been perverted and their judgments warped by the subtle pretensions of men aspiring to lordship among the saints, who may so far succeed in "drawing away the disciples after them" (Acts xx. 28-30, R.V.). Then the true shepherd is stigmatised (2 Cor. x. 10), or even cast out (3 John 9-10) of the church. But even then his heart will go out to the flock, loving more abundantly, though less loved (2 Cor. xii. 15). In order to stand before the flock, and guide it in the paths of the Word, those taking the oversight require to be of "one mind in the Lord" (Phil. iv. 2), and ought never to bring anything before the church upon which they are divided in judgment. United prayer, frequent fellowship and counsel, are necessary toward this, hence the need of guiding and ministering brethren coming often together as helpers of each others' faith, and sharers of each others joys and sorrows, over the progress or decline of the saints. But it ought ever to be remembered, that no legislative authority pertains to such gatherings, no action for the church either in reception, discipline or expulsion may be taken by overseers either individually or unitedly; their work is to guide the assembly according to the Word, to exercise, and if need be, instruct the consciences of the saints, so that the assembly may act according to God and His truth, in all its doings. If any presume to share such work who lack the scriptural qualifications, and the confidence of the saints, those who have been doing oversight work, should firmly decline their help, for in the fellowship of service all are not fit to share (Acts xv. 36-41), even though they may be in the fellowship of the church.

Tidings of the Lord's Work and Workers.

Scotland.—**GLASGOW**—The Half-Yearly Meetings for Believers will be held on 3rd and 4th April in CITY HALL, beginning at 11 each day. John Ferguson has had good meetings in EGLINTON HALL, with some fruit in conversions. An interesting work is being carried on in JORDANHILL district by young brethren from Partick. **STRATHAVEN**—David Rea from Ireland had a Gospel campaign here in March. Sunday Evening meetings held in Public Hall, where large numbers gathered to hear the Word. This special effort is being followed up. **TROON**—Believers gathered in the Lord's Name here, have acquired the Public Hall—formerly a U.P. Kirk—for their own use. The small hall in Academy Street, where for about thirty years they have met, and in which many sinners have been saved, has become too small. Contributions gladly received and acknowledged by Mr. Peter Hynd, Kerelaw Cottage. **ABERDEEN**—Robert Miller continued preaching the Word to good numbers. There has been good work done: twelve were recently baptized, and others will follow. **NEW DEER**—Francis Logg is visiting among saints and sinners in this scattered district, where there is an open ear for the Gospel. A Conference of Christians at PAISLEY in Good Templar Hall on Saturday, April 8th, at 3 p.m. **KILMARNOCK**—Mr. A. Wilkes will give an address to Christians in Waterloo Hall on Wednesday, April 5th, at 7.30. Sunday School Teachers' Conference on Saturday, 25th March. A letter just in from John Wilson, Luanza. He is well, progressing with language, and able to preach a little.

England.—Easter holidays give opportunity for the Lord's people assembling for mutual help and ministry of God's Word. Conferences have been arranged for LIVERPOOL for Friday, March 31st; MANCHESTER, 1st April, in Gospel Hall, Warwick Street; 3rd, Salford Technical School; GATESHEAD-ON-TYNE, 2nd and 3rd April; CARDIFF, 2nd April, Adamsdown Hall. May these and other gatherings, be seasons of searching, reviving and refreshing to God's people. Flowery oratory has no practical results.

Foreign.—Campbell and Matthews are in Boston, Mass. John Smith visited various parts of Canada. T. D. W. Muir has been preaching at Dearborn, Mich. John Halyburton had a preaching tour through Pennsylvania, where several new assemblies have recently been gathered in the Name. Jas. Marcus is rather better in health. Donald Ross is labouring in and around Kansas City. John Rae has been helped of God in visiting and preaching the Word in Oakland, Alameda, and San Francisco. F. W. Blair had Gospel meetings in Paterson, N.J., and several sinners were converted.

For the Lord's Work.—We acknowledge receipt of the following:—“STEVENSTON” Post Mark (no name), £3 for Spain: A. B., Bay Centre, U.S.A., £6 for Africa. These sums have been sent to God-sent workers, labouring outside of all sects, on the old lines laid down in THE BOOK. “We therefore ought to be sustaining such” (3 John 8, Rotherham.)

Jesus at the Right Hand of God.

An Address to Young Believers. By the Editor.

FOUR times in the Epistle to the Hebrews, the Lord Jesus is presented to us at the right hand of God, and it is the work of the Holy Spirit is this Epistle, to occupy the hearts of the saints with this glorious Object. The language varies according to the view presented, but all conjoins to exalt His glorious Person and to tell out His infinite worth. First, in Chapter i. 3, He is presented as the Perfect *Sacrifice*. The One who having "by Himself purged our sins, sat down on the right hand of the Majesty on high." His presence there is the witness to His people that all their sins have been put away; all so completely purged to the satisfaction of God, that the Sin-purger has been welcomed, yea, enthroned at the right hand of God. Had there been a single sin left unpurged, He could not be there. Once He stood as the appointed Victim bearing sin, and God hid His face from Him. Now He is made "exceeding glad" with God's countenance (Psa. xxi. 6). Yea, anointed with "the oil of gladness" above all His fellows who surround Him there. He finished His work and "sat down." What a peace-giving sight! How can anyone doubt his sins are gone, when by faith he sees the Sin-purger there? Rather let the believer sing—

" When Satan tempts me to despair,
And tells of evil yet within ;
Upward I look and see Him there,
Who made an end of all my sin."

Next, He is seen in Chapter x. 12, as the *Offerer*, who, having offered one Sacrifice, the effects of which abide continually "sat down on the right hand of God." The Offerer is accepted according to the value of His offering. And the sinner who believes is accepted according to heaven's own estimate of that perfect Sacrifice.

Then in Chapter viii. 1, we see Him "set on the right hand of the throne of the Majesty in the heavens" as our great *High Priest*, to succour and save His people as they journey along through the wilderness beset by many and mighty foes, and to maintain His saints in the condition of perfected worshippers within the veil.

With all the tenderness and sympathy of One who can be "touched with the feeling of our infirmities" (Heb. iv. 15),—the Perfect Man; with all the ability and strength of One able to deliver and to succour—the Mighty God. With "such an High Priest" who ever liveth to make intercession," for them (Rom. viii. 34), the saints have nothing to fear, but everything to enjoy. And last of all, in Chapter xii. 2, He is seen as our Perfect *Exemplar*, the Beginner and Completer of faith's rugged path, who trod it all, with unfaltering step, down to the shame and loss of the Cross, now "set down at the right hand of the throne of God." He met with no recompence for His faithfulness to God here, but He reaps His full reward up there. And all who now follow in His steps, are to run the race with endurance looking off unto Jesus, for as He by constant trust in God and unfaltering obedience has reached that throne, so shall all who follow His steps. Such shall, when the full trial of their faith is over, and in spite of the frowns of men and the shame incurred by honouring God here, be fully rewarded there. In the light of all this, we may truly say that "the right hand of God" is to the saints of this present time the place of their inheritance, as the world is of their pilgrimage. Where the Lord Jesus is, there is their home, and as the fourfold mention of His presence "at the right hand of God" so sweetly makes known to us, we are already as welcome as He is, within those holy courts above.

I came across some very sweet and singularly precious words the other day by one who walked much in the atmosphere of heaven, which I think are well worth recording. Speaking of Jesus at the right hand of God he says—"Thus heaven is open to us, and we see Jesus there. But what I have been principally struck by is this, that His session in heaven has appropriated a part of the heavenly country to a sanctuary or temple of a very fair order, yea, the very fairest order that heaven has ever known. Heaven has its sanctuary for the worship of *angels*—but it is the worship of unfallen creatures, of creatures in sustained innocency or in moral righteousness, and the temple in which they serve is according to this. But heaven now has its sanctuary for the

worship of *pardoned sinners*—a sanctuary therefore which has its peculiar furniture. The Accepted Sacrifice is there, and what I observe about this sanctuary is, that it occupies the *chiefest spot in the heavenly country*, it is spread out immediately on the right hand of the throne of the heavenly Majesty, pitched there by God Himself.”

Very true and very beautiful. And when the heavenly sanctuary is seen opened as in Rev. iv. and v., the *innermost* circle of heaven’s worshippers nearest to the Lamb are not angels, but sinners redeemed from earth. They sing a song which angels cannot sing. And these courts with that sanctuary spread out at God’s right hand, are just as open to faith now, as they will be for glorified saints in days to come. To know these things, and through grace to live in the daily enjoyment of them, is the Divine preservation against the world, its religion and its glare, and the power to maintain God’s people as saints and worshippers within the veil up there, as it is the strength to sustain them as pilgrims and witnesses without the camp down here, where the Lord was rejected—a rejection which all who follow in His steps must share.

Making Disciples for Christ.

THE Gospel of God’s grace, spoken in the power of the Spirit, is the instrument made use of by God, during this age, for the salvation of sinners. But it is needful for all who labour in the Lord’s vineyard, to ever remember, that the Gospel has other objects, besides the salvation of sinners from sin and hell. It is a message sent forth from the Risen Lord, to whom God has given all authority in heaven and on earth, to “make disciples” for Him. This was the word spoken by the Lord in Matthew xxviii. 19, in sending forth His servants. Sinners are in rebellion against God, and while the Gospel, received by faith, delivers those who believe from the penalty and power of sin, it brings them conquered and won to the feet of Jesus, to own Him as their Lord. This is often forgotten.

Our Great High Priest.

An Address by R. C. Chapman, now in his 97th year.

IN Hebrews v. we are reminded that He who is the Priest for ever after the order of Melchisedec offered up prayers and supplications not only in Gethsemane, but "in the days of His flesh." In Psalm xxii. 2 we read, "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." We are assured that the Lord Jesus could not but pray, "If it be possible, let this cup pass from me;" and in Gethsemane we have a special example of His sorrow of *expectation*; but this expectation filled His heart all along, though it grew as the hour approached. Psalm lxxxviii. 15 shows this: "I am afflicted and ready to die from my youth up." How immovable was the love, how immovable the justice, of God! If it were possible to remit sin without vengeance being taken, we can be sure that was the time, when the Son of God made such supplication as "If it be possible." The Cross shuts out any "if" after that. Hope lay in resurrection.

How solemn is the truth, that the once-suffering One, because of sin imputed, must be the Judge of quick and dead. The rule of His judgment will be that by which He Himself was judged. How unbending was that justice! And now how terrible is the delusion of multitudes as to escaping the wrath that is to be executed "on them that know not God, and that obey not the Gospel!"

But how glorious are the two words "*justified*" (in Romans) and "*sanctified*" (in Hebrews). Am I the guilty one? I am justified by the blood of the Son of God. Am I the unclean one? I am sanctified by the Spirit. My title is not only to life eternal, but to all that God gives in His Son, because I am joint-heir with Him; my title is one and the same with that of Christ Himself. Let us, therefore, not be as the "babes" spoken of at the end of Hebrews v., but let us enter fully into the encouragement given at the end of Hebrews iv. The apostle writes, "Of Whom we have many things to say, and hard to be uttered." Why? They are plain as the noonday sun; but "ye are dull of hearing." Let us take heed not to need this rebuke, but to obey the commandment,

“Come boldly unto the throne of grace.” Let us come, telling out all the heart ; and let us remember that Christ delights to show side by side the greatness of His Cross and the tenderness of it. Let us go through and through into all the little things of our daily life and course of service, and make them matters of faith, and then we shall find that we shall not err and stumble even in very great matters.

How glorious a thing it is to rejoice in the truth of chap. iv. 13, “Neither is there any creature that is not manifest in His sight !” If we look at the natural man—at his picture as given in his first father—we see that when he became guilty, the voice of the Lord in the cool of the day was to him no inviting voice ; he could not “come boldly,” but fled and hid.

But as children of God we possess a great High Priest. Oh, let us remember the difference between “there is” and “*We have !*” Let us, then, use aright what we have. “Seeing then that we have a great High Priest that has passed into the heavens, Jesus the Son of God, let us hold fast our profession.” It is, strictly, “*through* the heavens ;” *i.e.*, the heavens that are under sentence of dissolution. He has passed through these ; but the heaven that is worthy of Christ, and alone worthy to be called heaven, is God the Father’s house, where He displays the brightness of His glory. God our Father seeks us and our worship there. The joy He has in Christ, is the joy He has in us, and in our hearts’ true affection. If we seek to be true worshippers of God our Father, we shall put all matters as they are now into the hands of Christ ; and whether we have to do with the Church of God or aught else, let us begin and end with pleasing God in Christ. We have no business on earth that is not summed up in pleasing God. Our high success, which we are bound to attain every day, is the doing the will of God. We are not bound to make the crooked straight in the Church, or in the world ; but we are bound to please God, according to present opportunities or trials, present sorrows or joys, in little matters and in great, in things of time and in things of eternity. “We have SUCH an High Priest.” “Let us therefore COME BOLDLY to the throne of grace.”

Citizens of Heaven.

“Our citizenship is in heaven.”—(Phil. iii. 20, R.V.)
“Strangers and pilgrims on the earth.”—(Heb. xi. 13.)

WE are citizens of heaven !
And as one who has no ear,
For the turmoil of the journey,
When the home he loves is near ;
One whose step is onward hasting,
Where his heart went long before,
We are now in spirit dwelling
Where earth's discord all is o'er.

All our longing and endeavour
Is to reach Him whom we love ;
'Tis Himself our hearts are set on,
Who first drew our hearts above :
What alone we count as pleasure,
Is to lean on Jesus' breast,
All things here may fade and perish,
We press onward to our rest.

'Tis the love of Christ attracts us
Like a magnet to His heart ;
On the wings of faith borne upward,
Lord ! we see Thee where Thou art.
All our joys and tribulation,
Now are open in thy sight,
All our life and conversation
Soon shall be declared in light.

What if men proclaim it madness
Not to seek a portion here ?
We can bear it all with gladness,
And endure the worldling's jeer :
For the One soon coming for us
Died from earth to see us free,
We are citizens of heaven,
Where with Christ we soon shall be.

“Work, while the Candle Burns.”

IN a single apartment, up a dark lane in the East-end of London, a lonely girl sat plying her needle on a piece of embroidery work, at the light of a half-burned candle. An acquaintance called, and asked the busy worker to cease her toil, to look at some trifling thing she had picked up.

Raising her eyes from her work, she pointed to the little bit of remaining candle, now almost burnt into the socket, and said : “I must work while the light lasts. The garment is wanted for a marriage to-morrow, and if I should allow my candle to burn out before it is finished, I can never finish it all. This is my opportunity, so I must use it.”

The words of the London seamstress have a voice to every worker in the vineyard of the Lord. We have only one little bit of the candle of life, one brief opportunity to work for our heavenly Master. This is our opportunity to bring sinners to Him, to prepare (so far as human effort can) the materials for His coming marriage day, when all who are now saved by grace and clothed in Divine righteousness, received through the Gospel, shall shine in His glory. Oh ! to use it well : to waste none of it in trifles, such as men of the world seek after. To look on our redeemed lives as the property of the Lord ; to view the brief hour at our disposal ere the candle of earthly life burns out, as the golden opportunity given us of manifesting our love to Christ in service for His Name here, would answer a thousand questions, and settle as many questions that constantly arise to claim the attention of the Lord’s people here. Will it please the Lord : it is for Him ; has He commanded it ? This is what should be our standard : by this we should test all. Be it ours to work for Christ while the candle of life burns out. The reward and the recompence are sure. Our heavenly Lord and Master will not fail to acknowledge all that has been done to please Him. It may not bring the smile or the approval of men, but what of that, if it pleases Him. Let this be the aim of all who work in His vineyard, and seek to win souls for His Kingdom. And let us do what we are called to do with all our might, and in a spirit and manner worthy of the Lord whom we serve.

The Bible Annotator.

Jottings and Gleanings from Bible Margins.

Justification is connected with God on His throne as Judge. It is especially found in Romans. *Sanctification* is connected with God in His Sanctuary, and is found especially in Hebrews.

“The fulness of *time*” (Gal. iv. 4)—the Incarnation, or Manifestation of Christ as Servant and Sacrifice.” “The fulness of *times*” (Eph. i. 10)—the Millennium or manifestation of Christ as *Messiah* and King.

THE CHURCH. Prophetically announced by the Lord Jesus in its two aspects; heavenly and perfect, in Matt. xvi. 17-18: earthly and subject to failure in Matt. xviii. 17-20. Formed and constituted as seen in the Acts. Expounded and ordered in the Epistles. Its history and end are seen in Revelation.

In 1 Cor. xii., the theme is *gift*: in chapter xiii., *love*: in chapter xiv., *ministry*. The gifts of chapter xii. must be baptized in the *love* of the xiii., in order to be exercised in grace *unto edification*, as in chapter xiv.

QUESTIONS AND ANSWERS.

Question 11.—Please define the difference between existence, eternal life, and immortality. There are many young believers here, who would be greatly helped by a simple and Scriptural definition of these.

Question 12.—Why is Zacharias, the son of Barachias, mentioned in Matt. xxiii. 35, who was slain between the temple and the altar?

Answer to Question 8. What is the difference between Priesthood and Advocacy as exercised by the Lord Jesus?

ADVOCACY is a part of the *Priestly* office of the Lord Jesus. The word ADVOCATE is only so translated in 1 John ii. 1. In other places it is translated “COMFORTER,” and applied to the Holy Ghost (John xiv. 16, 26; xv. 26; xvi. 7).

The Greek word “*Parakletos*” signifies “One acting on behalf of those who are called.” The Holy Ghost acts on their behalf on earth, instructing, counselling, and comforting them, while the Lord Jesus acts on their behalf before His Father in heaven.

Thomas Newberry.

The Young Believer's Question Box.

Do the words in 2 Cor. v. 19, "Reconciling the world unto Himself," teach that all will be saved. They are so interpreted by a preacher here? No. Whoever says so perverts—not interprets—the Word of God. "God *was* in Christ" tells of what was accomplished at the Cross, but the result to men is determined by how they treat "the word of reconciliation." All who believe are "reconciled to God by the death of His Son" (Rom. v. 10): all who believe not, remain His "adversaries" (Heb. x. 27), and as such will receive His judgment.

Can an unsaved person "Quench" the Spirit? The words, "Quench not the Spirit" (1 Thess v. 19) taken with their context, shew that it is in the Christian assembly that this may be done. Any human arrangement which prevents or renders void the gracious leading or ministry of the Spirit, "quenches" His action. The word "quench" means "to put out," as you extinguish a lamp. Evil conduct in the individual believer "grieves" the Spirit (Eph. iv. 30), and the unconverted who reject His testimony in the Gospel, "resist the Holy Ghost" (Acts vii. 51).

Are the Scriptures verbally inspired? Did God communicate to the various writers the WORDS they were to write, or did He inspire the thoughts and leave them to choose the WORDS in which to convey them? The verbal inspiration of the Holy Scriptures is the only form of inspiration known to us. The words of the original writings were words taught by the Holy Spirit (1 Cor. ii. 13). The theory, that God inspired the thoughts and left the writers to express them in words of their own choosing is a device of men, evidently having as its object the discredit of certain of the doctrines the inspired writers taught, and making it possible thus to account for alleged "discrepancies" which these clever critics (?) have found. The words in 1 Pet. 1. 10-11, shew that inspired prophets did not understand all the truths they wrote, how then could they choose the words in which to express them? No, no; we cannot yield the claim that in the Book we call the Bible, we have, as the Lord Jesus Himself declared, "The Word of God" (Mark vii. 13). And the Scriptures thus honoured were but a copy or translation from the originals, as our English Bible is.

Answers to Correspondents.

J. N., ONTARIO.—The hymn beginning—"To Calvary Lord, in spirit now," was written by Sir Edward Denny, to whose pen we are indebted for many of the best hymns we use in worship. How many hearts have been drawn Christ-ward while that hymn has been sung, and how often it has formed the key note of the assembly's worship when given out in the Spirit's leading at the beginning of the meeting.

EMMA B.—You will never gain anything by arguing with a prejudiced parent on the subject of Believer's Baptism, or by attacking his minister or church, even if both should be wrong. "A meek and quiet spirit" (1 Pet. iii. 4)—which is always a becoming "ornament" in a Christian female—is likely to do far more to remove prejudice, and make a way for you to obey the Lord in being baptized, than denunciation or argument. We know of many who have been in a similar position, and who were even threatened with expulsion from their homes if they were baptized, who by patient endurance and quiet waiting upon God to open a way for their obedience of His Word, had not only their heart's desire granted, but they by shewing a Christ-like spirit under severe trial, so commended the doctrine of the Lord, that their bitterest opponents were won to Christ, and to follow Him into the waters of baptism.

"YOUNG PREACHER."—With only partial knowledge of the circumstances in which you are placed, it would be impossible for us to give you any definite advice as to your path, but we would offer the following general remarks which we trust may be helpful to you. As a rule, it is not prudent for a young believer to "go out preaching," single handed, without seeking, at least, the fellowship of his brethren. If there are none of your fellow-saints able or willing to go out to the open air, or among the villages with you, surely there are some whose fellowship in prayer you might count upon, if you mentioned, or asked some elder brother to mention your desire for fellowship in spreading the Gospel. If you fail to get any help or sympathy, you had better examine yourself before you blame your fellow-believers, for it would be a very extraordinary thing indeed, if they were *all* wrong and you alone right. In any case, you should seek to ascertain why there is a lack of fellowship with you in your efforts. May it not be that they have been conducted in a way, or in a spirit that godly ones having discernment were unable to approve of.

A. B., FIFE.—An assembly of God's people is undoubtedly in a very low spiritual condition if it does not seek to have prayerful and practical fellowship with God-sent labourers in "the regions beyond," especially with those who have been called of God to go into the dark places of heathendom with the Gospel. It is one of the greatest privileges that an assembly of saints can have, to shew loving, hearty fellowship with such. But as you truly say—"We need to make sure that we are not supporting those whom God has not sent, or qualified for such work, and whose ways

when at home did not indicate that they had any special love for hard work such as a pioneer missionary is expected to do." We greatly fear, dear brother, that it is just this that has dried up the sympathies and closed the pockets of many of God's people, toward certain who have gone forth as "foreign missionaries." The indiscriminate use of money and the lack of anything like real work such as early missionaries did, has disgusted many of God's people, and thus true men have to suffer. We believe that the Scriptural and godly way is for each assembly to communicate with labourers they believe to be doing God's work in God's way, and seeking to preach His Gospel and His truth, leading on those whom He gives them as converts in "the ways that be in Christ" (1 Cor. iv. 17). May we add that there are those labouring "in the Lord" in parts of the homeland, breaking up fresh ground, and seeking to reach sinners in needy places who ought to be remembered too. They are less heard of than those at the ends of the earth, and more apt to be forgotten by assemblies of saints.

D. E. M., GLASGOW.—The theory to which you refer, and which you say is taught in a contemporary magazine, that there is no such thing as "Church Fellowship" or church association, save of the body of Christ, of which all believers of this dispensation form a part, is not new; it has been advocated for many years, especially by those who have swung like the pendulum from the most rigid exclusivism to the opposite extreme. But the Word of God clearly teaches that there is a circle into which saints receive one another (Rom. xv. 7, with Acts ix. 26 28) in which they are called to judge, and out from which they may have to "put away" (1 Cor. v. 12-13). Ask the advocates of "no church fellowship" to tell you from what those thus described are to be put away? Surely they do not claim to have the power to put away from the church the body of Christ! But then they say there is no other fellowship. What then? They generally whittle the truth away by saying it means "from the Lord's table," but there is no such word in the passage. It is "from among yourselves," and chapter i. 2 shews that this was the "Church of God" at Corinth.

YOUNG BELIEVER.—The "Church of the New Jerusalem"—a rather grand name, truly,—to which you have been invited, is the meeting-place of "Swedenborgians." You may form some idea of the "spiritual help" you are promised there, when I tell you, that in their creed, they reject ten books of the Old Testament, and twenty-two of the New Testament, and in their place, they put the visions of a certain Baron Swedenborg, a rather romantic and not a very creditable mystic, who imagined he got "revelations" from heaven, superceding the inspired Word of God. They deny the Triune God, the perfectness of Christ, His atoning sacrifice, justification by faith, and the resurrection. Your wisdom will be to let Swedenborg and his "New Jerusalem" alone, and to pace along the narrow path that leads to the New Jerusalem above.

Tidings of the Lord's Work and Workers.

Conference Notes.—The past month has been especially busy in gatherings of the Lord's people for Conference and ministry of the Word, in large centres. Brief notes to hand indicate that they have in general been profitable, and we hope will increase godly living and earnest service for Christ.

Scotland. **GLASGOW**—Half-yearly meetings large in numbers. One who was present, says—"I thought there was point and grit in them." Dr. Neatby and Mr. Wilkes had meetings the week after, in Glasgow and surroundings, also in Paisley, Greenock, Kilmarnock. A young brother named Clarke left Glasgow on April 14th for Central Africa. Francis Logg has been preaching in Glasgow. R. Ernest Jones, of China, and E. Bowden, India, had missionary meetings in Ayrshire and Lanarkshire towns. **BERVIE**—A new Hall built for believers, who gather to the Name in this village, was opened on 17th by a Tea Meeting. May it be the birthplace of many. Bervie had a good record in days past in conversions. Jas. M. Hamilton began meetings in Rosewell, Mid-Lothian, on April 16th. **TROON**—The Public Hall acquired by the Assembly here, will be opened with a Conference on Saturday, May 13th.

England. **LIVERPOOL**—"Easter Meetings here large, and generally edifying." **MANCHESTER**—"Conference on Easter Monday was a good and stirring time to our souls." R. Miller had Gospel meetings in Carlisle. David Rae expects to begin work in his large Tent in Liverpool, end of this month. **CARDIFF**—Believers who for many years have met in Eleanor Place Docks, find their hall too small. They have secured a suitable site in a good locality, and will value practical fellowship. Communications to Mr. E. H. Bennett, 12 Piercefield Place, Cardiff.

Ireland. **BELFAST**—Easter Conference here was a time of searching, stirring, and reviving. Large numbers of saints from all the North of Ireland came together, the Ulster Hall Annexe, being crowded thrice on Lord's Day and Monday. To look upon that large number of hearty, happy believers, a large proportion of them young, one could only say—"What hath God wrought?" There has been much earnest Gospel effort in Ulster, which God has richly blessed. Alex. Scott tells of interesting work in Co. Donegal, where they hope to have a tent this summer. Dr. Matthews, who has laboured for years in Ireland, sailed for the United States on April 5th, to join Jas. Campbell there. Thos. Lough and J. M'Gaw are preaching in a Wooden Tent at Laggan, where there is good interest. W. Dudgeon preached in Merrion Hall during April.

FALLEN ASLEEP.—Mr. G. A. Sprague, who has been for years in fellowship with saints meeting in Gospel Hall, Archel Road, North End Fulham, and who was much esteemed there and throughout London for his service toward the saints, fell asleep on April 15th. He will be much missed by his family and fellow-saints. "Whose faith follow."

Satan's Devices.

A Friendly Word, to Christian Young Men and Maidens.

DURING recent years, a great number of young men and maidens have been brought to the Lord Jesus Christ. For this we praise Him heartily. What a mercy to be saved and set on the way to glory in the sunny days of youth. When an aged sinner is converted, just snatched from the door of the pit, we truly rejoice, but our joy is not without its sadness, for while the sinner is saved, the life is lost ; it has been spent in the service of sin and Satan and can never be reclaimed. But when one is born of God, in the morning of life, and clean delivered from the present evil world, there is a life won for the service of God on earth. Yes, blessed be God, we have been saved to serve the One who now claims us as His own, by whose most precious blood not only our souls, but ourselves—spirit, soul and body—have been acquired, in order that we might live no longer to ourselves, but to Him whose now we are, and whom we serve. It is truly grand to see the youthful heart won by the love of Jesus, and the youthful energies given by the constraining power of that love to Him. No one will deny, that He is worthy of them all. Few will be found to say that a divided heart is worthy of the Lord. All who have in any measure yielded themselves to Him, and owned Him as their Lord, know, that this is the truly happy as it is the only holy path. And that the smile of the Lord is the feast of the soul therein from day to day.

But this is just what the devil hates, and seeks to hinder. Full well he knows, that he cannot longer claim the heaven-born saint as his subject, for he has once and for ever escaped from his grasp, and become the subject of another kingdom—the kingdom of the Son of God's love. He never aims at securing a born again one for eternity ; full well he knows he need not. But if he can cripple or ensnare one who belongs to Christ to the extent of making him useless on the way to heaven, he gains a very great deal. And how often he does thus succeed. How many he trips up, and turns aside ! How many a once-bright and happy young saint he draws quietly away from the path of obedience *to*, communion *with* and service *for* the Lord, into some byepath,

wherein his early love declines, his testimony is marred, and his soul-prosperity is hindered to such an extent, that he never recovers it again. It is not of open backsliding that we speak, but of the far more common, yet little heard of, devices of the enemy.

Companionships and *Social Joys*, are among the chief devices of the devil for accomplishing his ends. The social element, so attractive to nature, serves his purpose well, to draw young believers into unhallowed union with the world. This is an age of great thirst for social gatherings, with just enough of the religious element to make them attractive to Christians. But what are they generally, but assemblages where dress and worldly style vie with each other in making provision for the flesh? Companionships formed in such an atmosphere are never conducive to vital godliness, but more frequently lead to unequal yokes, and unhallowed unions, which death alone dissolves. What a device of the devil is here! How many have had their eyes dazzled with some daughter of Cain, in such surroundings, when their spiritual sense was gone, and all they had to guide them in their choice was what Samson had in his—"She pleaseth me well." Whether God was pleased was not in the reckoning.

Worldliness.—The love of style, which leads to a mode of living beyond their means is another common snare. The "spirit of the age" displayed in gay dress, expensive living, sight-seeing and pleasure-seeking is sapping the spiritual life and energies of thousands of young believers. *Religious Frivolities* are doing their part, and where the taste is acquired for "light bread," there is ample means for obtaining it, but it must involve the surrender of the path of separation to God, and of identification with a rejected Christ without the camp. And there are many more of Satan's devices, which the anointed eye can see, quietly but effectively alluring our Christian youth from the mountains of Bether (Song ii. 17), to the plains of Sodom, and the gates of Babylon. What is the remedy? A whole-hearted decision *for* and devotion *to* the Lord Christ, without compromise to, or love of the world. Walking *with* Him, *in* His truth, apart from the world, the saint shall walk safely, and no device of the devil shall hurt in all that holy mountain.

The Fellowship of the Father and the Son.

An Address at Leominster Conference. By Henry Heath.

OF the Divine mutual joy and fellowship that existed between the Father and the Son, we have a beautiful illustration, if not a type, in the scene on Mount Moriah. Jehovah delighted in Abraham's prompt obedience, as evidencing his love; Abraham took pleasure in Isaac's obedience, as proving his love; and to Isaac it must have been pleasure to please his father. Anguish of heart there must have been, but love prevailed. On Calvary also, judgment, anguish, and delight found their place; displeasure and judgment against sin; anguish, unutterable anguish, in the Son as the Victim, suffering under the stroke of death, the accursed death of the cross. And who shall undertake to describe what in this sense it cost both the Father and the eternal Spirit, through whom He offered Himself without spot to God? Yet with all this, there was satisfaction and delight; not, indeed, in the suffering, either as inflicted or endured, but in the love manifested, and in the purposes of grace accomplished. The Holy Ghost took pleasure in the perfection of the Offering thus presented; and although the God of truth, holiness, and justice, whose Name is love, bruised the Son, yet as the Father He delighted in the Person and obedience of His Son; whilst the Son delighted in rendering obedience unto death, thus meeting the deep desires of the Father's heart, and accomplishing His holy will.

This is not mere imagination; it is the burden of the testimony of the whole Word of God.

As early as the baptism of Jesus in Jordan (Jordan, means "river of judgment," and was a shadow of the cross), when coming up out of the water, the heavens opened, and the Father testified His delight in the Son, and in His typical act. This was repeated in connection with a very opposite scene at the transfiguration, when the coming kingdom was presented in its heavenly and earthly glory. This approval the Son appreciated; the knowledge, the assured understanding and belief of it, was the daily rest and delight of His soul, even as He once expressed it,

when speaking of the Father: "I do always the things that please Him."

To His full knowledge of this fact, He also gives expression in John x. 17, 18, when, as the Good Shepherd, He says, "Therefore doth My Father love Me, because I *lay down* My life that I may take it again. . . . This commandment have I received of My Father." To Him love and obedience to the commandment were inseparable, even as John testifies: "*This is the love of God, that we keep His commandments*" (1 John v. 3).

Again He refers to this in John xiv. 30, 31. He had walked and talked with His disciples, and taught and wrought miracles in their presence, and now, when the time of His death was drawing near, He said, "Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know *that I love the Father*; and as the Father gave Me *commandment*, even so I do. Arise, let us go hence." Where? To Gethsemanæ and to the cross. He had encountered Satan as the serpent in his wiles during his forty days' temptation in the wilderness, and Satan found nothing in Him; He was now about to meet him as the roaring lion, with the "strong bulls of Bashan," the angry passions of men stirred by the devil, the deep-seated enmity of Jews, and the scorn and derision of Gentiles; but Satan could find nothing of evil in Him, nor would man draw forth anything like bitterness or retaliation from Him. Thus He went on; and why? To accomplish our salvation? Doubtless: but, as He said, while effecting that, to prove His *love* to the Father, and to obey His commandment, by laying down His life. He laid it down; and if none can describe the elements of sorrow and satisfaction known only to Him in doing so, neither can any creature fully appreciate His delight and joy when He took again His life. He had done that which man in innocence could not do, much less man in his fallen condition, and which neither Michael nor Gabriel could accomplish, for He had fulfilled the deep desires of the Father's love, and had done *all* His will.

Again, who shall describe the Father's joy, only equalled by

that of the Son, and of the Holy Ghost? We can believe it; but in this Divine fellowship there will ever be secrets hidden from all creatures. Christians have joy in common, yet each has a secret fellowship with the Father and with Christ. The Son of God has a name whereby He is owned—"The Word of God," and "on His vesture and on His thigh a name written, King of kings, and Lord of lords" (Rev. xix. 16). But he has a name which no man knows but Himself, which expresses the incommunicable secret fellowship and joy between the Father, the Spirit, and Himself. We delight that it should be so, for He is worthy.

A Word to Young Converts.

GIVE yourselves to Bible-Reading and Study. Character is to a great extent formed by the books you read. The artificial culture of the day, destroys depth and force of character. Society and light literature are forming a superficial race of men and women; well, the present is a rare opportunity for *individual* character to shine and leave its mark. Multifarious reading, and reading to wile away time hanging heavily on your hands, is ruinous to the mind. Thoughts are poured in and run out, leaving no lasting impression; what a waste of time and of mind! As to choice of books, no fixed rule can be applied. Novels, works of fiction, tales, and semi-infidel books should *never be read* by young Christians. Religious novels we abominate. Never read valueless books. Shun, as you would the plague, a literature frivolous in character, or, worse still, one which directly or covertly denies the plenary inspiration, and consequently the supreme authority, of the Sacred Scriptures, and avoid much newspaper reading. A vile and pernicious literature is wrecking the morals of the country. Noble men and women, and a pure minded people, were more general in the past than in the present. Minds and character were formed by the literature of the day. Make your Bible your daily companion. The Bible will grow in interest the more you read and study it. It is the sufficiency of the man of God (2 Tim. iii. 16-17). Have the Bible constantly beside you, in your pocket, or at hand for constant reference. Draw your doctrines from *it* and not from a human compilation, whether "catechism" or "confession." It will strengthen and guide you. It will support and cheer you in a lonely hour. It will impress *certainly* upon your life and actions. As you study the Book of books, it will enable you to worship, and serve in intelligence. It will set you head and shoulders morally higher than your compeers. We strongly advise a systematic study of the Bible.

The Two Ploughshares.

OR, RUSTED AND WORN.

A COUNTRY blacksmith made two ploughshares the same day. One was sold to a farmer, and at once used by him for ploughing his land, and in that hard but honourable service it continued for some years, until worn out by hard work, but clear and bright it came back to its maker. It was then he took down its neighbour, which had all these years been lying inactive, and was now completely covered with rust and partly eaten away. The one ploughshare had worn itself out in service and returned to its maker, thin, and bright and clear; the other had done absolutely nothing, had brought no returns to its owner, only rusted itself out in idleness.

There are Christians known to us who were converted at the same time, who have been very much like those two ploughshares. Some have spent their ransomed time and strength in the service of their Owner, and have under the hand of the Great Husbandman been used in breaking many a fallow field, into which the good seed of the Word has been cast, and from which golden sheaves have been reaped for Christ. Others alas, while confessing Christ as their Saviour, and seeking to hold fast as much of His grace as keeps them peaceful and happy, have not given themselves to their Master's service, but have rusted out, doing nothing. Neither saint nor sinner has been one whit the better of them all their Christian life. They will go to glory virtually alone, no one missing them on earth, no one to greet them as the instrument of their conversion in heaven. O, the folly and the loss of rusting out in selfish ease and worldly lethargy, in the day when the fields of the Lord are full of labour. How is it with you, believing reader? Are you wearing out, or rusting out? Are you spending your ransomed hours in service for the One who bought you with His blood or, are you living for self? Which method of spending "the little while" will the "Judgment Seat" of Christ approve of think you? Pause and reflect.

FRAGMENT.—The secret of all joy is to know that I have a great work to do, that is to live for Christ, and to feel that I have no time for myself.

The Unchanging One.

“Thou remainest.” (Heb. i. 11.)

“Jesus Christ the same yesterday, and to-day, and for ever.”—(Heb. xiii. 8.)

BLESSINGS ebb and flow ; the Blesser
Dwells eternally the same ;
Of the universe “ Possessor,”
“ Wonderful ” is still His Name.

O the sweet repose of staying
With His fulness satisfied ;
Scarce for wanted mercies praying,
So but HE be glorified.

Though the fig-tree shall not blossom,
Neither fruit be in the vines ;
Though the stalls be void of oxen,
Failing corn, and oil, and wines ;
Fore-prepared for tribulation,
In the Lord will we rejoice ;
To the end of our salvation
Sing, with steadfast heart and voice.

Riches may take wings and leave us,
Friendship's brightest links may break ;
Brethren, faithful once, may grieve us,
Wisdom's paths of peace forsake.
Wider yet the sheep may wander
From the faithful Shepherd's side ;
Less and less the saints may ponder
Truths for which the martyrs died.

Yet is faith the more attesting,
Thus, the everlasting Word ;
Every adverse billow breasting,
With the cry, “ It is the Lord ! ”
He, of heaven and earth Possessor,
Verifies His Holy Name :
Blessings change and die, the Blesser
Lives, unchangeably the same.

The Bible Annotator.

Some Greek Words translated alike in our English Bible.

THE WORLD.—There are three different words, all translated “world” in the New Testament.

1. *Kosmos*.—The world in its system, order and arrangement, in contrast to *chaos*.

2. *Aion*.—Which means “an age,” or period of time. The world view in regard to *duration*.

Oikoumené.—The inhabited world, or Roman earth, the civilized world under government good or bad. An Englishman’s Greek concordance will shew any English reader which word is used. It greatly helps toward the understanding of the truth when these are distinguished, as it does to obscure it when they are confused. Thus “God sent His Son into the world” (1 John iv. 9) *Kosmos*, not age. The believer is delivered from this present evil world (Gal. i. 4) *Aion*—age, not *Kosmos*. Cæsar Augustus commanded the whole world (*Oikoumené*), to be taxed (Luke ii. 1)—the Roman world.

APPEARING.—Two words having widely different meanings are used in the New Testament.

1. *Apokalupsis*, which means, unveiling, manifestation. It is used in 1 Peter i. 7.

2. *Epiphaneia*.—A shining upon, or manifestation. It is used in Titus ii. 13; 2 Tim. iv. 1. The former speaks of the unveiling of the Lord Jesus to His saints when He comes for them. The latter of His manifestation in glory when He appears with them.

ANSWER TO QUESTION 10.—*Are the Levitical Offerings restricted in their application to believers, or may they be used as Gospel types?*

They are intended for the profit of *all*, and are written “for our admonition, upon whom the ends of the ages are come” (1 Cor. x. 1-12). They pointed to Christ, the Lamb of God, THE TAKER AWAY of the sin of the world (John i. 29). And it is written, “He is the propitiation for our sins: and not for ours only, but also for the whole world” (1 John ii. 1). And again, “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that WHOSOEVER believeth in Him should not perish, but have eternal life.”—*Thomas Newberry*.

The Young Believer's Question Box.

What do the words—"David is not ascended into the heavens," Acts ii. 34, mean? One here is teaching, that they shew the sleep of the soul after death. Yes, annihilationists and others pervert the words to support their ungodly theories, but as a matter of fact the words teach nothing whatever concerning the state or place of David's soul as separate from his body. The resurrection of Christ is the theme, and David's fore-witness to it is brought in, to shew that his words do not apply to himself—seeing he had not yet risen or ascended (see v. 29)—but to David's Son (v. 30). As to the spirits of departed saints of both former (Matth. xxii. 32) and present dispensations, Scripture leaves us in no doubt (see Acts vii. 59; 2 Cor. v. 8; Phil. i. 23).

"Is it according to the Word to address the Holy Spirit in prayer, using such expressions as—Blessed Spirit?" We read in the Word of "praying in the Holy Ghost (Jude 20), but there is no command *for*, or example *of* prayer to the Spirit. He is spoken of as making "intercession for the saints, with groanings which cannot be uttered (Rom. viii. 26), and "By (or in) one Spirit" we have access through the Son to the Father (Eph. ii. 18), but it would not be according to the analogy of the faith to make the Spirit the object of prayer, or to address prayer to Him.

Is the 70th week of Daniel's prophecy future (Dan. ix. 27) and if so what will be the sign that it has begun? The context shews, that there must be a temple in Jerusalem, with a daily sacrifice, and the Jewish people in their land before the last week (or heptad) can begin. There is nothing answering to this in Jerusalem at present, nor would there be, even if a greater number of unbelieving Jews were there, and had a temple rebuilt in some gorgeous style, still denying that Jesus Christ was the Messiah. How could Scripture call such a house "The temple of God" (2 Thess. ii. 4) or the deniers of the incarnation of God's Son, "them that worship therein" (Rev. xi. 1)? It is therefore beyond doubt, that before the last week of Daniel's prophecy can begin, the Lord will come for His heavenly saints; the present out-calling of the Church will be complete, the earthly people must be in their own land, worshipping God in a temple acknowledged by Him.

Answers to Correspondents.

E. A. G.—There is no end of speculation in regard to the condition and employments of departed saints, and their interest in things below. All we know, or care to know, is what the Word has made known (see 2 Cor. v. 8; Phil. i. 23). Beyond that, you do well not to pry, otherwise you may fall into the trap of Spiritualism.

“YOUNG BELIEVER.”—If you can afford the time to study Greek, without neglecting your soul's condition, and forsaking your sphere of service given you by the Lord, all right; it will no doubt profit you in the study of the Word if kept in its proper place, but we cannot advise you to put yourself into the hands of an ungodly tutor to learn it.

H. C., PETERSBURG.—One of the devil's most effective devices for the spiritual ruin of young believers is the unequal yoke. It usually begins with levity and flirtation, and as the heart of the backsliding believer gets further and further from God, the devil makes the yoke fast which binds an heir of heaven to a child of hell for life. The wonder is, that God's people, and especially those who minister the Word, do not more frequently raise a warning voice, and speak out with no uncertain sound, God's plain unvarnished truth on this subject. It is greatly to be feared that just because such matter-of-fact subjects are likely to be unpalatable to those who most need them, a guilty silence is maintained for fear of giving offence. We hope to begin a series of plain papers on the subjects of “Love, Marriage, and Home,” especially for young converts, shortly, in the Believer's Magazine.

A. E. B., STAFFORD.—With such a Scripture as 1 Cor. i. 10 before us, it is impossible to believe that God approves of His people “agreeing to differ” on matters concerning which He has spoken. There is room in God's assembly for diverse degrees of knowledge, as there is for varied stages of growth, but clearly it is not His will that there should be contradictory teachings and conflicting opinions regarding the most elementary truths concerning the gathering together and fellowship of saints. We do not doubt that there may be companies of believers who drag along in what may be called “unity,” each holding his own opinions, or what is perhaps more common, with no fixed principle of fellowship at all. But whatever may be the attractions of such a position, it has virtually surrendered all claim to be a gathering of saints unto the Name of the Lord Jesus, owning His supreme authority.

G. B., GLASGOW.—The expression “Come together in church,” which occurs in 1 Cor. xi. 18 : xiv. 19, 28, 35 (there is no “the”—see Newberry's Bible), has reference to the coming together of saints, at a given time and in a given place, to keep the feast as commanded in verses 24-25. Thus while the saints at Corinth were always in *the* church, night and day, sleeping and waking, there were times when they came together “in assembly,” and it is to such seasons that the verses here refer. For

example, the women are to "keep silence in the churches" (xiv. 34), that is when thus gathered together; "in church" being contrasted to "at home," where they may speak (verse 35). This gives a character to the coming together of saints at the Lord's command, under the Lord's direction to eat the Lord's Supper on the first day of the week, which does not apply to any other gathering together of saints, such as for ministry of the Word or Bible reading. The Lord Jesus calls His saints together "in church," and He who calls controls. To come to such a gathering with a pre-arranged discourse, or a selected hymn, is to ignore its character. A "prepared heart" (see Ezra vii. 10), is the only preparation necessary, and that undoubtedly is often neglected, hence the dulness, or what is equally withering, the fragmentary routine of a hymn and a prayer with no cohesion, or spiritual power drawing the hearts of those gathered Christward. To "come together" consciously at the Lord's bidding, and there to meet Himself, is to be "in church," in the highest sense of the term.

J. N., DURHAM.—When a believer ceases to walk in God's counsel, and to be taught by the Spirit through the Word, he very easily becomes a victim to the world's way of reasoning. This is invariably the process by which separation from the world, gathering to the Name of the Lord Jesus outside of all sects, and kindred truths, are given up. If you begin to reason that you will have more influence over your friends by joining in their worldly pleasures, more power over your townsmen by taking part in their municipal and political affairs, and that your sphere of usefulness will be increased by going in and out among all the sects, you are guided by the devices of your own deceitful heart, not by the Word of God. A saint can only have real "influence" as he walks with God in the path of absolute obedience to His revealed will. This may bring out the world's opposition, but God will look after His own interests and those of His obedient child as well.

"PASTOR."—There is no doubt a very close connection between the work of a pastor and that of a teacher, still they are different. The pastor is chiefly occupied with the sheep: the teacher with the Word. A teacher may pass from place to place, staying short (Acts xx. 7), or long (Acts xiv. 28: xv. 35) time, as he is guided, but pastoral work implies the knowledge of each person over whom such care is exercised, for which residence in the locality is necessary. And this as a rule enables the pastor to follow his daily work, as a teacher generally may do also (1 Thess. ii. 9: Acts xx. 20, 34). Official, or non-working ministers, unless they have more than ordinary physical and spiritual force, enabling them to go on serving the Lord all day and every day, are apt to become unhealthy, alike in soul and body, not from too much work but from too little. An hour's "preach" in the evening is in no sense a good day's work. Happy is that man who, after the day's toil, goes out fresh in soul, even if tired in body, to shepherd the flock, to break the bread of life to saints, or to preach Christ to sinners.

Tidings of the Lord's Work and Workers.

Scotland.—Arthur Hodgkinson expects to work the new Tent for Wigtownshire. His address now is 2 Norfolk Terrace, Glencaple Road, Dumfries. **DAILY**—The Annual Conference will be held here on Saturday, 10th June, beginning 5 p.m. **TROON**—Bethany Hall (formerly a U.P. Kirk), which has been acquired for the assembly here, was opened by a Conference on May 7th. **LARKHALL**—Tom Sinclair has been holding forth here, and sinners have been saved. Alex. Lamb expects to begin work in the **HAMILTON** Tent soon. James M. Hamilton had some meetings at **DRONGAN**. R. M'Murdo has been for some weeks at **DUMBARTON**. Francis Logg had meetings at **BONESS**. **LEVEN, FIFE**—Annual Conference here on Saturday, June 5th, in Masonic Hall, beginning 11 a.m.

England.—Robert Millar had blessing with the Word in **CARLISLE**. **MANCHESTER**—Tent work will begin early in June. Prayer is asked for blessing. **SEDBERGH, YORKS**—A tent will be wrought here this summer. Brethren on holiday, able to preach, well commended, will be welcome as "helpers in the war." Correspondence to T. Taylor, 4 New Street, Sedbergh, Yorks. J. Bruce Low writes of blessing with the Word at **JARVIS BROOK, BEXHILL, and HASTINGS**. **LOWESTOFT**—Christians visiting here will get information as to place of meeting from E. Read, Beaconsfield Road, South Lowestoft. **KING'S LYNN**—Believers now gather in Athenæum Buildings. Letters to Thos. Sparkes, Wisbech Road, Lynn.

Dublin.—Annual Meetings for Believers, Merrion Hall, June 5th to 8th.

Foreign News.—**AMERICA**—Mr. Donald Ross, of Kansas City, Mo., has been very ill, but is a little better. In a note to a friend he writes, "I have been down, far down into the valley. My feet touched the cold waters. I never was so near over. All is well. My country is on the other side of the flood, and some day I'll cross." W. L. Faulknor writes of encouragement in **POMONA, CAL.** Jas. Campbell and Dr. Matthews are expected on the Pacific Coast for tent work about this time. **RICHMOND, VA.**—"Our Annual Conference was a season of blessing to saints, and sinners were aroused." Jas. Campbell, D. Oliver, and H. Turner were with us. **ELM CREEK, MANITOBA**—R. Benner and A. Monckman have been preaching in this "desert place" with much blessing. Quite a number of conversions. Alex. Marshall, of Glasgow, visited several places in the States and Canada on his return journey from Mexico. **AFRICA**—Jas. Fish, of Wynberg, expects to be in England this summer. Mr. Youngson, of Aberdeen, who has just returned from a three months' visit to South Africa, tells of a visit to Robben Island with J. Van der Rijst to the leper settlement there. It is a sad sight. A very interesting letter comes from John Wilson (formerly of Kilmarnock, now at Luanza) telling of a voyage in "The Messenger of Peace" to the island of Kilwa, three days' sail across Lake Mweru, where they had some interesting meetings, telling of Jesus to those who had never before heard His Name.

Harmony and Blessing in Service.

An Address to Young Workers who had Fallen Out by the Way.

THE Book of Numbers gives a beautiful picture of the vast army of Jehovah's ancient *workmen* of wilderness days—the Levites. What especially arrests our attention as we gaze upon the camp in the midst of which Jehovah dwelt, is its perfect arrangement and order. In that vast camp with its millions of people, everything seems to have been ordered according to a perfect system, and that system was ordained by Jehovah Himself. It was not Moses and the elders of Israel, or Moses and his brother Aaron, who, by mutual consent, arranged where each tribe was to pitch; nor was it done by the ballot of the tribes themselves, or by a majority from amongst them. All was planned, arranged, and ordered by the Word of Jehovah. The people had simply to learn, heed, and obey. There was no room for the will of man, no need for his intervention. All that was required to ensure perfect order, absolute harmony and the full flow of blessing, was loyal subjection and implicit obedience to the Word of Jehovah.

This will be all readily assented to, and appreciated. But the question may be asked: What has this to do with the present time? Our answer is—much. The same God who ordered the service of His house, and who placed each of His servants in his own sphere, and provided for his maintenance there, is the God with whom we have to do. In other words, the Jehovah of Israel is the God of the Gospel and of the Church—His two chief interests of this present age,—and He has been as careful to arrange for everything in connection with both, as He was for His house and His servants of wilderness days. Let this simple, plain and elementary truth be recognised, received and believed, and it will settle a thousand difficulties in connection with what is called the service of the Lord. Once the servant is taught that everything, from the least to the greatest, in connection with “the work of the Lord,” has been thought of, and planned for, by the Lord Himself long ago, and that nothing, absolutely nothing, has been left to man's ingenuity, then his path will be as simple as it possibly can be. He will simply have to enquire: What saith the

Lord? and go to His Word for the answer. If he does not at once get the light he requires to enable him to proceed with certainty, saying, "This is the thing which the Lord hath commanded" (Exod. xvi. 16), he will wait until he gets the light he seeks. To go forward in the dark would be folly; to do what the Lord has not commanded—selfwill. To do what the Lord has bidden, no less, no more, is obedience. How happy would the saints and servants of the Lord be, and how harmoniously would they serve together, if these simple but Divine principles were allowed to control them. It was so in the church's early day. There was subjection to the Head of the Church in heaven (Acts ix. 6), obedience to the guidance of the Spirit on earth (Acts xiii. 2; xvi. 6), and obedience to the authority of the Word of God (1 Thess. ii. 13), in all things then. This was the secret of the blessing, the source of the harmony that prevailed. The saints were men of like passions as we are: they had the same flesh within: the same world without: the same devil against them. But they had the authority of Christ Jesus the Lord *for* them and *with* them (see Matt. xviii. 18-20), and the presence and power of the Spirit *in* and *through* them (John xiv. 17 with viii. 38, 39). And although times have changed, and the church is no longer seen in her Pentecostal power or unity, but peeled and divided, mixed up with the world and invaded by it, its servants confused and ranged in opposite camps, biting and devouring one another, these Divine and elementary principles are abiding, and never change. Wherever they are humbly accepted and obeyed, blessing and harmony will be found. Wherever they are set aside, barrenness and confusion will follow. I have lingered over these longer than some of you may think necessary, but it is because I am most anxious to lead you to see, what the secret of all true blessing and harmony in the Lord's service is. Assured as I am that when your souls are right as to this, and you individually in the path of hearty obedience to it, your petty strifes and quarrels will cease, and you will each be so fully occupied in seeking to know and do the will of your blessed Lord and Master who has bought you, that you will have no time and no heart to "fall out by the way."

Rest.

Notes of an Address by the late Mr. Henry Heath,

WHO but those who have tasted its sweetness, can imagine the fulness and richness of that little word "*Rest?*" Let me fix it on your mind by reading a few passages in which it occurs—Genesis ii. 3; Zephaniah iii. 17; Hebrews iv. 3-9; Matthew xi. 28, 29.

Our rest, which, though implied, is not distinctly stated, is God's own rest in His own blessed affections, and in the simple and absolute certainty of the accomplishment of all His works. Father, Son, and Spirit mutually delight in one another, and rest in the absolute accomplishment of every purpose which He wills to perform.

Genesis ii. 3, I need not tell you, is the rest after the six days' arrangement of matter, and the formation of man, the masterpiece of creation, and woman in man. There is a little word here we do well to notice, "He rested *from* all His works." Not from fatigue; not that His mind needed to be refreshed through rest; but He did all that He intended to do, and ceased. The *Sabbath Day* is always connected with the earth, and we get no mention of this Sabbath until Israel comes on the scene. There is intimation of rest in the days of Noah, when the dove was sent out of the ark, but found "*no rest,*" and returned. But there is no mention of a Sabbath. It is always connected with God's dealings with the earth.

Pass on to Zephaniah iii. 17: "He will rest *in* His love"—not *from*, as in creation. Here we have the higher, the gloriously perfect rest of redemption. God rested in His love for the object of that love: and so, dear fellow-believers, God rests in His love to you. This, of course, applies to Israel, and will have its completion by-and-bye, but the principle is the same. God has found in Christ, and in His finished work, a rest which gives Him satisfaction, and delights His heart; and it is here you and I find rest.

"We who have believed do enter into rest." God rested from creation the seventh day; and the Lord Jesus Christ ceased from the toil of redemption when He said, "It is finished;" and now, sinners, hearing of the finished work of Christ, cease to work for

salvation, life, and peace, and rest in it. I believe this is the first rest mentioned in the 11th chapter of Matthew. "I will give you rest;" "Ye shall find rest to your souls;"—a rest *given*, and a rest *found*. Some of the worst "Sabbath-breakers" are those who rigidly observe the first day of the week. Why? Because they make observance of the first day, a thread in their garment in which they seek to appear before God. We who have believed do enter into rest, and now have with God a perpetual rest in the Son of His love. There is also a perpetual Sabbath in store for the people of God.

Matthew xi. 28, 29. Sinners are not saved to do as they please. We are saved to obey the Lord, Who saved us. The standard by which we are to judge is His Word; therefore let us bring all we see around us to the test of it. We are called to take His yoke upon us, and learn of Him; that is, yoke ourselves with Him, tread the path He trod; and, lest we be in doubt as to the path He trod, the Epistle to the Philippians tells us. From the bosom of the Father, down, down to the dust of death, He Who was God, not "made Himself God," but "made Himself of no reputation." That is the yoke! coming down lower and lower in our own estimation, patiently pursuing the path He pursued. He was subject to His Father, and enjoying at that moment what He promised, "*rest*." "Take this yoke upon your neck which I am wearing, subjection to the Father; and you will find, as I do, rest to your souls."

Search out the passages in the Scriptures where the word "rest" occurs. It will richly repay you for your search. You will find that God has rested; and that Christ has rested; and that God has found for Himself, and Christ for Himself, rest; and the weary sinner coming to Christ gets rest; and the obedient son "finds rest" unto his soul. God make us more and more obedient!

HIS YOKE.—If we would be led into God's truth, we must put our neck into Christ's yoke, and in such subjection of spirit, as not to be galled thereby.—*R. C. Chapman.*

The Saviour's Call.

(Matt. xi. 28.)

COME thou weary heavy-laden, come to Me and rest ;
Lay thine aching head and throbbing, on My breast.
I have passed through hours of sorrow, more than thou
I have fought the fight and conquered, long ago. [can'st know ;

Well I know thy weary burden, and thine aching heart ;
Once I bore in love and pity, all sin's smart :
Oh ! if thou but knew'st how tender, and how full of grace,
Is My heart towards weary wanderers, then thy face
Would light up with joy and gladness, spite of all thy pain,
And thy weary woe and sadness, would be gain,
If it only brought thee to Me, who from heaven came down,
Left My Father's home and sunshine, and My crown.

For, within My fair creation, lurked a serpent vile,
Filling men with evil passions, and with guile ;
Leading them to endless ruin by a gilded road,
Ending in eternal darkness, far from God.

So I came from high in glory, by My Father's side,
And I lived " A Man of Sorrows," and I died.
Lived that thou might'st see My glory ; died to set thee free,
When I bore sin's awful judgment on the tree.

But I did it all to win thee—win thy heart to God ;
Gave My body to be broken ; shed My blood.
Still the same though high in glory, Conqueror o'er the grave :
Once in pity humbled ; mighty now to save.

Come to Me and lay thy burden, care and sorrow down ;
I will be rejoiced to make it all Mine own.
And " My peace " shall be thy portion in the Father's love : *
" Peace " I purchased by My sorrow, thou shalt have. †

* * * * *
Lord, it is enough, I own it ; why should I decline ?
For time and for eternity I am Thine.

Thine, to serve Thee here in gladness, serve Thee soon above ;
Learn the sweetness of Thy sadness, know Thy love.

* John xiv. 27.

† Col. i. .

Lifeboat Work.

A GIFTED and earnest evangelist of former years, by means of whose ministry many were led to the Saviour, was wont to say: "The work of the evangelist is lifeboat work. He goes out to the sinking ship, with the one object of rescuing the perishing, and sticks to this, his God-given service."

"And what after he has brought the rescued men to land?" asked one who heard that remark. "Consign them to the care of those to whom God has given the heart and the ability to care for them—the pastors and teachers whom He has given to His church,—but let us in the lifeboat get out again for another haul." We believe that this simple, yet forcible illustration, very aptly tells the work of the evangelist, and also his relation to the pastor and the teacher. That those who are saved should be cared for and taught, is beyond all doubt the will of God. For the evangelist to say—as has been said—that his work is "simply to win souls, to bring sinners to Christ, to get them saved," and then to leave them to get along the road to heaven as best they can, or to join any denomination they may choose, is far from being the way of God, or according to the principles and pattern of His Word. The Risen Lord said: "Feed My lambs," and so long as there are young converts, they must be the special objects of the pastor's care. But it would be a great mistake for the true evangelist to forego his work on the mighty deep, his "lifeboat work" in rescuing the perishing, to settle down as the "pastor" of a congregation, or, what amounts to the same in principle, to move about from place to place giving a series of lectures and addresses, partly to saints and partly to sinners. Where such a course is pursued, the evangelist's gift soon becomes swamped in the lecturer, and his power to "grip" sinners and to win them for Christ ceases. The evangelist's work is in the world, his theme is the Gospel, and his aim is to bring perishing sinners to Christ. If the people do not "come in," let him "go" to them, visiting them in their houses, inviting and compelling them to "come" wherever he can find them. Preachers who go in for such work, seldom complain of "not getting the people." It is the kind who give dry disquisitions on religious varieties who generally preach the places "vacant."

The Evangelist and the Church.

THE evangelist is not the servant of the church, nor does he look to it for his support, or receive from it his marching orders. He is the Lord's servant alone, and to Him he must give account. Yet the evangelist is not a "free lance," a man under no obligation to any one, going where and doing what he thinks fit without consideration of others. The evangelist, like all other ministers of Christ, is in and of the church of God, subject to its rule, and if need be to its discipline. If his service is conducted according to God, he will go forth from its bosom with its hearty fellowship (Acts xiii. 4), followed by its prayers, and return to it when his labours are for a season over, to share with it his joys, by telling what the Lord has done by his ministry (Acts xiv. 27). If these simple lines are followed—and they have been left on the pages of the Word for our guidance—there will be no great danger of isolation, or lack of fellowship with the evangelist in his work, no lack of interest in his converts, and less liability of the Gospeller himself drifting into modes of work and associations which are not according to the Word of God.

The evangelist, when he assembles with the church, is on a level with all his brethren as a worshipper, and has a common share in the privileges and responsibilities of the assembly of which he locally forms a part, but he should take no part in "church affairs," or matters of discipline and such like, in places where he for a time labours. If this were more carefully observed by brethren moving from place to place in Gospel service and teaching, there would be fewer broils and party feuds, and possibly more real power with the Word to saint and sinner. Nor should the evangelist be too eager to have those who profess conversion baptized, brought into the fellowship of the assembly, and reported as "fruit" of his work. Those who have shepherd care and guide the flock locally, may be safely trusted to do that with more discernment and less danger, than the man who sees them only for a few weeks, and knows little of their lives at home or in the world. The baptizing and receiving of young converts is a work in which much spiritual discernment is required, and it ought to be done cautiously, prayerfully, and in fellowship with saints.

The Bible Annotator.

Bible Words, with their Significations and Meanings.

PREDESTINATION. The word implies "that which was determined beforehand" (see Acts iv. 28), and is used in connection with the place of sonship into which believers have been brought (Eph. i. 4, 5, with Rom. viii. 29).

ATONEMENT was made to God for us, once for all. In the Old Testament the word occurs often, and is the translation of the Hebrew word *Kipper*—which means "to cover, to appease." It is the basis upon which God justifies, forgives, and reconciles sinners unto Himself.

JUSTIFICATION is a forensic term, and has reference to God in the character of a Judge. To justify, is to hold as guiltless, to accept as righteous, hence to be justified is to be cleared, acquitted, accepted by God in His courts. God is its author (Rom. viii. 33): grace its principle (Rom. iii. 24): blood its procuring cause (Rom. v. 8): faith its receiving hand,—Godward (Rom. v. 1): and works its evidence,—manward (Jas. ii. 17).

SANCTIFICATION means "a setting apart"—separation. It is used of the seventh day (Gen. ii. 3): the tabernacle and its vessels (Lev. viii. 10): the priestly garments (verse 30): and of those who sanctified or set themselves apart to do evil (see Isa. lxiv. 7). In the New Testament, the word is used of Christ (John x. 36), as set apart and sent into the world; also, as set apart in death and resurrection (John xvii. 19), that He might associate His people with Him; He the Sanctifier, they the sanctified (Heb. ii. 2). The sanctification of believers is positional and practical: the former being effected *for* them in Christ once for all (1 Cor. i. 2), the latter *in* them by the Word continuously (John xvii. 20).

QUESTION 13.—The time of Israel's bondage is given in Acts vii. 6, as 400 years: in Exodus xii. 40-41, the time of their sojourning, is said to have been 430 years. Wherein lies the difference?

QUESTION 14.—In Matthew ii. 23, the words—"He shall be called a Nazarene" are said to have been spoken by the prophets. I do not find these words in any of the books of the Old Testament. Where are they to be found?

Simple, concise answers to the above questions, will be valued.

The Young Believer's Question Box.

Does Romans vii. 21-23, describe the experiences of a Christian? Yes, it is the experience of many, but not true Christian experience. It cannot refer to an unregenerate sinner, for there is "an inward man," which delights in the law of God, which no unconverted one does (Rom. viii. 7). It is the struggles of a quickened soul with his old self, not yet knowing deliverance from the law, liberty in Christ, or the power of the indwelling Spirit.

Does Hebrews vi. 6, apply to believers who backslide? The whole passage refers to those who *profess* to be believers in Christ, but verse 9 draws a distinction between such and those in whom "better" things are seen. They had gone a long way, but none of the descriptions given imply that they had been really "born again." It is not "impossible" to restore a backslider, but these, when they give up their false profession, become apostates. There are many broken down professors of Christianity in the ranks of so-called sceptics of our day.

Is the Lord Jesus a King on His throne, reigning now, as many hymns say; or is His Kingdom future? He is on His Father's throne (Rev. iii. 21), on "the right hand of God" (Heb. xii. 2), there crowned with the Victor's crown (Heb. ii. 9, Newberry's Bible); not yet on His own throne (Zech. xiv. 9), or crowned with His kingly crowns—(diadems) (Rev. xix. 11). In hymnology—especially the popular sentimental American songs of our time—it is hopeless to expect such distinctions to be observed. Even the very fundamental truths of the Gospel are obscured, and the line between saints and sinners ignored. Yet many who pose as messengers of "a clean Gospel" sing them, and ask others to do so, thus helping the devil to keep sinners in darkness, and believers in bondage and ignorance of "things that differ."

Who is the "False Prophet," Rev. xvi. 14? The third partner in the trinity of hell—the dragon, the beast and the false prophet—the counterfeit of the Holy Spirit. He will exalt the Antichrist and the Dragon, and allure men into allegiance to them. What an awful imitation of the Spirit's work, whose office it is to draw saints to God and Christ! "Even now there are many antichrists" (1 John ii. 18). You may know them by their exaltation of themselves.

Answers to Correspondents.

"YOUNG BELIEVER."—If you find opposition from your friends in following the Lord, it is no more than He promised (Luke ix. 23; xii. 53). Seek grace to be forbearing and long-suffering, taking the "buffets" (1 Pet. ii. 20) patiently. But on no account surrender the truth of God, or slacken in your obedience to it. It is a great honour to suffer a little for God's truth, and will have a rich reward—far richer than most of us think.

E. G., SHROPSHIRE.—"Discipline" is a word little understood. It implies all the dealings of a parent with his child. Its simplest form is instruction, going on if need be to correction, warning, rebuke, punishment. The case in 2 Thess. iii. 14, is that of a self-willed man, who, in open defiance of the Word, will have his own way. There is no command here for his expulsion from the fellowship of the assembly, but in order to make him *feel* his wrong-doing, he is not to be companied or associated with, as if he were walking in the paths of obedience to, and fellowship with, the Lord. This seems clear from the last clause, which says: "admonish him as a brother." Had exclusion been implied, it would have been otherwise (see Matt. xviii. 17). This is a form of internal discipline which is very seldom carried out, owing to the little exercise of conscience saints in general have, regarding one acting in self-will. If he happen to be possessed of this world's goods, or have a pleasing manner, he will most likely be spoken of as a "very dear brother," condoled and cajoled in his disobedience, and those who seek to carry out the commandments of the Lord concerning him, branded as "lacking in love," or it may be "exclusive."

A. D., AYRSHIRE.—If a few disaffected brethren espouse the cause of one who has been righteously put away from an assembly of saints, and go out with him forming themselves into a "meeting," surely no man in his senses would go and bolster them up in their sin, by preaching among them, or having fellowship with them, or getting others to do so. It would certainly be the duty of guiding brethren in the place or locality, to warn others against such causers and fosterers of division, whoever they may be. To "recognize both,"—as you have been advised—is Satan's way of whitewashing his own work. God has other thoughts about it, and His commandment to His people in Rom. xvi. 17, is as plain as "Thou shalt not steal."

A. M. N.—If one absents himself for a long period from the assembly of God's people, giving no reason, he should be visited, and every effort made to find out the causes of his absence, with a view to his restoration. Such periods of absence are usually the result of a low spiritual condition, whatever else; hence, to give spiritual help and encouragement should be the aim of brethren visiting those, "standeth still" (Zech. xi. 17), rather than to set "points" right, or deal with grievances. When souls are right, other things are easily remedied.

H. E., EDINBURGH.—It is a happy thing when an assembly of God's people is united in the manner in which the work of the Gospel should be carried on, but the first responsibility lies with those whom God has called and fitted to preach it. They, if they have the confidence of their brethren, should have a free hand as to the details and arrangements; and, on the other hand, if they are wise men, who seek and value the fellowship of their brethren, they will be careful to so conduct the meetings as to retain and foster such fellowship. When worldly modes are introduced, and preachers of questionable repute are brought in, then the assembly must speak out, and it is a mistake not to do it.

OPEN-AIR MEETINGS.—It is a great privilege as you say, to have a good stand, and an attentive audience to hear the Gospel in the open-air, and the wonder is, that so little care is bestowed on so important a branch of Gospel work. It is undoubtedly a mistake to leave such a meeting in the hands of young and inexperienced believers, whose preaching chiefly consists of telling stories, and repetitions of the same phrases again and again. The *help* of a few young brethren is no doubt valuable, and so is a short personal testimony betimes, but the sound, solid, intelligent preaching of the WORD, by able godly men, whose Christian lives back up their preaching, is the thing wanted in the open air. There will be no lack of congregations, or conversions either, providing you have this, for God will never fail to bless His own Word.

RECEIVING TO FELLOWSHIP.—In answer to "ONE IN PERPLEXITY," who seeks help on this subject, we would say, it is of the utmost importance to remember that it is the Church—that is, the whole company of saints locally, gathered in the Name of the Lord Jesus (1 Cor. v. 4)—which receives to and puts away *from* its fellowship, and not one or two acting on its behalf. This is generally acknowledged in the matter of expulsion, possibly because no individual would care to bear the onus of such a serious matter. But if the consciences of the saints, and their united action, has to be carried by those guiding the assembly in the one case, so ought they in the other. The idea of one man standing at the door and receiving all whom *he* may consider fit, without consideration of his fellow-saints, and "even inviting persons from the various denominations to break bread with us, whose doctrine and conduct he can know next to nothing about"—is, we hope, without parallel in the experience of any company of God's people professing to own the Lord, and to be guided by His Word in the ordering of His Church. To bear with a man's ignorance is gracious, but to allow an ignorant or perverse man to assume lordship in the Church, is neither grace nor godliness, but unfaithfulness to God and disregard for His Word. The Lord's Table is undoubtedly for the Lord's people—we do not say for *all*, for some have disqualified themselves—but it needs to be clear that those brought to it *are* His, and they need to come in, in God's way.

Tidings of the Lord's Work and Workers.

Scotland.—Tent work is now in progress in various parts of the country. Let God's people bear up the Lord's servants and work before the throne. Religious and respectable sinners, who can be reached in no other way, are often brought "under canvas." May many such be "caught" and converted this summer. At STEWARTON, a needy Ayrshire town where not much aggressive work has yet been done, John Ferguson pitches a tent this month. Arthur Hodgkinson has the Wigtownshire Tent in NEWTON STEWART, on the spot, where, 18 years ago, God wrought and the devil roared. Alex. Lamb is in HAMILTON, with its increasing population and surrounding mining villages. Open-air work has been begun in HOWARD PARK, KILMARNOCK, where usually large and attentive audiences listen to the Word on Sunday evenings; also, on the sea-beach at TROON. The Annual Conference of Believers will be held at CRAIGELLACHIE, on July 18th and 19th. A Conference at AYR in Carrick Street Mission Hall on Saturday, July 1st, and at PLANN on Saturday, July 8th. Good open-air meetings in mining rows round LOCHGELLY, FIFE. John Anderson of Italy has visited several parts telling of the Lord's work in the "sunny south."

England.—W. Willington is working in the Manchester Tent. John Brunton in East Greenwich Tent. F. S. Arnot and others in North Wales Tent. Four tents are to be wrought in YORKSHIRE, with its teeming thousands, so much in need of the plain Gospel. Geo. Bennett, of York, begins services at BLACKPOOL and ST. ANNES on the shore this month.

Foreign Notes.—The Canadian Bible Carriage has begun its journeys, worked by A. M'Kellar. John Smith has been preaching in CLEVELAND, OHIO, in a "Republican Wigwam," to good congregations. Alex. Matthews visited various places in WISCONSIN. James Campbell and Dr. Matthews are in CALIFORNIA. Donald Ross is rather better, but feels his days for active service are drawing to a close. Many will remember him in prayer, that his light may yet shine brightly. A tent has been pitched in OAKLAND, CAL., by brethren M'Clure and M'Fayden. James Fish of Wynberg is on a visit to England, also John and Mrs. Rymer of Demerara.

Fallen Asleep.—Many will learn with sorrow that a cablegram has been received telling of the death from fever of our devoted young brother, JOHN WILSON of KILMARNOCK, who formed one of the party for Central Africa, in April, 1898. Only a week or two ago, cheering letters were received here from our brother, telling of happy service and visits to far-off places where the Name of Jesus had not been heard. Now he has gone to be with Him. It will be two months at least, ere we can have particulars of his last hours and home-call. Then (God willing), a brief memoir will be issued, so that the many who knew and loved him, may read the story of his conversion and brief but happy day of service for the Lord, first in Scotland, then in Africa.

The Pattern of the House of God.

Notes on an Address delivered in Glasgow. By the Editor.

JEHOVAH'S first dwelling-place upon earth was the tabernacle in the wilderness, which was built according to a plan given to Moses on the mount of God. Not a single nail or pin, of all that diverse yet united structure, was formed according to the mind of man: everything was designed by the Owner. The pattern was shewn to Moses, and he received full instructions regarding the making of each part. Again and again he was told, to see that everything was made according to the pattern "which was shewed in the mount" (see Exod. xxv. 40; xxvi. 30). And what Jehovah desired, He stirred the willing-hearted among His people to supply (Exod. xxxv. 21), and the wise-hearted among His servants to put together (Exod. xxxvi. 2), until at last, there stood on the sands of the desert a dwelling-place for Jehovah, formed in every detail "as the Lord commanded Moses" (see chap. xl., seven times repeated). "THEN"—when everything had been formed and finished exactly as He had commanded—"a cloud covered the tent of the congregation, and the *glory* of the Lord filled the tabernacle" (Exod xl. 34). The Lord took up His abode in the house that was built according to His commandments. There He found His dwelling-place, in the midst of His redeemed people, and from that mystic tent, streams of grace and blessing flowed. The temple built by Solomon on Moriah (2 Chron. iii. 1), was according to a pattern given by the Spirit, and also in writing (1 Chron. xxviii. 12, 20) to David his father, and when it was finished according to all that had been commanded, "THEN the house was filled with a cloud, and the glory of the Lord filled the house of the Lord" (2 Chron. v. 13-14). The Divine pattern being followed, the Divine presence was secured. And that presence was everything to Israel, alike in the wilderness and the land.

"Their guide, their glory, their defence,
To shield from every fear.

And when we turn to New Testament times, we find that the principle is still the same. When the Church, composed of living stones (1 Peter ii. 5), gathered out from nature's quarries by the Gospel, preached in the Holy Ghost sent down from heaven (1 Peter i. 12),

was to be formed as God's dwelling-place upon the earth, Paul was called as a "wise master-builder," to lay the foundation, and to build up the structure according to a revelation he received from the Lord (1 Cor. iii. 3-11, xi. 23), which other builders coming on after him, were taught to most carefully follow (1 Cor. xi. 1). This some of them observed (1 Cor. iv. 17), and others forsook (2 Thes. iii. 6). The power and blessing which flowed in, and through the early churches, had as its source the indwelling presence of God in His habitation (Eph. ii. 22), which was then just as He desired it to be in all its parts. But when the inventions of men were brought in, and the pattern as given by the Lord of the house to His master-builder was thrust aside, to make way for the traditions of man, the stream of blessing ceased to flow, and the garden of the Lord became like a wilderness. And so what bears the name of "the Church" remains a barren field, from which the irrigating stream has been turned aside, a house from which the Dweller has been driven; for only where God's will is done, and His Word is kept, will He abide. The question may be asked—What are we to do, where are we to go? The answer is—Back to *the old foundations*, back to the ancient pattern, right away back to what God gave, to be followed *all through the present dispensation*, by His people everywhere and always, whether they are few or many, weak or strong. We all rejoice that at the period known as "The Reformation," the old Gospel, the grand truths of justification by faith, and salvation by grace were revived, dug out from the heaps of Roman rubbish under which they had been buried, and their blessing to man lost for centuries. But there were other truths buried there. Among others, the pattern of God's church; in other words, the Divine command as to how God's people are to gather together, and how they are to act when thus gathered; in short, the whole of the truth which forms and orders the house of God, His church, the assembly of His saints here upon the earth. For many a day we thought that it was impossible to have any gathering together of believers on earth, in character like the early church, or any experience of the power and blessing of God such as is described in those wonder-

ful chapters which shew the assembly of God's saints in early times, apart from the world, without a presiding minister, under the guidance of the Spirit (see 1 Cor. xii.-xiv.). No doubt the Pentecostal Church in its unity and testimony to the world is gone, never to be restored. The world has over-run the church, and the church has become mixed with the world. Never again do we expect to see a united church, fair as the sun, clear as the moon, shedding forth its light upon a world from which it stands clear and separate, until the saints have been gathered around, and united to Christ in glory. But we do expect to see, yea, we see already, and know a little of the joy of sharing the blessing of gathering together around the Person of the Lord Jesus, the one and only Centre to whom the Spirit gather God's saints, and of building up the church and ordering it, according to the ancient pattern, which God has given in His Word, and which He means to be followed by His people, even should they be so few as to only number "two or three," gathered unto His Name. It is well that we should see clearly where we are, and what God wants us to do. The Church, in its original unity and testimony, as the House of God, is no longer seen upon earth; it has utterly failed, and it will never be restored to its pristine place. But the pattern given by the Lord, according to which His saints are to be builded together, as His house, His dwelling-place, His assembly upon earth, remains unrepealed, and is the *only* guide for Church organisation, fellowship, worship, ministry, and order, which is according to God. If believers are to be together at all—as the Lord clearly desires they should be (see Heb. x. 25)—it must be according to His own pattern, and so gathered, He has promised to be "in the midst" (Matt. xviii. 20). The measure of power and blessing experienced by those thus gathered, will be according to their cleaving "to God and the Word of His grace" (Acts xx. 29). A scriptural form of Church order will not of itself keep souls in a right condition, but it does leave room for God to come in, to guide and bless His people, while all other forms of Church organisation *shut Him out*. This is just the reason that we do not go in with them, and our reason for being where we are.

The Divine Pattern and Divine Power.

THE Scriptures not only shew the Divine pattern of the Church of God, but they tell where the power is to be got to build according to that pattern. The pattern is found in the Word of God: the power is found in the Spirit of God who dwells in the Church. You may see the pattern clear enough in the Word, and be fully convinced that this is what the Lord wants, but apart from that spiritual power which the Spirit alone can give, it will be impossible to give effect in living reality to the truth. A company of believers who have fallen into a carnal condition will be utterly helpless in carrying out God's order of things as He desires. Things may drag along for a time; the outward form may be kept up, but the power for spiritual worship, edifying ministry and godly order being gone, the wheels must drag heavily, and unless restoration and revival is granted, and spiritual power restored, the whole will drift into a stereotyped form, or become a sect, or mission with or without an executive and rules. Yes, it needs to be continually remembered, that God's order of things in the Church can only be carried on by God's power. This marks the difference between God's way and that of men. In man's way of things the machinery will go, and things may prosper without God. Of spiritual power, yea, of spiritual men the whole thing may be utterly destitute. In the pulpit and the pews spiritual death may reign, yet the "congregation" flourishes. But if the same people were to attempt to "organise" their church according to the pattern given in the Word, the whole thing would collapse instantaneously. Simply because God's pattern, must have God's people and God's power, to give it effect. And this explains why some who at one time were found gathered with saints who assemble in the one Name, have gone back to one of the many forms of religion. To go on in God's way of things, becomes intolerable to one who has departed in heart from the living God. He finds more to attract and please, in the well-ordered, however spiritually barren inventions of men, as found in the world's churches. To *be* where God would have us, and to *do* what God has commanded, needs a right condition of soul, otherwise we must utterly fail.

The Nearness of the Glory.

THE thought of the nearness of the glory should be deeply cherished by the heart. And we need be at no effort to persuade ourselves of it. It is taught us richly in the Word. The place of the glory is near us, and the path by which it can either come to us, or we go to it, is short and simple, and the moment for the taking of the journey may be present in the twinkling of an eye.

“Whom He justified, them He also glorified,” is a sentence which tells us of the path, or title to the glory. We need nothing but the justifying faith of Jesus. When by faith we stand washed and sanctified through the blood, we are at once made meet for the inheritance of the saints in light. Our persons need no further adorning. We are clean every whit—presentable without fault before the presence of the glory, whether that glory be still hid within its vail, or to be manifested to-morrow.

Nor can we say, *when* it may please the Lord of the glory to appear. But this we know, that He is ever near, and can show Himself in all His high and bright estate in a moment.

The Congregation were set at the door of the tabernacle to acquaint themselves with their High Priest. They did so. They took knowledge of the consecration and services of Aaron, and on the accomplishing of these services the glory appeared. It was waiting at the door within its proper vail, to do this, and show itself. All it needed was *title* to take its little journey, finding an object worthy of its visitation. And as soon as the congregation stood in the value of the blood, or appeared in that character which the priestly services and sacrifices impart to it, then the glory, reading its title to appear in finding an object worthy of its visitation, makes its short journey, and shines around the camp. And it shines around to gladden them—not to alarm, but to gladden. They were entitled and prepared to be gladdened by it, for they stood in the value and cleansing of the blood. Its place was theirs, and the atmosphere it brought with it, their native air. And when the voice of the Archangel heralds it, and the trump of God summons it, it will be here again to enfold us, and bear us to our native land.

Jesus, The Lonely Stranger.

He came unto His own, and His own received Him not (Joh
I was a stranger and ye took Me in" (Matth. xxv. 35

UNRECOGNISED, alone !
He sojourned here, the Prophet sent from God ;
The Hope of Israel, came unto His own,
His own received Him not.

There was not found on earth
One single spot her ruler might possess ;
E'en Bethlehem discredited His birth,
Reproached His lowliness.

He sought for hearts that dared
To entertain a Stranger in the land,
Drew to Himself, " the little flock " prepared
Beneath Jehovah's hand.

He took no praise of men—
Enough for Him to know His Father's love ;
His holy course was far beyond their ken,
His spirit was above.

Right onward to the Cross,
Unceasing witness to the truth He bore ;
There with all shame, all agony and loss,
His cup—our cup—ran o'er.

Though weakness crucified,
He bore the wrath of God—His God alone,
Now nevermore the judgment flames divide
God's favour from His own.

In Hades' deepest gloom,
Three days and nights among the dead He lay ;
The Father's glory raised Him from the tomb—
Lord of the coming day.

One spirit with the Lord,
Baptized, His yoke, His pilgrim path to share,
Ours be His patience, till the call is heard—
To meet Him in the air.

We shall behold His face !

Changed to His perfect likeness we shall be ;
And there amid the glory, saved by grace,
We shall for ever be.

The Secret of Freshness.

AMONG the acquaintances and fellow-workers of our early years, there was one, the savour of whose bright and holy life seems to linger near us. He was a young man in active business life, with many cares and responsibilities, among others the upbringing of a large family of younger brothers and sisters, who looked to him for their support, for they were left orphans in the world at an early age. He was converted in early life, and had learned from his godly father's example to take everything to God in prayer. Family affairs and business difficulties were all carried to the throne, and as he often used to say to us, while walking along from the workshop to the meeting—"This has been a day of many cares, and consequently of many prayers." Yet in the midst of all his burdens, he was always happy, and ever fresh and ready for service for the Master. He walked with God all day in the midst of his business life, and when the key was turned in the door, he was fresh and fit to preach the Word. And he *did* preach, with such sweetness and melting power as we have never heard again. Sinners were converted, and drooping saints were lifted up by his ministry, for it flowed as the river of God, carrying life and health wherever it came. The secret of it all lay in this: he set the Lord always before him, made it his first business to please Him, kept no secrets from his Lord, and never tampered with what would grieve Him. So he was like the tree planted by the river, ever green and fresh. There is a wonderful charm in such a life, possibly because it is so rare. One thing at least is clear, that it is possible for one who bears the burdens of daily life, whose path lies in the midst of the busy world, whose duty leads him into personal contact with its crowds, to maintain his soul in perennial freshness, so that when the hour of release from business comes, he is found fresh and furnished for the service the Lord has given him to do.

The Bible Annotator.

Notes and Jottings from Bible Margins.

KEY NOTES OF THE GOSPELS.—Matthew presents Christ as King : Mark as Servant : Luke as Man : John as Son of God.

GENESIS gives the election of God's people. **Exodus**, their redemption and separation ; **Leviticus**, their acceptance and worship ; **Numbers**, their walk and warfare ; **Deuteronomy**, their government and testimony.

FOUR STAGES OF FAITH.—In 2 Tim. i. 12—"I know whom I have believed, and am persuaded He is able to keep that which I have committed unto Him." Four stages of faith are here expressed : belief, persuasion, commitment, assurance.

SEVENFOLD SPIRITUAL CONDITION described in Paul's Epistles. The Romans were obedient (Rom. xvi. 19) ; Corinthians, carnal (1 Cor. iii. 1) ; Galatians, legal (Gal. iv. 9) ; Ephesians, faithful (Eph. i. 1) ; Philippians, joyful (Phil. ii. 26) ; Colossians, fruitful (Col. i. 6) ; Thessalonians, hopeful (1 Thess. i. 10).

ANSWERS TO BIBLE QUESTIONS.

QUESTION 12.—"Eternal Life" and "Immortality" are *not* synonymous terms, although often confused. Eternal life is the present possession of all believers in Christ (John iii. 36 ; 1 John v. 13), but of no others. "Immortality" will be "put on" by the saints who are alive at the coming of the Lord Jesus ; "incorruption" by the saints who are raised at the same time (see 1 Cor. xv. 53-54). The unconverted have not life : they will never have immortality, yet they exist, and shall consciously exist for ever. "Immortality" does not apply to the soul, but the body, and only to believers. Unscriptural expressions, and a wrong application of these terms has done much to provide arguments for holders of "Conditional Immortality," which is only a veiled term for "Annihilationism," one of the devil's favourite sops for the ungodly.

QUESTION 13.—The time of the sons of Israel in a strange land was 400 years (Acts vii. 6)—from the birth of Issac (the seed) to the exodus. The "sojourning" as strangers of the sons of Israel was 430 years (Exodus xii. 40), dating from the call of Abram. This is confirmed by Neh. ix. 7, and Gal. iii. 16.—C. W. R.

The Young Believer's Question Box.

LIZZIE E. asks—"Do the words 'We must all appear before the judgment-seat of Christ' (2 Cor. v. 10), include all men, or only all saints? Surely the latter. They occur in an epistle addressed to "saints" (see chap. i. 1), and the "we" throughout chap. v. cannot in any case be extended so as to include the unconverted. They will meet the Son of Man as Judge (see John v. 27-29), but not at the same time or place as His saints and servants. Of a "general judgment," such as is conceived and taught by theologians, Scripture knows absolutely nothing.

MARY B., HERTS.—*What is meant by "The perfecting of the saints" in Eph. iv. 12?* The word "perfecting" implies "fitting or thoroughly adjusting," and shews that the purpose the Lord has in view in giving the varied ministries named in the previous verses is, that "the saints"—the members of Christ's body—may be fitted each in his own place and sphere for service. "The Ministry," as this term is now popularly understood, obstructs, rather than adjusts the members in their places of service, whereas a genuine gift in healthy exercise always leads out others.

JOHN R., Co. DOWN.—*What are we to learn from the reproof given by the Lord to the church of Pergamos, "Thou hast there them that hold the doctrine of the Nicolaitanes"?* All sorts of conjectures have been made as to the Nicolaitanes and their doctrines. Commentators have found that somebody named "Nicolas" lived in these days, and held some strange doctrines, but in a book of signs and symbolic language, such as "The Revelation" is, we may wisely seek for some wider application of it. The word means, "Those who conquer the people," and this is what clerics and all who domineer over God's people do. And while the Lord tells the church at Ephesus that He "hates" their DEEDS, He here reproves the church at Pergamos for tolerating and retaining their DOCTRINES, and the PERSONS who hold it. Evil deeds unrepented of, or allowed to pass unchallenged, soon become doctrines, and standing customs in the assembly of God's saints, however far from God's truth they may be. It is worthy of notice, that this church is reproved for having those who "hold" such doctrine, for the Lord regards a holder of evil doctrine as one who must spread it abroad to all within his reach. What an answer to some who argue that one may hold non-eternity, annihilation, and such like, if he does not teach it.

"YOUNG BELIEVER" asks—"What do the words, 'Being then made free from sin,' in Romans vi. 18, mean? Do they imply that a believer may be absolutely sinless?" Sin in Romans vi. is regarded as a master; man as its slave. Through having been crucified with Christ, the believer is reckoned death to sin, hence free from its service. *Judicially*, the believer is free from sin's PENALTY, and it is his privilege, as the possessor of a new life, to live *experimentally* and *practically* free from its POWER. He will only be absolutely and *bodily* free from its PRESENCE when the Lord comes, or when He departs to be with Him—never before.

Answers to Correspondents.

E. A. G., LONDON.—The evening of the Lord's Day is undoubtedly the most favourable time for getting the unconverted to hear the Gospel. We think it a great mistake to convert the meeting held on that evening into a "Prophetic Lecture." If you find there are few of the unconverted coming into your hall, close it up for a month or two, and go out into the district, preaching in the open-air, and visiting the houses with Gospel tracts. Now-a-days some effort has to be made to get the people to hear the Gospel, and one of the best methods is by house-to-house visitation.

H. H., BRADFORD.—Your remarks as to the need of plain and definite teaching regarding the unequal yoke in marriage, have our fullest sympathy. The fearful havoc wrought among young believers by this device of the enemy in our day, is causing much searching of heart among elder brethren in Christ, and many are grieving over their lack of faithfulness in failing to sound an alarm in the plain and definite ministry of the Word on this and kindred subjects. May the Lord enable you and all who have the care of His lambs and sheep at heart, to warn them of this great snare into which so many fall.

B. D., ABERDEEN.—In Galatians v. 9, the figure of leaven is used to illustrate the defiling effect of evil doctrine; while in 1 Cor. v. 6, the same figure is used to shew the contaminating effect of moral evil. In both cases, the leaven,—that is, the doctrine and its teacher in the one case, and the immoral man and his sin in the other, are to be "purged out"—that is, put away, excommunicated by the Church. To say that one holding evil doctrine may be retained if he does not teach it (see Rev. ii. 15), is clearly an invention of man. And who ever knew a man who had imbibed error who did not teach it either publicly or privately with greater diligence than he ever spread the truth?

E. A., AYRSHIRE.—A personal offence between brethren, even if only a trivial matter in its origin, often leads to far-reaching results. It is worthy of note that the very first disturbing element taken notice of in Scripture in connection with the gathering together of believers as "the Church" is a personal trespass between two brethren (see Matthew xviii. 15-18). The Lord gives plain and definite direction how such a matter is to be dealt with, and if these were followed—as He clearly means them to be all through the Church dispensation—there would be fewer heartburnings among saints, and fewer divisions in assemblies. The *first* step is the one most generally missed, possibly because it is the one that needs most grace and wisdom. "If thy brother trespass, go and tell him his fault." It does not say "bear with him," or "avoid him," or "write him a letter," but "GO to him, and TELL him his fault, between *thee* and *him* ALONE." All this needs grace and godliness, if the offending one is to be *gained*. If this fails, the next step is in verse 16—equally clear and definite, and the

last is in verse 17. This is final, for after "the Church"—the two or three gathered "unto the Name" (verse 20)—has failed to reach him, there is no higher appeal open. He must be left to God, and regarded by them as verse 17 shews. And all this is the result—not of wrong doctrine, or immoral conduct, but of a personal trespass, which brought out such a manifestation of selfwill and insubjection, in the lawless man, that he must be regarded as in the place of one "without" (1 Cor. i. 13). To "receive" one either to social intercourse, or in church fellowship, who is thus put away, is going direct against the *will* of God and only tends to harden the offender in his sin, and will sooner or later meet its recompense, as those who "observe these things" (Psa. cvii. 43) have often seen.

DIVISIONS.—The enormous increase of divisions of late among believers professedly gathered in the Lord's Name is causing deep heartsearching in many, and much exercise of soul, as to how God would have them act in regard to them. It is simply impossible that things can drift much further in the direction in which they have been going, without a disaster. A brother, writing from a town in the West of Scotland, says: "In this county alone, there are six places in which open divisions exist. Most of these have been caused by a few brethren going out from the Assembly because they could not get their "loose" way of things introduced, and then forming a new meeting in the same place. Such meetings have been supported and encouraged by preaching brethren from other places going *at once* to their help without making any inquiry. In none of these cases has there been any united effort made by overseeing brethren to ascertain who or what caused these sad divisions; they have simply been allowed to drift. 'Recognize both, receive from both, go to either,' is the advice we have virtually received. Is it any wonder that young believers are stumbled, and that divisions are becoming to be looked upon as minor evils, if not actually condoned as necessities?" This speaks for itself, and indicates a condition of things which, unless in the mercy of God arrested, will lead to grave results. One thing is clear. Those who go out and those who are left, cannot *both* be assemblies of God—one is a sect or schism, and ought to be so regarded. We believe the first responsibility of investigation lies with overseeing brethren of the nearest assemblies, for whatever weakness may have been manifested in what may be termed "united oversight" investigations, they are the provision God has made for such difficulties, and a Divine principle must not be set aside, because of errors or weakness in putting it into practice. Individual judgment, or an investigation made by those having personal interests, or who have already adjudicated by supporting either party, is not likely to be free from bias or error, and is clearly not God's way, nor of any value whatever as a guide to other assemblies. The theory that there is no united responsibility toward such divisions is certainly not found in the Word.

Tidings of the Lord's Work and Workers.

Scotland.—Open-air Gospel work is being carried on with blessing from on high, in many places. Tent work, thus far, has been stiff, and there is a general complaint of lack of interest. Tents are not now the novelty they once were, and unless there is freshness and power with the preached Word, to draw and keep the people, they will not be got. Organs and choirs will not bring them. If they want music, the devil provides it infinitely superior, and to him they will go for it. Let us "Preach the Word." **STEWARTON.**—John Ferguson continues preaching in the Tent here; good companies on Sundays. **HAMILTON.**—Alex. Lamb writes of sinners saved, and backsliders restored, at Tent meetings there. It was closed during Glasgow Fair week. **ARDROSSAN.**—An open-air Gospel effort was made on the beach here, during the Fair, and large numbers heard the Word. **SALTCOATS.**—The Assembly now meets in Union Street Hall. **ABERDEEN.**—"We have had good open-air meetings at the old place—the foot of Market Street—on Sunday evenings. Thousands pass here walking, so our audience is an ever-changing one." **INVERURIE** Conference is to be on 23rd August. Annual Meetings at **CRAIGELLACHIE** were hearty and hopeful, and a goodly number of believers from surrounding Assemblies present. **TROON.**—An open-air effort was made on the beach on Glasgow Fair Saturday; a number of helpers came from other parts. The Editor gave Wednesday evening addresses to believers in Bethany Hall, during July, on "The Person and Work of the Holy Spirit."

America.—"Tent work is in progress in several great and needy centres. May saints be stirred up to prayer for God's power with the Word." D. Munro and John Smith have been in South Side, Chicago. J. M. Carnie in Chicago, West. L. L. Kendrick is working a small tent in the mountain districts of Virginia, where there are thousands who never heard the Gospel. James Erskine is preaching in a tent in Kansas City. D. Martin in Detroit tent. Tents are also at work in Denver, Col., and Cleveland, Ohio. In far-off "godless Texas," J. R. Dean has a tent at Dallas, and T. C. Bush at Alto. Our aged brother, Donald Ross, is much improved in health and has been preaching again. In **CANADA**, tent work is also in progress. R. Telfer pitched at Toronto Junction; W. P. Douglas in London, Ont.; S. W. Benner in Coldwater district; and R. Finch at Parry Sound. May the mighty power of God, which alone can rouse the dead, be in and through all these His servants.

Foreign Notes.—Francis Harvey, of Johannesburg, an esteemed and aged saint, has fallen asleep. He will be missed. Letters from John Wilson, written at Luanza in March, have just come. He was in good health then and active in the Master's service. His home-call must have come suddenly. We still await particulars. J. Norman Case had meetings in Brisbane, Toowong, and other places in Queensland. John Gray, of Glasgow, somewhat restored to health, is having Cottage meetings in New Zealand. Adam Milligan has returned from Australia still in feeble health.

The Unequal Yoke in Marriage.

An Address to Young Believers. By the Editor.

OF all the devices of the devil for the ensnaring of God's children, there is none so potent for his purpose, as the marriage of a believer with an unbeliever. For a child of God, born from above, and a sinner dead in sins, to be yoked together for life—an heir of glory, and an heir of hell to be bound by the closest of all earthly ties—is surely the consummation of Satanic skill. Yet it happens far more frequently than many of us think, or care to inquire, and the testimony of hundreds of godly people who have every opportunity of seeing and knowing, is, that in recent years there has been an increase in the number of such cases, especially among young believers. This they attribute largely to the fact, that scarcely anything in the way of plain and definite teaching on this or kindred subjects, has been given of late through the ordinary channels of ministry among the saints of God; for unless the "salt" of God's truth is continuously dealt out, as well as its grace, corruptions will abound.

It is with an earnest desire to warn the children of God against this pitfall into which so many are falling, that I ask you to look at what God says in His Word regarding the subject of marriage with an unbeliever. There is no lack of commandment, precept, and warning there. For the sake of simplicity and definiteness, we will look at this subject of the unequal yoke in marriage, in the following order:—

1. The Scriptures that forbid it.
2. The Results that flow from it.
3. The Steps that lead to it.

To those who hold that no one can know a child of God from a worldling, the Scriptures dealing with the subject can have no meaning, for what would be the sense of giving commandment to marry "only the Lord" (1 Cor. vii. 29), or the prohibition—"Be not unequally yoked together with unbelievers" (2 Cor. vi. 14), if it be impossible to judge who are "in the Lord"? The people of God were clearly recognisable as distinct from the unconverted in early times, and so will they be now, if the will of God rule their lives. They will be a distinct and a separate people.

When God's ancient people were entering the land of Canaan, they received very special instructions against making marriages with the Gentile nations there (see Deut. vii. 2-4). The reason for this is also given—"They will turn away thy son from following Me" This is the verdict of the all-wise God who made the prohibition, and the history of all who have ignored it, clearly proves that God was right. The godly do not influence the ungodly for good, but the ungodly, in every case where they are unequally yoked in marriage, or business, or religion, do drag the godly down to their level. As we have heard, so have we seen over and again. When "the sons of God" married "the daughters of men" (Gen. vi. 2), in days before the flood, their testimony to "the Name of the Lord ceased" (see chap. iv. 26), and the whole earth became corrupt before God. When Israel made affinity with the nations, they were led into idolatry (Num. xxv. 1-6). When Solomon married strange wives, "They caused him to sin" (Neh. xiii. 26), Everywhere, and always, the results of marriage with an unbeliever are the same, always for evil, leading the saint away from God, and into the meshes of Satan's net. The plausible excuse, that the unbelieving partner may be converted as the result of the union, is a wile of the devil, and is never realised. O the sorrows, the heart-breakings, the darkness that have been the results of such unhallowed unions! Instead of oneness of heart and mind between husband and wife, alienation and utter discord, concerning all that is worth living for on earth. Even where the pledge of liberty has been given to the believing partner, how miserable the divided interests, the lack of harmony!

We well remember one who married a man of the world, under the promise that she would not be hindered from going where she wished, or doing what she desired. The husband-elect was gentlemanly, moral, philanthropic, and strictly religious, but not born again. They were married, and for a time the Christian wife attended the meeting where she had once been a shining light, parting with her unconverted husband at the corner of the street, not without a tear. By and bye she came less frequently, then ceased, and to-day she sits the broken-hearted wife of a drunkard. Alas for

those who trust the morality, the religiousness of an unconverted partner! How often these are simply put on to deceive, to gain their object, and when that has been secured, thrown off. From any and every standpoint, marriage with an unbeliever can only be regarded as one of the greatest calamities which a child of God can know, and if such a marriage has been contracted—as many of them are—in the full knowledge that it is forbidden in the Word of God, the bitterness of its results must be all the greater.

The *steps* which lead on to this dire result are especially what we would seek to point out; for where the climax has been reached, and the marriage tie formed, death alone can liberate from the awful bond. Long before the final step is taken, we have always found, there has been departure in heart from the Lord, and association with the unconverted in the social circle such as is forbidden by the Word. The association of young men and women at what are called “parties,” where flippant conversation, jesting, and other forms of fleshly indulgence go on, supply the necessary conditions to enable the devil to form the earliest links in the chain. It is perfectly well known, that certain mothers who have daughters for which they find it difficult to secure husbands, make it their staple business to arrange such gatherings for the very purpose of drawing the likely parties into the snare. If a little religion, or even a Bible Reading, or musical entertainment, be thought necessary to secure the presence of those they wish to entrap, they can and do supply the right bait, and thus many a bright Christian young man has become their prey. If you find yourself in such associations, for God’s sake get on your face before Him, and flee from them at once as from a plague-spot. The most skilful device of the devil is, to provide his child with a fair profession of Christianity in order to please the back-slidden child of God, who has been already drawn into the snare. In such circumstances it does not require a great deal to satisfy. Running to and from meetings, a little interest in the outward things of Christianity, is all the “conversion” required, and that is easy enough got, in these days. What a rude awakening many have got very soon after their marriage, to find that they have

become linked for life with a Christless professor. And sometimes the sham is not so easily detected. To accredit as a Christian one whom you only know a very little of, to allow your affections to become engaged to one, of whose private life and character you know next to nothing, is extremely dangerous: yet it is often done with the most unhappy results. Next to your own conversion, there is nothing on which you need to have the mind of God more clearly, than the choice of a partner for life, and there is scarcely any part of human life in which God is less consulted. If you have allowed your eyes to be dazzled by the attractions of an unconverted lover, forgetting that God, your own Father—whose Word you are by every link that binds you to Him bound to honour—has distinctly and absolutely forbidden your alliance with a child of wrath, let the link be snapped at once and for ever. Every day, every hour you dally with it, you are on forbidden ground, exposed to the open fire of the enemy, and God has promised no protection to those who wander there. Cost what it may, let the Word of the Lord be heard and obeyed—“Be not unequally yoked together with unbelievers.”

Truth in the Inward Parts.

THE soul is the dwelling-place of the truth of God. The ear and the mind are but the gate and the avenue: the soul is its home or dwelling-place.

The beauty and the joy of the truth may have unduly occupied the outposts, filled the avenues, and crowded the gates, but it is only in the soul that its reality can be known. And it is by meditation that the truth takes its journey from the gate along the avenue to its proper dwelling-place.

May we have Himself, and not His truth merely! For there *is* a difference, and there *may be* a distance between these as experience tells us. May we reach HIMSELF through reading, or ministry, or prayer, or communion. We need more *affection* and *attention*, that we may have Him personally.

J. G. B.

The Study of Scripture.

THE first and main point is, to regard Scripture as a whole, with one great purpose of God pervading it; so that, whenever one reads, one should feel that this part is contributing to the grand object. If the object of Scripture as a whole be misunderstood, then all the subsequent learning must be defective and powerless to a great degree, because I am not consciously instructed in keeping with its own mind and aim.

Here so many pious souls lose or miss the energy of the Word. It does, through God's grace in it, help their piety, but there is little power to walk according to God's mind, because God's mind in His Word is not known. They are like flowers kept alive in water, or like animals in youth excluded from light—they have never developed as they ought. Early, sound instruction is therefore of great importance. Much of the time of Christians brought up in the theological schools, is spent in unlearning the defective and false definitions that they adopted from man's commentaries on God's Word.

The first thing, then, is to ascertain the one great subject of Scripture, to the expression and development of which the whole, without interruption, conspires. The next—that in reading it, you be convinced of its plenary inspiration, and because of this, that you note every word and ascertain its meaning, which is best done by writing down the word, and seeing then the use you make of it. It is the *habit* of this that is so useful. Next—reading distinct books at a time, and seeking for the leading idea or aim of the book, which is easy enough, though perhaps not so easily sustained through all parts of the book; to be able to connect all the parts like a dissected map, is very useful.

Lastly—I believe the soul acquires a colour and a tone from reading Scripture *ad libitum*. If you are in trouble, or sorrow, or conflict, it is wonderful the effect that reading Scripture will have on you; you are carried into its current almost unknown to yourself. It is change of air and scene—the best restorative power to the moral invalid; and, I need not add, the better you understand the first point—*i.e.*, the grand aim of Scripture—the more strength you imbibe from reading it, even in a desultory way.

A Good Decision.

“**I** LONG ago determined not to go into any company where there was no room for my Master, or into any association where I dare not confess His Name, or speak His truth,” said an earnest servant of God. His decision is a good one, and might be adopted with profit by every child of God. He was, naturally, of a very genial disposition, and in his younger days his company was much sought after. But in these days, although a Christian, he never spoke of Christ, unless he happened to be in a circle of friends where he was sure the subject would be quite acceptable. He could make himself “all things to all men.” He studied to be agreeable to the company in which he was, and he thought, that by so doing, he might impress them with the amiability of Christianity. He sometimes felt rather sore, when Christ, His people, or His Word, were made the subjects of contempt, and when the weaknesses and failings of some faltering brother were talked of with apparent triumph by worldlings. But he feared to raise his voice in defence of the truth, and so remained in silence. By-and-by, the Lord spoke to him through His Word, and aroused him to see his place in Christ as accepted and created anew, and also his place as Christ’s representative and witness down here on earth. Theoretically, he knew these things before; now they came with power and unction to his soul, and completely changed his views on everything. It was like a second conversion. From that day forward, he began to speak of Christ wherever he got an opportunity, and he soon lost “caste” in the worldly circles where he used to move. They ceased to ask him to their evening parties, not because they disliked him, but they did not like his Master, who now accompanied him. He received no further invitations to “speak” at worldly-religious gatherings, for they no longer relished his message. And this is the grievance still. You may depend upon it, that if a believer in Christ is found to be “good company” in a worldly circle, or “run on” as a speaker by the votaries of the world’s religion, he has not much of Christ about him. No, no. Where there is no room for the blessed Master, there will be none for His servant, if he speak and act as his Lord has commanded him to do.

Love Always Sides with God.

"Love is of God" (1 John iv. 7).

"Love . . . rejoiceth with the truth" (1 Cor. xiii. 7, R.V.).

GOD'S ways are other than men think ;
His plans are from above,
Beyond man's reason, only known
To faith and childlike love.

The look, the fashion of His ways,
Love's lifelong study are ;
It can be bold to know and act,
Where reason would not dare.

It has a prudence of its own,
Its step is firm and free,
And there is cautious silence too,
In Love's simplicity.

Love has the keen, discerning eye,
The instinct that can tell
That God is on the field when He,
Is most invisible.

Love learns to scorn the praise of men,
To lose, and leave with God ;
Remembers Jesus won through shame,
And treads the selfsame road.

God's glory is Love's only aim,
Its true delight His ways ;
And thus it always takes the course
Men least approve or praise.

Love knows that God can glory weave
From Time's misjudging shame ;
Thus in this world, Love is content
To play a losing game

God's sovereign justice is a bed,
Where Love its cause can lay ;
And, holding on its course, await
The coming judgment day.

The Bible Annotator.

Marginal Notes, Outlines and Jottings on Bible Subjects.

THREEFOLD JUDGMENT.—AS SINNERS our judgment is *past*: it was at the Cross (Gal. ii. 20). AS SONS our judgment by a Father's hand is *present* (1 Pet. i. 11; Heb. xii. 5). AS SERVANTS our judgment is *future*, at the judgment-seat of Christ (2 Cor. v. 9).

BEFORE THE FOUNDATION OF THE WORLD.—Christ was the object of the Father's love (John xvii. 22). Christ was set apart as the Lamb to die (1 Pet. i. 20). The saints (Christ's heavenly people) were chosen in Him for blessing (Eph. i. 4).

SATAN'S POSSESSIONS.—In Revelation, chap. ii., there is "Satan's seat," or "throne" (v. 13); the place of his political power as "prince of this world" (John xii. 31). Satan's "synagogue" (v. 9). where, as "god of this age" (2 Cor. iv. 4), he is worshipped, and where his "ministers" (2 Cor. xi. 15) are continuously preaching "doctrines of demons" (1 Tim. iv. 1), to deceive the souls of men. These are surely "the depths of Satan" mentioned in Rev. ii. 24.

BIBLICAL QUESTIONS AND ANSWERS.

"A Young Believer" asks—*Of what are the ashes of the Red Heifer, burnt without the camp* (Num. xix. 9), a type?

ANSWER.—The ASHES of the burnt heifer are typical of the memorial of the sacrifice of Christ. The running or LIVING WATER, a type of the Holy Spirit, giving divine and spiritual efficacy to that atoning blood, when applied to the heart and conscience. The HYSSOP may remind us of that deep contrition and humiliation, in which the blood of atonement should be applied and apprehended, so that we may well say with the Psalmist, "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Psalm li. 7).—*Thos. Newberry.*

QUESTION 14.—To what quickening does the words of Romans viii. 11—"Shall also quicken your mortal bodies"—apply? and is the quickening present or future?

QUESTION 15.—What is the meaning of the words in Hebrews x. 12—"After He had offered one sacrifice for sins for ever, sat down"? and ought the comma to be after "sins" or "for ever"?

Brief, concise answers to these questions will be welcome.

The Young Believer's Question Box.

Do the words "Whosoever is born of God, doth not commit sin in 1 John iii. 9 teach that believers are sinless? No. Chapter i. 8 plainly says the opposite. The verse teaches that one born of God "does not go on practising sin." This is the real force of the word "doth not commit." In John's Epistle things are looked at from the Divine standpoint; all is either light or darkness; of God, or of the devil. Every one born of God "doeth righteousness." This proves he is "of God." The current and character of his life are changed; failing this he is "not of God." But sin in the flesh is still there, which when allowed to act, defiles, breaks communion—though not relationship—and must be confessed in order to forgiveness, cleansing from unrighteousness, and restoration to communion as God's child (1 John i. 8-10).

Is there anything in Scripture about Calvary being a "Mount?" The word "Calvary" is only once used in Scripture, this is in Luke xxiii. 33; it is from the Latin Vulgate. "Golgotha," John xix. 17, which means "skull," may refer to the form of the mound or place on which the Cross was erected. The exact spot cannot with certainty be identified, nor do we need to know it. What the Word says is, that "He went forth" (John xix. 17); "without the gate" (Heb. xiii. 12). "Mount Calvary" is poetry or tradition, not Scripture, and should not be used in speaking of the place where our Lord was crucified.

Would it be right for a few young believers to begin breaking bread in the village where they are, or should they walk as often as is possible to the nearest assembly of believers? The latter, for the present. Young believers need all the instruction and spiritual care they can get, and as a rule are not well fitted, from lack of experience, to undertake the responsibilities of assembly life. It may be, that, with the fellowship of the assembly of which you form part, and by help from those able to give it, a gathering in the Lord's Name might soon be seen in your village. But wherever it is possible, a new assembly of believers should be begun with the fellowship of the saints with whom you are at present assembling, and it should also be made known to all the neighbouring assemblies.

Answers to Correspondents.

E. N. G.—If a case of difficulty arise in an assembly, and there is an expressed desire by those who guide in that assembly, to have the help and counsel of wise and godly brethren, in whose knowledge of the Word all have confidence, let such be sought, but only to give counsel or help in the Word; not their *verdict* on the case in question. The assembly must act for itself, but may be helped toward such action by the godly counsel of others, who have more experience, and knowledge of the mind of God.

A. E., PECKHAM.—If a man does not bear the marks of a heaven-sent teacher, and if his ministry is not to edification, it certainly is the responsibility of those who have a care for the saints, to tell him so, graciously but plainly. It is no mark of “love,” as the Scriptures use that word, to let him go on, until he has withered up and scattered the people of God. Do not speak of, or against him to others, but speak to him at a time and in a way least likely to offend, or ruffle. No wise man will force his ministry on a people who do not want it, no matter what he may think of it himself.

PURGATORY.—The Romish idea of purgatory is like much else in that awful system—a corruption or distortion of truths found in God’s Word. That there will be a trial by fire after earthly life is past, is clear from 1 Cor. iii. 16, but it is the believer’s *works*, not his person, that will be tried—not to purify *him* for heaven, but to shew whether his works are worthy of a reward or not. The believer is saved by grace, his title to heaven is in the blood of Christ alone, but his works may either be rewarded or rejected.

MISSIONARY MEETINGS.—For a servant of Christ returned from a foreign land to invite those from whose midst he went forth, or others who desire to hear of what the Lord has done by him, there is Scripture example to guide in Acts xiii. 3-4, with xiv. 26-27. Such gatherings have frequently proved seasons of real blessing, and have drawn forth from the hearts of God’s people much prayer and praise, while the need of the heathen in those lands has been more keenly felt, and real fellowship in the work and with God-sent workers increased. But it is quite another matter for one who has little or nothing to tell of real conversion work among sinners, or of the gathering together of saints according to God, to “stump” the country, appearing in costumes, shewing curios, lecturing on maps, and giving accounts of explorations, journeys, peoples, customs, and such like. These exhibitions do not usually promote vital godliness, or increase genuine fellowship; on the contrary, they often wither both, and thus true men suffer. May God give His people discernment to distinguish between what is of God, and what is only “missionary work” in name.

W. G., AYRSHIRE.—We do not wonder that you are “astonished to find that there are virtually two circles of fellowship in the Assembly” to which you have recently come—“one permanent, the other occasional.” The former consists of believers who have expressed their desire to be “in

fellowship"—that is, to share in all the privileges and responsibilities, joys and sorrows, of the Christian assembly, and who, after examination by those taking oversight, have been received by the assembly to its fellowship. The other, consisting of persons who, either from curiosity, or because some of their friends, to whom they possibly have come on a visit, have asked them to accompany them, are there for the day, with no intention of ever being there again, and no exercise whatever about leaving the unscriptural position they are in, in the world's denominations. We candidly confess that, notwithstanding all the reasonings and arguments that are advanced to justify the latter practice, we have never yet seen a vestige of Scripture to guide in it—that is, to justify inviting those, concerning whose doctrine and conduct very little can be known, to share in *part* of a fellowship which they have no heart for, or knowledge of, and which, but for the invitation of friends, they never would have thought of patronizing at all. We notice, too, that where this is practised, the line becomes thinner and thinner between that company and the world's religion, until—as in not a few cases—the two have become confluent, which is exactly what the enemy wants.

A SOLITARY ONE writes—"I live in a place, where there is no assembly of believers gathered in the Name of the Lord Jesus. Would I be right in joining myself with, or in occasionally going to what there is?" No doubt many would tell you to do so, but if you are guided by the Word of God and not by the opinions of men—even Christian men—you will not go back either permanently or occasionally to what God has brought you out from. If, in obedience to the Word, and very likely at much cost to yourself, you separated from the sects and all their belongings, simply because they were contrary to the pattern given in the Word; no combination of circumstances can ever make what God then shewed you to be wrong, right, or form an excuse for going back to what God brought you out from. The absence of a Scripturally-gathered assembly where you are—although to you a great loss—can never justify your return to, or identification with what is not of God. The word to Jeremiah—"Let them return to thee, but return not thou to them" (Jer. xv. 17), is quite applicable to you. If there are believers in the place seek to have as much fellowship with them as is possible, outside their denominations, but on no account, not even to "gain them to the truth," go into unscriptural associations. God has sent you where you are, to test your fidelity to what you own to be His truth, and it may be, to use you to lead others into it. But you will not do this, but more likely cause them to esteem it of little importance, if in your *practise* you contradict what you *profess*. It is by thus playing fast and loose with the truth of God that it loses its hold on the conscience, and ceases to control the conduct, until eventually it is given up, or as we see in many, whittled it down to suit their present position and practices.

Tidings of the Lord's Work and Workers.

Scotland. **GLASGOW.**—Thomas Baird from Straits Settlements has been giving an account of the Lord's work there in various assemblies. Alex. Mitchell from Faroe has also been here. He expects to go to Norway. **HAMILTON.**—God has given blessing in the tent here. Eight were baptized the other night. Alex. Lamb continues the meetings. A Conference will be held in Town Hall, Hamilton, on Saturday, September 9th, at 3 p.m. Its object is to help young believers on in the Truth. **STEWARTON.**—John Ferguson continues Tent meetings here. There is a little interest, which we trust may deepen. **KILWINNING.**—Conference for ministry of the Word here on August 26th. **EDINBURGH.**—"Dr. Neatby has been with us in Lochrin Place Hall, ministering the Word. He expects to be in Aberdeen, and at Inverurie Conference." **SHETLAND.**—Horatio Wallis finds many opportunities for Gospel service in these islands. Crowds of fishermen from all parts are here at present. John and James M. Ritchie visited various parts of Orkney and Shetland, and had meetings. W. S. King is labouring in Westray. Assemblies in these islands, formed many years ago, chiefly through the labours of R. T. Hopkins, D. Munro, J. A. Boswell, S. Blow and others, go on steadily in the truth God has taught them, and have been preserved from controversies and extremes. **LOCHWINNOCH.**—A Conference will be held in Gospel Hall here on Saturday, September 9th. J. R. Caldwell and others expected to speak. **KILMARNOCK.**—The Half-Yearly Conference of Sunday School and Christian Workers will be held in Waterloo Hall, on Saturday, September 16th, at 3 p.m. Subject for consideration—"The Character and Qualifications of a Soul-Winner."

ROBERT M'HAFFIE of Drummore, Wigtonshire, well-known in that district has gone to be with Christ. He was a faithful man, and will be missed.

England. **CARDIFF.**—A new hall in a populous district between Docks and Grangetown, will (God willing) be opened for the Lord's work in October. There is much, very much to praise God for in Cardiff, where Assemblies continue in the simplicity of "the ways that be in Christ." Gospel effort has been carried on vigorously on old lines, and many sinners have been saved. W. MacFarlane, of Glasgow, continues in Tent work with others in **SOMERSETSHIRE**, and the Lord has given blessing. **YORKSHIRE.**—Tent work has been stiff, but fruit is expected ere the season close. George Bennett has been much encouraged in his open-air work on the Beach at Blackpool and St. Anne's. He is now in Aberystwyth.

Ireland.—John Halyburton and D. Oliver have been visiting many of the parts where in former years they laboured in the Gospel. Menarg and Clark have been working a Tent in Kells district, Co. Antrim. A. Ruddock and S. Meneely in Clintaugh, Co. Down. Creighton and Wright have a Tent in Co. Donegal. Thos. Lough, well known in the North of Ireland as an evangelist, has been in failing health at Southport for sometime.

The Destiny of Man.

A Bible Reading with Young Believers. By the Editor.

THE present brief life of man does not comprise the whole of his existence. Unlike the beasts that perish, he has an existence after death. What and where that existence will be, God alone can tell. He has told, and the record is in the Holy Scriptures. It has been acknowledged in all ages, by those who have read God's Word to learn, that His testimony concerning the future destiny of man is twofold. 1. That the righteous, the regenerate, those who by faith have become the children of God, at death depart to be "absent from the body," to be "at home with the Lord" (2 Corinthians v. 6, R.V.); that they depart to be with Christ (Phil. i. 23.); that at the coming of the Lord Jesus they shall be raised incorruptible, and together with those who are alive and remain, they shall be caught up in bodies fashioned like the Lord's (Phil. iv. 17), to be with him for ever (1 Thess. iv. 17). 2. That the wicked, the unregenerate, these who die in sin and unbelief, pass into punishment, and that their punishment is conscious "torment" (Luke xvi. 23-26) in hell, or hades, while their bodies are in the grave. At "the resurrection of judgment" (John v. 29), they will be raised, to be judged according to their works, before the great white throne, and from thence cast into "the lake of fire" (Rev. xx. 14-15). The wicked who are alive on the earth when the Son of Man returns, will be "punished with everlasting destruction" (2 Thes. i. 9), and this punishment is said to be "eternal punishment" (Matt. xxv. 46, R.V.) in "eternal fire" (v. 41), and in this eternal fire they are to suffer torment for ever (Rev. xiv. 10-11), with the devil who deceived them (Rev. xx. 10).

Such is the solemn and awful doom of the lost, pronounced by God, who cannot lie, and it is ours to receive His testimony. But some refuse. Admitting the eternity of bliss for the saved, they reject God's testimony concerning the eternal doom of the lost. These objectors are divided into two classes. The one class say, that the words "everlasting" and "eternal" do not mean unceasing or never-ending; that punishment is not in conscious torment, but that those who die without having life in Christ are

annihilated. This is the doctrine of the *Annihilationist*. The other class of objectors say, that God being a God of love, He shall ultimately save all men, and even the devil and his angels. This is the doctrine of the *Universalist*. A single utterance of the Lord Jesus answers both these classes of objectors, and sweeps away their theories. It is this: "He that believeth not the Son shall not see life, but the wrath of God abideth on Him" (John iii. 36). "Shall not see life" precludes the idea of universal salvation; "The wrath of God abideth on him" testifies against annihilation. Wrath cannot "abide" on that which has ceased to be. But what do the words "eternal," "everlasting," and "for ever and ever"—words which are all used by God to describe the duration of the punishment—mean? Let us see. The word *aionios* occurs 71 times in the New Testament. It is rendered "eternal" in the following passages:—"The *Eternal* Spirit" (Hebrews ix. 14), "*Eternal* life" (Romans vi. 23), "*Eternal* Salvation" (Hebrews v. 9), "*Eternal* glory" (1 Peter v. 10), "*Eternal* damnation" (Mark iii. 29), "*Eternal* fire" (Jude 7). Here, the Spirit of God, the life, salvation, and glory of the saved, and the damnation of the lost, are described in exactly the same words. If the "fire" is not eternal, neither is the "life" nor the "glory," for the same word expresses the duration of them all. Now let us take the word "everlasting." It is used in the following passages:—"The *Everlasting* God" (Rom. xvi. 26), "*Everlasting* life" (John iii. 16), "*Everlasting* punishment" (Matthew xxv. 46), "*Everlasting* fire" (Matthew xviii. 8; xxv. 41). Here the existence of God, the life of the believer, the punishment of the lost, and the fire of Gehenna, are precisely of the same duration. To say the punishment will cease, or the fire go out, is equivalent to saying that God will cease to be. The inevitable conclusion, therefore is, that God declares the punishment of the wicked to be eternal, in conscious, endless torment, from which there is no deliverance. These are the true sayings of God; ours is to reverently receive them. The doctrine of the non-eternity of punishment is now spread far and wide. The main argument so often used by the advocates of this doctrine is, that an eternity of

punishment for the wicked, would be inconsistent with the love of God to men. But let it be remembered, that the love of God to men has been already manifested in the Cross of Christ. To reject that Cross, is to despise the love that planned it, and to merit the "much sorer punishment" reserved for those who have "trodden under foot the Son of God" (Hebrews x. 29). Yet the doctrine is popular; it suits the carnal mind. It is held and taught by many professed ministers of the Gospel, who, notwithstanding this, make high pretensions to be "evangelical." But an "evangelism" that obscures God's character, denies His justice, and rejects His truth, is from the pit, and inasmuch as it ignores the character of sin, disparages the atonement of Christ, and denies the truth of God, it must be regarded as "another gospel," and those who hold and preach it ought to be eschewed, and treated as "the enemies of the Cross of Christ."

Three Model Householders.

THE Spirit of God has been pleased to leave in the inspired record honourable mention of three Christian homes, whose example is worthy of imitation.

(1) "The House of Martha" (Luke x. 38). Very few were the homes open to the weary Son of Man when on earth, but one "ever-open door" He was sure of. The household of Bethany has the eternal distinction of being the favourite resort of the Son of God.

(2) "The House of Philip the Evangelist" (Acts xxi. 8). A hard-working, God-honoured servant of the Master, yet one who evidently brought up his household in the fear of the Lord. The door of his house was gladly thrown open to the Lord's servants, and his four daughters doubtless shared this "labour of love."

(3) "The House of Stephanas" (1 Cor. xvi. 15). The first-fruits of a great harvest in the province of Achaia. Long had the apostle toiled in wisdom-loving Corinth. "I have much people in this city" (Acts xviii. 10), his Lord's encouraging word. What a recompense in itself, to see this whole household saved.

The Bride of the Lamb.

Notes of an Address by J. G. Bellett, of Dublin, delivered in 1839.

THE following words, spoken over sixty years ago, by one who was a reverent student of the Sacred Word, deeply taught by the Spirit, on a subject concerning which there is much speculation and variety of thought at the present time, will, we trust, by the blessing of God, be helpful to the saints.

“The Lamb’s bride is distinctly the heavenly Jerusalem, the heavenly companion of her Lord, quite distinct from Messiah’s kingdom. Jerusalem is the earthly counterpart of the Lamb’s bride. In our thoughts about these things, I feel that we do not keep the earthly Zion distinctly in her right place. In tracing her history as the centre of Messiah’s kingdom on the earth, we see that she is to be lifted up in a very especial way, to catch the glory of the heavenly bride. The earthly Zion will be lifted up as a royal diadem in the hand of her God; glory will be her covering, and the nations will be coming up to worship at Jerusalem. Thus a heavenly link will be established between them. It will not be then, “the Gospel of the *grace* of God;” but, “the Gospel of the *glory* of God.” We can trace the bride from Genesis to Revelation, till we get her as the heavenly thing in glory, and that closes the Book of God. In the description of the heavenly city, we find everything is perfect, everything that can delight the hearts of the saints. To take a right view of you, beloved, I should come forth from the counsels of God, and this would be a Pisgah view. It is blessed to get a Pisgah view, or glimpse of the glory. It was such a view as this that Paul had, when he exclaimed, “O the depths of the riches, both of the wisdom and knowledge of God!” I judge, beloved, that the history of the family would not be a suitable conclusion to the whole book of God. I feel there are parts of God’s Word that are passed over, and I do feel a sort of secret pride to vindicate the neglected parts of the Word of God, and to rescue them from the dishonour done to them. Often have I found, that out of these parts have come especial sweetness; and that by being pressed upon, and bruised a little, have become the most precious grains in the granary of God. What we get in Rev. xxii., is not the *family* taken home, but the manifestation in full

of *God's Work*. The law manifested man. The Lord Jesus Christ was the manifestation of the Father and the Son. But at the last, we shall have the manifestation of the Church's glory in connection with the earth. I see three pathways to glory. The first path of the Church, will be upward to meet her Lord in the air; her second, will be into the Father's house, there to be presented to the Father, and there she will be married; her third path, will be to come forth with Jesus as her Lord and her Husband, to enter with Him into the possession of His glory. The golden city, I judge to be the place of the kings and priests. It is the place out of which the light goeth forth; it is the dispensation of blessing. All that goes out of it will be blessing; all that comes into it will be blessing. The people walking in it, will walk there with all the consciousness of their royal dignity. Now, we never find God, when He brings out any new thing, sacrificing that which He had brought out before. We see Him taking with Him, as He travels on through each succeeding dispensation, carrying the light of that which is past, into that which is to succeed it. And thus, beloved, will it be with us, as we travel with our Lord into the different paths of glory; we shall not leave anything behind. When we enter with Him into the golden city, we shall not lose any of the home joys of the Father's house. . . .

The eye of the gazing disciples followed their Lord up into the air, but could not pierce the cloud; but in Psalm cx., David did pierce the cloud, and saw the Lord 'on the throne. When the disciples asked our Lord about the *time* in which He would restore again the kingdom to Israel, He said to them, "It is not for you to know the times or the seasons, which the Father hath put in His own power." He instructed them in the character of His coming, though not about the time. "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only." Now in this Psalm we find it written, "The Lord said unto My Lord, Sit thou at My right hand, *until* I make Thine enemies Thy footstool." The structure of this little Psalm is quite perfect. The first verse carries Adam (man) up to the throne of God. Then we find God pledging Himself to Adonai, and telling

him from verse 1 to 5 what is provided for Him. In verse 5, it is written, "The Lord at Thy right hand shall strike through kings in the day of His wrath," &c. "He shall drink of the brook in the way; therefore shall He lift up the head." He engages to remove every hindrance, and to bring Him into the inheritance. It is beautiful, the prophet looking up and seeing the Lord on the throne. Beloved, all we want in travelling up to these is unshod feet, and sure I am that there is no limit to the height we may get at. Get yourselves, but *unshod*, and I say it is a base fear that would keep you from taking these journeys. We see that it is the Father who gives the title, and the Son takes the power. It is not that the Lord Jesus has *now* begun His judgment of His enemies. He has not yet put them under His feet; but He is waiting in grace, and the word now is, "The long-suffering of God is salvation."

As so the duration of Messiah's kingdom, those words in Psa. lxxxii., "His name shall endure for ever: His name shall be continued as long as the sun." I think the Spirit defines here *how long* His kingdom will continue—"as long as the sun"—"till heaven and earth shall pass away."

Will the standing of the saints differ? The *earthly* saints, will, I judge, walk in all the power of the recovered affections of human life; but this is not the character of joy that will be known by the Church. It is not that we undervalue natural affections now,—for it is a sin to be without them,—but we are not henceforth to know any man after the flesh. But with the earthly people in the kingdom, there will be an enjoyment of all these affections. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers. When the apostacy among the Jews came in, it was no longer, "Blessed art thou," &c., but rather, "Blessed are they that hear the Word of God, and keep it." As to the fitting posture of the saints, I should say if we are children in the Father's house, let us encourage the affections and temper of children; if we are the bride, let us be waiting for the day of our espousals. The day of the wedded pair is not yet come; let us therefore be waiting for it. And, beloved, it is joy to us to know that we may go forth and acquaint ourselves more with Jesus, and to show forth more of the attractive beauty of our Lord.

The Peerless Person of the Lord Jesus.

A Phonograph Message heard in a Christian Home in Belfast.

I HAVE found in Thee, Lord Jesus, the satisfying part,
That quiets every longing, and fills my troubled heart ;
No more in chains and bondage, Thy truth has made me free,
Once dead in sins and trespass, I am now alive in Thee.

I have found in Thee, Lord Jesus, the place of blessing sweet,
Not in my selfish doings, but sitting at Thy feet ;
And resting in Thy finished work, I find such perfect peace,
That every care is ended, and all life's sorrows cease.

Thine arms are underneath me, my times are in Thy hand,
Thy strength revives my weakness, and by Thy grace I stand ;
Thy smile lights up my pathway, Thy voice dispels my fear,
And soon in clouds of glory, for me Thou wilt appear.

To Thee, Lord Jesus, Saviour, great Prophet, Priest, and King,
I bow in adoration : accept the praise I bring ;
Thy Work has brought salvation, Thy Word assurance given,
Thyself, Oh perfect Person ! will bring me safe to heaven.

The Word of God is a guide to our feet, the Work of Jesus a rest to our conscience, but the Person of Christ is the object of the heart. The Word makes sure, the Work makes safe, but the Person alone satisfies. The Person is always greater than the Word or Work, and gives value to both. What He is, is more than what He does. The Saviour is more than salvation, the Redeemer is more than redemption, and He Himself is more than heaven.

LOVE OF THE TRUTH.—One of the great wants of the day is not so much the knowledge of the truth, as the "LOVE OF THE TRUTH" (2 Thess. ii. 10), without which the truth itself can bring no blessing. For this needful, indispensable love of the truth, we ought to seek on our faces from God, Who alone is able to work it in us. Divine truth, like the sun, shines with its own bright light ; but just as the light of the sun needs an eye to discern it, so Divine truth is not rightly seen, except by those who have susceptible souls.—*John Dickie.*

The Bible Annotator.

Types of Christ in the Book of Genesis.

- ADAM, the typical *Man* (Rom. v. 17). Christ, as seen in Luke.
ISAAC, the typical *Son* (Heb. xi. 21). Christ, as seen in John.
JACOB, the typical *Servant* (Heb. xii. 12). Christ, as seen in Mark.
JOSEPH, the typical *Ruler* (Psa. cv. 22). Christ as seen in Matthew.

Types of the Believer, in the Book of Genesis.

- ABEL the *Worshipper*. The saint offering up to God.
ENOCH, the *Walker*. The saint in communion with God.
NOAH, the *Worker*. The saint in service for God.

A Threefold Relation to the Glory of God.

- PAST—"Sinned and *come short* of the glory of God" (Rom. iii. 21.)
PRESENT—"Rejoice in *hope* of the glory of God." (Rom. v. 32.)
FUTURE—"Having the glory of God." (Rev. xxi. 11.)

ANSWERS TO BIBLE QUESTIONS.

Answer to Question 14. The words "shall also quicken your mortal bodies, because of His Spirit which dwelleth in you" (Rom. viii. 11 margin), clearly refer to a *future* quickening. The fact that this is to be effected in the "mortal" body—that is the body liable to death—in contrast to the "corruptible" body of those who have fallen asleep, seems to shew that the passage has reference to the saints who are "alive and remain unto the coming of the Lord" (1 Thess. iv. 15), whose "bodies of humiliation" shall then be "fashioned anew" according to the working whereby "His is able to subdue all things unto Himself" (Phil. iii. 21). The present indwelling of the Spirit in the mortal body of the believer as His temple (1 Cor. vi. 19), does not "quicken" or make it alive in any sense other than it was before, but sets it apart for God, and is a pledge of the future quickening of that body at the Lord's coming.

The following from the pen of the late F. A. BANKS on this subject, will be read with interest by many.

"My own impression is, that the passage refers to the brightest of all heaven-inspired hopes, namely, that which is to be the unique and blissful portion of all the living saints when the Lord shall come again to receive from the world His own."

The Young Believer's Question Box.

Are the vessels to "dishonour" (2 Tim. ii. 20) unsaved professors, or what? The illustration of "a (not "the") great house," with numerous vessels of various kinds for many purposes, is used in connection with a right condition for service, and primarily applies to believers. A believer in a bad condition—unpurged from evil, either personal, or in his associations—will not be a vessel unto honour, "sanctified and meet for the Master's use."

What is the significance of the expression, "The second Man is the Lord from heaven" (1 Cor. xv. 47)? Adam and Christ are here regarded as respectively the heads of two great races. "The second man" shews that, until Christ came, there was nothing different in kind from the fallen man and his seed. "The last Adam" (1 Cor. xv. 45), shews there will be no fresh head of the human race, no third representative of men. The exactitude of Scripture is wonderful, just because it is Divine.

Is there a difference between those who "sleep in Jesus" (1 Thess. v. 14) and "the dead who die in the Lord" (Rev. xiv. 13)? The former refers to the saints who "depart to be with Christ" during the present age: the latter to those who will be slain because they will not worship the Antichrist in a day yet to come. Their's will be a "blessed" rest, and their's also a rich reward (Rev. xx. 4).

Are the various versions of the Bible equally inspired? Inspiration is a term which belongs *only* to the original writings of the Holy Scriptures as given by God through His chosen instruments. For these we claim absolute accuracy, and Divine perfectness—the very words of the Holy Ghost (1 Cor. ii. 13). The original writings were copied again and again, and errors in transcription doubtless crept in, which accounts for the discrepancies found in the various existing manuscripts. Yet it is truly marvellous, how God has preserved them, and how in all fundamentals they are substantially alike. The *translation* of the Scriptures into English and other languages, is of course subject to variation, hence the various renderings. Yet we do not hesitate to speak of our precious English Bible as "The Word of God," though only a translation from the original inspired writings, and for this we have the example of the Lord Himself (see Mark vii. 13).

Answers to Correspondents.

A. M'B., LANARKSHIRE.—It is a great matter, and one which should exercise the hearts of all who have shepherd-care among saints, to provide *good pasture* and suitable *service* for young believers, in connection with the Assembly where they are. If you see to this, you will not be much troubled with them straying into sects where they learn doctrines and practices not according to God.

E. L. B., LONDON.—That one qualified, should lead the singing in the Christian Assembly and in the Gospel Meeting, none will surely deny, but it is quite another matter to *appoint* one to do so, and worse still to give him a salary. This is going back to the customs of “the people of the land,” by leaps and bounds. The leader of God’s praise, like all other “guides” in the assembly, should be a man of good report, one whom the saints can follow, and not an upstart, nor a man without a testimony.

H. R., PARTICK.—The wine used at the Lord’s Supper in apostolic times was no doubt “the fruit of the vine,” which, taken in excess would intoxicate, as a reference to 1 Cor. xi. 21, shews. The wine most commonly used at the Lord’s Supper is what is known as a light “port wine,” in other cases “claret.” So long as it is “the fruit of the vine,” it is not material what particular name it bears, but to introduce “currant juice” or other liquids not mentioned in the Word, and having no typical significance as “the blood of the grape” (Gen. xlix. 11), undoubtedly has, would be an undesirable innovation in the things of God. And if this be resorted to, in order to meet the demands of feebly-instructed minds, or in recognition of the pledges and vows of worldly associations, it is decidedly wrong. We never heard of a genuine believer, however weak, being led to love strong drink by sipping the wine at the Lord’s Supper. To say so, or by our actions to guard against such a possibility, seems to us to savour of setting our wisdom above the wisdom of God, who has appointed it.

E. L., GLASGOW.—Our remarks in last month’s “Magazine,” to which we refer you, on the habit of individual believers bringing friends and others who are in the denominations with them to the Lord’s Table as *visitors*—in other words, to break bread for the day—express what we have always held to be the teaching of the Word, and this we think with very few exceptions is what assemblies of believers gathered unto the Name of the Lord, have received as the truth, and practised. To shew at least that we are not alone in this belief, we give the following short quotation from an article which appears in *The Witness* for January, 1892, by the Editor, Mr. J. R. Caldwell, which we consider very much to the point. “Once I held it to be a right and a privilege, to bring any Christian friend I liked to break bread. It is long since I gave up that as untenable. The privilege I claimed for myself, I could not deny to others, and so the door was opened for any amount of carelessness as to who were received.” And that “any amount of carelessness” has come in by the door thus opened

in places where such a practice exists, no one can fail to see who has any discernment, and who is not blinded by his prejudices and opinions.

G. E., NOTTINGHAM.—The very best help you can give to the young believers—the care of whom the Lord has put upon your heart—is to get them together over the Word of God. It is not good to hurry them on in paths of service, too quickly, or to occupy them with the work of the Lord to the exclusion of His Word. The healthiest, and most solid Christians are those who in their early days of spiritual life are lovers of the Scriptures. All true development and progress, come by “desiring the sincere milk of the Word” (1 Pet. ii. 2). Lead them to the “green pastures,” to feed on Christ in all His fulness, and as they are drawn to Him, they will be drawn *from* the world, and constrained by love to Him to run in the way of His commandments, and to serve the Lord as He may direct them.

T. H., MELBOURNE.—The teaching of the Word is, that “there is one body” (Eph. iv. 4) composed of “many members” (1 Cor. xii. 12); that its unity is formed by the baptism *in* one Spirit, of all who believe (ver. 13) and that He who formed this unity preserves it. “He is the saviour (preserver) of the body” (Eph. v. 23). The theory of “gathering on the ground of the one body,” or of “manifesting its unity” by a certain number of assemblies of believers acting in concord, is not Scripture, but in our judgment a *misinterpretation* or *misapplication* of Scripture, confusing things that differ. To make Scripture say—“Many meetings yet one body,” when God say “many members” is a serious matter, and therein lies the root error of the system you are asked to join. All the rest spring from it.

A. M'G., LIVERPOOL.—If the greater part of the saints who are in “Church fellowship” absent themselves habitually from the prayer meeting, there must be something very far wrong either with *it* or with *them*. Making due allowance for such as may from unavoidable reasons be “detained,” those who gather for *worship* and for *work*, should certainly be found gathered together to pray. If you see a falling off, try gracious and faithful ministry of the Word, bearing on the subject. Scolding and upbraiding in such cases do little good. What people require is to be made to feel their need, then they will pray. And if the burden of responsibility is laid habitually upon them by ministry of the truth showing what God expects from His saints individually and collectively, the “spirit of prayer” will not die out. The other side is, that prayer meetings ought to be of such a character, that believers will long for the “blessed hour of prayer,” and come away refreshed, to resume the battle of life. When the same two or three always fill up the time, with long, mechanical prayers, giving little opportunity and no encouragement to younger ones to “open their mouths,” we do not wonder at the fagging interest and falling off in numbers.

Tidings of the Lord's Work and Workers.

Scotland. HAMILTON.—There was a large gathering at the Conference here on Saturday, September 9th, the Town Hall being completely filled. The interest in such truths as "Separation to God" and "Gathering in the Name of the Lord Jesus," which were the subjects advertised, is evidently not dead, or even declining, in Lanarkshire at anyrate. WM. HAMILTON, has been visiting several places in Ayrshire, and spent a Lord's Day in Kilmarnock lately. AYR.—There has been blessing in the Gospel in James' Street Hall, and young believers are working heartily in spreading the good news. A special effort was made among the thousands attending the Races this week. SANDBANK.—Gospel efforts have been made during the Summer here. A few believers gather in "The Name" in the Club House. NEW CUMNOCK.—A New Hall, in which the Assembly here will meet for worship and work, was opened by a Conference on Saturday, Sept. 23rd. There is a large population—three villages being almost joined—and a good sphere for thorough Gospel effort. DALRY.—Forbes M'Leod, a young preacher from the North of Ireland, has had some meetings, with conversions here. TROON.—John Ritchie, Jr., has been preaching on Sundays of September in Bethany Hall here. Good audiences and conversions. DOUGLAS, LANARKSHIRE.—Tom Sinclair has begun meetings here, and an interest is being awakened among the unconverted. Donald Munro of Toronto and John Smith of Cleveland, both well known and approved servants of Christ, have arrived in Scotland for a few months' labour. They hope to visit many places in the North of Scotland where in years past they laboured with much blessing. James Fish from Wynberg, has been visiting several parts, telling of the Lord's work in South Africa.

England. WELLINGTON, SOMERSET.—Wm. M'Farlane of Glasgow, who has been labouring in these parts for several months, reports good times in the Gospel. NOTTINGHAM.—There has been blessing in the Gospel here, especially among young folks, quite a number of which have been converted. YORKSHIRE TENTS.—Work has been continued with a little encouragement. R. M'Murdo has been in Hull.

Foreign Notes. E. Hamer Broadbent is working in Vienna, Austria, where there is great need of God's simple Gospel. A brother, named Cejnar, labouring among Bohemians there, hopes to issue a Gospel paper for distribution among them. Max I. Reich writes of open doors and eager listeners to the Word in Norway. UNITED STATES.—Tent work has been in progress in many places for the past three months, and God has given blessing. Will the Lord's people pray continuously for the Lord's servants working in the States, where utter godlessness reigns. Donald Ross preached in a tent in Denver, Col., where a small Assembly has been formed. Campbell and Matthews have a tent in Salinas, California. Bradford and Beveridge are in a tent in Winterpock, Virginia. Jas. Kay began tent work singlehanded in Ewart, Mich.—a new and needy field.

The Gospel and Modern Evangelisation.

WHAT the Gospel is to be preached “among all nations,” “in all the world,” and to “every creature” throughout the present age, all true believers readily admit, and in its progress they rejoice. That its objects are the salvation of the lost, the bringing of souls to God, the making of disciples for Christ, and that its preaching in the power of the Spirit, is God’s appointed means for securing these results, are commonly received truths among the children of God. At no time since the Apostolic age has there been greater zeal in spreading the Gospel than at the present time, and never was the whole world, civilized and heathen, so fully open to the messengers and the message of God, as it is now. For these great mercies let us give unceasing praise to God.

Notwithstanding all this, it must be evident to every thoughtful believer, whose prejudices or predilections have not deprived him of the power to form an unbiased judgment on what he sees transpiring around him, that the abiding results and the remaining fruit of Gospel efforts, as commonly carried on in our day, are altogether out of proportion to the amount of labour expended.

The number of *professions* may be considered satisfactory, and even made a boast of, but as those who have the fullest opportunity of following the after-course of these must sorrowfully acknowledge, a very small proportion of them ever shew in their lives that they have become possessors of Christ, or that His life is in them at all. It will be considered by many, uncharitable to say such a thing, and those whose interest it is to wink at these things, will doubtless put such a statement down to “lack of interest” or “narrow-mindedness,” but, notwithstanding, the bald fact remains, that the majority of professed “conversions,” numbered and advertized under the popular forms of evangelistic effort, give no clear evidence of having Divine life in them at all. For a time they hold on to their avowed profession, and, it may be, take such steps as God’s true children are commanded to take, finding their way into the company and fellowship of the Lord’s people, but after a time—generally of uneven walk and conduct, especially in the spheres where they are not seen by these who accredit their profession—they migrate back to the

world in some of its many forms, and sink down to, or beneath their former level. Yet such disasters seem to but little exercise many of the people of God to search out the causes that contribute towards them, or to bring them to their faces in humiliation before God, confessing the dishonour done to His holy Name, and the stumbling-blocks put in the way of men's salvation thereby. For whether we acknowledge it or not, there is no greater hindrance to the Gospel, among observant men of the world, than the broken-down profession of those who were its nominal advocates, and who in some kind of way professed to know its saving power. The devil cannot hinder the Gospel from saving sinners, but he can blind them to their need of it, by holding up counterfeit converts as scarecrows, all along the line it travels.

It is no answer at all to reply, that there "has always been chaff among the wheat." No doubt the devil has had his counterfeits from the beginning, but neither from Scripture record, nor Church history, can we gather that they existed in anything like the proportion that they do as the result of popular evangelistic efforts in this our day.

For example: An evangelist or preacher goes for a Gospel "Campaign," (such is the word now used to describe the event), to a certain place. Great efforts are made to attract, invite, induce and sometimes to decoy the people to hear musical and preaching talent. Anything and everything likely to "gather the crowd" is brought into requisition. This usually succeeds; for there are "itching ears" everywhere, ever willing, ever ready, Athenian-like to hear the newest. And the supply is equal to the demand. The two elements most conspicuously absent from this form of evangelism are sound, solid, searching preaching, and earnest, continued, believing prayer—the two salient features of apostolic service. "We will give ourselves continually to prayer, and to the ministry of the Word" (Acts vi. 4). What is deficient here is supplied by singing, in which females hold a predominant place. And when the "effect" of this charm is still on them, sinners are pressed to "decide," to "come out on the Lord's side," and such like. Then converts are counted, results announced, and the

workers accredit themselves with a "great success," or "a good time," according to the phraseology current in their circle.

If sinners *are* converted under such conditions, it is due to the sovereign mercy of God, working in spite of the inventions of men, but we solemnly believe genuine conversions are few and far between in such circumstances. The making of false professors, the coining of church members, the bringing of grist to the mill of worldly religion, is the staple part of the whole business. Apart from this, its grand result, little sympathy would be given and less room made for it in the religious world. But worldly religion will put up with much inconvenience, and will strain its charity to bear a good deal of what it has no special love for, so long as it subserves its ends. This the modern form of evangelisation undoubtedly does, and this accounts for men who are unsound in the very fundamentals of the faith, taking it under their wing, and giving it their patronage and support. But there is a path outside all this, to which God calls all who would serve Him in the Gospel of His Son: a path in which there will be little for the flesh to glory in, in which the world will have little desire to follow. Yet along that path the cloud of the Divine presence will lead, and the river of Divine blessing will flow. To this we hope to return next month.

The Believer's Conflict with The Devil.

A Meditation of the late John Dickie. Hitherto unpublished.

OUR spiritual conflict is an actual wrestling, reminding us of the struggles in the *Stadium*. Nothing needed the forthputting of a man's utmost strength, as this exercise, and it is used by the Holy Ghost to let us know the nature of our conflict with the devil.

First, we are told that the opponents with whom we struggle are not "flesh and blood," not human, but angelic. Angels in hosts, and though fallen from their first estate, they yet retain their original might, for "angels excel in strength" (Psa. ciii. 20). And, as the Lord Jesus has told us, the "strong man" is also

“armed” (Luke xi. 23). And what is his armour? All that is in the world: all its attractions, all its repulsions. The world’s sweet smile, its dreaded grin, its mocking laugh. All that is in ourselves, every feeling, every appetite, may and can be used by the devil as his armour to “keep his goods in peace” in the case of the sinner, and to wage war, fierce continuous conflict, with the saint. And it is the “wiles of the devil” we have especially to face. It is not his force so much as his fraud we need to fear, when we remember that we have hearts which are just as ready to accept his deceits, as he is to give them (Jer. xvii. 9). “Rulers of the darkness” of this world too, are these angelic hosts. They command all the powers of this dark, under-world, social, political, religious. Satan commands all, he uses all against the saints. Compared with these united forces of satanic craft and power, all the powers of all the world are as weakness. How then can the child of God both meet and conquer these mighty powers of evil. In his own strength? As well might the babe of a day, try to meet the combined forces of the British army. In what strength then are we to meet the foe? The divine answer is, “Be strong in the Lord and in the power of His might” (Eph. vi. 10). As the conflict is spiritual, so must it be maintained by spiritual strength; nothing else will do. “The battle is not ours, but God’s. True, we have immense interest in it, but He has more. It is but part of the great conflict which has raged for thousands of years between God and the devil, and through Him we must conquer, yea, “we are more than conquerors through Him” (Rom. viii. 37).

“Be strong in the Lord.—He who in His own person met, fought and conquered all these foes in all their fiercest hate, is living now to crush them again in “the power of His might.” But it is well to remember that He who gives the power provides the armour also—“the whole armour of God.” He provides it, we are told to “take” it, every part of it too, for, if only one part is left off, the enemy will prevail. Thus with all the strength of God and all the armour of God, we shall be thoroughly furnished and able to “stand.” The enemies we have to meet are the same as Jesus met. The weapons of our warfare too, are the weapons used by Him, and with which He triumphantly conquered.

Strangers here, at home, in heaven.

STRANGERS here—

Not a link with earth unbroken,
Not a farewell to be spoken,
Waiting for their Lord to take them
To Himself, and like Him make them.

Strangers here—

With their hearts upon a treasure,
That has dimmed for them earth's pleasure,
Lamps well trimmed and brightly burning,
Eyes for ever upward turning.

Strangers here—

Pilgrims through a hostile nation,
In a groaning old creation ;
Journeying on through shame and scorning,
Looking for the Star of Morning.

Strangers here—

Earthly rank and riches losing,
Worldly ties and claims refusing,
On to Christ in glory pressing,
All things there in Him possessing.

Strangers here—

Christ has told them His affection,
Given them such a bright reception ;
Not one word of condemnation,
Not one thought of separation.

Strangers here—

Soon to be at home together,
Going in with Christ for ever
To the bright eternal glory,
There to sing redemption's story.

Well known there—

Oh ! what joy for Christ to take them
To the Father, who will make them
Welcome in His mansions yonder,
Strangers there, to be no longer.

Testifying for Christ.

WHEN the Lord Jesus saved us, and caused us to rejoice in the knowledge of His love, He did not mean us to keep the whole of that joy and gladness to ourselves.

He meant us to tell to others, the joyful tidings of salvation. He says to all His loved ones, "Go home to thy friends, and tell *them* how great things the Lord hath done for thee" (Mark v. 19). He bids us make known His love and power to our friends and kindred, and to all others to whom we can speak the Word. He desires His saved ones to be His witnesses, and to speak forth the glory of His Name. Not of necessity in public, or to large crowds, but to our companions and friends—to our brothers and sisters, our employees, and fellow-workers. Thus it was with Andrew, Simon Peter's brother, Just after he had met the Lord himself, he got hold of his own brother Simon, and "brought him to Jesus." Thus it was that "the little captive-maid," who waited on Naaman's life, in the far-off land of Syria, made known the name of Elisha, the prophet of God, and was thus the honoured instrument in leading her master to where he was cleansed of his leprosy. Many such opportunities are within the reach of every young believer, in which a simple word for Christ may be used to the salvation and blessing of needy ones all around. Do *you* embrace such opportunities, dear young saints? Do you speak for Him who has saved you? Do you tell your friends and companions of Jesus, and entreat them to flee from the wrath to come? Yon bright angel band around the throne would be glad of the opportunity to do so, but to them it is not given. One of them came to tell of His birth to the shepherds on the plains of Bethlehem, but never again do we read of angels being sent to tell of Christ to sinful men on earth. The honour of this has been given to you—yes to you. But are you seeking to do it? Do you speak a word for Jesus, or are you silent on all that concerns His Name? Do you speak of earthly things to those with whom you mingle, and yet you never speak to them of Christ and His great salvation? Does shame prevent you, or the fear of being laughed at, hinder you? Far be the thought. Begin at once.

A Time to Dance.

A SIMPLE country lassie, whose humble sphere of service is in a farm kitchen, was converted during a series of Gospel meetings held in a neighbouring barn. As many of our readers will doubtless know, it is by no means an easy matter to flesh and blood, to take a decided stand on the Lord's side, in the midst of a score or more of ungodly farm servants. And so Katie found it. Still she saw that decision, out and out for the Lord, was what she was called to in the Word, and she sought by grace to make such a life and testimony her aim. She had many a cross to bear, and many an errand to the throne of grace for help to stand unmoveable amid scorn and persecution. They began to see that Katie was not to be driven from her place as a follower of the Lord by fear or force. The enemy's next attempt was to draw her by craft and subtlety from the heavenly path. He often succeeds in this when persecution fails. In the winter season, the servants about the house were in the habit of spending the evenings in dancing. The kitchen was utilised for this purpose, and of course Katie was expected to share the common amusement. No sooner had the dancing begun than Katie was asked to "take a reel." Her answer was a firm and decided—"No." This enraged them, and in venting forth their anger, one said, "You are holier than the minister, for he can take a dance," and another declared, "The Bible says, 'there is a time to dance,' will you tell us what that means?" Katie was not able to argue with them as to the meaning of the text, and she did not attempt it, but in reply she said, "I am sure at least, that *this* is not the time for *me* to dance, in the middle of a company of unconverted sinners, and thus help them to forget God, and to neglect their salvation." That effectually silenced the person who quoted Solomon's word, 'there is a time to dance,' and Katie was asked no more. Satan can quote the Scriptures and misapply them too, to suit his own purpose, and accomplish his own ends. Those who are in the habit of dancing with the ungodly, must be very easily satisfied, if they take such a Scripture as their authority. Clearly they are not so well taught as the simple girl who said, "*This* is not the time for me to dance."

The Bible Annotator.

Marginal Notes, and Jottings on Misunderstood Texts.

“I am *debtor*” (Rom. i. 14). The same word is found translated “ought” in 1 John iv. iii. 16; John xiii. 14; Rom. xv. 1. In all places it might be read, “We *owe* it.” That is to love, to bear with, to serve and to die for our fellow-believers. It is a debt we owe them. Will any saint ever “owe no man anything” in this respect?

I Cor. iii. 3—“Labourers together with God”; literally—“God’s fellow-workers.” The thought here is, not that God and His servants work together, but that they themselves are (1) God’s servants; (2) Fellow-labourers. The former teaches their individual subjection to Him, the latter their mutual subjection to one another.

2 Cor. xiii. 16—“Being crafty I caught you with guile.” Paul is not here stating what he did, but what his traducers said he did. *Guile* is no part of the equipment of a servant of Christ. It is always condemned in the Word, it is to be laid aside by the believer along with hypocrisy (1 Pet. ii. 1), and the man is called “Blessed” in whose spirit there is none of it (Psa. xxxii. 2).

DIVISIONS OF ROMANS.—Chaps. i. to 8—Doctrinal; chaps. ix. to xi.—Dispensational; chaps. xii. to xv.—Practical; chap. xvi.—Personal.

THE FLESH.—This expression is used in the New Testament. (1) As descriptive of human nature corporeally—the human body (See Phil. i. 22-24; Gal. ii. 20); (2) of human nature morally—the evil principle (Rom. vii. 18; viii. 4-8). Both appear side by side in 2 Cor. x. 3.

HOLINESS.—In the Hebrew, holiness signifies SEPARATION, especially separation *from* evil *to* God, as was expressed on the golden plate of the mitre of the high priest, “Holiness to Jehovah.” In the Greek it means “NOT OF THE WORLD.” This is beautifully shown in what is said of Christ; He was “holy, harmless, undefiled, separate from sinners, and made higher than the heavens” (Heb. vii. 26).—*Thomas Newberry.*

NOTE.—We hope to continue this page in our enlarged issue of next year, and from the well-marked Bible of the late Mr. Wm. Lincoln of Beresford, which we lately received as a valued gift, we hope to give our readers the benefit of his many exceedingly helpful Annotations and Critical Notes on hundreds of Bible Subjects.

The Young Believer's Question Box.

When, and how will the saints judge the world (1 Cor. vi. 2)?
When they reign with Christ, during the Millennium (Rev. xx. 4).

What is the difference between servants and sons in Gal. iv. 1-6?
Believers in Old Testament times were born of God, therefore His children, but their *experience* was more that of servants than sons; they were under law, therefore in bondage. The gift of the Spirit given at Pentecost, gave them the experience of sonship (Gal. iv. 6), and this all true believers now possess (Rom. viii. 17).

What is meant by the eye being "single," in Matthew vi. 22: Luke xi. 34? I have never been able to fully understand the meaning of the expression. The Greek word *Aplous* occurs only in these two passages. It means, literally, "spread out"—without folds or wrinkles. A single eye implies, the mind and heart *fixed* steadily on one object, the affection *set* on things above, the aim, *only* to please God. No attempt at "facing both ways," or pleasing two masters.

Would a young believer be out of place in taking part, if so led by the Spirit, in the Assembly when gathered for worship? None save the elder brethren ever do so here. As worshippers, all the children of God, stand on equal footing, all are priests, and as such are invited to draw near to God. In the Christian Assembly gathered for worship, women are to be silent; that is, they are not to *lead* the worship of the assembled saints. But we do not know of any restriction as to age. Many a young disciple, led by the Spirit, opens his mouth in thanksgiving in such a manner as to draw forth the hearts of all Godward, and unto the edification of the gathered saints. It is, no doubt, the fear of man, or the force of habit, that keeps so many young believers unexercised in the assembly of saints. No doubt the *forwardness* of nature has to be watched as well as its *backwardness*, but there is, we think, more of the former than the latter, though it seems to give less concern in general. Seek to have the distinct guidance of the Spirit of God, wait upon Him till you have the assurance of that, but wait no longer. What He gives will find acceptance with all who are in the mind of the Spirit. The criticisms of others need not trouble or hinder you.

Answers to Correspondents.

A. D., BIRMINGHAM.—The meaning of the words, “He bowed His head and gave up His spirit” (John xix. 30, R. v.), recorded concerning the death of the Lord Jesus, is the fulfilment of His own words—“No man taketh my life from Me,” “I have authority to lay it down.” They shew, that the cause of His death was not from crucifixion at the hands of men; He yielded His spirit as a voluntary offering to God. There are mysteries connected with the great event of the death of the Son of God, into which human reason must not pry, and concerning which God, in His infinite wisdom, has not informed us.

E. G. C., LIVERPOOL.—The sphere of the evangelist is the world, his work is to preach the Gospel, his aim, to bring sinners to Christ. Although he is not under the *control* of the Assembly, he certainly ought to work in fellowship with it; to go forth from it, and lead those who are converted by his message into it. Working on these lines, there will be little fear of friction, and no lack of genuine sympathy and fellowship between the evangelist and the Assembly of saints. But when an evangelist takes up an “independent” position, beginning his work apart from the Assembly, carrying it on as he thinks fit, it may be in questionable ways, or inviting the help of persons of questionable repute, he need not complain of the lack of fellowship. The evangelist has been compared to a pair of compasses, with one leg fixed in the Assembly, the other circling the world. Although an evangelist, he does not cease to be a saint and a worshipper, hence he is in and of the Assembly, having his share of privileges and responsibilities there. Where these are owned in mutual subjection, “one to another in the fear of Christ” (Eph. v. 21, R. v.), there will be no lack of fellowship with the earnest Gospeller, or his work.

J. G., BOSTON.—It is clearly the duty of a Christian to pay whatever tax the Government may impose in support of the army and navy, whose protection he enjoys, but it would be quite a different matter for a Christian to take up arms of his own free will, or to choose the profession of a soldier. The armies of the nations not only exist for defence, but are often used for aggressive purposes, not infrequently to crush weaker nations and take their lands as spoils. How could one who knows his calling as a saint of God, put himself in a position where he might have to raise his rifle to shoot a fellow-believer, or his sword to smite a Christless sinner into Eternity?

ANNIE E., ONTARIO.—Thanks for your hearty and cheering letter. We rejoice that the simple paper which appeared in our *July* issue on “Harmony and blessing in Service” has been made the Lord’s message to the group of divided workers you mention. All our divisions, estrangements and consequent loss of blessing, come through insubjection of will to the Lord Jesus, and a determination to have our own way, without consideration of others. In early days, when “great grace” was upon all the saints, their witness to the truth was with “great power.” And

“The saints were of one heart and soul,
And love to Christ inspired the whole.”

It is possible to have such harmony and such blessing in some little measure still, and sure we are, that God desires and delights to give it to us.

M. E., LIVERPOOL.—There is perhaps no form of ministry in which the Church of God stands more in need, than that described in Titus ii. 3-4. If experienced Christian women would lay themselves out for teaching and caring for younger ones, instead of gossiping at “tea parties” in each others’ houses, fomenting strife and sowing discord, as many of them do, our Christian young women would be saved from many snares. It is impossible to deal with such things in detail from the platform, or indeed by males at all. The ministry prescribed in these verses, is the Divine provision made to meet the need you name, a ministry which so many are at present feeling the lack of, and exercised about. Let us ask God to stir up aged and experienced Christian women everywhere to supply it.

COLLECTIONS.—An esteemed Correspondent writes:—“There is in very many Assemblies of the Lord’s people, much need of plain and definite ministry on the subject of *giving*, as the Scriptures teach, and perhaps more so, in making believers feel their responsibility in meeting their actual debts in connection with the expenses of the Assembly of which they form a part, and for which they are *each* responsible. *Fellowship* does not only consist in praying, praising, and eating the Lord’s Supper, but surely includes a mutual share of responsibilities, as well as of privileges, not excluding rent of hall and other expenses. When Christians are absent for a month, they ought to remember that their share of all the expenses has been mounting up all that time, and their simple duty—for it is not a matter of privilege, certainly not of liberality, but of actual debt—is, to put the amount for the weeks they have been absent, into the box the first Lord’s Day they are present. Many, it is to be feared, have little conscience regarding this, and the consequence is, the gifts of those who give liberally, are absorbed in paying the actual *debts* of others, who are perfectly able, and ought to be willing to pay their own. This simple matter attended to, would put many a company of believers in a position to amply meet all their needs, to carry on their work vigorously, and have something to give for the spread of the Gospel in regions beyond.

[Very true. We have got so much accustomed to “grace,” and getting “everything for nothing,” that the “truth,” that we are called to “pay our way”—in this connection at least—is too often forgotten. Each believer in the Assembly is *morally responsible* to contribute his share towards the expenses. Nor should this “giving” be confounded with “giving to the Lord,” which is quite a different thing, the latter being entirely voluntary, and regarding which 2 Cor. viii. and ix., furnish us with most important directions].

Tidings of the Lord's Work and Workers.

Scotland.—In many Assemblies there have been seasons of united prayer and heart-searching, preparatory to Gospel effort. This is no doubt the right end to begin at, and if followed by godly, earnest service in the Gospel, on lines that are according to the Word, God will give blessing. In other places we hear there are "choir practices," with a view to have a musical display at a "Gospel Campaign" to follow, which will no doubt please the flesh alike in saints and sinners, and wonderfully assist the devil in making sham conversions. **KILMARNOCK.**—There are good Sunday Evening Meetings in Waterloo Hall with blessing. Several young believers and some older ones, recently brought out from the kirks, followed the Lord in baptism. Gospel efforts are also in progress in **FRASER'S SCHOOL** and at **HURLFORD**. **GALSTON.**—There is good interest here at present, the new hall being filled with eager listeners on Lord's Day afternoons and evenings. **NEW CUMNOCK.**—A new hall has been opened by the assembly of believers gathered in the Lord's Name here. John Monypenny, from Canada, is preaching there at present, and there are tokens of blessing. **GIRVAN.**—Thomas B. Pole has been visiting here, and seeking to spread the Gospel publicly and from house to house. **DOUGLAS, LANARKSHIRE.**—T. Sinclair has seen a number of conversions in this out-of-the-way village, where spiritual death reigned. **ABERDEEN.**—"Our brethren, Donald Munro and John Smith, have been here all this week, and have had good meetings, the Word being with much freshness and power. They go out to the country to visit places where, in years past, they laboured." **HAMILTON.**—John Ritchie, Jun., has preached on Lord's Days of October here, Gospel Hall being quite filled. There is real interest in the Gospel, and some fruit. A new Assembly has been formed at **LOW WATERS**, by Hamilton, near to where the Tent was wrought during the summer. Communications to R. Reid, 171 Eddlewood. May they go on with God, "holding fast" and "holding forth" the Word. **EDINBURGH.**—"Mr. A. Wilkes expects to be with us here, giving Bible Lectures in Gartshore Hall, George Street, from 22nd to 29th October." **GLASGOW.**—A large Tent has been erected on the vacant ground near St. Andrew's Halls, where David Rea preaches the Gospel. Frank May has meetings in Marble Hall. Wm. Hamilton for three weeks in Elim Hall. **WIGTONSHIRE.**—John M'Gaw, of Aberdeen, had meetings at Glenluce.

England.—Tent work is over for the season. In several places work is continued in halls. At **HEMSWORTH** and **HULL** help is being given by local brethren in following up the work. **SOMERSET GOSPEL CAMP.**—W. Macfarlane writes: "The Tent was blown down by a storm at **ASH PRIOR**, the night before meetings were to close. Some have trusted Christ. I go to **NETHER STROVER**, Bridgewater."

NOTE.—Next year (God willing) we hope to devote four times the above space for reliable news of the Lord's work, and shall be glad to receive short accounts thereof from accredited brethren in home and distant lands, of what **THE LORD** is doing.

Condition for Gospel Service.

An Address to a Band of Young Gospellers.

THE Epistle to the saints at Rome, is a great Gospel epistle. There are four brief sentences in its opening chapter, more connected with the apostle's service in that Gospel, than with its doctrine, on which we may dwell with profit for a little time. They bear their message to all of us who seek to spread the Gospel of God among our fellow-men. The first is found in verse 1.

"SEPARATED unto the Gospel of God" (Rom. i. 1).

Of old, priests were separated unto God's worship; Levites unto His service; Nazarites unto Himself. Paul was separated, literally "marked off by line," unto the Gospel of God. This ministry he "received of the Lord" (Acts xx. 24), and in this he abounded. "The Gospel" was his life-work, not his trade. By craft he was a tent-maker; but if in this he laboured, it was for the Gospel's sake. All his movements were regulated, so as to subserve the Gospel. Neither the tears of his friends, nor the wrath of his foes, could lure him from his God-appointed path. Surely we may learn from this, although our measure may be small compared with his. The devil hates the Gospel: and he is busy at this present time decoying God's "gospellers" from their appointed toil.

"WHOM I SERVE with MY SPIRIT in the Gospel" (Rom. i. 9).

This word rendered "serve" here, means to "serve as a priest"—to serve as in the sanctuary of the presence of God. His was not the mere external act of body service, but he served with his "spirit." The Gospel claimed his highest and noblest powers: it had the monopoly of his being. His heart and soul were in it. All his service was rendered as one serving in holy things, as a priest in the temple of his God. He was not a philanthropist seeking only the good of man, without regard to the means whereby it might be attained, or whether God was glorified thereby; but his service in the Gospel was rendered as an offering unto God, as something laid upon His altar, for His approval, for His acceptance. Not the maimed and the halt: the mere dregs of his energies, after the world had received its full share, but his *very best* was given to the service of his God in the Gospel. Alas! alas! few

follow in his steps. Business, family, self, put in their three-pronged fork, and seize their portion, like Eli's sons of old (1 Sam. ii. 13), leaving nothing but the shattered energies of an evening hour, wherein to "serve" our God in the Gospel of His Son.

"Ready to Preach the Gospel" (Rom. i. 13).

The word "ready" here, implies—eagerness. He longed to reach the imperial city with the message of God's grace. He felt himself to be their debtor, and his fervent spirit yearned to tell to both "wise" and "unwise" the joyful tidings. His desire was granted, but it cost him something. Carried as a prisoner, through stormy seas, shipwrecks, and perils, he reached Rome; and the record of his early labours reads, that in his own hired house he spake of Jesus "from morning till evening" (Acts xxviii. 23). In prison, and market-place, by night or by day, he was always ready, ever on the outlook for an opportunity to "preach the Gospel." Do we blush as we read it? Full well we may. With all our boasted knowledge and attainments, we look very small alongside of such a record. Yet in our varied spheres, and according to our measure, it is the holy privilege of every saint and servant of God to be always "ready to preach the Gospel." It need not be a public ministry to thousands. This would be out of the question for the many; but the daily wayside ministry, the Sychar-like dealing with individual souls, the faithful word to fellow-workers and fellow-travellers: such a service is within the reach of all. Our eagerness to share it: to embrace every opportunity, to turn to account every chance of speaking forth God's Gospel to our fellows, will be regulated by the *condition of our souls*, rather than by our gifts. This "eagerness" to reach souls, is not the fruit of nature; it does not "come naturally," as men say. It is the fruit of God's grace in us, the outcome of a soul abiding in communion with a God who "*so* loved the world" that He gave His Son. This, and only this, begets and sustains the yearning desire expressed in the thrilling words, "I am *ready* to preach the Gospel."

"I am NOT ASHAMED of the Gospel" (Rom. i. 16).

He need not be: it carried its own credentials, it bore its own witness. It was *God's* Gospel, and God's *power* to save. How

our souls need to grasp this thought in a day like ours, when many who profess much love for the Gospel are turning aside to seek embellishments and attractions to popularise it. But it needs no borrowed beauties; it requires no garnishing from man's hand. To say so is to impugn the wisdom of God whose Gospel it is. To abbreviate, or to supplement it, is to be "ashamed" of it, virtually to set it aside as insufficient, and to adopt "another Gospel." Brethren, let us zealously watch against this. Let us take heed lest unconsciously we drift into the world's reckoning, and be found adopting the world's tactics. I fear many have done so, to a greater extent than they are aware, in order to keep pace with others. But the Gospel of God, in its simplicity and plainness, spoken from lips and a heart in communion with God, will never fail to be used by Him for the accomplishing of that for which He has sent it. Thus entrusted with God's Gospel, separated from vain pursuits to become its heralds, let us yield ourselves heartily to the honourable work, serving as priests, always ready, and at no time ashamed to herald forth "the Gospel of the glory of the blessed God" (1 Tim. i. 11 R.V.).

God's Plants Grow Slowly.

GOD'S plants of grace, those planted by His hand, are all slow in growth. They grow, but not rapidly. They are planted in deep, deep soil, and God desires them to grow mainly at the root. There is no need for their hasty springing up; they are growing for Eternity. The devil's plants—those whom he deceives into the belief that they are Christians, and whom he waters and most carefully cultivates with his delusions—grow very fast. Like Jonah's gourd, they grow up in a night, and make more apparent progress than God's plants do for years. They are planted in thin soil, without root, and are only meant to flourish for a brief part of human life. The devil deludes them into the belief that they are Christians: they heartily choose this delusion, and having made this choice, God generally leaves them to it.—*John Dickie.*

The Grace and Glory of Christ.

"The exceeding riches of His grace."—Eph. ii. 7.

"The riches of the glory of His inheritance."—Eph. i. 8.

IN that house of many mansions,
Where the Saviour waits for me,
Far above this world's delusions,
There my spirit longs to be :
Fain would quit this mortal body,
Fain would leave the flesh behind,
Be for ever pure and holy,
Where e'en now my joy I find.

Wondrous was His grace to raise me
From my lost and low estate ;
Once a beggar, now to place me
As a prince within the gate :
And far more, a throne in glory,
There on high awaits for me ;
Oh ! unheard of, blissful story,
Jesus glorified to see.

Now while waiting for that hour
Shall mine eyes be turned above ;
Seeking, too, that my behaviour
Should display the One I love :
First, He set His love upon me,
Drew me to Him in His grace ;
Still His hand inscribes upon me
Lines which He delights to trace :

Lines which will come out in glory,
Dimly traced down here in shame ;
But, when He appears, the story
Of His love they will proclaim ;
All that path in which He taught me
Fellowship with Him to share,
Shews the love that wooed and won me
To reflect His image fair.

Pleasing God at Home.

FOR eighteen years the Son of God lived in the obscurity of His village home in Nazareth. The only record of those wondrous years which God has seen fit to preserve, is, that He was "subject" to His earthly parents, and that He "increased in wisdom and stature, and in favour with God and man" (Luke ii. 51-52). It was at the close of those years of obscure home life, and before He began His public ministry, that the Father bore His testimony from the open heavens—"This is My beloved Son, in Whom I am well pleased." Surely these words are God's sanction of the godly home life of the Christian child—a part of Christianity little heard of, and fast disappearing from view. The trend of things in our own time is, for Christian youths, immediately they are able to provide for themselves, to launch forth into the world, often, it is to be feared, because the subjection due to parents and the duties of home are found to be irksome, and out of touch with their ambitions. Without education, such as God would give in the quiet sphere of home, they set forth on the voyage of life, across its troubled sea, and by far the greater number are wrecked, so far as vital godliness and fitness for service are concerned. The men who have been used to do God's work on earth, have all been educated for their service, not in the world's seminaries, but in "The school of God," generally amid the cares and vicissitudes of family and business life, where, like David amid the sheepfolds of the wilderness, and Jesus in the humble home at Nazareth, they were gifted and equipped for the service to which God had destined them. Let those who are by God's own appointment moving in the comparatively quiet and unimportant sphere of home life, remember the more than thirty years of seclusion of the lowly Nazarene, and His Father's testimony concerning Him in those years, and learn that it is not only in the forefront of the battle, or in mission work in distant lands, that God can be pleased, but by godly life and testimony within the humble sphere of home as well. And while only one here and another there may be called of God to leave home and kindred to go forth as His messengers to other lands, ALL the saints are called to live so as to please God at home.

The Bible Annotator.

Texts with Striking Words in them, not commonly noticed.

“Striving together” (Phil. i. 27), is rendered in some Greek Lexicons—“co-operating vigorously.” This is the kind of fellowship in the Gospel, we want; not merely a shilling put in the box for “the Lord’s Work,” or “general sympathy” with the preacher, but a vigorous co-operation of the whole company—males and females—heart and hand. That such is possible, we learn from chap. iv. 3 (the only other place where the word occurs in the New Testament), where the apostle tells of those devoted women who “co-operated vigorously” with him in the Gospel.

“In a moment” (1 Cor. xv. 52). *Atomos*, an atom—a point of time, so brief that it cannot be cut or divided more. Such will be the rapidity of our passage from the world, if living, or from the grave, if sleeping, to meet our Lord in the air at His coming.

“Where the Spirit of the Lord is, there is liberty” (2 Cor. iii. 17). This has no reference to “liberty” to pray or preach in a meeting, because of the absence of human rule, as it is often made to teach. The liberty here, is liberty to draw near to God, with no veil between,—a contrast to the time of the old covenant of law.

“The *Prince* of this world (John xii. 31; xiv. 30; xvi. 11).—A title thrice given by the Lord Jesus to the devil. The Greek words *Archōn* is elsewhere translated “ruler,” “chief.” He is also called the “prince of demons” (Matt. ix. 34), and “the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. ii. 2). Thus we learn that Satan has a real authority over the world, men and demons.

“Sanctify you *wholly*” (1 Thess. v. 23). The context shews, that the word “wholly” refers to the man as composed of “spirit and soul, and body,” and not as Perfectionists teach, that the man regarded as a unit, may become perfectly or wholly sanctified progressively. The flesh in a believer will never become holy, nor will he ever get rid of it while in the body. The apostle’s prayer is for the absolute “setting apart” of the believer in his every part—spirit, and soul, and body.

NOTE.—In our Enlarged Issue next year, we hope to devote a larger space to Annotations on difficult and disputed passages, and have the help of several well-known Bible Students in dealing with them. All Questions and Difficulties should have the name of the sender affixed, not for publication, but for confidence. Helpful Notes will be welcome.

The Young Believer's Question Box.

Do the words in Rev. i. 10, refer to the first day of the week, or to the "Day of the Lord," as in 2 Peter. iii. 10? To the former. The same expression occurs only once more in the New Testament, in 1 Cor. xi. 20—"The Lord's Supper"—or, as they might be read—"The Lordly Day," and "The Lordly Supper"—both set apart for the Lord. The original words used for the expression "The Day of the Lord" are entirely different.

Would it be according to the Word, for a Christian young man to join the Army? We believe not. The words of the Lord to Peter in Luke xxvi. 52, "All they that take the sword, shall perish with the sword," are solemnly true in principle for all time. No doubt there are true children of God in the army; many have been converted since they enlisted, and must serve their time, but it is quite another matter for one already a Christian to join it. Few who have seen or shared the horrors of war, will say it is the place for a disciple of the meek and lowly Son of God to occupy as a combatant.

Do the words "Ye are fallen from grace" (Gal. v. 4) refer to backsliders? Yes, no doubt they do, but not to backsliding as it is generally understood—falling into open sin. The Galatians had been justified by grace (chap. ii. 18), but they were not content to continue to stand in grace (Rom. v. 2) as they had begun. They were going back to the law and their own righteousness, to perfect what grace had begun. Hence although scrupulously correct in outward law-keeping, they had "fallen from grace" as the principle on which they were to be kept and preserved for glory. There are many such "foolish Galatians" (iii. 1), in this day.

Have gifts of healing and miracles, ceased in the Church? If so, why? These, and certain other gifts named in 1 Cor. xii. 9-10, are no longer found in the Church. Some think their absence is due to the unfaithfulness of saints, and their divided condition. We do not think God meant to continue them. They were given as signs to confirm the word spoken, before the Scriptures were complete (See Heb. ii. 4: Mark xvi. 20). But when the inspired Word was written, and sent forth as the oracles of God among men, the need for signs had ceased.

Answers to Correspondents.

A. L., FIFE.—It is not absolutely necessary, nor at all times desirable that the hymn should be read through before it is sung. If the one who, led by the Spirit, gives it out, has not been favoured with a measure of education to enable him to read it correctly to the edification of all, it would be better simply to give the number, and ask fellow-saints to join in singing it.

A. N., AYRSHIRE.—We do not know of any Scripture bearing on the question of whether believers should wear what are called “mournings” for their departed friends. We consider it is one of the many things concerning which—in the absence of any direct commandment from the Lord—the principle applies—“Let every man be fully persuaded in his own mind” (Rom. xiv. 5).

“YOUNG WORKER.”—Do not be discouraged by the want of a hall. A kitchen is often the most suitable place for beginning work in a new district, and it may be that this is all you have grace or gift to carry on for the present. Begin low, and do not “despise the day of small things.” Some of the richest ingatherings of souls we have ever seen, began in “kitchen meetings.” Neither large numbers, nor huge arrangements insure work done for Eternity. As many mighty rivers rise, and for miles flow in obscurity, deepening and widening as they go, so does all real work for God. Look you well to the *quality* department: God will look after the quantity Himself.

A. B., GLASGOW.—Your complaint as to the major part of those in fellowship rising and going away, when the assembly is asked to remain, to hear the testimony of one or more whose names are to be brought before the saints for fellowship, indicates indifference, or a lack of sense of responsibility, which is not a healthy sign. Possibly they need some plain instruction in the matter, which those able to give it should not withhold, so that all may clearly see that it is the assembly—and not one or two on its behalf—which receives to its fellowship. On the other hand, the meeting should not be so prolonged as to make it impossible for servants and others who require to be home at a fixed time, to remain till the close. This has often something to do with saints going away.

R. E., GLASGOW.—There need be no doubt at all as to the nature of the “Campaign” at present in progress in your city. In a statement lying before us, issued by its Executive, it is plainly stated—“Its plan is to supplement the regular and organised work of all the churches.” We know pretty well what this consists of. How many who have professedly “come out” from these churches, because they could no longer support their “organised work” of drafting unconverted sinners in hundreds into church membership, can fraternize with, or “go in” and help what is avowedly to “supplement” it, we do not know. Clearly, either their “coming out” at first, or their “going in” now, must be wrong.

M. E. G., LONDON.—There is a vast difference between a believer who has not yet learned his privilege of being associated with believers in assembly fellowship, and one who, on account of his sin, has been “put away” from that fellowship. It is your privilege and responsibility to seek to help the former as much as in you lies, toward a fuller knowledge of the will of God, to shew him what his true place is, and when he sees it, and desires to share the fellowship of saints, the assembly will welcome him in the Lord’s Name. In regard to one who has been “put away” (1 Cor. v. 11), by God’s commandment, the case is entirely different. Such an one is not to be companied with, or accounted as a brother, but regarded as “a wicked person,” with whom no intercourse is to be held at all, until in the mercy of God, he is humbled on account of his sin, and having confessed it, renounced it, and been recovered from its power, he is restored to God and to the fellowship of the assembly. Brotherly love and shepherd care, with instruction in the truth, should be extended toward the untaught saint, but the excommunicated one is to be left entirely to the judgment of God, as one “without.” Want of discrimination has led some to treat true-hearted children of God, not well instructed in the Word, as if they were moral lepers, and to be regarded as in the same position as one “put away,” while a false “charity” leads others to “sympathize” with those who have been righteously excommunicated, thus hindering their repentance and restoration by condoning their sin, and causing them to think they have been harshly treated.

R. E., GLASGOW.—If you seek to serve the Lord in preaching the gospel according to the Word, making it no secret that you seek to set baptism and other truths, “whatsoever the Lord has commanded” (Matt. xxviii. 19), before those who are converted through your ministry, you will not be troubled with invitations to preach in sects and missions where the plain truth is not wanted. If you observe, it is not those who have at great cost to themselves, and after much exercise of heart, come out from the world’s religion in obedience to God’s Word, whose names appear in the newspapers and elsewhere as preaching to the Rev. So-and-so’s congregation, or in the “Mission” where collections are taken and asked from the ungodly, but those who, either from the force of circumstances, or because their parents were there before them, or it may be because they could not get enough preaching or place in the denomination they were in, left it, but never saw or judged in themselves the evil of sectarianism. You need not expect such to have any sympathy with those who preach the truth as God enables them. We generally find they are its bitterest opponents.

NOTE.—A large number of Questions on subjects of general interest remain unanswered, which we hope, with the larger space at our disposal, and the promised help of esteemed and able brethren, to deal with early next year in our Enlarged Issue of “The Believer’s Magazine.”

To Our Readers.

THE present number completes our Ninth Annual Volume, and with it the present series of "The Believer's Magazine."

In order to give more space for the varied ministries with which its pages have been filled, we have arranged, as previously made known, to begin in January, 1900,

A NEW AND ENLARGED ISSUE.

Since this was made known in these pages a few months ago, we have received many letters from servants of Christ, and esteemed brethren in the Lord, in all parts of the world, assuring us of their hearty fellowship, and bidding us "God speed." We have also had many most cheering notes of thanksgiving from scattered and far-off assemblies of the Lord's people, who have received help and cheer through the pages. For all this, and many other mercies in connection with the issue of this little paper, we give thanks to God.

In looking forward to the issue of the *Enlarged Edition*, we desire that it may be "a place of pasture" for the sheep and lambs of the Lord's flock, and a channel of communication among the scattered companies of the Lord's people, who seek in simplicity to gather unto His Name alone, owning no Head but the Lord Jesus Christ, and no creed but His Word. Our aim shall be, as God may give wisdom and grace, to use these pages for the exposition of the truth in all its parts, in due proportion, keeping back nothing that we find in The Book. We are pleased to say that several able and esteemed servants of Christ have already promised to contribute articles to its pages, and we have been greatly cheered by several brethren, who can take shorthand notes, offering to use their pens for the taking of Conference Addresses and other ministry, which country Christians seldom share. Then we have by us, "NOTES ON THE EPISTLES OF PETER," and "GLEANINGS AMONG THE PSALMS," by the late William Lincoln, of Beresford, which we were unable to find space for this year, as well as other plain and practical papers. We shall welcome papers suited to the pages of the Magazine, from any of the Lord's people to whom He has given the Word to write. We would especially ask that one brother in each assembly would kindly send us brief, *reliable* notes, of what the Lord is doing in their midst, with intimations of forthcoming meetings, Conferences, visits of evangelists, and all work which is *of* and *in* the Lord, to draw forth praise, prayer and fellowship, from the hearts of God's people. Sectarian efforts and work carried on in ways and by means unsanctioned in The Book, we will not *knowingly* introduce to these pages.

We heartily thank the many friends and fellow-helpers, who for all these years have co-operated with us in this little service, and earnestly desire their continued fellowship in circulating, and making the Magazine known.

We hope to have the First Number of the New Series ready by the middle of December, and shall be pleased to send a packet of Specimen Copies to any who will introduce it to fellow-believers.