

# *The Believer's Magazine.*

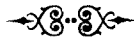
*A Monthly Journal of  
Ministry of the Word of God,  
Bible Study, Expository and Practical Notes, with  
Questions and Answers on Bible Subjects.*

EDITED BY

*John Ritchie.*

*New Series—Vol. 2.*

*1901.—Eleventh Year.*



**Kilmarnock, Scotland :**

John Ritchie, Publisher of Christian Literature,  
Aberdeen: Gospel Book and Tract Depot, 45 Upperkirkgate.  
And through All Booksellers.

# CONTENTS.

A Foretaste of Glory. Thomas Newberry	13
A Song of Praise. C. S. Blackwell	17
A Special People unto Himself. Wm. Lincoln	4
A Trinity of Blessing. Dan. Crawford	85
A Word in Season	69
Abiding in God's Love	80
Arranging for Weekly Preachers	48
Assembly Disorder and Human Remedies. J. R.	139
Assembly Relationships of Saints	49
ANSWERS TO CORRESPONDENTS	11, 23, 35, 46, 59, 71, 83, 108, 120, 132
Babylon. William Lincoln	91
Biblical Words and their Meanings	58
Caring for the Flock	80
Characteristics of a True Church. Wm. Lincoln	28
Christ and Christianity. Max. Isaac Reich	25
Communion and Service	86
Dispensational Distinctions	20
Dwelling with the King. George Adam	135
Facts about the Bible	106
Faith's Resources in an Evil Day. R. Scott	43
Foreign Missions	47
Fruitfulness and Pruning. John Dickie	9
Gems from the Revised Version	34
God's Object in the Gospel	76
Godliness in the Family	73
Holding Fast the Truth. J. Ritchie	133
Holding the Head	20
How shall we Order the Child? D. Munro	109, 126, 136
Inner Cleansing First	78
"It does not Help me Nearer God"	105
Jottings from Bible Margins	82
Leaning only upon God. J. Ritchie	14
Leprosy and its Lessons. J. Ritchie	40
Little Children, Men and Fathers. A. J.	2, 16
Lowering the Standard. J. Ritchie	129
Marks of A True Revival	43
Not Seeing Eye to Eye	15
Notes from Bible Margins	142
Outlines of Gospel Subjects	-10, 34, 94, 106
Outlines for Bible Readings	58, 118, 130

## POETRY—

"Go Forward"	4
In Step with God	48
Jesus in The Midst	99
Love	81
Man, The Only Failure	104
Presented Faultless	81
The Song of the Free	66
The Secret of a Happy Day	69
The Secret of the Lord	21
The Time is Short	26
Prepared for Conflict	33
Religious Novelties and God's Work	103
Restful Joy in the Lord	39
Salvation and Lordship. J. L. Harris	7
Signs and the Lord's Coming. J. G. Bellet	8
Surely I Come Quickly. J. Ritchie	1
Temptation, and How to Meet it. M. I. Reich	87, 103, 111
The Coming and the Day. Thomas Newberry	30
The Church's Decline. William Lincoln	55
The Grace of Christ in Daily Life. G. Steinberger	61
The Lordship of Christ. C. H. M.	27
The Lord's Supper. J. Ritchie	121, 139, 140
The Prayer of the Lord Jesus. A. J. Holiday	37, 52, 64, 78
The Shepherd and His Flock. J. Ritchie	18
Thirsting After Righteousness. Henry Heath	116
Truths for the Last Days. T. D. W. Muir	124
The Word of God. Henry Dyer	32
The Fight of Faith	-
The Hidden Life	123
THE BIBLE ANNOTATOR	10, 42, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142
The Christian Stewardship. J. Ritchie	97
The Fatherly Compassion of God. John Dickie	113
The Gathering Name. R. Scott	89
Themes for Bible Readings	46
The Old Gospel in New Power	93
The Regions Beyond	68
Without the Camp	69
Victory from Within. George Steinberger	100
YOUNG BELIEVER'S QUESTION BOX	11, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142

# Index of Bible Annotations and Questions and Answers.

A Threefold Cord . . . . .	10	Scriptural and Spiritual . . . . .	124
"Able" . . . . .	70	Scripture Triplets . . . . .	130
Ancient Babylon . . . . .	119	Scripture Similies of Evil . . . . .	130
Annihilation and Final Restitution	107	Seven Fundamental Truths . . . . .	22
Assembly Gospel Testimony . . . . .	119	Separation from the World's Religion . . . . .	35, 71
<i>Baptism and Fellowship</i> . . . . .	70	Seven "I am's" of Christ . . . . .	58
Bazaars . . . . .	46	Seven Churches . . . . .	107
Blessed Man . . . . .	106	Seven Jehovah Titles . . . . .	22
Chairman at Meetings . . . . .	119	Seven "New" Things . . . . .	58
Christ's Threefold Headship . . . . .	10	Sevenfold Virtue of the Blood . . . . .	46
Christian's Calling . . . . .	118	Seven-linked chain of Fellowship . . . . .	58
Circulars Appealing for Money . . . . .	130	Sevenfold Deliverance . . . . .	130
Comparisons and Contrasts . . . . .	82	Sheep and Goats . . . . .	24
Counter Truths of Scripture . . . . .	118	Similies of Spiritual Growth . . . . .	46
Conviction and Conversion . . . . .	130	Sleep of the Soul . . . . .	11
Domestic Servants . . . . .	143	Street Preaching . . . . .	70
Departed Saints . . . . .	47	Strangers and Pilgrims . . . . .	119
Eternal Life in Three Aspects . . . . .	96	Taking Part in the Assembly's Worship . . . . .	83
Drink Traffic and Christianity . . . . .	71, 64	Teaching by Practice . . . . .	119
Facts about the Bible . . . . .	106	Tears of the Lord Jesus . . . . .	22
Fallen Asleep . . . . .	132	Temperance . . . . .	142
Finished Work and Written Word . . . . .	130	Threefold Cord of Grace . . . . .	118
Fold and Flock . . . . .	43	Threefold Judgment . . . . .	118
Four Precious Words . . . . .	22	The Blood . . . . .	142
Four Suppers . . . . .	10	The "Hinderer" . . . . .	142
Foreign Missions and Missionaries . . . . .	35, 47, 59	Two Washings . . . . .	142
Freemasonry and Christianity . . . . .	47	ANNOTATIONS AND NOTES ON TEXTS—	
Full Assurance . . . . .	23	Gen i. 2 . . . . .	22
Giving up the Truth . . . . .	71	Matth. viii. 20 . . . . .	23
Goads and Nails . . . . .	58	Matthew xxv. 32 . . . . .	23
Gospel Meetings . . . . .	35	Luke xxiii. 43 . . . . .	82
Infidelity and Superstition . . . . .	10	John x. 16, Acts iii. 21 . . . . .	34
Inspiration of the Bible . . . . .	83	Phil. i. 10 . . . . .	118
Kingdom of Heaven . . . . .	58	Phil. ii. 10 . . . . .	10
Light in Three Circles . . . . .	82	2 Thess. ii. 7 . . . . .	142
"Our God" . . . . .	46	Heb. iv. 14 . . . . .	35
Open Air Meetings . . . . .	23, 46, 82	1 Peter ii. 2 . . . . .	34
Overseers and their Work . . . . .	95, 143	1 Peter iii. 15 . . . . .	34
Paradise . . . . .	82	2 Peter i. 20 . . . . .	34
Peace: Procured, Preached, Possessed . . . . .	10	1 John iii. 1 . . . . .	34
Perfect Love . . . . .	92	1 John iv. 18 . . . . .	94
Prayer and Prayer Meetings . . . . .	12, 82	Rev. xxii. 14 . . . . .	46
Precious Blood of Christ . . . . .	106	The Sabbath . . . . .	22
Praying for the Spirit's Outpouring . . . . .	58	Three Beholdings of Christ . . . . .	10
Reaching unsaved Friends . . . . .	35	The Beloved . . . . .	94
Reception to Fellowship . . . . .	11, 71	Three Calls from Christ . . . . .	94
Recognising Clerisy . . . . .	1	Three "Only" . . . . .	106
"Ready" . . . . .	70	Two Paracletes . . . . .	118
"Seal" and "Earnest" . . . . .	118	Unhealthy Attractions . . . . .	23
Similies of Union . . . . .	82	Unguarded and Unscriptural Statements . . . . .	95
"Sincere and Without Offence" . . . . .	118	"Weak" and "Wilful" . . . . .	71
Sacraments . . . . .	34	Weekly Preachers . . . . .	48
		Young Preacher's Voice . . . . .	82

# THE BELIEVERS' MAGAZINE.

“SURELY I COME QUICKLY.”

FOR more than eighteen hundred years the silence of the heavens has been unbroken. No heavenly voice has been heard on earth, either by saint or sinner, since that last-uttered word of the blessed Lord Himself, heard by the disciple whom He loved, while an exile on lonely Patmos—“Surely I come quickly.” Nor will the silence be broken, until that voice speaks again in a shout of triumph, as He descends into the air, and from thence calls His sleeping saints from their graves, and His living saints from the land of their pilgrimage to be for ever with Himself in heavenly glory.

O the triumph, the bliss, the untold joy of that supreme moment! longed for by the Eternal Lover, waited for by His loved ones through all the ages! The long-expected joy of the Man of Sorrows will be fulfilled at last, as He sees in these holy myriads gathered from every clime, the fruit of the travail of His soul, the full reward of the agonies of Gethsemane and the woes of Calvary! The heavens will break their silence then in a glad new song, and the voices of their new tenants will swell in the chorus—“Worthy is the Lamb that was slain.”

The promise of His personal return is the hope of His saints, until the hour of its fulfilment. First given to the few who were gathered together around Him in the upper room, on the eve of His departure, in the ever-memorable words—“I go to prepare a place for you, and if I go and prepare a place for you I will *come again* and *receive you* unto Myself” (John xiv. 2-3): repeated by the two heavenly messengers, after the heavens had opened and received the

ascending Lord from the sight of His disciples, in the words “This same Jesus which is taken from you into heaven, shall *so come* in like manner as ye have seen Him go” (Acts i. 11). And now reiterated by the living Lord Himself from the Father's Throne, where at this moment He sits waiting for the formation of His blood-bought bride, under the hand of the Holy Ghost, until the signal for His descent to meet and escort her to the Father's home, the inner circle of love, where she will be welcomed, before the glory of the kingdom, or the manifestation of the saints in public glory to the world.

“There made ready are the mansions,  
Glorious, bright, and fair;  
But the Bride the Father gave Him  
Still is wanting there.”

How long her prepared place will continue vacant, we cannot tell. But this we do know, this we are assured of, that the very first event on the calendar of heaven to be fulfilled, ere yet a beam of glory shines forth on earth, or a flash of judgment on the enemies of heaven, is the fulfilment of His own sweet word of promise, “Surely I come quickly.”

The mission of the Spirit, indwelling the believer and the Church is, to keep this blessed hope burning brightly, ever directing the eye upward, and leading the heart to pray—“Come, Lord Jesus.” And thus the word so meaningless to many, and so perverted by others, will be realised—“The Spirit and the Bride say, Come.” Thus “keeping themselves in the love of God, praying in the Holy Ghost,” the saints will be “preserved in Christ Jesus” amid the perils of the last days, in which Satan's delusions abound. Cleaving to the Lord



and keeping the Word of His patience, they will be found not denying His Name (Rev. iii. 9-16), nor compromising His truth, but holding fast with firm, unswerving grasp the faith which He has "once for all delivered to His saints." Watching daily for His return, while they guard with loving care the sacred charge He has committed to them, they will be saved from the temptation so subtly presented, to surrender his truth, and to leave the place of separation to His name, in order to become popular among men and to gain favour with His foes, or to make for themselves a name in that world which cast out and murdered their Lord. "*Looking* for this blessed hope" (Titus ii. 13) as the lone watchman on the watchtower watches for the morning: "*Waiting* for the coming of our Lord Jesus" (1 Cor. i. 7), as the expectant bride waits in spotless raiment for the bridegroom.

That thus it may be with you, beloved saint, and with all the sheep and lambs of Christ's blood-bought flock, let it be our unceasing prayer, until that moment of supreme bliss, that long-expected hour to which the eye of hope has been directed even in the darkest times, and for which lone pilgrims in all the ages have watched, as they that watch for the morning. Thus, whether it be in the busy hours of the day, or in the lone watches of the night, that the Lord, the Eternal Lover, fulfills His last great promise, we may be found joyfully ready as those who wait their Lord to see.

Lord Jesus! we would keep Thy word,  
 Expecting Thee from day to day,  
 Its echoed music we have heard,  
 In soothing sweetness o'er our way;  
 One moment twinkling clear and bright,  
 And we caught upward through the air,  
 Shall shine in Thy transcendant light,  
 And even Thy heavenly image bear.

## LITTLE CHILDREN, YOUNG MEN, AND FATHERS.

NOTES OF AN ADDRESS BY ALFRED J. HOLIDAY.

THE First Epistle of John has stamped upon it as its special characteristic, that it speaks of God in the relationship of a Father to His family.

DEAR CHILDREN, AND LITTLE CHILDREN.

There are two distinct words used in this epistle, both of which are translated "little children." In verse 12, it is a general word, which describes the whole family, and simply expresses the fact of their relationship without any thought as to their comparative age in the family. The translators added the word "little" (there being no corresponding word in the original), because the diminutive form of the word is used, which expresses the affection or kindness of heart of the Father towards all His children. The word rendered "little children," or young children, in the latter part of verse 13, is a different word altogether, and the want of perceiving this leads to confusion, and hinders us from getting the help the Holy Spirit intended we should have in reading this epistle.

Where the Apostle writes of the children of God using the third person, he invariably uses the ordinary form of the word *tekna*, but where he speaks *to* them (in the second person), he uses the diminutive form *teknia*.

### CHILDREN AND SONS.

In 1 John iii. 1-2, the word translated "sons," is the same word as is translated in the A.V. "little children" in chapter ii. 12. The true word for "son" in the Scripture, the word that is used whenever the Lord Jesus is spoken of as Son of God, is quite a distinct word from either of the other two,

and always carries with it the thought of moral likeness to the Father. It tells us that He is the representative of all that the Father is, for by His likeness to the Father He declares Him. And that same word is used of the children of God here upon earth, but only in a limited sense, and is more a matter of attainment than of absolute fact, in regard to the whole family.

At present, our likeness to God can only be seen in our walk and ways, but there is an hour coming, when we shall perfectly bear the likeness of the Son of God. The whole creation is waiting for that time. We shall be like Him, for we shall see Him as He is. These bodies of humiliation, will be changed into the likeness of His body of glory. In Col. iii. 1-4 and 1 John iii. following on the passage we have already referred to, we read further about our manifestation as the sons of God.

You remember such a passage too, as 2 Cor. v. 17-18. But, are we not His sons and daughters all the time? Were we not His sons and daughters as soon as we were born again, even though held in bondage by the trammels of worldly religion, and following the world's ways? We became *children* of God through faith in His Son, and God then became our Father; but here is something more, for mark you, this language is used of those who are already children of God—"wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my *sons and daughters*, saith the Lord Almighty." It is as though God said, "You shall then know what a Father I can be to you, but so long as you are walking in fellowship with that in which I have no part, you cannot be proving the resources

you have in Me; you cannot have joy in Me, and I am not finding in you, as I desire to, find it the joy of sons and daughters.

#### YOUNG CHILDREN AND FATHERS.

Leaving out for a moment what is addressed to the young men, let us contrast what is addressed to the fathers, with what is addressed to the young children. To the latter he says: "I write unto you young children because ye have known the Father." To the fathers he says: "I write unto you because ye have known Him that is from the beginning."

A child knows his father as his father, before he knows anything else about him. But as he grows older, he will get to know more about him, his position, his character, and his relationship to other people.

There is this precious truth about our relationship to God, that increasing knowledge of what He is, does not alter or take away the character of our earlier knowledge of Him. In the human relationship that is not so, for its circumstances and conditions change with advancing years

In the heavenly family, that which marks the beginning, the first opening of the heart towards God, after He has been known in His redeeming grace, is to call God "Father," and the attitude of the child towards its father is one of absolute dependence. Hand in hand with absolute dependence, goes absolute obedience. That condition of the relationship never changes. The child of God may grow up until, as among fellow-saints he may stand as one of the fathers in the family; but he is still as absolutely dependent on God as at the first. That is a very important fact for us to remember. The added characteristics belonging to advanced attainments in the

heavenly life, do not for a single moment set aside that one; but on the contrary, when those who have attained to the young man stage begin to love the world, we are at once told, "the love of the Father is not in them." It is a terrible departure from true growth, that having become "young men" we should lose the love of the Father. It is not said the love of *God* is not in them, (every word of *God* is perfect and divinely fitted to its purpose); but in effect, that they have lost that which should characterise them as children who love the Father.

(To be Continued.)

**A Watchword for 1901.**

**"GO FORWARD."**

THE hosts of Egypt press behind,  
In front wild waters roar,  
Between us and the promised rest  
Of heaven's peaceful shore.

Yet from the *throne* re-echoes still  
The watchword—"FORWARD GO!"  
Why stand we still in helpless fear?  
Why are our feet so slow?

What, though the *century* has dawned  
With clouds of gathering gloom,  
The *saints'* horizon from this fact  
Doth brighter light assume!

"When *these things* come to pass," then *lift*  
*Your* heads, ye saints, on high;  
*Your full redemption* they foretell  
Is drawing very "*nigh*."

"GO FORWARD!"—'tis the voice of *GOD*,  
Who *helped* us in the *past*,  
"The *SAME to-day*," His help we prove,  
And *shall while life shall last*!

M. M. D.

IVY BANK, LEOMINSTER.

**"A SPECIAL PEOPLE UNTO HIMSELF."**

BY THE LATE WILLIAM LINCOLN OF LONDON.

ONE great object of the Most High in locating Israel in olden time in a cleansed land was, that they might be a witness for Him among the surrounding nations, (Isa. xlv. 8.) And in order to that national witness, it was absolutely necessary that "the people should dwell alone, and not be reckoned among the nations" (Num. xxiii. 9.) Whether in the wilderness, or whether afterwards in Canaan, still to separation was their distinctive calling. Ere yet they reached the promised land, very earnestly were they admonished to maintain that separation complete. The reason of this we have thus assigned: "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people *unto Himself*" (Deut. vii. 6.) If, therefore, in that promised land,—a *purged* land,—sacred and earthly things were much commingled, it should be remembered that a nation *as a nation* had been chosen. Then the government was, strictly speaking, in part at least, theocratic, administered by the Most High Himself, through the intervention of the high priest. And, seeing that the nation *as such* were called to be a peculiar people, and caused to dwell in a prepared or purged land, therefore were they to abstain from all affinity with other nations. Alliances on their part with any of the surrounding nations were peremptorily forbidden, because they themselves nationally were in covenant with Jehovah. On His help alone were they to depend. Some of their best kings, as Asa for instance, did truly indeed assay to act contrary to the divine mandate, but then a God's prophet denounced the

wickedness (2 Chron. xvi. 7.) So again, Jehoshaphat joined himself to Ahab for religious purposes, to Ahaz for commerce, and to Jehoram to increase his own military strength; but in each case his design was rendered abortive by the Most High. Hence, so entire was this separation to be preserved, that if some, even a majority, of the tribes of Israel wandered from God, then the remaining tribes were to keep themselves distinct from those also. Now, if this separation from others was so very serious a matter, that when their best kings for a time ignored the principle, disaster quickly ensued, we may well understand how ruin was the inevitable consequence of that principle being utterly abandoned. First, vengeance overtook the ten tribes; and presently after, the remaining two were carried in retributive judgment to Babylon.

There, the two tribes appear to have learnt somewhat of the difficult lesson, that their separation, had it been maintained, if it had been their weakness, so it would have ever constituted their strength. Whenever, weak and unaided, they had relied solely upon their God, then had they proved to be strong and invincible indeed. On the other hand, whenever they had leaned upon any arm of flesh, then were they shorn of their true strength, and became the scorn of their enemies. (See Isa. xxx., xxxi.) Accordingly, when these returned from their seventy years' captivity, as if clearly apprehending the cause of all their past woes, they perseveringly refused all connexion and assistance even from the motely Samaritan nation. For then they replied to that people's proffer of help: "Ye have nothing to do with us to build a house unto our God" (Ezra. iv. 3.) Noble, magnificent answer! Made too, although that proffer

had been joined with the specious pretext by their would-be partners: "We seek your God as ye do, and we sacrifice unto Him." And their refusal was all the more self-denying, since it appears from the sequel how laborious was the work to their own unaided hand. And seeing further, that that persistency in separation provoked the Samaritans to that degree, that they procured for awhile the compulsory cessation of their work. Still, by faith they stood to their resolve. And this principle of separation was not only resolutely adhered to by these men of faith, as regards defilement from without, but as touching like impurity in their own midst also. Sedulously did they endeavour to sever themselves from all those who were wrongly, yet by one means or another, found among them (Neh. ix. 1-2.) This jealousy in their attention to this great duty, after their return from their captivity, can scarcely be accounted for otherwise than by the truth couched in our own familiar proverb: "A burnt child dreads the fire."

If very many now, as was also the case in those days, prefer to all this slow and painful effort, slothful continuance in Babylon, may those who have returned therefrom, with equal jealousy to that of those pious Jews, see to it that they keep themselves from all connexion with the accursed thing. And albeit the lovers of Babylon's delights are to be left alone to the divine judgment and discrimination, let those who have escaped, continue for themselves, and for their testimony, the building of that wall which Babylon has, in abhorrence, so ruthlessly broken down. Let them proceed with their work, even though they have to endure the derisive jeers of some, or the scornful pity of others, at the paucity

of their material (for few indeed, comparatively speaking, are truly separated unto God), and at their slow and insignificant advance. Never mind. If the evidence of two be ever ample to establish the truth which is testified; so where even two only are gathered together in the name of Jesus alone, there, though unseen, is He. Is there any lack of encouragement? The history of those times in type supplies it. Nehemiah's position, *after* he had left the royal courts, and commenced the building of the wall, was the most exalted he could have. The humility observable in his requests to God proves this. "Remember me," says he, "O my God, for good" (Neh. xiii. 31.) For what Christian is unaware that

"Nearest to the throne shall ever be  
The footstool of humility."

And again, when the course of witnessing in the divine account is completed, the inspired history is *finished*, and nothing remains but for Christ to come. "The Lord whom ye seek shall suddenly come to His temple," was then, and is again, the promise given. God keep us watchful! God speed the time!

### —o—

### FAITH'S RESPONSE.

**G**OD has given us His whole heart, and He wants us to love Him, so that we shall give Him ours in return. And this is precisely what faith does. It both accepts the immense gift of God's infinite love, rejoicing unspeakably in the possession of it, while in delighted response it gives back to God all its heart love again.

*John Dickie.*

### SALVATION AND LORDSHIP.

**O**UR confession is unto the Lordship of Jesus, as well as unto salvation in His name. It is our present blessing, being made willing by His grace to own Jesus as Saviour and Lord. And what misery is in store for unbelievers, to have the unwilling confession extorted from them that "Jesus Christ is Lord," when the acknowledgment is only to hear sentence of judgment from His lips. Jesus is Lord of all; but there is a speciality of Lordship in which the Church owns Him, when she owns Him as "our Lord Jesus Christ." It is the acknowledgment of the endearing claim He has upon her as having saved her. He has "bought her with a price." This is His new claim of Lordship. The Church owns Him as Lord of all; but she also owns Him as *her* Lord—the Lord who hath bought her—and thus confesses that she is not her own but His. He is her Lord, and she worships Him. It is on this plea, besides His rightful title to universal obedience. "If ye love me, keep my commandments." What blessed harmony do we thus find in the name of Jesus, between Saviour and Lord.

The severance of salvation from Lordship is the introduction of the worst form of evil. When Jude had to write of "the common salvation," and to exhort the disciples earnestly to contend for the faith "once delivered unto the saints," the principle of corruption is stated as being in the separation of salvation from Lordship—a form of evil exactly suiting the corrupt selfishness of man. "The grace of our God was turned into lasciviousness," and the deity and Lordship of our Lord Jesus Christ was denied: and in this way contempt of all authority was introduced even

into the world, The confession of the Church unto Jesus as Saviour and Lord, is most happily illustrated in the disciples coming together in one place to eat the Lord's supper. The Church acknowledges Jesus as a present Saviour, as a present Lord; and this exactly answers to the very constitution of the Church, for it is the Lord who adds to the Church such as are saved. He saves, and as Lord He adds to the Church; for He is Lord of the Church, and in the Church.

He is "Lord of all," although the world knows Him not; but the Church acknowledges that "all power in heaven and *earth* is given unto Him." The title for "the saved" to meet together is the Name of the Lord Jesus—the same Name is the title for them to act, and when they so act they practically acknowledge that all power *on earth*, as well as in heaven, is given to Him. They act as thus associated in His Name as truly as the judge and magistrate act in the name of the sovereign who has delegated to them his power.

The idea of meeting together "simply as Christians," is often very bare and defective, and almost appears to make a party of Christians socially assembled to stand on the same ground as the Church in her most solemn public acts.

When disciples come together to break bread, it is around the Lord's table they are gathered, they eat together the supper of the Lord, they shew forth the Lord's death till He come. That we are of the blood-bought family is our title; but then the Lord's title is to be acknowledged. It is the Lord who bids the guests, spreads the table, and orders the feast. This is not left in the power of the guests; and this we have very specially to acknowledge, for

it is written for our instruction, that on the failure of the saints to maintain the order of the table, the Lord showed Himself in chastening judgment (1 Cor. xi). To meet together for the Lord's supper on *our* title of being saved by the blood of the Lamb, without owning the title of Jesus to be obeyed as Lord, would at once place us on the verge of the precipice so fearfully portrayed in Jude, and the neglect of discipline in the Church would thus lead the way to lawlessness in the world.

J. L. H.

### MINISTERING to the LORD'S SERVANTS.

THEY who minister in the Word without having means of their own, are often spoken of as "living by faith." But to say this is seriously to misuse terms, and to attribute to a very small class what ought to be true of *all* saints. Faith, it is quite true, may be exercised in very different ways, even as to-day no one's faith is tried in the same manner that Abraham's was. But for all that, in some form or other, faith, wherever it exists, will be put to the test, and most commonly is so in the simplest occurrences of everyday life.

What is greatly needed in all who have means to administer is, more exercise of heart before God, more seeking and getting distinct guidance from Him as to how to dispense *His* bounty. And perhaps in nothing is this more needed and more desirable, than in ministering to those servants of the Lord that are without means of their own, because in their case, so many purely natural considerations are liable to arise and influence us. If, for instance, there be such an one living near us, and especially if his ministry was acceptable, it would be only according to the Lord's mind to give.

substantial expression to one's fellowship with him in his service; yet it would scarcely be wise, speaking generally, to minister *directly* to such an one to a *large* extent, as the danger of such a proceeding would be to take his eyes off the Lord, and turn them to the creature. If therefore one was led by the Lord to minister *largely* to such a brother, the happier way would probably be to send the *extraordinary* gift *indirectly*, so that the recipient might not know the real donor. So also in the case of a servant who might go to any place for a short visit to preach the Word, it is a question whether it is not happier *generally* (there are exceptions to every rule) when no pecuniary gift is bestowed, as it might have the appearance (though no such thought ever entered the donor's mind) of fellowship with service in *that locality only*, rather than that of fellowship with the servant in his service *generally*, while there might arise the possibility of his revisiting the place, thinking only to serve the Lord, when, *quite unconsciously to himself*, other motives might have come in and influenced him.

And here we may observe in passing, that the expression of fellowship that is *sent* to a brother has in it an element of sweetness which is lacking when it is only given to him on the spot. We all like to feel that we are remembered, and any and every proof we unexpectedly receive of having a place in the memory and the affections of those that are far away, is peculiarly grateful to the heart. To know that one is thought of when absent, awakens feelings of a wholly different nature from those engendered by the welcome accorded to one when personally present. Both are precious in their season; but surely we may say there is one that excels.

SOME MISSES  
SIGNS, AND THE LORD'S COMING.

IT has been observed that, in the epistles, we get constant warning of certain things which were to happen in the course of the present dispensation, which is sufficient notice to us of delay being put on the coming of the Lord. I grant that we have this warning again and again, "Latter days" and "latter times" are marked by strong moral characters. Greivous wolves also were to enter. Perverse things were to be spoken, and thus both from without and within, danger and evils were to come. False teachers were to appear, as in Israel there had been false prophets. These and more than these are announced. The deep and deadly shadows of many corruptions are definitely forecast. I grant all this most surely. How could it be denied? And further, I grant that the history of the dispensation has already been making good, and, as long as it lasts, will continue to make good all these notices, and reveal the substances and terrible forms of these appalling shadows. But the apostles, who severally declare these things, attach them to that present generation, warning those to whom they ministered personally about them, and giving them instruction as to the security of their own souls against them. And at length under the ministry of one of them, the crisis of the churches or candlesticks arrives, the lights of the sanctuary are all gone out, and in the next moment the scene is changed from earth to heaven, and the elect are there (Rev. iii.-iv.). The longer, however, the time of the present gathering from among the Gentiles goes on, and with it the unjudged field of wheat and tares, all these awful notices, I quite

admit, will only be the more and more realized, as they hitherto have been. The only thing I suggest here is, that this has not made a necessary delay to our passing upward to meet the Lord, since that great crisis of the candlesticks. Certain things were to be, surely, but the saints of that day are counselled as though they were, even before that crisis. But after that crisis, the heavens are opened and the elect are seen there, as it were like Enoch, without any necessary passage through either evil or sorrow any farther, and without the needful measuring out of days and years.

J. G. B.

## FRUITFULNESS AND PRUNING.

A MEDITATION BY THE LATE JOHN DICKIE OF IRVINE.

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

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

Of course no branch can bear any fruit unless it abide in living union with the VINE. But even then, I believe there is no fruit without previous pruning, and it is certain that all fruit-bearing will be followed

by further pruning (see verse 2). The gracious reward promised to faithful fruitfulness is a repetition of the suffering. "For whom the Lord loveth He chasteneth," and whom He loves the best, He afflicts the most. The knife of the dresser is laid the oftenest on, and cuts the deepest into His most favoured branches. Do we really believe this? We speak glibly of it, and avow our assent to it, but do we truly believe it? Do we shape our feelings and our lives according to it? If so, we shall not shrink from, much less complain of our loving Father's severest discipline. We shall "count it all joy" (nothing but joy), when we fall into divers trials" (James i. 3). God will not, cannot overdo His pruning. Let us trust Him entirely.

I do not think that in general this is realised as it should be. If an afflicted disciple were to tell the story of his sufferings, and to stop there, all who hear would be perfectly able to understand him, and many to feel for him. But if he were to go on further, and tell of the consolations wherewith he has been most sweetly "comforted of God," consolations such as to have made his sufferings delightful: how few of his hearers would understand him then. They yawn, they stare, they sit dumb, but they understand it no more than the chairs they sit on. They have had sufficient of the sorrows to make them understand a little of the bitterness, but of the sweetness of the Divine consolations they never tasted. O it is such a blessed thing to *need* to be comforted of Him, "as one whom his mother comforteth" (Isa. lxvi. 13).

Then, Lord; I joyful kiss the hand  
That gently strips me bare,  
And lays me on Thy tender breast,  
To lose my sorrow there.



## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF GOSPEL SUBJECTS.

#### THREE "BEHOLDINGS" OF CHRIST.

- Beholding the Dying One (John i. 29)—Salvation.  
Beholding the Risen One (2 Cor. iii. 18)—Transformation.  
Beholding the Coming One (John xvii. 24)—Glorification.

#### FOUR SUPPERS.

- Supper of Grace (Luke xiv. 16).  
Supper of Communion (1 Cor. xi. 20).  
Supper of Glory (Rev. xix. 9).  
Supper of Judgment (Rev. xix. 17).

All who go to the first are invited to partake of the second, and sure to be at the third. All who refuse the first are uninvited to the second, prohibited from the third, but eligible for the fourth.

- Peace Procured (Col. i. 20)—At the Cross.  
Peace Preached (Eph. ii. 14)—In the Gospel.  
Peace Possessed (Rom. v. 1)—By Faith.  
Peace Pursued (Pet. iii., 2 R.V.)—In Practice.

- Dead IN Sin (Eph. ii. 1)—The Sinner.  
Dead FOR Sin (1 Cor. xv. 3)—The Saviour.  
Dead TO Sin (Rom. vi. 3)—The Saint.

Many Scripture references and parallel passages cluster around these three great fundamental Gospel truths.

#### NOTES FOR BIBLE STUDENTS.

- "Fulness of the *Time*" (Gal. iv. 4)—The Incarnation—the Period of Christ's Humiliation.  
"Fulness of the *Times*" (Eph. i. 10)—The Millennium—Power of Christ's Glory.  
"The New Man" (Eph. iv. 24)—The New Creation in the Believer.  
"One New Man" (Eph. ii. 15)—The Church—the Body of Christ called out from Jew and Gentile.

CHRIST'S THREEFOLD HEADSHIP.—Head of Creation (Col. i. 15-17)—As God. Head of every Man (1 Cor. xi. 3)—As Man. Head of the Body (Col. i. 18)—As Glorified.

#### A THREEFOLD LOVE.

- GOD'S Love is to the *World* (John iii. 16).  
CHRIST'S Love is for the *Church* (Eph. v. 25).  
The FATHER'S Love is to the *Family* (1 John iii. 1).

Infidelity and superstition agree to deprive us of the Word of God as the supreme authority and resting-place of faith. Infidelity, in its *insolence*, saying "There is no revelation from God." Superstition, in its ignorance, saying "You must allow the church to read and interpret it for you." Faith's answer to *infidelity* is—"All Scripture is given by inspiration from God and is profitable" (2 Tim. iii. 15); to *superstition*—"Whatsoever things were written aforetime were written for *our learning*" (Rom. xv. 4).

—O—

### The Young Believer's Question Box.

*Do the words in Phil. ii. 10, "Every knee shall bow," and the reference to "things under the earth" imply, that all will be reconciled to God. This is taught from the passage?* All shall own that Jesus Christ is Lord, but the passage says nothing whatever about all being reconciled or saved. On the contrary, where reconciliation is the subject as in Col. i. 20, "By Him to reconcile all unto Himself," "things upon the earth or things in heaven" (R.V.) are again mentioned, but no mention is made of "things under the earth." That those in the under world will own the Lordship of Christ is certain, but it will not be from love as saints now, but by judgment. Demons owned Christ when He was here, as "Son of the Most High God" (Mark v. 7), but remained demons, so shall sinners own Him Lord, but never, as even a doubting disciple did, confess Him "*my Lord and my God*" (John xx. 28).

*Who are the "prophets" mentioned in Eph. ii. 20? Are they Old Testament prophets or New? Clearly the latter. They come after "Apostles," and this is exactly the order in Eph. iii. 5; 1 Cor. xii. 28. We have the names of certain of them given, such as Judas, Silas (Acts xv. 32). They spoke by revelation before the canon of Scripture was completed, and with the apostles who spoke and wrote by inspiration, they laid the foundations of the faith. Prophets of former ages bore witness to Christ (Acts x. 36), and had an honourable ministry in foretelling His suffering and His coming glories. But they had no revelation, no message regarding the distinct calling and hope of the church. It was a secret "hid in God" from other generations (Eph. iii. 31).*

*Is it according to God's Word for believers who have professedly separated from the evils of clerisy,*

to recognise humanly-appointed ministers, especially such as give no evidence of being born again, by going to meetings where they preside and preach? They cannot be far "separated" if they deliberately go to hear one who gives no evidence of being born again. Usually a desire to be counted, "large-hearted and liberal," to please some worldly relative, or to gain favour in certain religious circles, take Christians there, who in their brighter and better days saw from the Word, God's more excellent way. But it is wonderful how pur-blind even true believers become to such things, when they begin to dabble in them, and to reason after the manner of men, instead of being guided by the unerring pilot—the Word of God. It gives no countenance, but some awful threats to unconverted ministers (see Matth. xxiii. 13; 29; 2 Pet. ii. 1, 13, 22; Jude ii. 12).

### Answers to Correspondents.

E. L., BIRMINGHAM.—The tract, "The Nature and Unity of the Church," was written by the late J. N. Darby, about the year 1828, and about the same time a few believers—one of which was the late J. G. Bellet—began to meet in the Name of the Lord Jesus alone, owning no other Name, for worship and for breaking of bread in a house in Fitz William Square, Dublin. This, so far as we know, was the earliest gathering of believers, outside of all denominations in these lands, of the century which has just closed.

J. K., BRIGHTON.—The writer of the article you send is evidently a believer in "the sleep of the soul," which is just the thin edge of the non-eternal punishment of the wicked and usually leads on to it. His translation of Phil. i. 23 is altogether wrong, and his comments on the mistranslated text are a denial of the unclothed state (see 2 Cor. v. 4-8) altogether. You had better give him and all his teaching a wide berth, otherwise you may be sucked into the vortex of error. It has claimed many who were once mighty in the Scriptures, but who thought themselves strong, and counting on their own sufficiency they fell. There is no need to become acquainted with error in order to be able to refute it. The Christian's shield for defence is "the faith:" his sword for attack is "The Word of God" (see Eph. vi. 12-14).

"INQUIRER," EDINBURGH.—It does not by any

means follow, that because a Conference is held in a certain town, the Assemblies in that town are responsible for the manner in which it is conducted, or for the speakers brought to it. As a matter of fact, such gatherings are more generally convened apart from the Assembly's fellowship, and often without its knowledge. Nothing can be justly said to be done by an Assembly, that has not been brought before it and sanctioned by it.

M. L., GLASGOW.—There is nothing in the article you refer us to, on the subject of the "Reception of believers" that we do not fully agree with; indeed we have never heard any intelligent believer taught in the Word, raise any question on what is in the book. But there is only a very small part of the truth dealt with, the principal points being entirely ignored. If the writer imagines he has given a fair and exhaustive exposition of this subject, and dealt with all its aspects as unfolded in the Word of God, he is completely mistaken. For example—there is not a word as to the assembly's responsibility in receiving one to its fellowship, nor is there any help given as to how the evidence of one being "sound in doctrine and godly in walk" is to be gained. Certainly it would *not* be counted "evidence" in any other circle, if one who only knows a person by having casually met him, once or twice, was to bear witness of his doctrine and character. Yet, this is all the "testimony" that is sought for by many, and anything further is branded as "lack of love, narrowness" and such like. Then again, it is perfectly well known that certain who may be believers, in order to escape the discipline of the assembly where they are, have left and gone to the next one, expecting to be welcomed without question. Or worse still, they have caused division, going out and taking a number with them. Yet they expect their letters of commendation ought to be received by other assemblies without the least inquiry being made. All this is simply "shelved," in the article on "Reception" you send, which to say they least, makes it a very partial witness on so large a subject. What is needed on this and kindred subjects is, a full and even-balanced examination of all the truth in all its aspects. Then extremes on either side would be avoided, and "the testimony of the Lord which is sure, making wise the simple" (Psa. xix. 7) would keep saints right with God and with one another.

## Answers to Special Questions,

QUESTION 1.—In many of our Assembly prayer meetings, the same half-a-dozen lead in prayer all the year round, while others sit in dumb silence. This is not a healthy or desirable condition of things. What can be done to remedy it?

ANSWER A.—There is often a lack of teaching as to what the privileges and responsibilities of believers are in regard to prayer, especially united prayer. Hence the lack of interest. Teach young saints the truth, encourage them to open their mouths in audible prayer, and prayer meetings will be different from what they frequently are.—J. S.

ANSWER B.—If brethren who lead in prayer would remember that they are not heard for their "much speaking," and leave time for others, no doubt many would be exercised to take part, but when one or two by their long prayers—often with little more than repetition—monopolise most of the time, there is not much chance of prayer meetings being spiritual in tone or refreshing to the saints. What is wanted is short prayers, definite requests of a kind that all can join, and every encouragement given to all the brethren to speak to God as they are led of the Spirit.—W. G. S.

ANSWER C.—We do not believe it to be according to God to call upon this and the other to pray, no more do we believe in tabulating lists of places, persons and specific things to be prayed for. But we have proved it to be a help to the increase of real prayer, when those who know of special cases, whether persons, places, or the Lord's work, make mention of them at the beginning of the prayer meeting, leaving room for the Spirit of God to burden the heart and open the lips in requests connected with either.—W. C.

ANSWER D.—Young believers have been discouraged by their prayers being criticised, and as a result they ceased to open their mouths at all. If they need instruction or guidance, let it be given to them privately, but not in such a manner as to "quench" the spirit of prayer.—W. H. S.

EDITOR'S NOTE.—The Assembly's prayer meeting—usually held on a week night—ought to be one of the best and most enjoyable of the gatherings of the saints. A poorly attended, cold and formal prayer meeting, indicates a low spiritual

condition in the assembly. The above answers give various suggestions as to why so few take part in such prayer meetings, each of which has doubtless something to do with the matter. We have often thought if the *character* of the Assembly prayer meeting were better known, it would be more intelligently and heartily shared. Saints do not assemble there to express their own individual wants: their closets, alone with God, is the sphere for that, and possibly if there was more of this personal dealing with God, there would be shorter prayers and more "grip" with them than there often is. The Assembly's needs, the need of the whole Church, the work of the Lord at home and abroad, the spread of the Gospel, remembrance of the servants of Christ, sick and suffering fellow-saints, backsliders, prayers and intercessions for all men, would, if remembered and brought before the saints, burden their hearts and lead them out in prayer.

—o—

## Questions and Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions, many of which are of an Assembly character, and bear upon points of real difficulty to honest and inquiring saints. Answers should be brief and simple. We desire to have all sides of the truth duly balanced.

2. It seems to be the habit in certain Assemblies to have a fresh preacher each Lord's Day, usually one from a distance, sometimes arranged for months ahead. Does not this system hinder the Lord from sending or using the instrument of his own choice?

3. Is there anything in Scripture to show that one may be in the fellowship of the Assembly, who yet because of his unruly and unsatisfactory conduct, is excluded from taking any public part in its exercises?

4. There are companies of believers, professedly meeting in the Lord's Name, who are gradually giving up the truths that separated many of us a quarter of a century ago from the denominations, in some cases refusing to hear them. Would it be according to God to commend a young believer from an Assembly where these truths are owned and honoured to such a company? This is a very real difficulty to many at the present time. Any godly help will be valued.

## A FORETASTE OF GLORY;

OR, THE TRANSFIGURATION AND ITS TEACHINGS.

BY THOMAS NEWBERRY.

IN Matthew xvii., and in Mark ix., the scene of the transfiguration is stated to be "after six days," which brings us to the seventh day, because in these Gospels the transfiguration is the type of the earthly millennial kingdom and glory. But in Luke it is stated to be "about an eight days after," because Luke gives the heavenly aspect of the kingdom.

In Matthew and Mark the disciples are named as "Peter, James, and John." Peter and James represent those who will be slain in the great tribulation; and "John" those preserved through the whole. But in Luke the order is varied, because there the disciples represent the saints in resurrection, who awake out of sleep and see the glory, and who enter into the cloud and share that glory. Thus, while the risen saints will possess the kingdom in heavenly glory in fellowship with their Lord, Israel, and the nations of them that are saved, will celebrate the Feast of Tabernacles on the earth below, and thus accomplish the foreshadowing types in all their fulness and divine perfection.

How gracious of God to give unto His beloved Son this foretaste of glory before He suffered, that He might drink of "the brook by the way"—a foretaste of that joy which lay before Him, in prospect of which He endured the Cross and despised the shame.

"Behold, there talked with Him two men which were Moses and Elias," the Moses who died, whom God buried, and the Elijah who was taken to heaven in a chariot of fire. They were samples of the dead in

Christ who shall arise, and of the living and remaining ones, who shall be caught up and changed at the coming of our Lord, all the risen saints in heavenly glory (1 Thess. iv. 15-17). Moses and Elijah "appeared in glory," a glory purchased by their redeeming Lord, and they are seen in converse with Him. Moses, the representative of the law, and Elijah of the prophets: to Him bore all the Scriptures witness. What is their concurrent testimony? They all bare witness to Christ, His sufferings, and His glory. What was the subject of converse of Moses and Elijah? "His decease which He was about to accomplish at Jerusalem." Did that damp His joy? The love of Christ was stronger than death; their appearing in glory was a pledge to Him of what should follow His agonizing death. It is the glory we shall enter on when we awake and behold His glory, and are transfigured into the same.

On earth, the Feast of Tabernacles was yearly kept, a dim thought of which seems to have been in Peter's mind, though he knew not what he said. The decease of Jesus was at that time an unaccomplished fact; but, when we see Him in the glory, our converse with Him and one another will be still the same. Shall we not speak with Him of the "exodus" accomplished at Jerusalem?

"O the sweet wonders of that Cross,

Where God the Saviour loved and died!

Her noblest life my spirit draws

From His dear wounds and bleeding side."

Here amidst the shadows, we are lost in wonder, love, and praise.

If the thoughts suggested by the emblems of bread and wine be so sweet, what will it be to gaze, not upon them, but upon

the Lamb of God, as He had been slain, enshrined in the glory of the throne? Oh, to converse with Him there, of the shame endured here! Oh, in sight of the glory, to look back upon the Cross! Oh, in the joys and blessings to follow, to talk with Him of those scenes past for ever, but bearing eternal fruit!

To the disciples it was about to be accomplished, but NOW those scenes are all past, that de cease never to be endured any more. We look back and see it fulfilled, and look forward to see Him in the glory, when our converse will still be the same, of His de cease accomplished at Jerusalem.

—o—

### PEACE FROM HIM WHICH IS.

REV. I. 4-8; IV. 8.

The *present moment's* trials press  
On mortal man's frail mind;  
The *future* in the distance is,  
The *past* lies far behind.

Thus, in the *order* of these words,  
What wondrous love we see—  
"Peace" (first) "from Him which IS,  
And *was*, and evermore shall be!"

For "Peace from *Him* which IS," proclaims  
He's with me NOW, TO-DAY;  
The "*was*" reminds me, in the *past*  
He *blessed* me *all the way*.

"Peace," too, "from Him which *is to come*;  
Thus, through *Eternity*  
He's pledged Himself to deal in grace  
With His redeemed—with *me*!

And when (all *present trials* o'er)  
We worship in His home,  
We'll praise His name "which WAS and IS  
And *ever is to come*!"

M. M. D.

Ivy Bank, Leominster.

### LEANING ONLY UPON GOD.

"MY soul wait thou *only* upon God" (Psa. lvii. 5). It is deeply important for the believer that he learn to lean only upon God. The fellowship of saints is a holy privilege, but if God should call His child to witness for Him in some lonely and desolate corner, where he would be deprived of this, he ought to be able to do without it, and go on with God. A saint who walks with God will never feel alone, and he who draws direct from God's resources will never run short of supplies. His leaf will ever be green, and he will bear his fruit in its season. This is the kind of Christian that stands the "tear and wear" of life, and retains the dew of his youth. He seems to get on, no matter where he is, or what his surroundings. If there be barrenness and drought all around, he is fresh and fruitful. If persecution and scorn surround his steps, his bow abides in strength all the same. The secret is, he lives with God. Second causes do not occupy him; he goes direct to God for everything. Surroundings do not affect him, he walks beneath God's eye, looking up. He is not depending on passing showers, his roots are struck deep down into the river (Jer. xvii. 9). He is nourished from a hidden source by God Himself, and let men do what they will, he endures seeing Him who is invisible. But is all this real, or is it only a theory and a bit of sentiment? Yes, it is real, very real. The men have been here themselves, living in the world and amid the scenes in which we mingle, who experienced and proved this walk with God as a blessed reality. Men of like passions with ourselves, very ordinary men, fighting with the same foes, and

subject to the same weaknesses as ourselves. Yet they stood firm for God amid the hottest fire and the most powerful seductions ; and, so far as human aid and friendship are concerned, they stood alone ; yet not alone, for God was with them.

Look at that royal youth in the palace of Babylon. He is far away from the land and city of his fathers, and the temple of his God. A tempting offer is put before him, but it is coupled with a demand to eat and drink forbidden things. Does he yield? Nay, verily ; he stands firm and calm before the temptation with a purposed heart, a heart true to God. But Daniel had been in "The school of God" ere this. This was evidence of a God known well enough to be trusted. He had been living with God in the quiet of his early days at Jerusalem, and now, alone in the world's headquarters, he stands the test. His three companions walk into the raging flame of the seven-times-heated furnace, rather than disobey their God, in bowing to an idol. But they must have known Him well, ere they could have so confidently spoken of "*our God whom we serve.*" And the time would fail to speak of a lonely Joseph in Egypt, an Elijah on Carmel, and a Mordecai in Shushan, who stood firm and true to God, His truth and His testimony, amid thousands of faltering ones, in spite of threatened death by open foes, and deceitful enemies in disguise. They stood alone with God, and for Him in life's darkest hours. And is there no need for such Christians now? Yea, verily, more than ever are they needed, although few are to be found. Christian men and women are needed as witnesses for Christ in lonely places, to stand and witness for Him in the midst of scorn, alone. But how many

utterly break down whenever they leave the fellowship of their brethren. They had not learned to live with God, and when the trial came they failed. They seemed bold enough so long as they were surrounded by a wall of fellow-believers, and propped up and looked after by godly saints ; but, immediately the prop was removed, and their surroundings changed, they got swamped in the world. They had no real acquaintance with the living God. They had been leaning on man, and not on God, and so they failed to trust in the hour of need. Dear fellow-believer, learn to live with God, and to walk with Him. Then no matter where you are, you will never lose your company.

J. R.

—o—

### NOT SEEING EYE TO EYE.

IT is vain to renew our lamentations over the state of the Church of God. The watchman on the walls and the messenger on the hills are not seeing "eye to eye" (Isa. lii. 8). I grieve at the thought, that so much among us remains for the judgment-seat of Christ to put right. Would that the light and virtue of the indwelling Spirit were anticipating more of this goodly business, and kindred spirits were hastening towards each other. But God is jealous, and how righteous that it should be so. How fitting it is that He should be jealous, that the light of a brother's countenance do not for my heart what He proposes the light of His countenance should do for it. *Rather let the atmosphere around me be clouded and dull, than the sun above it all the less than it is.* "It gives but borrows none."

J. G. B.

## LITTLE CHILDREN, YOUNG MEN, AND FATHERS.

NOTES OF AN ADDRESS BY ALFRED J. HOLIDAY.

### PART II.

IN contrast to all that the Apostle has been saying to the babes, he now says to the fathers, "I write unto you fathers, because ye have known Him that is from the beginning." That takes us from the condition of the babe, right on to the time when that child has got to know all that his Father is, and what His mighty works are. His mind has grown sufficiently to take all in, and he can say—He who has wrought all this is my Father. To know Him who is from the beginning, from all eternity, is to know Him who is *to* all eternity. We cannot take in the thought of eternity without going forward as well as backward. To know Him who is from the beginning, is to know Him as the Author, Creator, and Upholder of all things both in creation and redemption; it includes all the marvels of His governmental dealings with man, and the eternal counsels of His wisdom and grace.

This knowledge of Him who is from the beginning is the outcome of, and it comes along with trial and difficulty, or the knowledge of the wicked one. The young man stage, is characterised by conflict. Young men are addressed as those "who are strong and have overcome the wicked one." The attainment of the knowledge of Him who is from the beginning is only to be had through practically finding out all that God is for us, as against all the powers of darkness; and thus learning the depths of God's wisdom.

A THREEFOLD DIVISION OF THE FAMILY.

Then the Apostle begins *a second time*

to address the three divisions of the family in the same order as before. He looks back as it were, at what he has already said to the fathers, and he cannot add anything to it; "I have written unto you fathers, because ye have known Him that is from the beginning."

But in addressing the young men he seems to consider how he shall more fully expand what he has already written. As we have already pointed out, there must have been conflict with evil and victory over it, in order to have attained to young-manhood in the Christian life. They must have learned, experimentally, the need of the Word of God, and the use of the armour of righteousness, on the right hand and on the left—of the whole armour of God, to enable them to stand in the evil day. Faith in God and in the Word of His grace had been tested. Satan had tried to overturn it, but, says he, "the Word of God abideth in you, and ye have overcome the wicked one." This was the secret of their victory, and so will it be of ours. Following up that, he has something to say about the world: "Love not the world." Danger is likely to come in there. "Neither the things in the world." Remember they are not all of one kind. When one of the world's snares has lost its hold over us, another wholly unsuspected may be already insidiously working its way into our affections, preparing our way to go back into the very things which at conversion we gave up, and thought we could never get to love again. Don't think the world simply means the theatre, ball-room, tap-room, music hall, and such like things. It means a great deal more than that. "If any one love the world, the love of the Father is not in him." It destroys the simplicity of our

completely dependent and entirely subject character of little children, reposing in our Father's arms. In God's family the very oldest are still to be as little babes in their dependence upon the Father. The very fact of our having fought and overcome, will be used by Satan to lead us to think that we stand on a different footing in relation to God to what we did when we first knew Him as our Father.

### THREE CHARACTERISTICS OF THE WORLD.

Then three characteristics of the world are given (as also in Gen. iii.): "The lust of the flesh; the lust of the eyes, and the pride of life." If the love of the world in one of these forms is allowed to come in, it always destroys in us our childlike character.

*Verse 18.* "Little children" (the same word as in verse 13, "young children") it is the last hour, and as ye heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last hour." From verse 18 to 27, is the second or enlarged address to the babes in Christ,

The only thing I want to point out in this is, that the dangers of which he warns the young children, are those they need to beware of in order that their growth into young manhood may not be hindered. It is good for us to find out what God says are the things for young believers to consider and to learn. This second address deals with the season of growth from the condition in which our only knowledge, blessed though that is, is just that of being saved and lying in a loving Father's arms, knowing as yet very little about His purposes. It is to such that he speaks of the Antichrist who is coming, and of the many anti-christs that are now in the world, so that they may not

be seduced from the blessedness of their position; and that they may grow up to young manhood. And that as young men they may not be turned aside by the various forms of temptation in this evil world; and that the young men again, if left here, may in turn grow up to be fathers in the family, and attain to the knowledge of Him who is from the beginning.

---

### A SONG OF PRAISE.

HAVE you studied Psalm xxx.? It is a gem, and the more you look at it the brighter it shines. It is a little "Song of Praise." In verse 1, you find the writer had been *cast down*, for he says—"Thou hast lifted me up." In verse 2, he had been *sick*, for "Thou hast healed me." In ver. 3, he had been *dead* (Eph. ii. 1), for "Thou hast brought up my soul from the grave." In verses 7-11, he had been *troubled* and *mourning* but "Thou has turned my mourning into dancing, and girded me with gladness."

What a state the Lord found him in, but see how He left him! Lifted up, healed, quickened from death, dancing for joy. And the song ascends, just telling the Lord all He had done for Him. If we dwelt more upon Him: His work, His doings, His salvation, the song would be oftener in our hearts and lips. O to sing "Unto Him who loved us and washed us from our sins in His own blood. To Him be glory and dominion for ever and ever." Won't it be glorious to sing it when we are *with* Him, without a discordant note or wandering thought. Jesus is waiting for that day. May we be waiting for it too.

C. S. BLACKWELL.



## THE SHEPHERD AND HIS FLOCK.

AN ADDRESS TO YOUNG CONVERTS.

IT is very blessed to see so many bright and beaming faces here to-night, and to hear so many youthful voices mingle in giving thanks unto God for their salvation. I am sure that our God is pleased to hear His new-born babes and sucklings lisp His praise. It is truly blessed to be *saved*, and on the way to heaven. Newly converted ones like you, can hardly cease to sing by day or night. Sing on, and let JESUS be the theme of your song—till your voices join in the grand "Hallelujah" Chorus around the Throne. But if you wish to go on singing, if your souls are to retain the dew of their youth and continue in the warmth of their first love, it can only be by following the Lord closely, and fully. This is the condition laid down by your Lord and Master. He says, "If ye keep my commandments ye shall abide in My love" (John xv. 10), and again, "If any man serve Me, let him follow Me (John xii. 16). Now, it is on this deeply-important subject that I wish to say a little word to you to-night. Your after-life as believers will be indelibly marked, by the grasp your souls get of this truth at the outset of your Christian course. No doubt the unsatisfactory testimony borne by so many who profess to be the Lord's is largely due to the fact that the importance of having the Lord alone for a Counsellor, and His Word alone for a guide was not clearly set before them at the beginning of their course. They were left to follow their own likings and dislikings; or what is equally a hindrance, to be subject to the traditions and commandments of men, instead of being taught to own the Word of God in fashioning their lives, and

directing their path. The sad result is that many of those once-happy converts have become carnal and worldly backsliders.

Turn for a little to Psalm xxiii.—which is the true experience of a saint in the wilderness, between the Cross (Psalm xxii.), and the Glory (Psalm xxiv). This Psalm begins—"The Lord is my Shepherd, I shall not want. He makes me to lie down in green pastures; He leadeth me beside the still waters." Now, this is much more than salvation. Every believer can say, "Jesus is *my* Saviour," He has saved me. But here is a soul who can sing "Jehovah is *my* Shepherd"—the One who feeds and leads me, and under whose Shepherd rule my soul lies down in green pastures, sits down at a furnished table with overflowing cup, and finally enters the house of the Lord, my everlasting home. Jesus is the SAVIOUR for the *lost*; He is the SHEPHERD for the *saved*. Individually, you have accepted Him as Saviour, and you can say, "He is *my* Saviour," and now he wants you to individually own Him as Shepherd, and say "He is *my* Shepherd." He lives up there on the throne, the Great Shepherd of the sheep; His eye of love is down here, resting with delight on the lambs and sheep of the blood-bought flock, and He wants to have the joy of guiding them all safely to glory Himself, under His own faithful Shepherd care. Blessed Shepherd, who would refuse His call and care? There is no one who loves the sheep so well as the One who died to redeem them, and surely it would be folly for any of the sheep to seek another shepherd or want another guide. It was to *Him* you were brought on the day of your conversion. Not to salvation merely, but "Ye are now returned to *the* Shepherd and Bishop of your souls" (1 Peter ii. 25). It

was to a Living Christ you came ; right to *Himself* ; away past the evangelist or worker that pointed you to Him, into His own open arms, and as His ransomed lamb you are on His bosom (see Isa. xl. 11), rejoiced over, upheld and upborne by power and love unending, unfailing, and Divine. He wants you to lie nestling in that bosom hearing His voice, for He says "*My* sheep hear *my* voice" (John x. 27). He wants you to learn while thus lying on his tender bosom in communion, His will concerning all your path down here, and if you are in a difficulty about anything, just to lean back your head on His bosom and look into His face like John at the supper table, when he leaned back his head and enquired "Lord who is it." This is learning the mind of the Lord in communion with Himself, and it is truly blessed.

Truth learned in this way will not be readily let slip, nor will it be held as a mere theory, or as articles of a creed, nor will it puff up the saint who has it. The soul will love it, because it belongs to Him ; the heart will hold it dear, because it is His ; and the feet will walk in the truth because it is His commandment. There will be no talk about "essential" and "non-essential" parts of the Word, no dividing up of the One Great Book of God into "things binding" and "things about which we can use our liberty," if the soul be in the bosom of the Shepherd. The soul's happy experience will rather be—"I esteem *all* Thy precepts concerning *all* things to be right, and I hate *every* false way" (Psa. cxix. 128.)

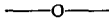
Ah ! yes, it is to Jesus, you must go in your difficulties ; He alone must be your Counsellor ; His mind alone your guide. When you hear *His* voice, when *He* tells you the way wherein you are to walk,

when your soul gets hold of a "thus saith the Lord," for it out of the Book, it will matter very little what great or learned men may say against it. Their arguments and their carnal reasonings will be as "the voice of a stranger" to your souls, and the Lord Jesus says of all His true sheep—"A stranger will they *not follow* but will *flee* from him, for they *know not* the voice of strangers" (John x. 5).

I know that some of you have been a little perplexed about the truth of *Baptism*. Some of you have been told by those whom you esteem as true Christians, that you were baptized in your infancy and that such is the baptism commanded by the Lord. Others have been told believers' baptism is not an "essential thing," that they will "get to heaven without it," and so on. But all this is mere carnal reasoning, it is not the voice of the Shepherd. If you give heed to it, you will presently lose His company and become wanderers from His side.

I know some of you are perplexed as to your path ; you scarcely know which course to pursue. There are so many ways, and God's people are so divided, One counsels you to go here, another there. What one teacher builds up, another pulls down ; what one holds forth as "the truth" another criticises or sneers at. What are you to do ? To whom are you to go ? Direct to the Great Shepherd, the living, loving Christ on the throne, who has pledged His word to guide His flock along "the paths of righteousness for His Name's sake." That path is found in the written Word, clearly and fully set forth. He will not guide you *apart* from the Word, He never guides *against* it. The Divine path, and the path of blessing for the flock and for each sheep and lamb thereof is, the path of whole-hearted,

implicit obedience to the commandments of the Lord as set forth in the Word. There is no higher, no holier, and no safer path than this. It was the path that Jesus as "The Lamb of God," obedient to his Father's will, trod down here, and now from the place of His exaltation in glory, He beckons on His loved ones along the same rough but royal road. And all who tread it shall by His grace walk safely and joyfully, singing as they go, often hard pressed but never defeated, persecuted but not forsaken, proving the rod and staff of the Shepherd, sharing the spread table, the anointed head, and the overflowing cup, pursued by goodness and mercy, all the way up to "the house of the Lord," where a warm welcome awaits the pilgrim to his eternal home.



### DISPENSATIONAL DISTINCTIONS.

**D**UE discrimination between the dispensations, or periods, of man's history, is of the first importance in reading the Scriptures. If we were to apply to the present condition of human life, the principles which were once true of man in Paradise, who would not instantly detect the falsehood? But the error is scarcely less, if we fail to discriminate between the condition of human life in the Millennium and its condition now. In the Millennium, Satan is bound, Christ and His truth supreme, the nations minutely regulated by the governmental power of Christ. To confound such a period with one that is carefully and designedly marked in the Word of God by characteristics the very opposite to these, is an error scarcely less delusive, than to suppose that man is now in paradise. Yet this mistake has been continually made in the exposition of Scripture.

### "HOLDING THE HEAD."

**L**ET this be sought, and in humble faith and communion maintained as the attitude of a Christian assembly, and however fractional in numbers, its divine strength will be manifested as surely as God is true. There will be no need of conventional codes or hypothetical tests to prevent heresy or contamination. Order and discipline will be insured through all the ranks, and strength and counsel for every emergency as it arises will flow from the manifold wisdom of the Head.

The strength of this position will always be felt in the professing Church, and in the world around. It must bring blessing in some measure. For "a true witness delivereth souls." (Prov. xiv. 25.)

It will also most probably arouse contempt and dislike.

Wheresoever a few raise the banner of simple allegiance to God, they must remember that it is a challenge to Satan. They must be prepared for constant conflict, not indeed against flesh and blood, but with wicked spirits in the heavenly places.

If in that war, in which there is no discharge, that war which each maintains, or should maintain daily in the citadel of his own heart, the enemy gains ground, then the struggle will be transferred to a wider arena, and the evil manifested in a more concrete form. (Heb. xii. 14, 15.) The assembly itself will be disturbed, as it was in Corinth, by evil doctrine or evil practice.

Yet still the weapon, which fell from the hand of the individual member when he yielded his post, is the only one that can be caught up and used again to discomfit the enemy. Though one or more have

*failed of the grace of God*, still in that power alone the victory is to be won.

God has laid down sufficient outlines in His Word, and sufficient precedents for the practical course to be adopted in every case.

For instance, if there be difficulty arising from misunderstanding, weaknesses, and sins of temper, pride, or other outbreaks of the wicked and despicable heart within, then Matt. xviii. 15-17 tells us plainly how to proceed.

If the evil declares itself in immorality in any form, and that faithful remonstrance does not bring self-judgment and repentance, we have the precedent of 1 Cor. v., and many other directions in the same epistle.

If there be irregularities of order in worship or ministry, we have 1 Cor. xi.-xiv.

If it be a question of false doctrine, the course to be adopted is clear in Titus iii. 9-11.

For, written inspiration was continued to the Church by the Holy Spirit, during a period amply sufficient to lay down rule or example for guidance throughout the present age. So that no contingency can arise in the experience of an individual, or in the history of an assembly, which has not been foreseen and provided for.

The Lord Himself has delivered to us principles which should instruct under every emergency with divine clearness, and He teaches the application of those principles to every case through the living men who are given by Him to His Church, in every generation.

Let the graces be added to the gifts, as taught in 1 Cor. xiii. and enforced throughout the epistles. Let no link in that golden chain of 2 Peter i. 5-7 be wanting in the assembly, and difficulties will be but pre-

ludes to victory. Every storm that blows, will serve but to teach how deeply the Church is rooted and established on its one foundation, and how, being built up according to divine revelation and pattern, it stands "not in the wisdom of man, but in the power of God."

R. J. M.

### THE SERVANT OF THE LORD.

"The world knoweth us not because it knew Him not"  
(1 John iii. 2).

"It is enough for the servant that he be as his Master"  
(Matth. x. 25).

"Unknown"! the world esteems it folly,  
To tread this lonely way,  
And hurls its coarsest jest and taunts  
unholy  
Against him day by day.

"Unknown"! for even saints and brethren,  
Look on with cold surprise;  
And early friends with whom he took sweet  
counsel,  
Pass with averted eyes.

Yet 'tis the path unerring wisdom chooseth,  
That perfect love hath planned,  
In which the servant shares the Master's  
presence,  
Is guided by His hand.

"Well-known"! in heaven, their native  
country  
Are all Christ's followers fair,  
And soon 'mid wondering hosts in endless  
glory,  
Their God will own them there.

Enough that they be as their Master,  
That His reproach they bear;  
Content to wait till Christ shall call them  
upward,  
His glory-home to share.

## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### FOUR PRECIOUS WORDS OF CHRIST.

- "Come unto Me" (Matt. xi. 28)—To the Sinner.  
 "Learn of Me" (Matt. xi. 29)—To the Saint.  
 "Abide in Me" (John xv. 4)—To the Servant.  
 "Follow thou Me" (John xxi. 15)—To the Disciple.

### THREE GREAT FACTS IN 1 PETER I.

- True of all Believers, but of none else.  
 Redemption by Blood (verse 19)—A New Owner.  
 Resurrection by Power (verse 3)—A New Position.  
 Regeneration by the Spirit—(verse 23)—A New Life.

### SEVEN FUNDAMENTAL TRUTHS.

- Loved, valued and guarded by all true Christians.  
 Compromised, denied and frittered away by many religious professors and preachers :—  
 The Inspiration of Scripture (2 Tim. iii. 16, 17).  
 The Divinity of Christ (Heb. i. 8 ; John x. 30).  
 His Atoning Death (1 Pet. iii. 18 ; Heb. xx. 22).  
 The Ruin of Man (Rom. iii. 10 ; Titus iii. 3).  
 The New Birth (John iii. 3 ; Gal. vi. 15).  
 A Present Salvation (Acts xvi. 31 ; 2 Tim. i. 9).  
 Eternal Punishment (Mark xvi. 16 ; Rev. xxi. 8)

### SEVEN "JEHOVAH" TITLES.

- Jehovah—Jireh—"The Lord will Provide" (Gen. xxii. 14).  
 Jehovah—Tsidkenu—"The Lord our Righteousness" (Jer. xxiii. 6).  
 Jehovah—Ropheka—"The Lord our Healer" (Exod. xvii. 26).  
 Jehovah—Shalom—"The Lord our Peace" (Judges vi. 24).  
 Jehovah—Rohi—"The Lord our Shepherd" (Psa. xxiii. 1).  
 Jehovah—Nisis—"The Lord our Banner" (Exod. xvii. 15).  
 Jehovah—Shammah—"The Lord is there" (Ezek. xlvi. 35).

These seven titles embrace all the fulness of Jehovah's Name, as manifested to and in His saints, completely meeting all their need from the day that grace finds them in all their ruin and misery, until they are at home with God in His eternal glory. A wondrous theme ! and, as it is written, "They that know Thy Name will put their trust in Thee" (Psa. ix. 10).

### THE TEARS OF THE LORD JESUS.

In John xi. 35, the Greek word *dakruo* means to shed a few tears, but in Luke xix. 41, the word *klairo* is used, which means to break forth into bitter weeping and shed tears as a flood. The former was the tear of sympathy for His sorrowing saints, the latter, His wail of compassion over impenitent sinners.

### FULL ASSURANCE—THREEFOLD.

"Full assurance of *Faith*" (Heb. x. 22), rests in that which is *past*, the finished and perfect work of Christ on the cross.

"Full assurance of *Hope*" (Heb. vi. 11), looks onward to the *future*, and anticipates the glory.

"Full assurance of *Understanding*" (Col. ii. 2), implies intelligence of God's ways in the *present*, as seen in Christ's present place in heavenly glory, as Head of His body, the church. Many who are clear as to their personal acceptance *in* Christ, and able to look forward to a place in glory *with* Christ, manifest but little interest in what is due *to* Christ here and now, by the acknowledgment of "the mystery of God—even Christ" (Col. ii. 3, R.V.).

## The Young Believer's Question Box.

*Is there any Divine Authority for speaking of the first day of the week as "The Sabbath?"* None. It is called "The Lord's Day" (Rev. 1-10) and "the first day of the week" in Acts xx. 7, whereas "The Sabbath" was the seventh day (see Gen. ii. 2, with Exod. xvi. 22-25). Both are mentioned in Matth. xxviii. 1, and when Israel is again nationally recognised, the day will reappear (Matth. xxiv. 20). Meanwhile the Lord's Day—the memorial of Christ's resurrection—is what the Christian observes and delights to honour, by assembling for united worship and using for Christian service, not legally but lovingly, and certainly not in idleness or self-pleasing.

*Are the words, "without form and void," in Gen. 1. 2, descriptive of what the earth originally was at its creation, or of what it had become by reason of some catastrophe?* We believe, the latter. The words "*tohu*" here rendered "without form and void" are found in Isaiah xlv. 18, translated "not in vain" and there it is distinctly stated that God did not thus create it. Between verses 1 and 2, there is a timeless gap, during which judgment had swept

the earth. Then God began to reconstruct what He had at first created (see ver. 1), and in six days "finished" His work.

*What is meant by the words spoken by the demons to Christ "To torment us before the time" (Matth. viii. 29). Have they any reference to the future doom of the fallen angels?* The parallel passage in Luke viii. 31, reads in the R.V., "They intreated Him, that He would not command them to depart into the abyss." And this word "abyss" is rendered "bottomless pit" in the A.V. of Rev. xx. 2, the place of Satan's imprisonment during the thousand years of Christ's millennial reign. It would appear from a comparison of these passages, that Satan and his kingdom of demons (Matth. ix. 34), are fully aware of their doom, and that when "the time" has come, they will "deceive the world no more." Would that those who are now deceived by them, were as fully aware of their latter end, while yet they may flee from it. For sinners a Saviour has been provided; for demons there is none.

*Who are the "sheep" and "goats" of Matthew xxv.? The "sheep" are godly Gentiles who received and ministered to the King's "brethren"—Israel according to the flesh. The "goats" those of the nations who rejected and dishonoured the King in His messengers, when they came in His Name among them (see chap. xxiv. 14). The scene is a millennial one, and the place prepared "from the foundation of the world" is a place in the earthly sphere of the Kingdom of the Son of Man—not the heavenly glory of the Son of God, for which God has chosen His heavenly people before the foundation of the world (Eph. 1-4), and in which grace alone gives them a place (1 Pet. i. 10).*

### Answers to Correspondents.

A. L., NEW SOUTH WALES.—Duncan Mathieson fell asleep on September 16th, 1869. He preached in Aberdeenshire at "feeing" markets in 1862, and was doubtless the man you heard preach the Gospel in the "rabble." Many will bless God through eternity for Duncan's message at the "fairs" as well as you. We need a few like him in these "genteel" times.

W. B., DUNDEE.—Nothing secures and keeps the attention of a crowd at an open-air meeting, in

Scotland at least, like an open Bible. There is still respect for the Book of God, and where the preacher knows his message and keeps to it, not attacking this or that form of iniquity, but exalting Christ, his own soul full of the message, he will never lack a "congregation." All other attractions lose their charm; this remains as fresh as ever.

JOHN S., GLASGOW.—Thanks for your cheering message. The only preservative known to us, to keep young believers from being led away by the unhealthy attractions you describe, presented to them under the name of "Evangelistic Services," is to feed them on the Word of God and lead them on in the ways of the Lord. Then, not only will they keep themselves apart from such deplorable exhibitions of man's device to make up for the lack of Divine power, but they will have no desire for them. Their "scent" will be in them, and it is wonderful how even a simple believer, knowing very little of the truth, eschews what his spiritual instincts tell him does not draw him nearer to God. You will doubtless have observed that it is not those who are marked by depth of spiritual life, vital godliness, and practical holiness who are in the front of such movements, but usually those who have a greater love for publicity and for exhibiting their talents and advertising their work, than for the lowly place, from which all abiding blessing flows. God keep His people satisfied with the place which the Cross has given them, and to which the Spirit, through the Word, would ever lead them.

### Questions and Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions, many of which are of an Assembly character, and bear upon points of real difficulty to honest and inquiring saints. Answers should be brief and simple. We desire to have all sides of the truth duly balanced.

3. Is there anything in Scripture to show that one may be in the fellowship of the Assembly, who yet because of his unruly and unsatisfactory conduct, is excluded from taking any public part in its exercises?

4. There are companies of believers, professedly meeting in the Lord's Name, who are gradually giving up the truths that separated many of us a quarter of a century ago from the denominations; in some cases refusing to hear them. Would it be

according to God to commend a young believer from an Assembly where these truths are owned and honoured, to such a company? This is a very real difficulty to many at the present time. Any godly help will be valued.

5. The habit seems to grow, of *individuals* giving letters of commendation to believers visiting distant Assemblies, and in some cases missionaries and preachers, who are entire strangers to Assemblies, appear with letters bearing a single name, which in most cases means that the commendation is not from the Assembly, or even from overseeing brethren in it, but purely an individual matter. As individuals lacking discernment, and others not in the full confidence of the saints, frequently take this responsibility upon themselves, in some cases commending unworthy and unfit persons, who bring much dishonour on the truth, we are led to inquire whether this practice is according to the teaching of the Word, and would value any light or help in the matter. [We shall be glad to have a full expression of what is regarded as being according to the Word on this subject.]—ED.

—o—

### Answers to Special Questions.

QUESTION 2.—It seems to be the habit in certain Assemblies to have a fresh preacher each Lord's Day, usually one from a distance, sometimes arranged for months ahead. Does not this system hinder the Lord from sending or using the instrument of His own choice?

ANSWER 1.—The help of gifted brethren from neighbouring Assemblies to minister the Word to the Lord's people, and to preach Christ to the unsaved, is according to the spirit and letter of the Word (see Acts xv. 22-23, xviii. 27), but, like much else in the things of God, it should be done in subjection to the Lord, and His guidance acknowledged (Prov. iii. 5-6) in it.—W. H.

ANSWER 2.—The habit of *always* having outside help in ministry, tends to hinder the exercise of heart among the gathered saints as to their personal responsibility to use the talents and time the Lord has committed to them, and it almost invariably hinders the development of gift in younger brethren who get little or no opportunity of exercising the ability God has given them. The Assembly that needs *continuous* outside help, must be in a very

poor spiritual condition, and surely cannot be much exercised before God in asking Him to raise up in its midst, those who can preach the Word.—J. S.

ANSWER 3.—The idea of a monthly or a weekly preacher arranged for all the year round—in some cases paid according to the length of his engagement—is certainly not according to the Word, but seems to be a return in part to the *clerical* system. For what is the difference in principle between engaging a different man for each month, and having the same called and salaried minister all the year round. In either case, human arrangements leave no room for the sovereign action of the Spirit of God.—E. L. B.

ANSWER 4.—When the Lord uses a servant of His in a place, either in edifying His own, or in winning sinners to the Saviour, he surely ought to have the opportunity of going on in the work until such time as he feels led to go elsewhere. Any arrangement which would hinder this, is assuredly not of God. We believe this is the cause of much barrenness, and is a departure from the lines of the Word.—R. S.

EDITOR'S NOTE.—That the help of brethren from other Assemblies, and visits of evangelists and teachers should be welcomed, all are agreed. Very frequently the same message from other lips, reaches those who are not reached, and confirms what local brethren preach and teach. But it is quite another matter to be *dependent* on outside help, and to have either a weekly or monthly preacher arranged for, to virtually be "*the minister*" during the time of his engagement. This, as one esteemed correspondent points out, acts as an extinguisher of all gift in younger brethren in the Assembly, although, no doubt, it presents to the world and to believers in the sects, something that they can approve of, for they do like to see something as nearly approximate to "*the minister*" as possible. And a king, in order to be "*like the nations*," pleases Israel too, when a living God in the midst ceases to be reckoned on. We notice, however, that in places where the "*weekly minister*" system obtains, there is little real fellowship or cohesion among the saints, little "*striving together*" in the fellowship of the Gospel, and generally things dwindle into a "*congregation*," with its stated and salaried pastor, or melt away. God's way needs God. Man's ways can do without Him.

## CHRIST AND CHRISTIANITY.

AN ADDRESS GIVEN IN WATERLOO HALL, KILMARNOCK.

BY MAX ISAAC REICH.

IN 2 Peter I, 16-19 we have three degrees of certainty. In verse 16, the apostle draws a distinction between *fables* and *facts*. The apostles proclaimed facts.

The whole man, spirit, soul and body, is to be brought under the influence of these divine facts. Christianity presents a certain *doctrine*, produces a certain *experience*, and leads to a certain *practice*.

Peter speaks of the testimony of the senses, the conviction of the understanding. Then of the voice of the holy oracles, the inspired Scriptures, the conviction of the conscience. And thirdly, we have the direct testimony of the indwelling Spirit to the heart, in blessed harmony with the revelation of God in the Living Word, and the revelation from God in the Written Word.

Peter had been an eye and ear-witness, of what transpired on the holy mount. What had been already accepted by faith, flesh and blood not having revealed it unto him, but the inward work and operation of the Father, was confirmed by the vision appealing to his eyes, and the voice of the Father out of the overshadowing shekinah cloud. In that vision, he was confirmed in the faith of his soul, that in bowing adoringly before Jesus of Nazareth as the Christ, the Son of the Living God, he was not abandoning himself to a delusion, not following cunningly-devised fables, but was having fellowship with Moses and Elias, the two great stars on the Jewish firmament, and more than that, he was in communion with the thoughts of the Father, whose voice had proclaimed the Man of Sorrows to be the joy and pleasure of His heart.

In one sense, the historical facts of Christianity repeat themselves in every age. If men would but open their eyes and ears, they would see transfigurations, the casting out of demons, Pauline conversions, the raisings of dead Lazaruses, and similar phenomena—miracles of grace and power—from day to day.

How many a blurred face of sorrow and gloomy despair, has been made radiant with joy! The lustre that shines in the life of the saved man, is the reflection of that glory that shone on the face of the Lord Jesus on the mount of transfiguration, and glistened through his humble, earthly robe.

I have sat on the seashore and watched the white-capped rollers coming in, and listened to their melodious dashing on the sand. I knew that the cause which produced these sights and sounds was far off on the great deep; beyond the reach of my eye these billows were set in motion.

In like manner, far across the sea of time, the living, historical Jesus of Nazareth, seen and heard by the people of Palestine, so wrought on human souls, that the waves of grace and blessing, His life, death and resurrection have set in motion, can still be heard and seen by the generation of to-day.

But Peter speaks of a more sure word of prophecy—a more convincing proof than any appeal to the senses. We have the inspired testimony of the Holy Scriptures.

There is a marvellous influence proceeding from the Bible. "The words that I speak unto you, they are spirit and they are life." The mere announcement of Scripture truth, without any embellishment or adornment, carries conviction to the conscience of men. "Commending ourselves to every man's conscience in the sight of God." A lamp requires no advertisement of its light.



Nowhere does the Bible need to say: "I am the Word of God." The true Word of God does not require to say it, it speaks *as only God can speak*. And can the voice of God be counterfeited? As of the "living" Word so of the "written." Its eyes are like flames of fire, and its mouth like a sharp, two-edged sword, and in righteousness it does judge and make war. It makes war upon the pride and selfishness, the covetousness and lusts of man, and judges his most secret thoughts. Therefore its name is called "The Word of God."

In creation, the drum of the ear is exactly fitted to perceive the waves of sound set in motion by the voice of the speaker. In the hidden, spiritual realm, the conscience, unless tampered with, lulled and seared, at once feels, when spoken to by inspired truth, that it hears the voice of the living God.

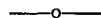
But there is another class of evidence. There are wonderful intuitions produced by the Holy Spirit dwelling within. He has come to establish

#### "THE KINGDOM OF GOD"

in the hearts of men. The Word shines as a lamp in a dark place, that is the world. But the day star has arisen and the day has dawned, in the hearts of all true believers. The light of heavenly glory has scattered the gloom of sin. God reigns within, and His Kingdom is "righteousness, peace and joy in the Holy Ghost." The Spirit has come from an enthroned Jesus, to repeat *in us* what has taken place *in heaven*. The everlasting doors have opened to let Him in, and our door must also be opened to sanctify Him as "Lord" in our hearts. The Lamb will be the glory of the bridal city, and His light shining through her jasper walls will illumine the weary nations of this distracted earth. He will *now* so

fill us with heavenly light ("the light of life") that the reproduction of this life will be a testimony to all around.

Christianity is the power of God that worketh in us; it has subdued us to receive as little children the Kingdom of God, in which salvation and real peace is found. It is supernatural in its origin and therefore triumphant in its character, and ought to grow and increase from day to day in our increased subjection to its heavenly influences.



#### THE TIME IS SHORT.

'Tis not for man to trifle! life is brief;  
And sin is here.  
Our age is but the falling of a leaf—  
A dropping tear.  
We have no time to sport away the hours;  
All must be earnest in a world like ours.  
Not *many* lives, but only *one* have we—  
One, only one;  
How sacred should that one life ever be—  
That narrow span!  
Day after day fill'd up with blessed toil—  
Hour after hour still bringing in new spoil.  
Our being is no shadow of thin air—  
No vacant dream—  
No fable of the things that never were,  
But only seem;  
'Tis full of meaning as of mystery,  
Though strange and solemn may that  
meaning be.  
O life below—how brief, and poor, and sad!  
One heavy sigh.  
O life above—how long, how fair, and glad!  
An endless joy.  
Oh, to be done with daily dying here!  
Oh, to begin the living in yon sphere!

## THE LORDSHIP OF CHRIST.

IT is very important that Christians should be instructed in the truth of the Lordship of Christ. We fear it is little understood or entered into. It presents itself to our notice on almost every page of the New Testament. "God has made Jesus both *Lord* and Christ." "To this end Christ both died, and rose, and revived, that He might be *Lord* both of the dead and living" (Rom. xiv. 9). "Jesus Christ our *Lord*, both their's and our's" (1 Cor. I-2). "Ye serve the *Lord* Christ" (Col. iii. 24).

Now, dear Christian reader, we are called to give our serious attention to this truth. We live in a day of widespread evangelical profession. If you look around and examine the elements that are at work in the world, you will find three very distinct things. You will find infidelity, superstition, and evangelical profession. Infidelity is making far more rapid progress than we are at all aware of. It is secretly sapping the foundations of thought and feeling, throughout the whole civilised world. In numberless cases where there is the outward semblance of reverence for sacred things, there is, underneath, a sceptical influence at work, which only waits for the suited occasion to burst forth in overwhelming force, and carry away the feeble embankments which education and social influence have erected. In many cases it is painfully apparent how little reverence there is for the Bible or sacred things, on the part of young people growing up around us. If we look back over the history of the last quarter of a century, we cannot but see a marked and melancholy change in this respect. There *was* an outward respect, at least, for the

Word of God, sufficient to make men shrink with a sort of horror, from any one who could dare to broach infidel or sceptical notions. Even that feeling is rapidly passing away. Thousands and tens of thousands now listen, with cold indifference, if not with a secret feeling of approval, to bold infidel attacks upon the sacred volume. All this, with much more that might be named, marks the appalling progress of infidelity. Professedly Christian teachers are not ashamed or afraid, to call in question the authenticity of Holy Scripture. Every new attack upon the Bible, every assault upon Christianity, is received with growing interest by millions of professing Christians throughout Europe and America. Every new theory which seems at all likely to furnish materials for an attack upon divine revelation, or its Divine Author, is swallowed with avidity.

We cannot shut our eyes to these solemn facts, and we dare not withhold them from our readers. These lines, which we are penning in Britain, may be read by persons in the bush in Australia and New Zealand, or in the backwoods of America; and these persons may be casting many a longing look, and sending many a deep-drawn sigh across the ocean, to this highly-favoured land, and drawing a contrast between the light that shines here and the darkness that reigns there. Well, we can and do bless God for our many privileges—we praise Him for the inestimable blessing of civil and religious liberty—we praise Him for an open Bible and a free Gospel—we praise Him for thousands of souls turned from darkness to light, and from the power of Satan to God—we praise Him for thousands of hearts devoted to the Name and cause of Jesus. For all these things

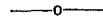
we heartily bless His name ; but, notwithstanding all this, the solemn fact presses upon the heart, that infidelity is making rapid strides in Britain, on the Continent of Europe, and throughout the length and breadth of the New World.

Then, as to superstition, in all its forms, can any one fail to mark its progress? What a growing confidence in ordinances! What attention to the outward forms and ceremonies of ritualism! What a clinging to human authority! What earnest cravings after antiquity! What thirst for the attraction of music, painting, sculpture, and architecture in the so-called service and worship of God! What do all these things indicate? In what direction are they leading souls? Of what are they the symptoms? Let the thoughtful reader answer.

But, let us inquire, what is there in the professing church to stand against this rapidly rising tide of infidelity and superstition? A feeble, meagre, shallow, evangelicalism—an easy, worldly, self-indulgent evangelical profession—a *kind* of Gospel—a Gospel diluted—a Gospel shorn of its strength, its majesty, and its glory—a Gospel deprived of its edge, its point, and its pungency—a Gospel which in many cases seeks to persuade the sinner that God (we speak with all reverence), will be very much obliged to him for accepting salvation—a Gospel which will not suffer the word “*responsibility*” to fall upon the ear of the professor, and will not admit of any such things as the *claims* of the Lordship of Christ. According to the teaching of this so-called Gospel, the very mention of duties, claims, and responsibilities, savours of legality. The conscience is not to be addressed. No warning voice must

be heard, lest it should lead souls to question *their* interest in Christ—lest it should disturb their peace. Christ’s interest in His people is of little moment, compared with their interest in Him!

Reader, be thou well assured of it, this will never do. We want something quite different. We want a Gospel which links together, by one indissoluble bond, these two words, “SAVIOUR and LORD.”



## CHARACTERISTICS OF A TRUE CHURCH.

BY THE LATE WM. LINCOLN OF BERESFORD.

THE true rallying point, the Scriptural bond of union among God’s true people is a Risen Christ. “Let us go forth therefore *unto Him*” (Heb. xiii. 12). “Where two or three are gathered together in My Name, there am I in the midst of them” (Matthew xviii. 20). Here, the true principle of a Church is distinctly enunciated by the Lord. Christ loves to be in the midst of His people. His people love to have His presence. Hence, drawn by desires after Him, they assemble in His Name, and to claim the fulfilment of that promise of His. They have not “*met*” together, as if it were an accidental thing; no, they have been attracted—*gathered*—by the Holy Spirit of God, who wrought upon their hearts. Thus have they been brought to Him and to each other; thus, too, are they taught to cling close to Him and to those who are His, and the closer they are to Him, the nearer will they be to each other. True union among the disciples of the Lord must ever begin with Christ Himself, who is the true, the only uniting bond. And the union thus formed, is maintained and manifested by fully and

heartily owning His supreme authority and that of His Word in all things. Where that Word is alone acknowledged as the rule, and He Himself alone exalted and clung to as in the midst, *there* are His own most perfectly and intimately united. And to be *quite* knit together, all that hinders such godly union or would cause division, all that is found to be contrary to His Word, must be put away. For the union of true believers in Christ is not that union in death as in the Church of Rome, where thought and exercise of soul are suppressed, where conscience is kept undisturbed in its hollow peace, and where outward uniformity is to be accepted in lieu of intelligent love and hearty adhesion. Thus, the further they are from sin, the further out from all that God's Holy Word condemns and would separate His people from, the closer does the Spirit draw them to the Person of the Lord and to each other. Thus gathered unto Him, they are duly constituted a church of His. This is what the word "church," *ecclesia* in the original implies, "a body called out," and as love to Christ attracts to Him and the Spirit working by means of the Word gathers His own around Him, so that they become a corporate body or church, so are they "called out" from the world. The line that severs them from the world that crucified their Lord, and from Babylon or the world's church which denies His Lordship and ignores His Word, must be distinctly drawn, otherwise of fellowship and unity there can be none.

It is not absolutely necessary that those gifted to minister the Word should be found in each particular church, for Christ Himself, not His ministers, is the rallying-point of the saints, though yet in love He raises up in the midst of His gathered people

those who as under-shepherds to feed and tend the flock, not for base gain, or as lords over God's heritage, but constrained by love to Him who gave His life's blood for the flock. It is well to remember this, because in the world's church-systems nothing is done, nothing can be done, save by one of the clerical or sacerdotal caste, who have, some in less, some in greater degree, perverted the functions of Christ's ministers into a sort of priesthood, outside of which none may publicly preach or even pray, save as under their direction. Yea, to such a degree is this perversion of the ministerial office persisted in, that in certain circles the dogma is gravely maintained "no church without a bishop." But all this is the world's counterfeit of being gathered in the Name of the Lord Jesus, and of His presence in the midst, rendering such a gathering of His people a true church. Differences of judgment on many points may be found in such a company, which, while they are consistent with true love to Christ and the acknowledgment of His Lordship, may be allowed (Rom. xiv. 1-4) and borne (Rom. xv. 1). It may be needful for true saints to withdraw from those whose influence and ways are not spiritually healthy (1 Tim. vi. 5); it is their bounden duty to "withdraw from every brother that walketh disorderly" (2 Thes. iii. 6), and the Lord Himself has commanded that one who sins according to 1 Cor. v. 7-13, even if "called a brother," should be put away from among His people, thus maintaining by holy discipline the character of the place where He has placed His Name, and where His divine presence is pledged to be; yet in all this is no schism, nothing inconsistent with divine unity. Nay, more, when He is seen walking "in the midst" of the churches

(Rev. i.-iii.), where such discipline had evidently been sadly neglected, where He finds much in the doctrines and practices of some of these churches, which is far from being according to His mind, and calls upon the churches to purge themselves of that which was defiling them, yet He never once hints or gives injunction that His own were to separate therefrom. Quite the reverse. And why? Because at the core these churches were sound, they were gathered in His Name, they owned His Word, they were His. And let it ever be remembered, that to separate from a church where Christ and His Word is all in all, is regarded by Him as schism. But on the other hand, separation from a professing body which has united itself with the world, and departed from the truth after such a manner that Christ is denied His place and His Word its authority, is a sacred duty, for separation from such apostasy is but separation from the world itself. This separation should be entire, for the world in its hypocritical guise is MORE to be avoided than the world as such (1 Cor. v. 9-11). This alone ought to be sufficient to reveal to the Lord's people, the difference between the true church and the apostasy in any of its phases. From the former, the evil-doer is to be "put away," but when one finds himself in a place of Babylonish confusion, where the purgation of the mass is impossible, then he himself is called upon to "Come out from among them and be separate" (2 Cor. vi. 17).

. ——— .

WAITING!

Are we waiting for His coming?  
 Are we listening for His feet?  
 Ready, midnight, noon, and morning,  
 Jesus Christ our Lord to meet?

## THE "COMING" AND THE "DAY."

NOTES ON 2 THESSALONIANS, CHAPTER II.

BY THOMAS NEWBERRY.

VERSE I. "Now we beseech you, brethren, by (*or* on behalf of) the coming of our Lord Jesus Christ, and *by* our gathering together unto Him."

"The coming of our Lord Jesus, and our gathering together unto Him," is the subject of the First Epistle to the Thessalonians. The Thessalonian believers had "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven" (1 Thess. i. 9-10); to wait, not for the Son of Man to the earth, but for the Son of God from heaven.

At the judgment-seat of Christ at the Lord's coming (1 Cor. iv. 5), these believers will be Paul's crown of joy and rejoicing (1 Thess. ii. 19), and afterwards presented unblameable in holiness before God, even our Father (1 Thess. iii. 13).

Chapter iv. 16, describes the manner of His coming: "The Lord Himself shall descend from heaven with a shout, with *the* voice of *the* archangel, and with *the* trump of God:" this is the personal coming of the Son of God from heaven, not the manifestation of the Son of Man to the earth. "And the dead in Christ shall rise first:" this will include all who have departed in the faith of Christ, from Abel downwards, as well as those who have slept in Jesus, from Stephen onward.

Verse 17: "Then we which are alive and remain" (literally, the living and believing ones; Paul and the believing Thessalonians were among the living and remaining ones of that day, and the same description will apply in all ages, and even at the present time) "shall be caught up together with

them in *the* clouds, to meet the Lord in *the* air." The dead raised, and the living changed, "in a moment, in *the* twinkling of an eye" (1 Cor. xv. 52), shall be caught up together in the clouds, to meet the Lord, not in the clouds—but in the air—in the clear, unclouded heavens beyond—as in the case of the Lord Himself (Acts i. 9)—"He was taken up, and a cloud received Him out of their sight." The change is so instantaneous as to be invisible to the mortal eye. As with Enoch—"He was not, for God took him"—so it will be with them at this period; they are not, for Christ has received them.

"So shall we ever be with *the* Lord." Then will be fulfilled the promise of the Lord Jesus (John xiv. 2-3): "I go to prepare a place for you. And if I go and prepare a place for you, I come again (not 'I will come'), and will receive you unto Myself; that where I am, *there* ye may be also." This shows the precise object of His coming—to receive them to Himself; and whither He takes them—even to the place He has gone to prepare for them, amongst the mansions in His Father's house. It is a prospect altogether of brightness, of consolation, and of joy; not a thing to be shaken in mind or to be troubled at. "Wherefore comfort one another with these words."

In chapter v., Paul warns the Thessalonian believers not to be occupied with times and seasons, for the Lord Jesus had expressly said, "It is not for you to know *the* times or *the* seasons, which the Father *hath* put in His own power" (Acts i. 7). Times and seasons are connected with Israel and the earth, and with the coming of the Son of Man to the earth; "but of that day and hour knoweth no man, no, not

the angels of heaven" (Matt. xxiv. 36). This the Thessalonians perfectly understood, and "that the day of Jehovah so cometh as a thief in the night." "The day of Jehovah" here spoken of (for it is the word "Lord" without the article prefixed) is the day foretold by the ancient prophets for the establishment of the Millennial kingdom; and this day—a day of darkness and of terror—will come on a sinful world as a thief in the night; not on believers waiting for their Lord, who are children of the day, "not of the night, nor of darkness;" for when Jehovah thus comes it is with all His saints (Zech. xiv. 5).

The subject of the Second Epistle to the Thessalonians is this "day of Jehovah," when He will judge the world by that Man whom He hath ordained (Acts xvii. 31); for "the Father hath committed all judgment unto the Son" (John v. 22). Then "the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (chap. i. 7-8). This will enable us to understand the force of the exhortation in 2 Thess. 1-2: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Christ (the Messiah) is at hand."

The coming of our Lord Jesus Christ to receive His people is a prospect full of comfort and joy; but the coming of the day of Christ—that is, of the Christ or the Messiah—when the Son of Man will be revealed from heaven in flaming fire, taking vengeance on His enemies, is full of awful

solemnity and terror. The apostle exhorts the Thessalonian believers, by (*or on behalf of*) the brightness and hope of the one, not to be terrified or shaken by the fear of the other.

Some Greek manuscripts here read "Lord" instead of "Christ;" but it comes to the same thing, whether we regard it as the day of the Messiah, the day of Jehovah, or the day when the Lord Jesus will be revealed in flaming fire.

It is of all importance to distinguish between these two comings, or appearances. In the parables of our Lord, the distinction is most beautifully preserved. The first is spoken of as the coming of the Lord, or the coming of the Bridegroom; the other as the coming, or manifestation, of the Son of Man. His coming as Son of Man is connected with Israel and the earth. As "the Bright and Morning Star" He comes to receive His people. And the Spirit and Bride say "Come." As the Sun of Righteousness He will arise on Israel and the world; and there must be an interval between the two, for the Morning Star cannot be seen when the Sun is risen. Unless this distinction is noted and observed in every case, prophecy cannot be really understood—all will be confusion. Scripture may be read for any number of years, and the conclusion come to without a doubt that before the coming of Christ—that is the Messiah,—certain events must occur, which is quite true, and events of the most transcendent magnitude; but it is equally true that before "the coming of our Lord Jesus Christ, and our gathering together unto Him," Scripture intervenes no event whatever, otherwise it is impossible to stand with girded loins and well-trimmed lamps, as men who wait for their Lord, that

when He cometh they may open unto Him immediately. If Antichrist and the great tribulation are to come first—a time of danger so great, that, unless the days should be shortened, no flesh should be saved—one must have passed through that period and come forth alive before he can begin to watch for the coming of the Bridegroom, and the marriage supper will have taken place (Rev. xix.).

(To be Continued.)

---

## THE WORD OF GOD.

BY THE LATE HENRY DYER.

IN the present day, when many treat the Word of God with little or no reverence, it is of unspeakable importance to all of God's children to have correct conceptions of it according to God's own estimate. Only thus shall we be delivered from "man's profane and vain babblings, and opposition of science (or knowledge), falsely so called." The essential connection between the *living* Word, Christ, and the written Word, the Scriptures, cannot be too deeply pondered

### I. THE LIVING WORD.

The living Word is "Jesus Christ, the Son of God."

1. He is "The Word" (John i.) from eternity, the full and perfect expression of God's eternal purposes; and hence He is the Creator (v. 3). Compare with wisdom, in Proverbs viii. 22-31.

2. He is also "The Word *made flesh*" (John i. 14), the manifestor of God to man the revealer of His name as Father (John xvii. 26). The "Word of *life*," which, John says, "we saw, and our hands handled; for the life was manifested (1 John i. 1-2).

3. He is also "The Word of *God*" of the

future, the final accomplisher of all God's purposes, as He has been the revealer of them, and as such He is seen coming forth from heaven, in Rev. xix., having His name again named on Him, "the Word of God." This illustrates the meaning of the appellation, "Alpha and Omega." He is the first and last letter of the divine alphabet, the incarnate Word.

The *Living* Word "opens the Scriptures" (Luke xxiv. 27-32), as He also came to fulfil them (Matt. v. 17; John xix. 36), and to have them fulfilled in Himself; and He also testifies that the "Scriptures cannot be broken" (John x. 35), and that "not one jot or tittle can pass away" (Matt. v. 18), and that all things must be fulfilled (Luke xxiv. 44). The Scriptures testify of Him (John v. 39).

## 2. THE WRITTEN WORD.

It is designated "The Scriptures," that is, "The Writings," by pre-eminence (Matt. xxii. 29). "The Holy Scriptures" (2 Tim. iii. 15), or sacred, when applied to persons' places, and things, as pertaining to God, in contrast to that which is "profane," as belonging to man. "The *Oracles* of God" (Rom. iii. 2; Heb. v. 12; 1 Peter iv. 11). "The *lively* (or living) Oracles" (Acts vii. 38). "The Scriptures of *truth*" (Deut. x. 21). "The Word of *truth*" (Eph. i. 13; James i. 18). "The Word of *faith*" (Rom. x. 8). "The *engrafted* Word" (James i. 21).

It is regarded as one whole, and is spoken of as "The Book" (Deut. xxxi. 26; Josh. i. 8; 2 Kings xxii. 8, 10, 13; Heb. x. 7), as "The Law and the Prophets" (Matt. v. 17), and frequently and more fully, "The Law, the Prophets, and the Psalms" (Luke xxiv. 44), by which three divisions the Old Testament was known among the Jews. In 2 Peter iii. 16, it is specially to be noticed

that the Apostle unites the epistles of Paul to the "*other* Scriptures," as forming a part of the Divine Canon.

## PREPARED FOR CONFLICT.

THERE is something very grand in the daily history of a saint. He knows nothing of the peculiar tactics of the foe for the day; he cannot from a balloon, as in modern warfare, survey the disposition of the enemy's forces; but without knowing from what quarter the attack may come, he is to be ready on every side, and he goes forth like the sun to run his course, resisting all evil, and contributing good on every hand; and he is well qualified to do so, if abiding in Christ. He is not watching the enemy to see what he must *provide*, but he is cultivating the company of Christ in his heart by faith, and then he is prepared for every assault. The company of the One most loved and valued, is the only military exercise for him. It is when the heart most fully enjoys itself, that the hand is most skilful to shelter a friend or confound a foe, because the strength of Him who is at home in my heart, is ministered through me according as the demand is made. Are you premeditating how you will act, going through drill and sword exercise in order to be up to the mark? Or are you entertaining Christ as a guest in your heart, and therefore provided with His grace on every side? What a difference! In the one case, you are satisfying your heart in its deepest enjoyments, because occupied with the Guest that commands the fullest circle of them; in the other, you are in a state of suspense, at best occupied with the demand which is made on you, rather than with the strength of Him who would enable you to meet all demands.



## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF GOSPEL SUBJECTS.

- One thing thou *lackest* (Mark x. 21).  
 One thing is *needful* (Luke x. 42).  
 One thing I *know* (John ix. 25).  
 One thing I *do* (Phil. iii. 13).  
 The *Author* of Salvation (Heb. v. 9).  
 The *Way* of Salvation (Acts xvi. 17).  
 The *Knowledge* of Salvation (Luke i. 77).  
 The *Joy* of Salvation (Psa. li. 12).  
 The *Day* of Salvation (2 Cor. vi. 2).  
 How long have I to live? (2 Sam. xix. 34).  
 How long wilt thou sleep? (Prov. vi. 9).  
 How long halt ye? (1 Kings xviii. 21).

"IN CHRIST JESUS."—The Believer has Salvation (2 Tim. ii. 10). Sanctification (1 Cor. ii. 2). Preservation (Jude i.). Glorification (2 Thess. i. 12).

### GEMS FROM THE REVISED VERSION.

Some of the additions made to familiar texts, greatly increase their force and make their meaning clear. The following are a few examples of this:—

"Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: *and such we are*" (1 John iii. 1). The last four words—which in the A.V. are omitted—make it clear that believers are *actually* the children of God, not legall<sup>y</sup>, as by adoption, but "begotten of God."

"As new-born babes long for the spiritual milk which without guile, that ye grow thereby *unto Salvation*" (1 Pet. ii. 2). Not only are several words, which in the A.V. are obscure, made clear, but the last two words, "unto salvation," show in what direction such growth may be expected.

"Sanctify in your hearts Christ *as Lord* (1 Pet. iii. 15), is much fuller than—"Sanctify the Lord God," of the A.V. and shows that Christ's Lordship is first to be owned there.

A change of the greatest importance is—"For the flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other; that ye *may not do* the things that ye *would*" (Gal. v. 17). In the rendering of the A.V. the flesh is represented as having the mastery, so that believers are not able to do the good things that they otherwise would, whereas the truth taught is, that in the power of the indwelling Spirit, the

believer is able to resist the desires of the flesh and not allow it to have its way, which otherwise it would have.

"Having then a great high priest who hath passed *through* the heavens, Jesus the Son of God" (Heb. iv. 14), reminding us that as Israel's high priest passed through the outer court, through the holy place and through the vail with the blood of atonement, right into the holiest, and sprinkled it on and before the throne of God, so *our* great High Priest has passed into the very innermost, and up to the very highest heaven, there "to appear before *the face* of God for us" (Heb. ix. 24).

—o—

## The Young Believer's Question Box.

*Of what is "the fold"* (John x. 16), a figure? The Jewish nation, enclosed from the world by its wall of separation, within which no Gentile could come (see Rom. ix. 4, with Eph. ii. 12). But it is worthy of notice that there is now, no "one fold" as Romanists claim, neither "many folds" as Protestants avow, but "one flock" (as the proper translation of verse 16 is, see R.V.) composed of *all* true believers, under Christ the "one Shepherd."

*Is there any authority for speaking of Baptism and the Lord's Supper as Sacraments?* None in the Word of God. They came to be so designated when clerics appeared and claimed a place above, and superior to, the priesthood of all believers; one of the functions of the clerics being to "administer the Sacraments," or, as it is more mildly put in some Dissenting manuals, "to dispense the ordinances." The idea of a Sacrament is entirely foreign to either Baptism or the Lord's Supper. The word is derived from the Latin word "Sacramentum," which signifies the taking of an oath or giving a pledge. This is just what many unconverted church members regard as their hope of salvation. Their parents or godfathers take the "vows" for them when they are sprinkled, and when they are "confirmed" or become "communicants" they have the burden rolled upon themselves. Each time they communicate, it is said to be a "renewal of their vows" and thus the poor souls are led on from one false refuge to another. The believer's Baptism is the "likeness" of his death, burial and resurrection with Christ (Rom. vi. 3-6), and the Lord's Supper a memorial feast kept by those who

are saved, in remembrance of Him, proclaiming His death "till He come"—all so different from vows and pledges in order to earn salvation by men's own merit.

*I am told by some of my friends, that it is quite right to keep separate from the world, but that it is narrow-mindedness to stand aloof from the churches, in all of which there are true believers.* There is a good deal more than "true believers" in most of the churches—the *world* is there. Are the people who frequent the theatre, the ballroom, the concert, who sing the world's songs, follow its fashions, run in its course, not the same who fill "the churches" on Sundays? Surely then they are "the world," and "of the world," whether in the one place or the other. A few believers here and there among them, do not alter the character of the world's churches, any more than the presence of Lot in Sodom made it a clean place to which his kinsman Abram might go and commune with him. We do not glory in being, or wish to be, separate from fellow-believers, with whom we shall spend eternity, but if they remain in systems or alliances which are opposed to the Word of God, and into which no believer obedient to that Word can go, the lack of fellowship is wholly their own blame. Let them "come out" from their unclean associations as 2 Cor. vi. 17 bids them, and you will have no longer any cause to "stand aloof." The word spoken to Jeremiah "Let them return unto thee, but return not thou to them" (Jer. xv. 19) is just as applicable in our day as it was in his.

—o—

### Answers to Correspondents.

M. E., DURHAM.—"The Northern Intelligencer" was first issued in 1870 by Mr Donald Ross, then residing in Aberdeen, and was chiefly devoted to giving accounts of the great work done in the North of Scotland and on Tyneside in the years 1870-4. We fear none of the volumes can now be had. Do our readers know of any?

J. P., DUNDEE.—The best way to reach your unsaved friends with the Gospel, is to carry it to them direct. There is no form of testimony equal to the testimony of the lips—backed of course by that of the life. "Go home to thy friends and TELL them" (Mark v. 19). "Return to thine own house,

and show how great things God hath done unto thee" (Luke viii. 29) was the Lord's word to the saved demoniac. He was to "show" as well as 'tell.' We know of one who crossed the Atlantic Ocean after his conversion, to "tell" the way of salvation and "show" by his changed life what the grace of God had done for him, and his testimony was owned in the conversion of his aged parents and brother. Would to God there were many such witnesses and soul-winners!

JOHN B.—When a meeting is announced for the preaching of the Gospel, and people invited to come and hear it, the preacher ought to "keep faith" with his audience and stick to his message. Nothing can be more unseemly, than for one pretending to preach Christ, to turn from his holy theme to attack what he considers to be systems of error either in church government or anything else. Is it any wonder that people are driven away disgusted, and prejudice raised by such conduct? A true evangelist who knows the power of the Gospel, whose soul is in the full enjoyment of his message, will never be found resorting to such miserable methods. He may find it needful to expose the refuges to which the enemy of souls allures his victims, while presenting the one Divine Remedy, but this will never degenerate into a general tirade against "churches" and everything else that happens to come in his way. Unspiritual and unqualified men who are accustomed to "exercise their gift" in such a manner, should be firmly handled by those who have the responsibility of the Gospel meeting, and not permitted to ruin the Assembly's Gospel testimony by such unhallowed ways.

FOREIGN MISSIONS.—An esteemed correspondent writes—"The Assembly here, is much exercised before the Lord and in His Word, seeking guidance and fuller light, regarding our attitude and responsibilities towards Foreign Missions and missionaries. Many of us are convinced that the whole of this subject needs to be prayerfully and carefully examined in the light of God's Word. In this as in much else, we are in danger of following the customs of the time, without ascertaining whether we have Divine authority for our mode of operations or not. Our attention has been called to this subject, chiefly owing to the increasing number of those who are being sent out as pioneer missionaries to other lands, at great financial cost, who have

given no adequate proof of their Divine call to, or fitness for such a sphere, and who after a brief and altogether unsatisfactory course, either break down and return, usually to disappear in obscurity if not in indifference, or what is even worse, to remain and be supported by the gifts of Assemblies and individuals who honestly imagine they are giving of their means to spread the Gospel, whereas in not a few cases too well known, there is very little, if any real work done in this direction. Rushing from place to place, exploring continents, voyaging to and from distant lands, spending more time writing and telling of exploits than doing them. All this may be entertaining and interesting, but it is not the work of a servant of God, called and sent by Him as an ambassador of Christ, "set apart" to the Gospel of God's Son, to preach His Name where it has not been heard. That there will come real blessing out of our exercise of soul, through the light we are getting from God, and that genuine fellowship with the Gospel will be vastly increased, I have no doubt. But it may cause us to alter our methods, and see that we are not helping to support those who by their ways only too fully show they have not the Divine call, or at anyrate are not working according to the Divine plan. True servants of God there are, who by their works prove their calling, and our responsibility is toward them, but it is greatly to be feared that just because they do not advertize themselves or their work as some others, they are often forgotten, while others, less worthy of our help, have superabundance."

*Editor's Note.*—The Assembly above-mentioned is not the only one exercised in this matter. Many are seeking light, and would welcome help in the Word, from any who can give it. We shall gladly give space in these pages for any godly help on this deeply important subject.

### Answers to Special Questions.

3. Is there anything in Scripture to show that one may be in the fellowship of the Assembly, who yet because of his unruly and unsatisfactory conduct, is excluded from taking any public part in its exercises?

ANSWER A.—One in the condition described in 2 Thess. iii. 6,—whom we believe is still in the fellowship of the Assembly, but for the time being an unfit companion for godly saints—would surely be

prohibited from taking any part in public ministry while in that condition.—A.H.

ANSWER B.—The qualifications required in 1 Tim. iii. 1-5, not only of those who take oversight, but in all who *serve* (v. 12),—where the word "deacons" is simply servants and embraces all public service in the Assembly—would surely show that not all who are in the fellowship of the church may take part in public ministry. It could not be to "edification" even for such to lead in prayer while in their present unspiritual state.—R.S.

ANSWER C.—"A good report of them which are without" (1 Tim. iii. 7) is one of the special requirements of one who is prominent in the church of God. If one lack this, either by personal or business reproach, or owing to the ill-ordered condition of his house (see v. 5), he is clearly prohibited from occupying the place of a leader among the saints. We do not know that there is any restriction as to taking a part in the exercises of prayer and praise—but if he knows his own condition, he will not readily push himself to the front even in this, until confidence has been fully restored.—E.L.B.

ANSWER D.—Nothing is more grievous to godly ones, or a greater hindrance to God's work, than when those who by their wayward or unsatisfactory conduct have lost the confidence of their brethren, make themselves prominent by their excessive activity in the Assembly. Sound advice is not usually welcomed by one in such a condition, but we have seen wonders wrought by united prayer.—GEO. M.

*Editor's Note.*—The above four replies selected from many, seem to give a very full answer to the question, which is one dealing with a condition of things in many Assemblies. There has to be much patience exercised as well as firmness, and it ought not to be forgotten, that God sometimes permits such grievances, in order to bring the whole Assembly into exercise before Him. Were it not for such perplexities our errands to the throne of grace might be fewer. Speaking of one who was regarded by many as a "troubler in Israel," an aged, godly Christian, said—"He has been the means of great blessing to my soul," a statement that amazed those who heard it, but the meaning was apparent when he added—"He has been the cause of sending me many a time to God, when otherwise I would not have seen His face."

## THE PRAYER OF THE LORD JESUS.

AN ADDRESS BY A. J. HOLIDAY AT ABERDEEN.

READ—JOHN, CHAPTER XVII. 1-26.

WHEN we think of the place that this prayer of our Lord Jesus occupies, it causes us to regard it as one of the most solemn and precious of all His utterances. Throughout the whole of these few hours, from the time of His assembling with His disciples in the upper room, until the close of this prayer, the Lord had passed in spirit beyond the Cross and its following days, and was presenting Himself before God, as the One who had finished His work on earth. And, while chapters xiii. to xvi. tell of His ministry toward us and His instructions to us, as given from the place of power at the right hand of God, this xviiith chapter tells us what is the character of His intercession there on our behalf. Although still with His disciples here upon earth, He says, "I am no longer with them; I have come to Thee, but they are still in the world." It is His direct intercession, as at God's right hand; it is the revelation to us of all the purposes of God and all the desires of the heart of the Son of God; and, as such, it ought indeed to occupy a foremost place in our hearts and consciences, and should be the subject of constant meditation and continual waiting upon God, that we may be able to enter into every one of its requests, and that our hearts may be brought into fellowship with God as to His purposes thus expressed.

In this chapter, two things are more prominent than all besides, and that is the Name and the Word of God; two things which the Lord Jesus says the Father has given to Him, and which He equally says He has given to His disciples, in order that

they may hand them on unimpaired to those who come after.

The Name in Scripture, is always the revelation of the person. God has spoken of Himself by many Names in His Word. In Hebrews i. we read—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets." I suppose the "divers manners," refers largely to the various names by which God has revealed Himself. Each fresh name by which God calls Himself is a further unfolding of what He is, and that always in relation to what He does. In Gen. i. 1, for instance, where He shows Himself simply as Creator, He assumes the name of "God" only. In Gen. ii., however, where we find Him in relationship to the man whom He has made in His own image, and to whom He has entrusted authority to act for Him, He takes the name of "Jehovah God"—the One Who was, and is, and is to come. As Creator, He only reveals Himself as God, the Supreme First Cause; but, in His relationship to His people, He makes Himself known as the eternal and unchangeable One; that we may know that, whatever His covenant with us, whatever His relationship to us, all is based upon His eternal and unchangeable purpose, the accomplishment of which can not fail. It is particularly instructive to trace out in the history of Abraham, how step by step God led him on into acquaintanceship with Himself, each time speaking of Himself by some fresh Name, and thus revealing some fresh attribute.

Now He has "spoken unto us by His Son": not a prophet, not various kinds of revelation, but by One who occupies that unique and supreme place of Son. And so

in Him God has gathered together every unfolding of Himself, that they may be declared to us in a way that they never could have been before. That is what we seem to have in this prayer of the Lord Jesus: "Thou hast given Me Thy Name; Thou hast given Me Thy words, and those words of Thine make Thy Word." For the two expressions are different. In verse 8, "I have given unto them the *words* which Thou gavest Me," the word is one that implies a separate saying or utterance. It is not the word "Logos," which is used both of the complete circle of God's truth, and also of the Lord Jesus Himself. "Logos" is the word of the first chapter of John's Gospel—"In the beginning was the Word," and again, "And the Word was made flesh"; but this word in verse 8, is a different one. It is a separate saying or utterance, "Thou hast given Me Thy *sayings*." In verse 14, "I have given them Thy Word," it is "Logos"—the complete thing. But that complete thing is made up of all the separate sayings, and to take away one jot or tittle of the "sayings" of the Scriptures, is to destroy the perfection of the whole. For the "*sayings*" go together to make the "WORD," and here the Lord Jesus lays the same emphasis on the separate utterances of God that He does upon the complete Word. He has received every Word He spake, from the Father, and all the Father's revelation is given to Him to make up the complete Word, which He hands on intact.

The Apostle John takes up in his Epistle, exactly the same subject that he had taken up in the Gospel. The Gospel begins, "In the beginning was the Word" and that "Word was made flesh." Look at 1 John i. 1—"That which was from the beginning,

which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . That which we have seen and heard declare we unto you." Now look at John xx. 30-31, and compare it with 1 John v. 13. (I read the latter passage as correctly given in the R.V.) "These things have I written unto you, that ye may *know* that ye have eternal life, even unto you that believe on the Name of the Son of God." You notice in the Gospel it was, "These are written that ye might *believe* that Jesus is the Christ the Son of God; and that believing ye might have life through His Name." In the Epistle, the Spirit of God takes up exactly the same subject, that Word of Life that was made flesh and dwelt among us. That which was written first of all that we might *believe*, and believing might have life, is now written over again, in order that we may "*know*" that we have eternal life. And that means a great deal more than being able to say "I know I am saved." Knowledge is acquaintanceship. Look at a few of the passages in the Epistle. Chapter ii. 3, "Hereby we do know that we know Him, if we keep His commandments." It is not simply "Hereby we know Him"—we do not know Him by keeping His commandments: we know Him by coming to Him, by God's revelation of Him to our souls as the Saviour that we needed. But "Hereby we do *know that we know Him*, if we keep His commandments." It is obedience, the use of the laver, the cleansing of the hands and feet according to His Word. That is the only way to an ever-deepening acquaintanceship with Him. Verse 5: "Hereby know we that we are in Him. It is not "Hereby we are in Him." No one was ever put into

Christ, had a part in Christ, by keeping His commandments. Our knowing that we are in Him, does not simply mean being aware of a fact and being able to state it ; but it does mean a daily growing personal acquaintanceship with Himself, and if with Himself then with God, of Whom He is the revelation. That is what is meant here ; it is the same subject taken up again, not a new subject, for all the revelation of God is in Him. Just in that connection look at John xxi. 24-25. I used to wonder why it should be put in that way. Even if we could conceive the possibility of so many words spoken and so many deeds done, that the record of them could, even in their manuscripts, have filled up the whole world, I wondered why it should be said to us. But it surely means something far different from that. The Holy Spirit is reminding us that Christ was the outshining of God, and do you think this little puny creation could contain all the fulness of God? And yet it all shone out in Him, it all spoke out in Him. But everything is written here that we need, and by these precious words God has, so to speak, put all that concerns Himself, everything that He has to make known of Himself to us, into these precious Scriptures. It is impossible to separate between the living Word and the written Word. The one and the other are alike the revelation of God, for when the Lord Jesus was here upon earth, all the sayings of God were embodied in Him. He did not give them to His disciples merely because He spake words to them. John does not merely say "the things which we have heard," but also "which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life." It was God shining out, God

declaring Himself in every utterance, in every movement, in every step of that blessed life, so that the full declaration of what was thus wrought, would indeed fill the whole world. It is and will be, the satisfying portion, of every one who hears and believes on the Name of the Son of God. And when the whole earth is filled with the knowledge of the Lord as the waters cover the sea, it will only be that which shone out and spoke out in the Blessed One while He was here upon the earth.

(To be Continued.)

### RESTFUL JOY IN THE LORD.

PERSONAL joy in Christ is a very quiet and unexpressed thing. I believe where there is great fervour of expression there is not much depth, though there be real conviction. Where there is much demonstration, it is rather discovery than home, personal enjoyment. Very little demonstration or rapture do we exhibit to our most beloved friends when we are *at home* with one another. When we meet after an absence then there is rapture ; but this is evidence that there has been absence. Alas ! we are often absent from our Lord ; but surely the rapture felt at regaining His presence, is lower than the restful enjoyment of His personal nearness. Let us, then, not make rapture everything, but rise from it to the deep rest and occupation of communion with Him. It is from this communion that service ought to flow, for it is only in it that I know my Master's mind. It is not the hardest working servant in a household who is the most confidential. A confidential servant is the highest servant.—J. B. S.

## LEPROSY, AND ITS LESSONS.

PART I.—BY THE EDITOR.

LEPROSY may be regarded as a type of the natural condition of a sinner, and used in this connection in preaching to the unconverted. But its *primary* use as a type is applicable only to the people of God.

Leprosy is described in Lev. xiii-xiv. in three different phases. (1) In a person; (2) In a garment; (3) In a house. The first of these, is illustrative of the outbreak of sin in a believer. Sin dwells in every child of God, but it is not imputed for Christ's sake. It is no longer the law of his being, and if he walk in the Spirit, mortifying its desires, he will not fall beneath its power. If he abide in Christ, he will not actively sin. If through unwatchfulness he allow it to have the mastery, his communion with God is broken, although his relationship abides unaltered. The throne of grace is open unto him, and the living Advocate is there with the sprinkled blood. The Word of the Father to His failing children is—"If we confess our sins, He is faithful and just to forgive us" (1 John i. 9). Should such self-judgment and confession be neglected by the believer, more serious consequences follow: that condition of soul ensues which finds its type in the outbreak of leprosy. Sin, like a disease, advances, gaining the mastery, and spiritual health succumbs before its power, until he who once was a powerful man in the vigour of spiritual health, settles down into that languid, depressed, and—unless through grace humbled and restored—finally loathsome condition typed in the leper. Sin trifled with and cherished, its will and lusts indulged, soon become the law of one's being; and what at first was

but as a "rising" or a "boil" may finally become a case of real leprosy. There are three sins mentioned in the Scripture, for which God smote the offender with leprosy. They are all of a character, which proves that they had been long nursed within the soul. Not as one "overtaken in a fault."

(1) The sin of *Evil-speaking*, as seen in Miriam (Num. xii. 10); (2) The sin of *Covetousness*, as seen in Gehazi (2 Kings v. 27); (3) The sin of *Will-worship*, as seen in King Uzziah (2 Chron. xxvii. 2). These sins are by no means extinct. We are told they are to be increasingly prevalent in the last days (see 2 Peter ii.)

## THE DISCERNMENT OF LEPROSY.

The *Priest* was the only one who could discern the leprosy, and his judgment was final. The priest's service did not wholly consist in standing before God within the holy place. It was required of him that he judge between "things clean and unclean," and that as the Lord's messenger, his lips should keep knowledge (Mal. ii. 7). He had a ministry toward the defiled and the unclean without, as well as toward God in His Holy Temple within. The Lord Jesus in His present session at God's right hand is the full answer to the type. But not its only answer. Aaron's sons (verse 2), were also called to be sharers in the work of discerning. The priest types the believer in *communion with God*. Every believer is a priest (1 Pet. ii. 5). He has access to the place of nearness to God; his sphere is in the sanctuary as a worshipper, and in close communion with the mind of God. But his priestly service does not end there. He is to come forth to a dark and sinful world from the light of that Sanctuary, having the mind of God concerning things

clean and unclean. He is to stand in the midst of a mingled scene of sin and holiness, and by virtue of the anointing of his God upon him, he is to discern between things that differ, to discriminate between that which is of God and that which is of the devil, to separate the precious from the vile, and know what to approve and what to reject. As a spiritual man, it is given to him to "judge all things" (1 Cor. ii. 15). and to know with whom to company (2 Tim. ii. 22) and from whom to "withdraw." It requires more than nature's vision to discern the things of God. Only a spiritual man can "discern," and only such can "restore" (Gal. vi. 1) the erring. There was a difference between a "boil" and a leprosy, but it required the eye of a priest to see it. And surely this has its solemn lessons for us. How many have their eyes so dimmed by the film of carnality, and the spirit of the age, that they can discern nothing in the spiritual world.

#### DEGREES OF DEFILEMENT.

A rising—a scab—a bright spot; either of these was a suspicious symptom, and demanded the vigilance of the priest. The "appearance of evil" is not to be trifled with, either in ourselves or in others. A "boil" disregarded, might end in a leprosy, "broken out of the boil" (v. 20). Those who watch for souls, are especially charged by the Lord to be vigilant, in dealing with evil in its early stages (1 Thess. v. 24; Titus i. 11). Evil hidden or carelessly fostered, is sure to spread, and its issues will be bitter to all concerned. Had the priest of Israel been negligent in dealing with the suspected person, the result might have been the spread of the disease, and the defilement of all Israel. Yet the judgment was not to

be in haste. Full time was to be given for its development. The suspected person was to be brought unto the priest. If the spot was pronounced to be but an "inflammation," the only requirement was, that he should wash his clothes and be clean.

This is a condition not uncommon among God's people. A sudden outburst of the temper, a rash, ungodly word of the tongue, a quick rising of the flesh, causes one to be suspected. The *appearance* is as if he had been smitten with leprosy. Such was the case of Peter. It appeared as if the worst form of leprosy had smitten him when he denied his Lord with oaths. Yet the symptoms of returning health showed it to be but a "rising," not deeper than the skin. Peter's bitter tears were the sign of the springs of his life being sound. He was soon restored to his Master and his service.

#### THE SECOND STAGE.

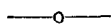
is that the suspected person is not pronounced free from the leprosy. The suspicion of the priest is still further aroused, and the suspected person is shut up *seven days*. This condition is not that of a man entirely *free* from suspicion—nor is it the case of one pronounced to be *positively unclean*, and unfit to dwell in the congregation of the Lord. It is an intermediate condition, in which the suspected person is prohibited from going out and in among his brethren with that freedom which was his wont; he is under the especial supervision of the priest, and after a period of perfect grace—seven days—(seven is the perfect number) he is brought again before the priest, either to be acquitted, or if the disease has made progress, to be condemned a leper and pronounced unclean. This is a condition of soul in which some at Thessalonica



were found (see 2 Thess. iii. 6). They were still *within* the Assembly, but their walk and behaviour rendered it necessary that their fellow-saints should not come into close contact with them, lest they might transmit that disease to others, on account of which they were "shut up" themselves. John Mark at one period of his career, was in a position closely allied to this. He had shown signs of a condition resembling a "sore," for which Paul deemed it necessary to exclude him from the circle of fellowship in the *service* of the Lord, although we have no reason to suppose he was excluded from the more general circle of the fellowship of the saints, if he had any heart to be there. He was for a time "shut up," so far as his share in apostolic service was concerned, and the sequel shows that the desired effect was produced, so that Paul, as a priest in communion with the mind of God, could discern in him that return to a condition of health and vigour, which required that he should be released from the place of suspicion, and fully restored to the place of service as the apostle's fellow-labourer, one who had again become "profitable" (2 Tim. iv. 11). On this condition much might be said. It is a character of discipline much neglected in the church of God, and from the lack of which many perplexities and intricacies arise. One who has been accustomed to lead and teach his fellows, is suspected of having become tainted with doctrinal error, or he may be justly blamed and reproached for unseemly behaviour—not, however, of such a nature as there is any Divine authority to exclude him from the fellowship of saints. Is he in the meantime to exercise all his former liberties, and be allowed to spread what he is suspected of, among others over whom he has influence?

The Word of the Lord says, No. He may have to be dealt with privately (Matth. xviii. 15), or publicly (Gal. ii. 14), according to the nature and extent of his departure, or, if still persistent, he may require to be "withdrawn" from (2 Thess. iii. 6), and his mouth stopped (Titus i. 11), in order that he may be led to consider his ways and be ashamed. If through grace, this form of discipline—which may be regarded as the answer to the seven days' shutting up of the suspected man in Israel—has its desired effect, and works recovery and restoration, then, in priestly grace, this will be joyfully recognised by those who, with yearning spirits, are seeking to "gain" their brother (Matthew xviii. 17), and he will be welcomed again to his wonted sphere of service, freshly anointed with that "excellent oil" which comes from being reprov'd and smitten righteously, which, when viewed retrospectively, he will regard as "a kindness" (Psa. cxli. 5). Such was the case with Peter, who, after being reprov'd by Paul, and that "before them all," for his fickleness, called him his "beloved brother," and spoke of the "wisdom given unto him" (2 Peter iii. 15). This surely was grace in full measure, the fruit of holy [discipline]. How different is the effect produced on one who, when thus put under godly discipline, in order that he may consider his ways, and judge his condition before God, is commiserated by partisans, and made to regard himself a martyr, or the victim of "rigid rule." When human devices and worldly policy, take the place of Divine love and godly subjection to the authority of God's Word, holy discipline with its peaceable fruits of righteousness in those who are exercised thereby cease, and all that this type of one shut up in Israel is designed to

teach, becomes lost to the people of God, by reason of their disobedience. Whereas, such as observe this command of the "seven days," or even of the "seven days more" (v. 33), if need be, will oft have the joy and blessing of welcoming again to their full confidence and company, those who, by reason of this discipline, have cleansed themselves and their ways (see 34) from every spot of suspicion.



### Marks of a True Revival.

AN aged Christian, who has seen much of the Lord's work during a long life of active Gospel effort, writes—"I have never known a true Revival begin by great outward activity and display. Such Revivals are *got up*, and pass away like a cloud of smoke, only leaving the condition of things worse than before. A true revival is brought down from heaven, and is always associated with much earnest, believing, prevailing *prayer*. What a change has come over us since the days of 1859-60! Then it was *prayer, prayer, prayer*—a prayer meeting in every other house; whole nights of prayer, till God gave manifest blessing. No grand preachers, no attractive subjects, no choirs or solo singers in those days. God was recognised as the source of blessing, and on Him His people hung. This was the secret of the revival of these never-to-be-forgotten years. Yes, and if we are to see the return of such "days of heaven," it will be by getting away back to the old-time way of our fathers, who "drew nigh to God," and were on close terms of intimacy with the throne of grace. All the empty talk of "revival" brought about by flash orators and musicians, is a sham, and its results chaff, which the wind driveth away."

### FAITH'S RESOURCES IN AN EVIL DAY.

AS in a bygone day of Israel's sore distress, laying fresh hold on the Divine promise, and looking at things from God's standpoint, faith thus reasons:—"If the Lord be with us, why then is all this befallen us?" (Judges vi. 13). And now as always, this time of general defection affords opportunity for the display of that spiritual energy, which should ever characterize the would-be overcomer.

Very different is the reasoning of unbelief, which would seek occasion to turn aside from the path of obedience, and dependence, whenever difficulties have to be surmounted; mindful of past failure, instead of looking within for the cause of defeat, with a view to self-judgment, as an essential preliminary step on the way towards restoration, and victory, it practically repeats the presumptuous sin of those who say—"We are delivered to all these abominations;" and so yielding to the Spirit of this age, drifts with the tide.

If, as some appear to think, there is nothing distinctive, or conditional, in the terms of Matt. xviii. 20, that our Lord's Word—"There am I in the midst"—has reference simply to the abiding presence of the Holy Spirit, which as we know is the inalienable portion of all children of God equally true at *all* times, and under *all* circumstances; the natural inference would be, that the position which believers who gather in the Lord's Name have sought to maintain is untenable, and that Divine principles which were designed for the guidance of children of God when, as at the first, gathered together in Assembly order, are no longer applicable, so that, left to our own resources, nothing now remains but to

adapt ourselves to present circumstances, and do as best we may.

Happily, however, that is not the mind of all; many through grace abounding, still hold to this belief, that the principle of Christian association, as set forth in Matt. xviii. 20, is the ONLY one which carries with it the sanction of the written Word; and that the pledge of our Lord's presence in the midst of His disciples when gathered as indicated, still holds good: the guarantee to faith that grace, wisdom, and spiritual power, to enable them to cope with every difficulty incident to the path of obedience shall assuredly be granted, in response to united, patient, waiting unto prayer.

The Assembly, as originally established on the foundation laid by Apostles and Prophets, having failed to maintain her position as *corporate* testimony to the Person, work, and supreme authority of the Lord Jesus Christ, in whom all Divine counsels centre, and by whom, all shall have accomplishment, each in its own appointed time; it hath pleased God in these closing days to raise up a remnant *collective* testimony to His truth. And may we not conclude with absolute certainty, that it is His will, and purpose, that it should be sustained in a position of confessed dependence, until the return of our Blessed Lord in fulfilment of His promise (John xiv. 3), even though the members thus "holding the Head" in any locality, should become reduced to the lowest possible collective number?

From all that one hears and sees in the religious literature of the day, there is much cause to fear that the apprehension of the Personal glory and Divine attributes of our Lord Jesus, and the corresponding faith in Him, as Head of His body the Church, and

Lord over each individual member, which gave to the Christian Assembly at the first its unique character, distinguishable from everything else on the earth, are comparatively but little known or realized at the present time. And this to a large extent may account for the worldliness, disorder, and lack of power, so painfully manifest everywhere, and especially noticeable amongst the children of God ostensibly gathered unto the Name of Jesus Christ our Lord.

Catholicity is stamped upon the first Epistle to the Corinthians by the opening address—"To them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours," from which we assuredly gather, that the practical acknowledgement of our Lord's title to Divine honour, was then, and still should be, the characteristic feature of Assembly testimony, and while now, as then, all children of God are "called unto the fellowship of His Son Jesus Christ our Lord;" of which fellowship in its earthly aspect, saints gathered together in Scriptural order, should be a true expression. But alas! all do not respond to the Divine call, by a heart surrender to the Lord, as in obedience to this written Word they endeavour to shape their course according to the pattern of the heavenly reality.

One thing at all events is certain, that those who do so in sole reliance upon their Lord, shall ever find in Him an unflinching resource under all circumstances, even though at times obliged to walk alone, as it was with the Apostle Paul, when like another Elijah in an evil day, he had to say, "No man stood with me. Notwithstanding THE LORD stood with me and strengthened

me"; thus in his own person verifying the truth of the Word which is written for our encouragement. "Who shall also confirm you unto *the end*, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. i. 8). And as the inspired record shows, the Lord's faithful servant was thus sustained to the end, and his course on earth closed with a note of triumphant joy, in anticipation of the Crown of Righteousness, which, saith he, "The Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. iv. 8).

R. SCOTT.

—o—

### IN STEP WITH GOD.

"Enoch walked with God" (Gen. vi. 22).

—

A crowd swept gaily down the street,  
A varied, motley, lively throng;  
And to the sound of music sweet,  
In step they lightly march'd along.

The leader's note rang clear and loud,  
Its clarion strain each follower caught,  
And thus behind the band, the crowd  
Stepped on in time, untrained, untaught.

For he who led the march had dower  
Of inward melody of soul,  
Which drew men by its subtle power,  
And moved them with its sweet control.

. . . . .

Our God we give a backward look,  
Sad are our hearts, heads bowed with  
shame,  
To see the march we long time took,  
In step with worldly hope and aim.

The worlding's giddy hope was ours;  
Its strains, with joy oft lit our brow;  
It led us on to folly's bowers—  
Its harmony is discord now!

Our sin-dimmed eyes were ope'd to see  
The One who once the wine-press trod,  
A note rang out—from Calvary!  
We joined the ranks in step with God.

Sometimes our Leader's note we lose,  
And discord strains our spirits fret,  
Outside the rank our path we choose,  
And out of step with God we get.

O Leader, ring Thy note so clear,  
That as we onward march each day,  
Heaven's music still our hearts may hear,  
In step with Jesus all the way!

Be ours to pray at rising sun,  
"Lord, tune me to the strain divine!"  
To whisper, when the day is done,  
"O God, still keep my step with thine!"

For better far than wealth or fame,  
If, should we sleep beneath the sod,  
This record answers to our name,  
He "was not," for "He walked with God."

—o—

SATAN'S DWELLING.--A pampered body, such as we see everywhere around us in the world, in this day of luxury, is the choicest dwelling-place of Satan. He revels in it: it furnishes him with the most delightful home. It is securely fortified against all ordinary spiritual assaults, and every organ and member is a weapon for the defence. And Satan's occupation, and his possession of the man, is greatly strengthened, if to fleshly luxuriousness there be added fleshly religiousness.

John Dickie.

## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### THEMES FOR BIBLE READINGS.

- The God of all Grace (1 Peter v. 10).  
 The God of Peace (Heb. xiii. 20).  
 The God of Hope (Rom. xv. 13).  
 The God of Patience (Rom. xv. 5).  
 The God of Glory (Acts vii. 2).  
 "This God is *our* God for ever and ever" (Psa. xlviii. 14).

### THREE REPRESENTATIVE MEN.

- ABEL—A Worshipper of God (Heb. xi., verse 4).  
 ENOCH—A Walker with God (Heb. xi., verse 5).  
 NOAH—A Worker for God (Heb. xi., verse 6).

This is the divine order, yet often reversed—worship, walk, work.

### SIMILIES OF SPIRITUAL GROWTH.

- As the Seed (Mark iv. 27)—in Progress.  
 As the Lily (Hos. xiv. 5)—in Lowliness.  
 As the Cedar (Psa. xcii. 12)—in Strength.  
 As the Palm (Psa. xcii. 12)—in Uprightness.  
 As the Vine (Hos. xiv. 7)—in Fruitfulness.

### SEVENFOLD VIRTUE OF THE BLOOD OF CHRIST.

- It procures *Redemption* (Eph. i. 6).  
 It secures *Justification* (Rom. v. 9).  
 It ensures *Cleansing* (1 John i. 7).  
 It makes *Peace* (Col. i. 20).  
 It effects *Sanctification* (Heb. xiii. 12).  
 It gives *Nearness* (Eph. ii. 13).  
 It brings *Victory* (Rev. xii. 11).

—o—

## The Young Believer's Question Box.

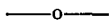
A "Servant Maid" asks:—*How is "Blessed are they that do His commandments, that they may have right to the tree of life (Rev. xxii. 14) to be understood? Is this a title to heaven?—The R.V. gives:—"Blessed are they that wash their robes." This is the more correct reading. None will ever enter heaven, or have access to the tree of life, apart from faith in the Lord Jesus, in whose precious blood alone their title is found. Still, there is no great difficulty, even if the A.V. reading is adopted, for as man forfeited, through his disobedience in Eden, his right to the tree of life, so he gains his new title by yielding obedience to the Gospel. "And this is His commandment, that we*

should believe on the Name of His Son Jesus Christ" (1 John iii. 23).

*Will the Lord Jesus bring the departed saints with Him, when He comes to the air. 1 Thess. iv. 14, seems to say so, yet their bodies are in the grave?—* Their spirits, which are at present "with Christ" (Phil. i. 23), will be re-united with their bodies at the moment the dead in Christ arise, and together with the living changed, will be caught up to meet the Lord in the air. When He comes to *earth*, they will appear with Him in glory (Col. iii. 1). 1 Thess. iv. 14, probably refers to the latter, and then the apostle goes on to tell by direct revelation, how they will be taken to, in order that they may return with Him.

*I am asked to take part in attending to a stall at Bazaar, or Sale of Work, for Missionary purposes. There are no entertainments, but some of the stallholders, although daughters of believing parents, are not known to be "born again" Christians. What would you advise?—*In the absence of full knowledge of all the circumstances, we do not presume to say whether your participation in such would involve disobedience to the word, "Be not conformed to this world," or to that other neglected command, "Be not unequally yoked with unbelievers"; but, so far as our observation of "Bazaars" and "Sales of Work"—even for religious purposes—goes, they are not calculated to help believers nearer to God, or to quicken their steps on the heavenly road. The world, of course, thinks well of them, and as money-raising schemes they are no doubt eminently successful, combining pleasure with religion, and the pride of life with philanthropy,—just what the world's religion approves and extols. But has a child of God, an heir of glory, a stranger on earth, a pilgrim to heaven, no higher employment than what occupies and pleases the worldling? The whole matter needs to be viewed in the light of your calling as a Christian, not according to the world's ideas of right and wrong. We do not enter here upon the subject of extracting money from the pockets of the unconverted by such means to carry on the "Lord's Work," as if that required the world's patronage, or of the false impression that ungodly people receive by such devices, but we unhesitatingly say this, that we never knew of a healthy, happy child of God, or a devoted witness

for Christ, found in common cause with the world at a Bazaar, and cannot conceive of any who acknowledge God in all their ways (Prov. iii. 2), ever being found in such a position.



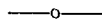
### Answers to Correspondents.

"INQUIRER."—The Lecture you refer to was given in the Music Hall, Aberdeen, by Dr. C. J. Davis, in answer to a pamphlet written by a F. C. Elder, against the truths he preached and practised. Like others of its kind, it caused men to search the Word, and sent hundreds to hear Dr. Davis' "reply," which was simply an exposition of the Word on the Church, Ministry, the Law, the Sabbath, and the Lord's Prayer, on which subjects he was charged with being "in error." God blessed the truth wisely spoken by His servant; many were helped, and some known to us were led outside the camp that night as the result. The lecture was published, but is no longer to be had in its original form. It has, however, been incorporated in Dr. Davis' well-known book—"Aids to Believers," page 129.

T. E. GLASGOW.—There are thousands in large cities brought under the sound of the Gospel, preached in the open air. We know of no better employment for Christian young men than this. Only let it be the outcome of dealing with God, meditation on the Word, and genuine exercise of soul—and not a mere "series of meetings," which, alas! is the beginning and end of much that we hear a great deal of. And let it be *the* Gospel, simply, Scripturally, and earnestly declared from an open Bible, with no attempt at oratory, or imitation of somebody else. Neither a lot of singing nor story-telling, will effect what God's Gospel spoken from a warm heart in communion with God will do. You may not see all the results now, but God will see to that. May He raise up hundreds of hearty, earnest young Gospellers to go forth to the streets and lanes of the city, to compel sinners to come in.

H. J., NORTHUMBERLAND.—We do not believe that one who is a prominent member of a worldly organisation such as the Freemasons, is at all fitted to be a guide among the people of God. One who before his conversion had entered into such a position, may have to be borne with and taught the truth that will exercise his conscience, but it is quite another matter for one assuming a prominent place

in the assembly to be openly identified with an association which, to say the least of it, is "a brotherhood" in the flesh, in which the unconverted predominate, where the Christian is "yoked" with them, and where no true testimony for the Lord is admissible. An Assembly of God's people must have a feeble sense of what is due to Christ as Lord, if they permit one whose testimony is so unsatisfactory, to stand before them as an "ensample" to the flock. A plain, united testimony, graciously but firmly given with the object of "gaining" their brother, will very likely cause him to quit either one position or the other.



### Foreign Missions.

We have received several communications in connection with this subject, referred to by a correspondent in our last issue, which we will hold over for another month, in order to give further opportunity for others to give what they believe to be the thoughts of God on this important subject, which many are deeply exercised about, and which some think is fast drifting from the simple and Scriptural lines on which it was taken up by assemblies of believers years ago. Meanwhile we give the following extracts from the pen of the late Mr. Henry Groves, whose long intimacy with, and personal experiences of Foreign Mission work, give him a special claim to be heard on this subject.

A SPECIAL CALL.—An especial service needs an especial call, and that call must be certain and clear to the soul concerned. Thus, all God's true servants mentioned in Scripture were called, sent and sustained in their service, and in some cases recalled when they turned aside from it. On this point definiteness is wanted. General assurances will not satisfy.

FIRST PROVED.—All who seek a sphere of service in the work of the Lord, should remember this command: "Let these also first be *proved*, then let them serve" (1 Tim. iii. 10, R.V.). An unproved servant is never to be accredited. We would particularly press this point, having witnessed here and in other lands, the sorrows that many have brought upon themselves and others, by going forth to serve before they had been proved.

FAITH TESTED.—It may be of the Lord that the first step is surrounded with difficulties, for He in

infinite love often tries faithful servants most there. It is often the greatest kindness to an earnest soul seeking employment in the Master's service, to leave him to deal with God in the struggles that lie at the outset. Our hearts might bleed for not a few good men, whose usefulness in a quiet sphere of daily work has been marred, by the mistaken help of those who have brought them into a position which required personal faith in God, and not having that they failed.

UNWISE LOVE.—We are prone in unwise love, though with real desire to help forward God's work, to lay hands suddenly on brethren, and to remove out of their way all difficulties, which we may seek ourselves to bear, or to get others to bear for them. Thus taking off their shoulders the very burden divine love and wisdom has appointed, we send them forth, unfledged, into a path of service the cost of which they have never counted.

### Arranging for Weekly Preachers.

To the Editor of *The Believer's Magazine*.

DEAR BROTHER IN CHRIST,—I am much interested in the above question, and with your permission would wish to add a few thoughts to the helpful answers already given. And first, I would notice the danger of losing sight of the *divine* end and design of ministry. That design is *not* large meetings, and a respectable appearance, but genuine conversions to God, and the spiritual help of saints. If we are having full halls and eloquent addresses, the thought often is, that we are having "grand times," although there may not be a single soul won for Christ, nor any improvement in the spirituality of believers. Those of us who had the privilege of witnessing the work of grace in '59 and following years, and again in the years from '70 to '80, in the North of Scotland, can well remember, that it was what real work was done for eternity which was the one end ever kept in view, and not large or attractive meetings. I have myself seen a series of Gospel meetings when people walked several miles, in a deep snow-storm, for six or seven weeks, and we only saw *one* soul that remained as the permanent fruit of that movement. In the same locality I have seen a series of meetings held for the same length of time, to which not one tenth of the attendants came, and there

were more than ten times the number of standing conversions. One reason for this was because, those who conducted this last series of meetings *went in for souls to Christ*, and they got them. By persevering prayer they besieged the throne of grace for souls, and they *preached* and *visited* for souls, and God honoured them and gave them souls. What is the use of getting halls filled with sinners, if none of them are saved? Or filled with saints, if they come to be entertained by fine preaching and singing, and go home to live the same carnal lives they did before? It is ministry to reach the *consciences* of both saint and sinner that is needed, and we will never get that by human arrangement. The Living God alone can give it, and if we get into His presence we may find out that He has something to say to us about our own condition of soul, before He hear our prayers about the souls of others. The Scripture principle is—"He that abideth in Me and I in him, the same bringeth forth much fruit" (John xv. 5). This is as true of "assemblies" as of individuals. Again we read, "And so were the churches established in the faith, and increased in number daily" (Acts xvi. 5). And again, "Then had the churches rest, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Chap. ix. 31). There is no word of special meetings or ministry in these passages. The churches increased in numbers, simply because they were in a healthy condition. Much that is going on just now, in the getting of popular preachers, is an effort to hide the spiritual nakedness of those who compose the churches. Let those who lead in Gospel Work get their own souls bathed in God's love to man, then there will be no lack of preachers. When our own hearts are full to overflowing, we will be glad of an opportunity of *letting it off*. "He that *believeth* on Me," as the Scripture hath said, "out of his belly shall flow rivers of living water" (John vii. 38). Unless there is a more careful attention to the condition of our *own* souls, and then to the spiritual condition of the churches, nothing can prevent the whole "testimony" from sliding down the incline until it becomes practically *clerisy*. When saints are away in heart from God, it is not possible for them to carry out His holy principles. I am, yours in the Lord,

GEO. ADAM

## ASSEMBLY RELATIONSHIPS OF SAINTS.

BY MAX. ISAAC REICH.

THE recent revival of a controversy which by common consent seems to have been shelved for some years, maintaining thus a measure of outward peace, has led me to this subject: What is the Church? What are the proper relationships of the saints in connection with it? and what ought to be our path in the present confusion?

Now, you have all been struck, I doubt not, with the wonderful contrast between the first and second chapters of the epistle to the Ephesians. In chapter i. the Apostle develops the blessedness of the saints regarded as individuals, taking us back into the secret counsels of eternity. At the close he touches on a further subject. The One in Whom the counsels of the Godhead find their blessed accomplishment is exalted in a new glory on high—He is Head. The second chapter is the development of the results which flow to believers from this mighty truth, results which contemplate the saints in their collective capacity, taking them out of their individuality.

I will not dwell upon details, but I would ask you to observe the four-fold description of the saints in the latter part of the 2nd chapter, in circles of relationship in which their individuality is merged into what is properly collective.

Verse 16, contemplates them as "one body." Verse 19 as "fellow-citizens." The New Jerusalem is the full display of this.

Verse 21 shows us "an holy temple in the Lord," while verse 22 gives the additional thought of "an habitation of God" or house, "through the Spirit." The body, the city, the temple and the house, are four

illustrations used to describe the collective relationships of the saints called into the present grace of Christ.

I begin with *the body*. Do not let us think that we have learned all there is to be gathered up from the Word, touching this precious view of the people of God. If we really approach Scripture without dogmatism, I doubt not it will effect our being led on still further into this truth. In Ephesians, Romans, Corinthians and Colossians alone is the term found. Our enquiries are consequently confined to these portions of the New Testament. Now it is clear as a sunbeam to me, that the term "body of Christ" is variously used in the Word. It is spoken of as in the mind of God, including the aggregate of the redeemed of this present dispensation, as we say. It is also spoken of as actually existing now on the earth—all the redeemed now in the place of responsibility make up a sufficient membership at any given time. It is important to see this. Eph. i. 22, 23 gives us the first, Eph. iv. 4, the second. It is with the second aspect of this body we have specially to do in the way of responsibility. May I propose for detailed study these thoughts? In Ephesians the Body is regarded as a necessity to the Head, in Colossians as deriving from the Head. The Head is its source and reservoir of supply. All its fulness pours itself into the body. In Corinthians we have nothing about the Head,\* but much about the Spirit. The Head is in heaven, the Spirit on the earth.

In Ephesians we have *heavenly associations*. In Colossians *heavenly life* flow-

\*That is "Head of the Body." He is "Head of every man" (1 Cor. xi.), quite another matter.



ing into and through those in these associations. In Corinthians we have the ministry of the members of the body towards each other. There is nothing about evangelizing in the gifts mentioned in that Epistle. I suppose one reason is, that of the bad state of the assembly. If there is disorder at home, God does not call to activity abroad. But before you read of the active ministry of the spiritually-endowed members towards each other in chap. xii. and xiv. (the important setting of the pearl, the body "edifying *itself in Love*" in chap. xiii.) we have in chap. x. and xi. the Lord's table and the Lord's supper, in which the existence of that body is confessed and its fellowship of unbroken unity symbolically set forth. "The bread which we break, is it not the communion of the body of Christ, etc.?"

Now, do my beloved brethren really believe in this truth? I do desire that we may get a very clear view of it at this time. I might say, that this is the truth which has kept me outside of every denomination in Christendom, and would continue to do so even if all the members of any given denomination were Christians, and all the ministers thereof earnest men. I could not exaggerate the importance of this truth, and I desire for myself a still deeper sense in my soul, that I am once and for ever linked in the closest way with every ransomed soul now on the earth. The Lord keep this ever bright and fresh in our affections, dear brethren. Are we really together as members one of another, members of the body of Christ, or merely as members of a party boasting of more "light" than other believers still "in the sects?"

But important as this truth is, it does not

cover all that is predicated of the Church in Scripture. I do not see how we could exercise discipline upon a fellow-member of the body *as such*. We do not keep order in the body of Christ, though we seek to be consistent with the truth of it. But here I am anticipating, as this will come before us on a future occasion.

The second view of the saints is that of *the city*. Gentiles were once strangers and foreigners, but now enrolled in the list of citizenship with the saints. I believe the thought is association with Christ in rule. The Bride as the city is God's heavenly metropolis in the Kingdom, as Zion will be the earthly centre of government. Israel, through her rejection of the Messiah, will have to be relegated to a secondary position. The Church will be the heavenly queen, Israel the *vice-regent* on earth, the saved nations gathered around her in their order. Our citizenship is in heaven, "from whence also we look for the Saviour" to come and subdue everything to Himself, ourselves, changed and glorified, to bear rule with Him. "The Kingdom of Heaven," in its ultimate development, is the heavens taking charge, at last, of this weary earth. Man will be tired and sick of his misrule. His clever inventions and schemes of world-improvement have disappointed him in their results. The sparks of his own kindling, in the dim light of which he has walked through the revolving centuries, have left his heart cold and cheerless. His art, literature, commerce, and science, have left his soul empty and desolate. The darkness *within* has not been dispelled, he will have to turn his eyes *heavenwards* at last.

John sees in the Apocalyptic vision the heavenly city coming down from God, out of heaven to illuminate with its holy and

pure light shining through its jasper walls, the nations of the earth, whose kings shall bring their wealth to her gates, no more to have guilty commerce with her satanic counterpart, the harlot city Babylon.

I do not regard John's view of "the bride, the Lamb's wife," as a new revelation of the Church. That the Church is meant, never a doubt has crossed my mind. But as John was associated with the twelve in their testimony, specially with Peter and James in their ministry among the Jewish remnant in the land, he does not give the highest aspect of the Church, as Paul in Ephesians, but shows us the Bride in her character of a city, which Paul indeed touches but does not develop. If I may so put it, the ministry of Paul puts the Church on high, John brings her down again to earth in the way of government, though her *home* remains in "The Father's House."

Now, it also impresses me solemnly that there should be a present moral influence proceeding from the Church answering to the future ministry committed to her, of which the new Jerusalem in John's vision is the expression. Ought not the nations to walk in the light of it to-day? Ought not the leaves of the Tree of Life, the centre of her government, be for divine healing to sin-sick humanity? and the river of the water of life flow from her to the ends of the earth in refreshing streams? Yea, indeed! "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely."

As the millennial earth will learn from the heavenly city, God's principles of government, so should the entire company of the saints shew by their oneness (answer-

ing to the oneness of the Father and the Son, John xvii.) the beauty and superiority of God's ways to the most brilliant inventions of man left to his own thoughts.

Alas, the Church has broken down here, and those who in this century have professed special light as to the true nature of the Church, and have sought to act on it, have broken down too. But the comfort is, there will never be a day, however difficult, when it will be impossible to keep the Word of Christ and confess His Name. There never can be an excuse for letting slip the first and for denying the second. And this is the great point in Philadelphia. Philadelphia is a company (however small and weak) which seeks to be in keeping with the truth of the city of God, the new Jerusalem. And thus the Lord can say of the Philadelphian overcomer: "I will write upon him the Name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new Name." The comfort is in the very point in which he has been specially put to the test.

This is in beautiful harmony with Heb. xiii. "Let us go forth therefore unto Him without the camp, bearing His reproach, *for here have we no continuing city, but we seek one to come.*" This is the true ground of a Philadelphian testimony. Heavenly citizenship makes us a stranger and pilgrim people on the earth, while the city we belong to is hidden out of sight. Once we were "strangers and foreigners" to that city, now we are strangers and foreigners everywhere else.

"There made ready are the mansions,  
Glorious bright and fair;  
But the Bride the Father gave Him,  
Still is wanting there.

## THE PRAYER OF THE LORD JESUS.

AN ADDRESS BY A. J. HOLIDAY, AT ABERDEEN.  
PART II.—CONTINUED FROM PAGE 39.

I DESIRE especially to call attention to this all-important truth, that what the Father committed to the Son, the Son in turn has committed unto us. It seems to me, that this is the special subject of this prayer of the Lord Jesus, and I am afraid it is a subject that most of us have greatly overlooked. The Lord Jesus speaks three times of unity. I suppose if you were to get a thousand Christians together and put the question to every one, "How do you think that the unity that the Lord Jesus desired and prayed for, is to be attained and maintained?" probably 99 out of every 100 would answer, "by their loving one another." And yet there is not a word about loving one another in the whole prayer. Do not think that I want to make light of loving one another by saying that. No, far from it. Yet it remains true, that our love for one another, is not the means by which unity is to be manifested. Turn to John xiii. 34, and you will see what it does manifest—"As I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." That is absolutely an individual thing. I manifest that I am a disciple of the Lord Jesus, just in the measure in which I love every child of God. But He never suggests that as a possible way to manifest unity. See then what He connects this unity with. He had previously said: "I have manifested Thy Name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy Word" (verse 6). And "I have given unto them the words which Thou gavest

Me; and they have received them" (verse 8). He has manifested the Father's Name unto them; He has given them every utterance of God; and they have received and kept them, and have believed that everything that He has given to them He had received from the Father, even as He Himself had come from the Father. And now He prays: "Keep them in Thy Name which Thou hast given Me, that they may be one" (verse 11, R.V.). The oneness that He prays about, is a oneness that can never be dissociated from the Name and the Word of God. And they are to be kept in that Name, in order that they may be one; as they are to keep the Name and the Word in order that they may be one.

Now, look further. Verse 14: "I have given them Thy Word; and the world hath hated them." The world will hate us in the measure in which we keep the Word; and in the measure in which we slacken our hold of that Word and surrender up its precious realities to the claims of the world, so the world will be friends with us. Verse 17: "Set them apart through Thy truth: Thy Word is truth." O that our hearts may be made more subject to this; that we may be willing to be hated of the world, willing to be set apart as manifestly not of it. It can only be by the truth, and His Word is truth. "For their sakes I set myself apart, that they also might be set apart through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word" (verses 19-20). Now that is spoken of constantly, as if it merely meant the preaching of the Gospel. It means a great deal more than that. What is "their word?" It is the "Logos"—the whole complete thing, God's full revelation of Himself in the living

Word, the One in whom God is manifested. Why is it called "their word?" It is not "their words;" it is not what they speak. It is the complete revelation of God committed to them. It is called their's because they have received it and kept it. Had He not already said (verse 6) "They have kept Thy Word?" It is the same Word there, the "Logos;" and (verse 8) "I have given unto them the words which Thou gavest Me, and they have received them." That is why they are theirs. But then remember that it means nothing less than all that this involves. It does not mean merely telling the way of salvation to sinners. That is not the whole Word of God: that is not every "saying" of His as given by the Lord Jesus. It means that which He had received from the Father, and had handed on unimpaired to them, which they had received, believing that every word of it had come from God, and that He Who had spoken it to them had come from God. It was the complete deposit that had been committed to the blessed Son of God, and that he had handed it on undiminished to those who came after. "That they all may be one." This is not another principle of unity; it is the same principle that the Lord Jesus laid down when He prayed first of all for those few whom the Father had given to Him, and who had already heard and believed, that they might be one by being kept in the Father's Name, thus keeping that Name and the whole unbroken Word. That was to be the source of unity, and there was no unity apart from that. And when He prays for all that shall believe through their word, it is exactly the same principle applied right through the whole dispensation; a unity that comes out of

acknowledging all that the Name and Word of God involve. "That they all may be one: as Thou, Father, art in Me and I in Thee, that they also may be in us: that the world may believe that Thou hast sent Me" (verse 21, R.V.). Let us take notice of that: "that the world may believe." Directly after He tells them, that the world shall *know*. But the time for that has not come yet; "it is now" that the world may *believe*." And remember the world's believing is here based upon our faithfulness in keeping the whole Word of God, and therefore being true exponents of that mighty, blessed Name and all that it declares. "That they may be one" is the first object; and "and that the world may believe that Thou hast sent me" is to be the result of that oneness. Refer again to what He said in verses 6 and 8. The Lord grounds their believing that the Father had sent Him, upon their reception of all the words which He had brought to them from the Father. He makes us responsible to carry out the same thing now; and the world is to believe that the Father sent the Son, by our being faithful guardians of what He has committed to us, and faithful witnesses to His Name and to all His Word.

Now again, verse 22: "And the glory which thou has given Me, I have given unto them; that they may be one, even as We are one" (R.V.). Do you notice that this is not prayer? When He was praying for the unity in the verse before, He prayed that it might be accomplished by certain means; but this verse tells us of something that He has done (not something that He prays for) which is to produce unity. Now we know how God speaks of all that He has purposed as already accomplished, as, for instance, in Rom. viii. 29-30. There

He carries His thought right through, from the eternity that lay behind, to the eternity that lies before ; and it is exactly so here when He says "The glory which Thou hast given Me, I have given them." He does not mean that we are already glorified ; but He speaks as being already glorified Himself, a fact that involves our being partakers of His glory. There will be no need to pray for unity when the bestowal of that glory is an accomplished fact. It is just the difference between the seven lampstands, with the Son of Man walking in the midst of them, and the one seven-branched lampstand standing in the holy place. However, Israel might fail of old, there was the seven-branched lampstand, the witness of the perfect unity that was in the heart of God. The lampstand was all beaten out of one solid talent of gold : it was not made of a number of pieces, rivetted or socketted together. It was the witness of God's purpose, and its sure accomplishment. It corresponds for us with this word of the Lord Jesus, "The glory which Thou gavest Me, I have given them ;" and alongside of all the present day failure, we have that word of His to assure our hearts, and to tell us how unspeakably precious it is to the heart of God when we are seeking to be faithful to His Word, so that in us at least that prayer of His may be accomplished. There, we have the abiding witness that God's purpose does not alter because of man's failure, and that which He prayed for us is the one thing that will glorify Him. But something further is to result from this. "The glory which Thou hast given Me, I have given unto them ; that they may be one, even as We are one : I in them, and Thou in Me, that they may be

perfected into one, that the world may know that Thou didst send Me" (verses 22-23, R.V.). It was that the world may *believe* before : that is the responsibility committed to us—to manifest the Name and to keep the words, the whole Word, unimpaired, that the world may *believe* that the Father sent the Son. But, if we fail, this shall not fail. The world shall *know* presently. When will the world know ? "It is not yet made manifest what we shall be." That does not mean that we do not know it : "We know that when He shall be manifested, we shall like Him." Or, taking that word in Col. iii. 4 : "When Christ, Who is our life, shall be manifested, then shall ye also be manifested with Him in glory"—and then the world will *know*. The world will not know when He comes to catch us up to Himself, for we shall not be manifested with Him in glory then. We shall be changed into His likeness then ; but the glory will not be manifested until He comes back again to earth. Then the world will know that the Father has sent the Son. And it will know something more than that, for look, He says again in verse 23 ; "And that Thou lovedst them, even as Thou lovedst Me." You remember that word in 1 John iii. 1. The special reason why the love of God in making us His children is brought before our attention is, to remind us that "therefore the world knoweth us not, because it knew not Him." But, when we are manifested with Him in glory, the world will know not only the truth about Him, but about us also.

In this way the Lord Jesus connects the keeping of the Name and the Word with a unity, and this keeping must therefore be a collective thing. But in order that the

collective thing may fulfill the purpose of God, it is a first necessity that in our collective capacity we should be ruled and guided by His Word. The gathering together of the children of God is to be the witness to the Name of the Lord Jesus (Matt. xviii. 20). It pains my heart to find, many earnest, true-hearted children of God giving up in despair and saying—"There is such utter confusion round about us, that it seems to me we can no longer hope to bear any such witness as that; we must give it all up, and be satisfied with the individual thing." No, we are not to be satisfied with that. As long as Matt. xviii. 20, stands in the precious Word of God, so long we are not to be satisfied with the individual testimony. If God puts you or me in a place where there is not another to own the Name of the Lord Jesus as the gathering centre, we must stand alone until we can find another. But where there are such to be found, we are not to refuse to gather with them, and to bear witness to the Name and the Word because there is confusion all round, or because of the difficulty of understanding our relationship to other such little companies of believers. None of these things are to take us away from that blessed foundation. When the Lord Jesus laid that foundation as to the assembly, He did not say one word about how the many such assemblies were to be knit together. He left that as an after thing, not essential to the foundation. The foundation does not depend upon the relationship of the assemblies one to another at all. I am not saying that this is unimportant, or that it should not deeply exercise our hearts; but I do say this, that when He told us what constituted His assembly and what was a true witness to

His Name, He only spoke of the two or three gathered together unto that Name, and declared "there am I in the midst of them." We little know how intimately and inseparably the keeping of the Name and the Word in their entirety, are bound up with the gathering unto that Name. There is the very essence of the unity for which the Lord Jesus prayed, and remember that unity can be borne witness to, by two or three obedient ones, if there are none others in all the world.

*(To be Continued).*

---

SOME MISSING

## THE CHURCH'S DECLINE.

BY THE LATE WILLIAM LINCOLN.

FOR "a little while," the Great High Priest of our profession has departed to yon inner shrine. The Heavenly Bridegroom has gone to His Father's house above, to prepare a place for the spouse of His choice and costly purchase. Wonderful is the manner of love which He has shown, that He entertained towards her, and though now there, yet is His love unchanged. Daily does He represent her in the presence of God. This the constant operation of His Spirit on the hearts of His chosen demonstrates. But then He expects that this love of His in its choice, in its singleness, in its devotion, in its persevering faithfulness, shall be in large measure reciprocated by those who are its unworthy objects. Specially, He charges His people to wait patiently for His return, and assures us that they indeed are blessed who are watching, looking for Him, and loving His appearing. Yet He waits. Time speeds on, and yet He has not returned. But at midnight a cry is heard—"Behold the

Bridegroom cometh." This cry is now heard on every side. It is passed on right joyously by quickened souls whose hearing ears have caught that welcome sound. It is taken up constantly from one signal spot to another, and beacon-fires glow there, where but a little previously all was silence and gloom. Notwithstanding the torpidity of many who ought gladly to re-echo this cry; notwithstanding the ridicule of others because the time of that great arrival is unrevealed; notwithstanding, too, the unwise attempts of some to discover and disclose that time purposely hidden from all: notwithstanding all these things, the belief that the Master is at hand is gaining ground, and becoming more fixed on the minds of very many Christians!

In what state will He find His professing Church? Has her heart been true and her love been single for Him her Lord? And has she borne a living, hearty witness for Him whilst absent? Has that witness of hers been constant and steadfast, unmoved alike by the haughty world's persecuting frown and siren seductive smile?

All and each of the preceding dispensations have ended in man's utter failure, and in God's righteous and sore displeasure. Then how is this present dispensation to end. If we look around us at all, we behold the professing Church fraternizing with the world. How has this come to pass? Has the Church converted the world, or has the world seduced the Church? If the latter be the fearful condition of matters, and if the present must end in a manner like unto, though more fearful than these which preceded it, what are the causes to which we should attribute this?

Throughout Christendom, the Church, so called, is in alliance with the world. Each

nation has something that outwardly looks like Christianity, and each church *has* very much that is plainly derived *from*, and belonging *to*, the world. Here we behold no longer a distinct, well-defined and well-preserved line of demarcation between the Church and the world; but, on the contrary, more than an understanding, even an amalgamation in many ways of these two parties!

Is the proper testimony that the Church should bear for her absent Lord enfeebled or neutralised by this strange union of hers with the world? Or has she suffered by removing that broad line of demarcation that God Himself has drawn, so that she has in consequence become more or less attached to the world which by her very name\* she professes to have renounced? And hence has she lost in purity what she has gained in ease and pleasure? And is this behaviour of hers faithfulness to her heavenly Bridegroom?

By two inspired witnesses, the Holy Ghost has designated this practice in similarly most awful terms (James iv. 4; 1. John ii. 15, 16). By this concurrent testimony, God would as explicitly as possible condemn the slightest approach to friendship and fraternisation of this kind. Is the world at all less the world that crucified and hates Christ simply because it patronises His cause? And is such patronage, as with the kiss of Judas, acceptable to Christ or not? We know how *men* feel such patronage. In what light does He view it? The question here arising is of the gravest character, and ought to be of supreme interest to all who

\*The term for "church" in the original Greek *ecclesia*, denotes "a body called out," and this "out" surely implies a distinct line of demarcation.

belong to Him. Has the Lord Jesus given no sign in all His Word of prophecy—"the light that shineth in a dark place" (2 Pet. i. 19)—of His pleasure or displeasure therewith? Among His disciples it is strenuously defended by some, as it is shuddered at by others. But on a question of such paramount importance, all personal predilection and bias should be watched and guarded against. The desire to avoid suffering on the one hand, and the unrequired courting of it on the other, should be equally suspected. To know the Lord's own mind and will is everything here. Surely He must have forseen this union and its permanency; surely He whom it most immediately concerns and tenderly touches, and whom therefore it cannot but either highly please or else be most abhorrent unto, surely His judgment thereon can be ascertained somewhere! Seeing that all Scripture has been given "that the man of God may be perfect, thoroughly furnished unto all good works," is it credible that on a subject of so vast importance, the Scriptures is everywhere so obscure or so silent, that the Christian must remain in the dark as to his imperative duty either of complete *identification with*, or entire *separation from* such a state of things? Or, has he been left to make his own choice or to follow the customs of the time, as if it were a matter of trivial importance? None who own the perfectness and all-sufficiency of God's Word, as a guide to the obedient believer, will accept or be satisfied with such a sophistry. God who in olden time demanded that in the mouth of two witnesses every word should be established (Deut. xix. 15) has, in gracious condescension to our misgivings, by two New Testament writers (Paul and John), revealed the full

lineaments of the great ecclesiastical apostasy. By two others (Peter and Jude) He has directed our eye to the clerical agents by whose means that great wickedness was perpetrated; then, by two distinct prophetic tracings (Revelation iii. and Matt. xiii.) He has mapped out the entire course of the professing Church so that the evil within, in its germ, in its full development, and in its final phases, ere He judges it, are *all* displayed. And lastly, by two of His servants (James and John) He has solemnly warned us, as if in anticipation of the mischief, that friendship with the world is enmity with Him. And the testimony thus borne, by these witnesses, to him that hath the hearing ear—as these Scriptures oft remind us is needed—ought to be of inestimable value to the man of God, and as light from the very throne in enabling him to apprehend how the Church's course and action between the two Advents, is beheld as under His *own* awful gaze. "In Thy light shall we see light."

---

### A GOOD ADVICE.

---

AN aged Christian lady in Scotland said to the late Duncan Mathieson, the Scottish evangelist, in his younger years, when he first went forth in the service of the Lord, and was in danger of being tempted, as most young preachers are, to court the favour or be cast down by the frown of great ones in the religious world—"Keep *in* with God, Duncan; He's aye right." That was good advice. To keep on good terms with the Eternal God, and have His support, is better than all the favour or flattery of man.



## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES FOR BIBLE READINGS.

#### Seven "I Am's" of Christ in John's Gospel.

- I AM the Door (x. 9)—to enter by.  
 I AM the Way (xiv. 6)—to walk in.  
 I AM the Bread (vi. 47)—to feed upon.  
 I AM the Good Shepherd (x. 11)—to guide.  
 I AM the Light (viii. 12)—to follow.  
 I AM the True Vine (xv. 1)—to abide in.  
 I AM the Resurrection and Life (xi. 25)—to wait for.

#### Seven "New" Things for all Believers.

- REPENTANCE—a new mind, about God.  
 JUSTIFICATION—a new state, before God.  
 REGENERATION—a new life, from God.  
 CONVERSION—a new life, toward God.  
 SONSHIP—a new relationship, to God.  
 SANCTIFICATION—a new position, for God.  
 GLORIFICATION—a new place, with God.

#### A Seven-Linked Chain of Fellowship.

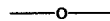
- Fellow-heirs (Eph. iii. 6)—of one Inheritance.  
 Fellow-members (Eph. iii. 6 R.V.)—of one Body.  
 Fellow-partakers (Eph. iii. 6 R.V.)—of one Calling.  
 Fellow-citizens (Eph ii. 19)—of one Home.  
 Fellow-labourers (Phil. iv. 3)—of one Master.  
 Fellow-soldiers (Phil. ii. 25)—in one Warfare.  
 Fellow-prisoners (Rom. xvi. 7)—with one Hope.

### BIBLICAL WORDS WITH THEIR MEANINGS.

GOADS AND NAILS (Eccl. xii. 11).—These two words—here used in connection with the "words of truth" (v. 13), ministered in wisdom—fully illustrate two uses of the ministry of God's Word. The word for "goad" occurs in 1 Sam. xxiii. 3. The instrument was sharp, and used to quicken the pace of beasts of burden. The word for "nails," with slight variations, is found in 1 Chron. xxii. 3, 2 Chron. iii. 9, Jer. x. 4, and is always used for that which is employed to fasten things together which would naturally become detached. Thus the words of the Holy Scriptures should come to those who are under Christ's yoke, with all His authority as "goads," to quicken the conscience and hasten the steps, while as "nails" they will be used to build up and to keep God's saints in their proper spheres. The one makes them "steadfast, unmovable"; the other, "always abounding in the work of the

Lord" (1 Cor. xv. 58). A healthy ministry has "goads" and "nails" in it, in due proportion: something to occupy the heart, instruct the mind, and exercise the conscience.

THE LATTICE (Song of Sol. ii. 9).—Of the Bridegroom it is here said, "He is shewing Himself through the lattice." The figure is drawn from the latticed windows of the temple, and these are like the types of the Word, and the ordinances of the Lord's appointment. He delights there to reveal Himself to His people, and there the anointed eye can ever clearly see the Person of the Beloved. It is not to look *at* the lattice, but *through* it, to Him, who stands behind it showing Himself. Through the type we see the Antitype: through the doctrine, the Person: by means of the emblems, the Lord Himself.



## The Young Believer's Question Box.

*Is "The Kingdom of Heaven" in existence now, or will it only be in the millennium?* The Kingdom exists in *mystery* now (see Matt. xiii. 2), while the world is under the power of Satan, its prince (John xii. 31). It will exist in *manifestation* when earth's 'once-rejected King shall return in power to reign (Rev. xii. 10). Then Satan will be bound (Rev. xx. 2), and all nations shall serve (Psa. lxxii. 2) the heavenly King. The kingdom *now*, is likened to a mingled field of wheat and tares, all owning nominally the same Lord. The scene of Satan's craft, the sphere of his work, a mixture of false and true. Whereas in the coming age, the righteous shall shine forth as the sun, no longer hid or hampered by false professors, all of which will have been gathered out, exposed in the light of heaven, and consigned to their own place.

*Is it according to the Word to pray for the "pouring out" of the Spirit?* The Spirit of God came down—or was "poured out" as the Word is in Acts x. 45—on Gentile believers, as He had been on Jewish converts at an earlier period (Acts ii. 32). This is not to be repeated, nor is it required, for the Spirit has not since departed, but abides for ever, or, "unto the age" (John xiv. 16, Newberry). It is not therefore according to the language or truth of Scripture, to pray for an "out-pouring of the Spirit." But a fresh filling (Eph. v. 18 with Acts

iv. 31, xii. 52), "a further supply of the Spirit" (Phil. i. 19, Newberry), is continually needed by the children of God, and surely this should be prayed for, continually and earnestly (See Eph. i. 17; iii. 16). Some who are sound on "The Doctrine of the Spirit" forget this, and rest content that they have the Spirit in them. But a tiny rivulet threading its way through the deep, empty channel, and the full overflowing stream are different, not in kind, but in measure. What we need and should seek and make room for is, the fulness of the Spirit of God, which carnality, self-sufficiency, and pride, in the individual, and man's will and way in the Church, alas! often prevents.

—o—

### Foreign Missions and Missionaries.

A letter on this subject, which appeared in our March issue, has brought forth a number of answers, which our limited space hinders us from giving in full. We give, however, the salient points of each, which we commend to the thoughtful consideration of our readers. The subject is one of great interest, and is exercising the minds and hearts of many at the present time. For an increase of genuine, godly, practical interest in the spread of the Gospel in distant lands, aroused during the last decade among assemblies of believers gathered unto the Lord's Name, we do most heartily praise Him, and pray that it may be cherished and extended; that many godly and devoted workers may be raised up, called of God, divinely furnished, sent forth and sustained in the path of faith and obedience to God's will, and that those who tarry at home may have genuine fellowship with such in their service, and thus be "fellow-helpers with the truth." But as in all departments of the things and service of God, it is necessary to discern between the false and the true, to discriminate between what is of God and the counterfeits of man, such discernment is needed here, so that we may not be found helping on those whom God has not called, or supporting those whose associations and ways are not according to the will of God. Such exercise and discrimination by children of God, will not lessen but greatly increase godly fellowship with all true servants of Christ, while it will cause others who do not answer to the Divine pattern to earlier find their true place. This

sooner or later they must do, not, however, in some cases till after years of an unsatisfactory course, often prolonged by the well-meant but indiscriminate support given by saints, who thus unwittingly are helping on in a mistaken course those who have run uncalled, and undertaken a line of service for which they had not proved themselves fitted, wasting and absorbing funds which might, in the hands of a God-sent and qualified workman, have been used for the spread of the Gospel of Christ, and the blessing of thousands of needy souls.

A.—God alone can call, fit, and thrust forth those whom He wants to carry His Gospel to lands afar. He has not deputed the church or any part of it to do this for Him. Our responsibility is, after the call has been made abundantly clear, to help forward after a godly sort His chosen servants in His appointed way. And even in this, we need to make sure that we do not go faster than God leads.

A. M.

B.—Not neophytes, but well-tried and proved men, were those whom the Lord in early times sent forth to evangelise the heathen (see Acts xxi. 21). Very often now-a-days the "Foreign Missionary" is one who has not been heard of, until he comes before the assemblies in this capacity. Surely one who goes forth in such a responsible work, should have proved himself by his home service, fit to bear such a burden.

J. S.

D.—We read that those whom the Holy Ghost separated into the special work of bearing the Gospel to those who had not heard, were already well-known ministers of Christ "in the Assembly" (Acts xiii. 1). They went forth from it with its fullest fellowship as expressed by the laying on of hands (v. 3), and returned to it when their service was fulfilled (chap. xiv. 26-27). If this Divine principle were recognised, it would do much to hinder uncalled ones from going forth, as it would maintain an abiding link of fellowship in spiritual as well as temporal things between the Assembly and the servant. We do not advocate a "Mission Board" examining candidates, and passing those who come up to its ideal, but we do believe that God has given this Scripture for our guidance, and that its principle is applicable still.

H. W. F.

D.—Paul “took” Timothy with him after he had been “well reported of by the brethren” (Acts xvi. 2) of the place, who had full opportunity of knowing him and his service. Not infrequently, have we heard of one being brought before Assemblies as going forth to the mission field, who could *not* have been thus reported of, either as to godly life or diligent service. Perhaps those who knew little of him, but were anxious to assist him in his self-chosen path, were in haste to “commend” him, but this is altogether different from the commendation of godly and experienced brethren guiding the Assembly of which he formed a part.

R. S.

E.—We believe the undue pressure put upon young men and women, and the dramatic appeals made at “Missionary Meetings” acting upon their feelings, apart from any real exercise of soul before God, *together with the desire for foreign travel and adventure*, has much to do with unqualified persons going out as missionaries. We remember an experienced man of God, who had spent the best part of his life preaching to the heathen saying to several young men who consulted him—“Donot go if you have the shadow of a doubt as to whether God has called you, for, depend upon it, you will come back a wreck if you go unsent.”

A. M. R.

F.—Constrained by the love of Christ, some have given up good and bright worldly prospects to give themselves to the Lord for His service in distant lands. We magnify the grace of God in such, and praise Him for them. But we cannot shut our eyes to this, that others who have nothing to give up, and who have no great ability or love for daily toil, offer themselves as missionaries sometimes, and are sent forth. Such (as even worldly-minded people can see), better their circumstances immensely by the step, and know less of self-denial, than many an honest day-labourer who stints himself to help them. These, and such like things, are what dry up Christian sympathy in mission work, and cause good and faithful men to suffer.

G. G.

G.—Assemblies of believers have a primary responsibility towards those who have gone from their midst and who are well known by them as accredited servants of Christ, whether their field of service is at home or abroad. They should seek specially to bear such on their hearts before God,

and to send of their means for their support. It would appear from such Scriptures as Phil. iv. 15, that the assemblies had *direct* communication with the Lord's servants, in the matter of gifts, which we believe is by far the better way, and maintains a link of direct fellowship, which is lost when the gifts are absorbed in some general fund, and it may be, used for purposes or to support persons which many may not approve of. Postal communication with almost all parts of the world is now possible, and it is a special luxury to the lonely servant, to have a direct and cheering letter from fellow-saints at home, and to know that he is ever on their hearts and his needs a subject of their thoughtful love. And this while being a mutual blessing to givers and receivers, is a safeguard against an assembly's gifts being used for the support of those whom they may not consider called to, or fitted for the work they have chosen.

E. L. B.

### Questions Requiring Answers.

4. There are companies of believers, professedly meeting in the Lord's Name, who are gradually giving up the truths that separated many of us a quarter of a century ago from the denominations, in some cases refusing to hear them. Would it be according to God, to commend a young believer from an Assembly where these truths are owned and honoured, to such a company? This is a very real difficulty to many at the present time. Any godly help will be valued.

5. The habit seems to grow, of *individuals* giving letters of commendation to believers visiting distant Assemblies, and in some cases missionaries and preachers, who are entire strangers to Assemblies, appear with letters bearing a single name, which in most cases means that the commendation is not from the Assembly, or even from overseeing brethren in it, but purely an individual matter. As individuals lacking discernment, and others not in the full confidence of the saints, frequently take this responsibility upon themselves, in some cases commending unworthy and unfit persons, who bring much dishonour on the truth, we are led to inquire whether this practice is according to the teaching of the Word, and would value any light or help in the matter. [We shall be glad to have a full expression of what is regarded as being according to the Word on this subject.]—Ed.

## THE GRACE OF CHRIST IN DAILY LIFE.

THE brief Epistle to Philemon furnishes us with a lovely picture of the way in which the grace of Christ operates in the relationships and circumstances of every day life. The Apostle pleads with his brother in the Lord for Onesimus, who, being the property of Philemon, had absconded (perhaps robbing him first), but who had been brought to Christ through contact with himself, while a prisoner in Rome. By Roman law the master had ample authority to punish him severely for such conduct. His behaviour, too, was aggravated by the fact that he served an excellent master, not a tyrannical man of the world. Paul pleads for him, that in Philemon's heart, divine grace and love might triumph.

Generally the inspired epistles of Paul are occupied with the great doctrines of Christianity. He was the privileged vessel for the unfolding of the wondrous counsels of God concerning Christ which had been kept secret since the world began. Now, Christianity not only soars high but descends low, and occupies itself with all the practical details of daily life, that in these, as in all else, the grace of Christ may be expressed by those who believe. We are thus preserved, through the operation of the Holy Ghost, from being mere theorists.

Paul does not here introduce himself as an apostle, but as "a prisoner of Jesus Christ." Here we may observe the wisdom and delicacy of the Spirit of God. In addressing Timothy and Titus, Paul was careful to bring forward his apostleship for obvious reasons. In those Epistles, we find inspired regulations for the internal order of the house of God, and for the walk which

becomes the saints individually. Authority was as valuable there, as its omission is precious here. Paul would rest the matter of Onesimus entirely upon the ground of divine grace, which, he was assured, reigned in Philemon's heart. He was not alone in his appeal, but associated Timothy with himself to give it additional force.

Philemon was evidently a labourer among the saints. His measure we know not; Paul simply states the fact. His wife is addressed also "our beloved Apphia," or perhaps "the sister Apphia." This was gracious and wise. Such a matter concerned the mistress as much as the master, and perhaps her feelings were stronger about it than those of her husband. Paul would have both act together in this, as heirs together of the grace of life. Archippus is included in the address also, a brother who ministered in connection with the assembly in Colosse (Col. iv. 17). Perhaps he could help in this circumstance. Gracious counsel from him might strengthen the godly sentiments in the hearts of this excellent couple. Then the assembly is named (for evidently some saints met in their house); for Paul would have all open their hearts and lovingly welcome, according to Christ, him who was being sent back. All knew of his wrong-doing; all should have fellowship in the work of God's grace.

It is much to be observed in this Epistle to Philemon, the uniting power of divine grace. Here we have brought together Paul the former Pharisee; Timothy the Jew of mixed parentage; Philemon, Archippus, etc., Gentiles; and Onesimus the poor slave. All were bound up with Christ in the same bundle of life, all were equally members of His body by the Holy Ghost. Hence we find Paul calling Timothy "brother" (ver.

1); Philemon "brother" (ver. 7, ect.); Onesimus also (ver. 16), adding in the latter case "beloved." Precious bonds! Who would or could have formed them but the Holy Spirit of God?

After his usual greeting of grace and peace, the apostle's heart bursts forth in thanksgiving to God. He gratefully recognises all the good in his dear brother. He blesses God for his love and faith toward the Lord Jesus and toward all the saints. The bowels of the saints were refreshed by him. We may always observe this gracious way in the Epistles of Paul. In cases where there was much to blame, if anything of Christ was to be seen, he gladly owned it, and gave thanks; an important lesson for our souls to learn in the school of God in this day. There is so much to grieve the Spirit, and to draw forth our remonstrances and rebukes that we are apt to overlook the measure of the Spirit's fruit that is really there. Philemon's love to *all* the saints was about to be severely tested. Onesimus was now a saint; would he love *him*? It is not easy to love those who have done us a positive injury, yet nothing less is according to Christ. This loving recognition of grace in Philemon, is the basis of this Epistle. Paul proceeds on the ground of it, and appeals to his fellow-labourer's heart.

He looked for reciprocation. Having owned Christ in him, he expected Philemon to do the same towards himself, and to recognise the claim grace had given him upon him. Read "in us" in verse 6, not in you." The poor prisoner had great joy and consolation by reason of the love of this excellent Colossian.

Having cleared the way, having struck chords to which he was sure Philemon's

heart would respond, the apostle proceeds to plead the cause of the erring one. He could not use authority. "Though I might be bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee."

He would not stand on the position the Lord had given him in the assembly, intending this to act on Philemon, in order that he might not stand on his position toward the one who served him. Suppose he had sent back Onesimus with an apostolic mandate. Doubtless it would have been obeyed, and the runaway pardoned and reinstated. But would this have satisfied his heart? Where then the precious display of the grace of Christ which rises above all, even the deepest evil, and not only forgives, but welcomes the transgressor to its bosom for ever? Nothing less than this would meet the desire of that heart which longed above all to see Christ displayed in all His members below. He would not command, but besought; he names his authority, only to set it aside in such a case as this.

He presents several considerations, including two personal ones of a very touching character: (1) He was "Paul the aged; (2) and now also a prisoner of Jesus Christ." It is very blessed to notice the way in which the Apostle looked beyond men to Christ. He was His prisoner. He did not chafe under the tyranny of unrighteousness of the Roman authorities, but looked at the Lord. It was His will for him and that was enough. Christ was his gaoler as it were. He who sent his angel and released Peter could have done the same for Paul had it suited Him. The heart never finds rest when looking at second causes.

Who could resist this? Who could refuse one who had grown "old" in the

Lord's service, one who had patiently and earnestly served Him, in the face of all opposition and every conceivable form of suffering? "Now also a prisoner!" Surely a gracious heart would grant such an one the concession prayed for in this epistle! Philemon, we may be assured, was not the man to set at nought such an appeal.

He then presents two other considerations.

1. Onesimus was his own child in the faith, his own bowels. This was equally true of Titus, etc., but of Onesimus it could be added, "whom I have begotten in my bonds." In time past he was unprofitable to Philemon, but now profitable to him and to Paul in every way. The apostle desired greatly to retain him, that on his master's part he might minister to him in the bonds of the gospel; but he would not ignore Philemon's rights. Let none suppose that this affords any sanction to slavery. It does not touch the question. The Spirit does not, in this Epistle, pronounce at all as to the right or wrong of the matter. The day has not come to set the world right. When glory bursts and the Lord Jesus reigns, God's orders will be carried out through the universe; but until that day, these things are left where they are, Divine instruction being given to the saints in view of them. Paul would have Onesimus received in a manner worthy of God, not now as a mere slave, but as a brother in the Lord, one who was calculated to be a help to Philemon now, in contrast with his behaviour in the past, and who had shown it would appear an aptitude in the Lord's service as well. Being Paul's child through grace, he must be received as himself; and if he owed his master ought, Paul would repay. Mighty fruit of Divine grace and love! Where had Paul learnt this if

not from Him who in deepest grace undertook His people's cause, and paid their mighty dues? "I will repay" was His language, as it were, as He went to the cross for us. The cold, selfish heart of man can never produce such sentiments; these are plants of heavenly growth.

2. Next, he reminds his brother that he owed all to himself; "thou owest unto me even thine own self besides." Here we reach, as it were, the top of the scale. Philemon was himself a monument of saving grace. Paul had brought Christ to him. Having freely received, he must now freely give. Having been forgiven ten thousands talents, he must now willingly blot out the hundred pence. The exhortations in Titus iii. proceed on similar ground. We are to be gentle and meek, and are to act in the spirit of grace towards men, because we ourselves were once foolish . . . living in malice and envy, hateful and hating one another! but are now recipients of the kindness and love of our Saviour God.

Paul desired that he would give him joy, that he would refresh his bowels in the Lord (ver. 20). If it so refreshed His servant to gaze upon this display of divine grace, how much more the Lord! He loves to see Himself reproduced practically in His own that are in the world. Paul now leaves the matter, having confidence in his beloved brother that he would do even more than he had said. He looked for the superabundance of divine grace.

May the Spirit of God write these things in our hearts! This is Christianity indeed. It is a mighty power, forming the heart and permeating all our circumstances, lifting us entirely above every human consideration, and giving us practically "days of heaven upon the earth."

W. W. F.

## THE PRAYER OF THE LORD JESUS.

AN ADDRESS BY A. J. HOLIDAY, AT ABERDEEN.

PART III.—(Continued from Page 55).

THE Lord Jesus in speaking to the various churches, in Rev. ii. 3), always begins by saying something descriptive of Himself, specially suited to the circumstances and conditions of the church He is addressing. In Rev. iii. 7-8, He is going to address a little company with regard to which He has nothing to say as to their labour or its fruits. Judged by human judgment, we should have regarded them as a feeble few, who had accomplished nothing. And what does He say to these about Himself? "I am the One upon whose shoulder the government rests; I am the One who has the key of David, and who opens and no man shuts, and shuts and no man opens." Notice both sides of it. We are apt to forget that not only does He open, and then no man can shut; but that also He shuts and then no man can open. Are we content to be shut out by Him? How many there are to-day who desire to be servants of the Lord, yet they have never learned what this means, and they kick against it, with the sad result that, little by little, they give up the Word of God and the Name of His blessed Son, because they find doors shut against them if they are faithful to all the truth. But, blessed be God, He is the One who opens and no man can shut, and we want to be content to go in where He opens, though everything else be shut to us. And when He opens it is with His Word. When He said to Peter, "I will give unto thee the keys of the kingdom of Heaven," what was He speaking of? Peter had just confessed His Name, "Thou art the Christ, the Son

of the living God" (Matt. xvi. 16), and the Lord, therefore, is referring to the confession of His Name, the full witness to all that that Name implies. Therefore the Word which He has given to us is the only key by which He opens a door for us; and if we can only get access through any door by breaking off some of the wards of that key, it is not He who has let us in. "I have set before thee an open door" (Rev. iii. 8). And what is this open door? He cannot say anything to them like what He what He said to Ephesus, or even to Thyatira. Look at what He said to the latter: "I know thy works, and charity, and service, and faith, and thy patience, and thy works" (ii. 19). But to the Philadelphian church, to whom He cannot say one of these things, He can say "Thou hast a little strength, and hast kept My Word, and hast not denied My Name"—that was the open door that was set before them. If every door on earth was closed against us, no one could close this door—to hold fast all His Word and to confess His Name in every blessed attribute that belongs to it. Who is there that can forbid me that theme? They may shut me out because I bring it to them; but my very place as one shut out is an eloquent witness to Him. The Lord Jesus says, "I have set before thee an open door, and no man can shut it."

I am quite sure that, when the day comes, it will be found that those before whom that open door has been set, and who through grace, though with but little strength, have kept His Word, and have not denied His Name, will not only have pleased Him infinitely better than in any other way, but they will have done a greater service to the world and to the

Church than those whom God may have used as instruments in the salvation of thousands of souls. If God had not raised up such a testimony as this, if He had not in His grace called out a few to take a stand for the Name and the Word of God, where would that Word have been by now? Look round in all the so-called Christian denominations. Where is there one of them that is taking a stand for the Word of God? I am not saying there are not individuals amongst them who do; but we little know how much those individuals have been helped through the grace of God in those whom perhaps they despise and call hard names. God has indeed put this open door before us, and has enabled us, though very feebly, to keep His Word and not to deny the Name of His Son. But this cannot be said of any of the religious associations of Christendom, as associations. I can remember, when I was a young man, we used to look to Scotland, and to the Free Church above all others, for steadfast maintainance of orthodox doctrine. But now Free Church Professors are among the foremost destroyers of the foundations, cutting out, here and there, whatever of the Word of God does not suit them. There would be no Word of God left if given up to their improvement; and, while there may be many children of God in the Free Church of Scotland to mourn over that, they are responsibly associated with that which they deplore. As long as they remain in it, they bear their responsibility and cannot be said to be entering in at this open door. Let us be content with that which God has committed to us. The highest path, the path that will most honour God, the path that will most meet with His approval, is assuredly the most difficult

here, and the one which will most bring contempt and rejection by the world, and also, alas! by children of God who have been carried away by the world's maxims. But this Word remains: "I have set before thee an open door." "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Surely He has in view all those who profess to be servants of Christ, and yet are tearing His Word to tatters and trying to destroy it utterly. "I will make them to come and worship before thy feet, and to know that I have loved thee." Do you see the identity of this word with what He said in His prayer in John xvii. 22-23. I do not forget while I say this, that every blood-bought child of God is included in that Word, "The glory which Thou gavest Me, I have given them," for every one who in any measure confesses Jesus as the Son of God will, through infinite grace, have a share in that glory. But are we to be content with that? Are we content that we are not now being such, nor acting in such a way, as that the world will be led to believe that the Father sent the Son? Are we content to give up little by little of His Word and His Name? Remember it is not enough to say "I believe that all this Book is the Word of God." I believe in the literal inspiration of the Word of God; every letter, every part of a letter. The Lord Jesus said, "Not one jot"—that is the smallest letter in the Hebrew alphabet—"not one tittle"—that is one of the little horns which stick out on the side of one of the letters, and the removal of which would alter it into another letter—"Shall pass from the law till all be fulfilled." I must be obedient to it as well as say I believe it to be the Word of God. I must refuse to



be associated with that which sets any part of it aside. It is still incumbent on me to manifest that I am a disciple of Christ by my love to my brethren wherever I find them. However they fail in faithfulness, through their sharing in that which sets the Word of God on one side, I can show them love, though that love means mourning over them, weeping over them, or rebuking them: and that proves discipleship to Christ. But it is not by love to the brethren that He says the unity is to be manifested: that is to be wholly dependent upon the keeping of the words and the confessing the Name, as he had manifested the Father's Name, and had handed down unbroken the Father's words.

(To be Continued.)

### THE SONG OF THE FREE.

S AVIOUR! Lord of life and Glory,  
Shall Thy praise unuttered be?  
Wake, my soul, and sing the story  
Of the Lord who died for thee.

Utter now a song of gladness,  
Praise becometh well the free;  
Only captives lie in sadness,  
Harps hung on the willow tree.

Wave the palm of conquest glorious,  
Strike thy loudest, sweetest chords;  
Jesus died and rose victorious—  
Sing, for thou art now the Lord's.

Tread the ways of Zion singing,  
Babel's exile days are past;  
Ever let thy joy be springing,  
Till thy home is reached at last.

### WITHOUT THE CAMP.

BY THE LATE WILLIAM LINCOLN OF LONDON.

UNION with Christ in the coming glory involves present association with Him in his rejection, in His shame, and in His sufferings. This the Apostle teaches clearly in Heb. xiii. 11-13. The bodies of the beasts sacrificed were "burned *without* the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered *without* the gate. Let us go forth therefore unto Him *without* the camp, bearing his reproach." Great emphasis is here thrown upon the word "without," since it is repeated three times. The parallel between the slaughtered animals, the suffering Saviour, and obediently following Christians, is here made to rest mainly upon the same word. The allusion in verse 12, is to the fact that Calvary where Jesus suffered was situated outside Jerusalem, the Holy City, the metropolis of religion. His rejection was not merely by the virtually infidel world, to wit, Herod, Pontius Pilate, and others, but also, and as completely, by the so-called religious world, even the chief priests and Pharisees. "Let us go forth *therefore* unto Him." In the case of the believing Hebrews, to whom the epistle was written, "the camp" would be the empty though self-righteous *Judahdom*. What is its pertinency to us? Is the world now-a-days so truly righteous and Christian, that this point of the injunction is void of all present application? Then out of which are we to come? Some explanation is afforded in the last clause, "bearing His reproach," as if to imply, that departure from the camp will, even to the end, as truly, if through Christendom's adoption of a defaced

Christianity in another manner, insure us His reproach. "The camp" in our day is the great world-church or church-world—the great professing body which has allied itself to, and is itself corporate with the world.—Babylon.

The world is viewed as still the world that rejects Christ, even though that rejection is covered over with the guise of godliness. Its hostility to Christ is still the same by whatever cloak it may be covered over. What if *its* hatred be all the intenser, even *because* it is dissembled? What if its insult be all the more keen, because Judas-like it kisses to betray. All complicity with such a state of things is forbidden to the true Christian. If Christ's Cross does not teach him this plainly enough, surely His injunction will. And if some will shut their eyes and ears, then the duty of the individual is clear. "Neither be partaker of other men's sins; keep *thyself* pure" (1 Tim. v. 22). And this injunction, "Let us go forth," has a definite meaning which we may not miss or overlook. We suppose that we shall be informed this is nothing but a call to spirituality of mind. But what if we find that it is something more and other than spiritual-mindedness. It cannot be fully obeyed by the desire and the effort to be spiritually-minded, for spirituality without holiness, without conformity to and fellowship with Christ in His rejection, is sentimentalism. Alas! the unquiet conscience, that shrinks from plain duty because it is unpleasant, loves subterfuges however miserable they may be. Hence it strives to forget that holiness is separation from all contact with sin, and that all such separation is holiness. The words, "go forth," respects the point *from* which, and not the point to which, the

progress is made. Motion to one place or person, cannot be made, without motion from another place at the same time. Thus if resident in the Metropolis we would go to Birmingham, we must *go out of* London. In spiritual things there is a coming up from the wilderness-world as well as, and by means of, our leaning upon the Beloved (Songs viii. 5). The advance out of the wilderness is constant, in proportion to our desecrating sin, where once we beheld it not, and to our faithfulness to the Lord. As our first coming to Jesus involves separation from sin, so greater nearness to Him there cannot be, without further departure therefrom, whilst the gain in the greater degree of proximity to the one is proportioned to, and corresponds with, the progress made in the other. The way in which the Lord allures His people to Himself is by sealing upon their hearts the truths of His sacred Word, and as each fresh revelation of His grace, and of the excellency of His power, reaches the heart, the conscience is at once exercised by some co-relative duty enjoining separation from all complicity with sin and connection with worldliness. Thus, for example, is it Christ's redeeming love that is the theme? Then we are told "He gave Himself for our sins that He might redeem us out, out (there are two "outs" in the original) of this present evil world" (Gal. i. 4), which to all who glory in that Cross is thereby crucified to them and they to it (Gal. vi. 16).

Is it the present enjoyment of a Father's love and care? Then "Come out from among them and be ye separate, saith the Lord, and touch not the unclean *thing*, and I will receive you, and will be a Father to you; and ye shall be my sons and daughters, saith the Lord Almighty."

And let us put away the chimerical fear of this plain duty of separation being too urgently insisted upon, as if some injurious extreme was possible. Are we not expressly forbidden even to "touch" the unclean thing? In God's Word two-sided views of truth obtain constantly, and these, when combined, present the full truth, not either alone. Thus, with reference to a Christian's deportment to the world, he is not to go out of the world—that would be monasticism. His presence in the world is according to the will of his Master (Mark v. 19). The Lord Himself left a holy heaven to come and dwell for a time amongst a sinful people. Nor is it scarcely possible for His disciples to be too earnest in going forth upon all occasions into the world in service for their Master. But on the other hand they are called to be like Him who was "holy, harmless, undefiled, and *separate* from sinners" (Heb. vii. 26). Such is there part—entire compassion, no association. Nor must these two scriptural principles be suffered either one to blunt the point and obscure the free force of the other. We must hold fast to both. "Let us go forth *unto Him*." No other goal is possible. Separation from the world's religion *unto* Christ. Nearer to Christ and closer to His people that have gone forth without the camp unto Him, the right hand of fellowship being extended unto *all*, and only all, "that love one Lord Jesus Christ in *incorruption*" (Eph. vi. 24, Greek).

—o—

#### A SAINT'S DESIRE.

Lord Jesus, make Thyself to me  
 A living, bright reality :  
 More precious to faith's vision keen  
 Than any outward object seen,  
 More dear—more intimately nigh  
 Than e'en the dearest earthly tie.

### "THE REGIONS BEYOND."

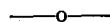
THE aim and ambition of the Apostle, was to reach forth with the Gospel message, to fields which had not hitherto reached—to sow the good seed in "virgin soil," and not to build on another man's foundation (Rom. xv. 20), or work in "another man's line of things made ready to his hand" (2 Cor. x. 16). "To preach the Gospel in the regions beyond" was ever his watchword ; to plant the standard of the Cross still further afield in the enemy's country his constant aim. And such is the spirit and aim of every true Gospeller according to his measure. His eye is ever on "the regions beyond" his present field of service. These may not be what is called "heathendom," or the dark places of the earth. Few have either the call, the grace, or the fitness to go forth as pioneers there. "The regions beyond," to the most of the Lord's people and servants, means "the village over against" them; (Matt. xxi. 22) the ritualistic parish bordering their own; the next street or door to where they live, where the people "sit in darkness and the shadow of death." Not first, or even second to "the uttermost parts of the earth," but from Jerusalem to Judea, and from Judea to Samaria (Acts i. 8), is the Divine order of things. And sure we are, that this order is what the Lord would have His assemblies and His servants observe, in the spread of His Gospel still. We do not say that too much attention has been given within recent years to heathen lands, although in the case of some, "Foreign Missions" has assumed the form of a "craze" more than a work of faith ; but we do unhesitatingly say that the "regions beyond," lying nearer home, have been ruled out and utterly

neglected, while men and money has been pressed out from assemblies beyond measure for the foreign field. What about the hundreds of ritualistic villages of favoured England, in which there is not a single sound of the Gospel preached from one year's end to another: the towns and whole counties of Ireland where Romanism reigns: the Highlands of Scotland where dead formality holds sway? Have the servants of Christ and the assemblies of His people no unfulfilled responsibility towards these? Must generation after generation from those regions of darkness, pass into the eternal world without the Gospel, while an unhealthy and we believe largely romantic "interest" is being stirred up in heathen lands. It is undoubtedly easier to drop a shilling into the collection for "Foreign Missions," than to go to your neighbour just across the street and speak to him personally and faithfully about his soul. There is more romance in crossing continents, visiting shrines, interviewing chiefs and writing diaries for publication, than in trudging through snow or mud to yon neglected farm-house far up the hill, or renting a hall in yon priest-ridden village, and plodding away unseen, unnoticed, and unknown by men, yet well known and not forgotten by God. There will never be a genuine, healthy, and deep-seated interest in heathen lands, never a host of God-called and heaven-equipped missionaries set forth to them, until the saints of God individually, and the churches of God collectively, awake to their responsibilities toward the dark and needy places in the regions just beyond them, yet within their reach. Thus shall God fit and furnish His messengers for "the uttermost parts of the earth."

J. R.

## A WORD IN SEASON.

DOWNCAST and weary, my spirit crushed by sorrows of various kinds, I opened the Word of God, where so often I had found repose and rest to my troubled soul, and strength for the conflict and the journey of life. I asked the Lord to give me a word in season, a message from Himself direct, upon which I might lean, and from which I might draw the help I so much needed. My Bible opened at Psalm xxxi., and my eye fell upon the words in verse 7—"Thou hast *considered* my trouble: Thou has *known* my soul in adversities." "This is enough, Lord," was my heart's response. "If Thou hast 'considered,' if Thou hast 'known,' what need for me being distressed? I will leave myself and my cause in Thy hands, assured that Thou will look after all that concerns me, far better than I can do myself." And although the sorrows still remained, my soul had deep rest and peace from that moment. Yes, it is blessed to have the assurance that God has "considered" and that He "knows" the very worst that ever can befall His own. Sweet to be assured that Omnipotent Love has full knowledge of all our woes, has given to each His fullest consideration, and will only allow what will ultimately be for His loved one's highest good and His own eternal praise.



### THE SECRET OF A HAPPY LIFE.

Live, while you live, the sacred Preacher cries,  
And give to God each moment as it flies.

Live, while you live, the Epicure would say,  
And catch the pleasure of the passing day.

Lord, in my view let *both united* be,  
I live in *pleasure* whilst I live to *Thee*.

## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF GOSPEL SUBJECTS.

Dead *in* Sin (Eph. ii. 1)—The Sinner.

Dead *for* Sin (1 Pet. iii. 18)—The Saviour.

Dead *to* Sin (Rom. vi. 2)—The Saint.

#### SEVEN THINGS GOD SAYS ARE "READY."

The Sinner is—"Ready to Perish" (Deut. xxvi. 3).

God is—"Ready to Pardon" (Neh. ix. 17).

Jesus is—"Ready to Save" (Isa. xxxviii. 20).

The Saint is—"Ready to every good work" (Tit. iii. 1).

The Servant is—"Ready to Preach" (Rom. i. 15).

The Glory is—"Ready to be revealed" (1 Pet. i. 5).

The Lord is—"Ready to Judge"—(1 Pet. iv. 5).

#### SEVEN THINGS THE LORD IS "ABLE" TO DO.

Able to Save—(Heb. vii. 25).

Able to Deliver—(Dan. iii. 17).

Able to Keep—(Jude 24).

Able to Make Stand—(Rom. xiv. 4).

Able to Succour—(Heb. ii. 18).

Able to make all Grace abound—(2 Cor. ix. 8).

Able to do exceeding abundantly—(Eph. iii. 20).

—o—

## Answers to Correspondents.

"YOUNG PREACHER."—There is no law to prevent you from preaching Christ on the streets of the town where you live, but publicans and others often lodge complaints with the police, of "obstructing the thoroughfare" and such like. It is better in such circumstances to move to some other part for a time, rather than cause trouble. Ultimately the Gospel always triumphs, and the Gospeller, if a man of God and acting wisely, secures his stand in spite of the enemy.

G. L., SHROPSHIRE.—Baptism is not the door of admission into the Church; nor do we ever find it connected with the fellowship of saints in the Word of God. It is rather a matter of individual faith and obedience, as are the great truths of which it is a likeness, viz.: Death and resurrection with Christ (Rom. vi. 4; Col. ii. 12). But, on the other hand, baptism is not to be reckoned of no account, or left very much a matter in the same category as "meats and drinks" (Rom. xiv.), concerning which everybody may believe and practice

what they think best. One seeking fellowship in the Christian Assembly should certainly be asked if he has been baptized, and, if not, he should be instructed in the truth of it from the Word. If he refuses, or is prejudiced, this generally reveals a condition of selfwill and insubjection to the Word, which proves him to be a very unfit subject for the fellowship of the Assembly. On the other hand, time should be given and patience exercised with one who has been taught that "infant sprinkling" is baptism, or that the only baptism is that of the Spirit. Some learn and unlearn slowly, yet surely, and when they do get hold of the truth, usually keep it. The principle of receiving believers who have not been baptised, and refuse to be, or treat it with scorn, is quite another matter, and ought not to be tolerated on any account.

M. E. K., DUBLIN.—We do not believe that any one openly identified with "The Drink Traffic," or deriving an income therefrom, is qualified to stand before the people of God as a guide, or that such a person should be recognised as a minister of God's Word. Let him try to preach to some of his customers "at the bar," and he will soon find the proper repute in which a "preaching publican" is held. The fact that he does not actually hand the drink into the trembling hand of the bloated drunkard, but employs another to do the disreputable and heartless deed, while he pockets the proceeds—or, mayhap, to salve his conscience, gives a part of it to the Lord's work—does not free him from the full measure of responsibility and shame of being a partner in such a concern. Even a "sleeping partner," who simply has his "shares" in the concern, and never dares to openly confess his connection with "the trade," is a partaker of its sins in the sight of God. It is hypocrisy to speak of separation to God, or loyalty to Christ while engaged in such a calling, and the sooner those who are so connected are made to feel it the better, alike for themselves and the testimony of the Lord. It is one thing to bear patiently with one newly converted, who may be inveigled in the liquor trade, seeking to exercise his conscience in the Word; quite another to be so indifferent to the claims of the Lord, as to silently submit to one taking a prominent place in the Church, who is by choice, and from pure greed, associated with a form of so-called "business," which systematically sets

itself to ruin the bodies and soul of man. No, no : there must be no truce with Bacchus, or any of his belongings, by those who bear the Name of Him who is "Holy and True."

W. L., FIFE.—There is a place in God's Assembly for the "weak" (Rom. xiv. 1) and for the "feeble minded" (1 Thess. v. 14), who have a claim on the "support" and shepherd-care of those who have known the Lord longer and been taught more fully in His Word; indeed there are few assemblies in which such are not to be found. But we must distinguish between one "weak in the faith" and one strong in self-will, who does not think he needs to be taught, but wants to "assert his rights" and do as he pleases. It is well not to be in undue haste in receiving such a person to the fellowship of the Assembly, until all have full opportunity of satisfying themselves. Such men, while they contribute absolutely nothing to the edification or spiritual help of fellow-saints, can do much to sow discord and foment strife, as is too well known. It is not equivalent to a *refusal* of fellowship to one applying, to take sufficient time to find out his doctrine, character, and antecedent spiritual history. On the contrary it is due to Christ as Lord, and to the saints gathered in His Name, that those taking oversight should not propose one to the Assembly for its fellowship, in whom they fail to see a desire to honour Christ Jesus as the Lord, and own the supremacy of His Word in everything connected with the order of the house of God. Young converts as a rule are willing to learn, and do soon learn the truth, but those who think they "know," and have some confidence in their ability to teach others—are less likely to take the place of learners, and more apt to become a source of weakness and a cause of grief, if not of division. We believe the saints need to be constantly stirred up to their individual responsibility in the matter of "receiving," otherwise it is apt to be left to one or two in the Assembly, which is neither Scriptural nor healthy.

—:o:—

## Answers to Special Questions.

QUESTION IV.—There are companies of believers, professedly meeting in the Lord's Name, who are gradually giving up the truths that separated many of us a quarter of a century ago from the denomi-

nations, in some cases refusing to hear them. Would it be according to God, to commend a young believer from an Assembly where these truths are owned and honoured, to such a company? This is a very real difficulty to many at the present time. Any godly help will be valued.

ANSWER A.—Degeneracy existed in Apostolic times. The churches of Galatia had largely become leavened with *legalism* (Gal. iii. 1). The Colossians were at least in measure ensnared in the elements of *worldliness* (Col. ii. 8, 20). The Church of God at Corinth had become lax in *doctrine* and *practice* to a fearful extent (1 Cor. xv. 12 : v. 1). Need we wonder if, in these remnant times, the same tendencies remain? There is, no doubt, care needed in regard to those who have given up, or are making light of separation from worldly religion and kindred truths, and especially should young believers going into such circles be warned of the danger, and well-fortified with the truth. This alone will preserve any from drifting.—J. S.

ANSWER B.—The condition described in question iv. is largely due to the fact that some in these Assemblies who once knew and practised the truths, now reckoned of little account, have been overcome by the power of the world, some by worldly-minded relatives, others by love of wealth or popularity, and a desire to become pleasing to all, thus, avoiding the offence of the Cross and the stigma which obedience to what God has given to keep His people separate from worldly religion involves. Unconsciously to themselves, they are seeking to drag others down to their own level, and in this they will succeed, for the downward path commends itself to the flesh, and needs no grace to tread it. Faithful ministry of the Word, in the power of the Spirit, and a godly example is the only remedy. A young believer going to a place where laxity exists should be well warned, and exhorted to abide faithful to what he has been taught of the truth. I do not think we can go farther.—R. S.

ANSWER C.—There is nothing in the Word to warrant us in refusing to commend a fellow-believer to an Assembly, if sound in fundamentals, even if laxity in practice should prevail. It would be a more serious thing surely to leave one weak in the faith, needing pastoral care, isolated. We have known cases where even young believers, who knew the truth, and so deported themselves as to commend

it, have been much used in helping others whose indifference to separation was due to ignorance, and possibly to prejudice. It is a much more serious matter when the truth is shut out. Usually degeneracy sets in quickly then, and so manifests itself, that all traces of a divinely-constituted Assembly disappear, and the thing becomes a sect, with or without a distinctive name, governed by man's devices, and has no more claim to be recognised as God's Assembly, than any other mission or denomination where there is no pretence of gathering in the Name, or owning the Word of the Lord Jesus as supreme. It would certainly not be of God to commend a young believer to such a company.—F. F.

EDITOR'S NOTE.—The above three answers— which we have in consideration of space been obliged to curtail—give the gist of what has been sent us on this subject. It is one that requires much godly care, and implicit subjection to the Word of God. Indifference and lethargy prevail on the one hand, as to that which is due to Christ as Lord. Doctrines are being taught and practices allowed to prevail, which make the Word of God of none effect, and hinder the operations of the Holy Spirit under whose administration and guidance all things in God's Assembly ought to be. On the other hand, some in undue haste and fleshly zeals—often the results of personal feeling—have rushed in to remedy defects and reform abuses, causing divisions which have more deeply dishonoured the Lord, and marred the testimony to His Name. Where there is decline and degeneracy, patient, gracious, and faithful ministry of the truth will generally be used in restoring and recuperating those who have been turned aside, and in exposing and putting down such as have been used by the enemy as his instruments in such work. And it would be well if brethren to whom the Lord has given gift and grace for such a ministry, would feel their responsibility in giving help wherever they can in such cases, not allowing things to drift until well nigh beyond repair. But so long as the foundations of God's Assembly are there, and the Name of the Lord Jesus acknowledged as the gathering centre, there is no scriptural warrant for ignoring or refusing to commend fellow-believers to that Assembly although, as some of our correspondents point out, it may be necessary to

warn them of the existing dangers, and seek to fortify them with the truth. That there are companies where there is little desire to receive the ministry they most need, is no doubt true, and in some well known cases, this state has been reached by the unwise, if not repulsive manner in which some, whose zeal had exceeded their wisdom, flung their teaching like fire-brands into their midst, raising prejudice and unnecessary opposition. Let the whole counsel of God be told out, keeping nothing back, even should it give offence, or close doors, but let it be the study and aim of all who teach and preach, so to speak the truth in love and grace, that if opposition should be aroused, it will be against *the Word* and not against the preacher's sarcastic manner of address, or lack of heavenly wisdom in dealing it out. There are many Assemblies where, from one year's end to another, absolutely no teaching calculated to help the saints on such subjects as separation from the world; gathering to the Name of the Lord Jesus; the nature and the constitution of the Church; ministry; the leading of the Spirit and other truths which God has given, and which are of abiding value to His people. Need we wonder, if a sense of their importance declines, and disregard of them ceases to be reckoned of much account. Let those who know and value such truths speak of them, and not for the fear of giving offence or of manifesting differences among ministering brethren, consent to habitual silence regarding them, for we may rest assured, the all-wise God knew they were needed, else He would not have written them in His Word. There are few Divinely-gathered assemblies where heavenly wisdom will not find an open door for the truth, and where some at least will be found with "an ear to hear," and a desire to *do* the will of the Lord.

—:—

### Questions Requiring Answers.

5. In many Assemblies there are a large number of men of intelligence in the things of God, whose lives adorn the doctrine, and who manifest general interest in the work, who never take any part in leading the Assembly's worship, while others less intelligent, and apparently less spiritual, make themselves too prominent, generally not to much profit. Is there any Scriptural remedy for such a condition of things? If so what is it?

## GODLINESS IN THE FAMILY.

BY ALEX. LEISHMAN, KANSAS CITY, U.S.A.

A GODLY family circle is always a sphere of fruitfulness for God, and the nursery from which God has taken those whom He has used for His own special service. True, God's grace cannot be limited. That grace can reach the guiltiest. The blood of Christ can make the vilest clean, even at the close of a godless life. "His ways are past finding out." He never fails those who honour Him and regard His Word. "Them that honour Me, I will honour" (1 Sam. ii. 20). Grace, does not race in the blood, but it certainly does in the line of the godly; many instances of this may be found in the Word of God. It has been proved by all who have sought it "with purpose of heart."

A godly family influence, and a place for the Word of God in the family, are of paramount importance. Our children absorb just as much of God's Word as they see is a reality in the home circle, and God's blessing is added under the same conditions. In other words, that which is dearest to the heart of the Christian parent and most esteemed in the home, will bear fruit in their children. If home influences are adverse, the fiat of Jehovah is against all other influences combined. There is greater hope for the children of the stranger when under the Gospel's sound, for whatever their home may be, base or refined, it is not a denial of the great truths of the Gospel. But for God's people, "sowing to the wind," means reaping the cyclone, and all "sowing to the flesh" reaps corruption. Before God took up the nation of Israel, the only testimony and witnesses here for Him were individual men of faith and their

families. Set apart for God, by special dealings, to bear witness for Him, as Enoch, Noah, Abraham, Job, &c. He says of Abraham "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham, that which He hath spoken of him" (Gen. xviii. 9)

After God took up the nation of Israel, the hoops holding it together for God, were its families after the pattern of Deut. vi. 6-9. "And these words which I command thee this day, shall be in thine *heart*; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine *house*, and when thou walkest by the *way*, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine *hand*, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine *house*, and on thy *gates*." While these conditions were fulfilled, and God's Word honoured, they prospered, and their children's children were blessed (Psa. lxxvii. 50). But when we get near to the end of their history as a nation, family worship seems to have ceased, love for the truth had become obliterated (Jer. v. 1), and general corruption abounded. Sometimes a godly mother rose above her surroundings, and the result was a Samuel, a Josiah—whose mothers' names appear in honourable mention alongside the record of their sons' godly lives (see Chron. xxix. 1; 2 Kings xxii. 1).

Centuries have rolled along; times have changed; knowledge has been increased, but there are two things just the same to-day. 1st. "As face answereth to face, so the heart of man to man." 2nd. "Train



up a child in the way he should go, and when he is old he will not depart from it" (Prov. xxii. 6).

How many of the Lord's people are mindful of the cow for the milk, the chickens for the eggs, the bees for the honey, and the trees for the fruit, but utterly neglectful of the place the Word of God should have in their family circle, till a sudden outbreak at home has caused them to cry out bitterly, "They made me the keeper of the vineyards, but *mine own vineyard* have I not kept" (Song i. 6). For three reasons at least, the daily honouring of God's Word and family prayer are essential to real godliness in the home, spiritual prosperity, and testimony for the Lord.

1st. In the father (or the mother in his absence) maintaining the place of authority as head of the house, and receiving the respect due, of the family. 2nd. In bearing testimony to the world and to the Church, that God is honoured and His Word recognised as the guide. 3rd. There will be fruit unto God, in the home, in the Church, and in the world. The first commandment with promise is, "Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

If our children are to be well pleasing to God (and this is surely to be desired by all who are Christian parents) we cannot afford to be half-hearted for the glory of Him—"whose we are and whom we serve." If our children are displeasing to God, and disobedient to us, we are to blame. Honour God and the children will honour you, is the royal law. Children know what their father professes to be; they see the place he takes before men; they hear his public prayers, admonitions, and warnings,

and they also know to a certainty what it all amounts to, by what they see of him at home. If the home life contradicts the church or world testimony, they become sceptics. "Believe on the Lord Jesus Christ and thou shalt be saved, thou, and thy house," has been given to be believed, counting upon God to grant the desire of the heart.

If parents go in for making their children fine ladies and gentlemen of the world, they will certainly get that, and their ungodliness to the bargain. Cornelius was a devout man, and one that feared God with all his house (Acts x. 1). He was in God's directory, well-known to Him, and his first hearing of the Gospel did as much for his household as for himself; they were all saved together. Who has not been struck with Paul's confidence in Timothy, and how he accounts for Timothy's devotion to the Lord? "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eurice; and I am persuaded that in thee also" (2 Tim. i. 5). Our children then are a reproduction, not of ourselves, but of what they have seen in us; only perhaps greatly intensified. And a Christian parent is really "sized up" according to the behaviour of his family, for the parent and child are inseparably linked before the world.

In 1 Tim. iii., 4, 5, we read, that a "bishop" or overseer in the church, must have the qualification, of "one that ruleth *well* his own house, having his children in subjection with all gravity, for if he know not how to rule his own house, how shall he care for the Church of God." And in verse 12 there is a word to deacons or those who "serve." They are to be such

as "rule their children and their own houses well." Faithfulness to God in the home circle, must precede service in the church.

We have all noticed the sad picture of Eli's house, and God's judgment upon it, and upon Eli himself. Why did God's chastisement fall upon the father in such a direct and terrible manner? What is he blamed for? "His sons made themselves vile and *he restrained them not*" (1 Sam. iii. 13). They were the ripe fruit before God and men, of Eli's half-and-half service to God. What about ourselves? 3rd. "Fruit unto God." We have already noticed this, but go a little further. In Mal. ii. 15 we read "And wherefore one? That He may seek a godly seed."

We may know much truth with a degree of spiritual intelligence; we have gone "forth without the camp, bearing His reproach," and gather round Himself on the first day of the week to remember and honour our Blessed Lord. But is all this a living reality *at home*? Do the children really believe that we are, "separated unto God," and looking for that blessed hope? Ah, brethren! they do not say what they think, when they are little, but they will sooner or later display what has been their youthful convictions of father and mother's religion, to our joy or sorrow. Do our children ever have to ask—"What mean ye by this service?" (Exod. xii. 26), as they see the parents honouring and obeying the commandment of the Lord? Is it entered into in such a way that God is honoured in the family circle? That Christ is in reality the "Head of this house?" and do they hear constantly of God's mighty grace and saving power, of the precious blood of Christ, that cleanseth from all sin, or is the truth that we know like Israel's surplus

manna—stinking and breeding worms—a curse rather than a blessing, of no value to ourselves or others. We may float through this world and think it is none the worse anyhow, if none the better by our testimony (though this is a great mistake), but fruit must be reaped in a very direct way too by us from our home circles. Our children will surely in days to come be an echo of what *we* have really been, and what we have by our example set before them. If the Word of God is lightly esteemed, and its authority disregarded by us, the coming generation will act as they have seen us do. This is what accounts for the truth being given up, and the world's ways adopted by so many.

In closing, let me say, we need not restrain the natural outflow of youthful pent-up energy in our children. Let the bat and ball, or the skipping rope, have their day. It will not mar the happiness of restored Israel to have "Boys and girls playing in the streets of Jerusalem" (Zech. viii. 5), but rather enhance it. Godly freedom with wise control, should characterise our dealings with them. And let us teach the Word of God diligently to our children, choosing a time for it before they are tired and sleepy, and in such a manner as will "whet" their appetite for it. And after all, we are cast upon the living God for their conversion; but there is none like our God to lean upon, for He says, "I am watching over my word to perform it." From the homes of His people He looks for a "godly seed." He loves to have His Word honoured to that end, and His throne of grace continually approached for the very thing He has promised to give. Ever faithful is His Word. "Them that honour me, I will honour (1 Sam. ii. 30).

## GOD'S OBJECT IN THE GOSPEL.

IT is on my mind to offer a few remarks with reference to the work of the Lord. It is undeniable that we are living in a day of extraordinary activity. On every hand enormous efforts are being put forth by professing Christian men; perhaps to a larger extent than at any time since the days of the apostles. But the efforts vary much in kind and character. The enemy of souls is busy (never more so), so that that error of every sort is assiduously propagated; indeed, the more serious the error, the more earnest the advocates seem. Souls are poisoned by Ritualism and by Rationalism; the Person and work of Christ are despised; the Scriptures are called in question, and attacked unblushingly at every point; and many are lulled into a false security, with vain hopes of ultimate universal salvation (though through fire), to speak of no other vagaries. On the other hand, many true hearts are found earnestly carrying the gospel of Christ (or what they know of it) to those near and far who are in the darkness of nature, and away from God. May the number of such be increased an hundred-fold is our earnest prayer!

It is as to the latter class of labourers I desire to say a few words; for one cannot but feel that a very large proportion of the labour, even of pious men in the present day, falls far short of the objects which God has in view, and which He has revealed in the Scriptures for our guidance. One would think, to hear evangelicals in general speak, that God's sole aim and object is the deliverance of men from hell. This is to make man the object, not God; man's conversion the end in view, not the divine glory. It is not meant that the salvation

of souls has a small place in the plans of God. Blessed be His name, it has a very large place. It is the delight of His heart to save and to bless; but is salvation from the wrath to come God's grand object? It is recorded of Jonathan that "he wrought with God" (1 Sam. xiv. 45). To do this calls for discernment of His mind, and an understanding of what He is doing at any particular time. This Jonathan had (his armour-bearer too, in measure); while Saul and his people were utterly in the dark as to it all.

It is important to see that God is carrying out at the present time a purpose and work of a peculiar character. He is not now dealing with an earthly people, laying down His righteous requirements from man in the flesh, and making a nation the centre of His governmental ways with regard to the earth. He is doing something incomparably higher. He has revealed Himself in the person of His Son come in flesh. That blessed One having been rejected and cast out (accomplishing while man was doing his worst, the wondrous work of redemption), God has exalted Him to His own right hand in the heavenly places. No longer is a Messiah on earth proclaimed (though this will yet be put forward in its day), but a Christ dead, risen, and exalted to glory. The Holy Ghost has come down consequent upon Christ's glorification, and is here on earth to give effect to the purpose of love and grace formed in the divine heart before the world was. He is here not merely for the salvation of souls, though this be true in its place, but to gather out a people for His name, and, as John xi. 50 expresses it, to "gather together in one the children of God scattered abroad." This is a totally new thing, and could not be

until the coming of the Comforter. In every age God has had His own saints here, men in whose hearts and consciences His Spirit has wrought; but never till redemption was accomplished and the Holy Ghost descended, was there any gathering together of such. Indeed there was no Head in heaven to whom they could be united. When manifested here, He abode alone, there was no union with Him; in fact, union with Him could never have been the portion of any, had He not gone into death and wrought redemption. But being risen and exalted, the true corn of wheat bringeth forth much fruit. He in glory is the Head of the body, the church, Who is the beginning, the first-born from among the dead. By the Spirit who has come down, all who believe in His Name are joined to Him in one body (1 Cor. xii. 13). This is the present work of God, while His Son is hidden in heaven, and His Spirit is here below.

To the body, thus formed on earth, gifts are given for its edification and advancement. The Head has given some apostles and some prophets, and some evangelists, and some pastors and teachers (Eph. iv.). The two first connected gifts, of a foundation character, have necessarily ceased (though we have their inspired writings for our permanent profit); the others remain, and will continue to be given by the church's faithful Head, "till we all come," &c.

The object of giving such gifts is declared to be primarily "the perfecting of the saints." "The work of the ministry," &c., comes in as subsidiary. Thus we find Paul aiming not only to preach Christ, and to warn men, but to present every man perfect in Christ Jesus (Col. i. 28). We see him also in great conflict for the saints at

Colosse and Laodicea, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God" (Col. ii. 1, 2). He endured all things for the elect's sakes, that they might obtain the salvation which is in Christ Jesus with eternal glory (2 Tim. ii. 10). It might have been said of the apostle in a modified way what is written of Christ, that he loved the church and gave himself for it; not of course in the way of atonement (this glory must be Christ's alone), but of self-sacrificing love.

He bore the church and all its members ever on his heart before God, and filled up that which was behind of the afflictions of Christ in his flesh for His body's sake, the church (Col. i. 24; 2 Cor. xi. 28). Epaphras also, who was according to his measure a kindred spirit, laboured fervently for the saints in prayers that they might stand perfect and complete in all the will of God (Col. iv. 12). Thus did these devoted labourers serve in accordance with God's objects. They sought not only the salvation of the soul (though this must be enjoyed before we can speak of "perfection"), but the gathering of the saints to a divine centre, and their perfection and growth as members of one body on earth. The evangelist's work was no more independent of this than that of the pastor and teacher. Such went out from the bosom of the assembly, and into that circle they gathered souls, that they might find their divinely ordered place in the church on earth, and be led on in the ways of Christ.

It is not denied that, in a day like the present, the evangelist often finds a smoother and more popular path by becoming what has been termed "a free lance." Such

have apparently no responsibilities; they seek the salvation of men, then allow them to drift where they will, or be caught by the first watchful wolf or perverse man. Thus are souls permanently injured; and who cares, so long as a fair show is maintained? What matters it that Christ's members are stunted in growth and starved in soul, so long as men applaud? And on the other hand, how much of the effort put forth is merely for the extension and strengthening of party? Souls are viewed as useful, in so far as they fill the register and swell the funds. Is this saying too much, or are not these things sorrowfully true on every hand? Oh, for a Jonathan who "wrought with God!" Oh, for a Timothy who will "naturally care" for the state of the saints? These are the labourers for the moment, and who can supply them but the church's Head?

### INNER CLEANSING FIRST.

THE first thing in a genuine revival is to have the innermost circle made fit for God to dwell in. In the days of Hezekiah's revival the priests "went into the inner part of the house to cleanse it, and brought ought all the uncleanness that they found in the temple of the Lord" (2 Chron. xxix. 16). This was beginning at the right place. The place of Jehovah's rest had been defiled and it must be cleansed before His power and blessing can be bestowed. So the cleansing began within. In the individual the answer to this is, that the heart with its motives and springs of action must be set right, that Christ may dwell in that heart and have His rightful place. In the assembly it means that whatever is not according to God must be judged and put away, before God can come in and bless.

## THE PRAYER OF THE LORD JESUS.

PART IV. CONTINUED FROM PAGE 66.

NOW just one closing thought for our encouragement and for the strengthening of our hands. Whoever is obedient to this Word is manifesting the unity, even if he may need to separate from his brethren in order to do it. God has given us the pattern of all these things in Old Testament times. Israel through their unfaithfulness had been carried away captive to Babylon. You remember how presently there came a reviving among the people of God, which began with Daniel's prayer and broken hearted confession and supplication to God, when his conscience was exercised through reading what Jeremiah had written seventy years before. Daniel had been content to be a godly man in Babylon, to witness there for God at the cost of his life. He went to the lions' den rather than give up prayer and thanksgiving to God three times a day; but he woke up to find there was something he had been giving no heed to. The house of God was broken down; the altar of God had been overthrown; no sweet savour had gone up to God all those years. The four continual things that God had spoken of that were never to cease from His presence: the sweet savour of the burnt offering; the light of the seven lamps in the lamp stand; the bread on the table; and the incense of the golden altar: for these seventy years these had failed utterly. Daniel might have been a godly man in Babylon, but God was not getting His portion; and Daniel realised this and got down on his face before God and confessed the sins of the fathers, kings and princes and his own sin. He was now made to realise that indifference was sin; on his own

part he had not been in the full thoughts of the purposes of God. Immediately after that, God put it into the heart of the king to make a decree that every one who desired to go back and build the house of God at Jerusalem should have liberty to do so, and that abundance of means should be given them. A number of them went back and began the right way, by setting up the altar. They would have made a great mistake if they had begun with the walls. First the altar was set up, then rebuilding of the house was commenced. After this, however, they got tired; opposition arose sufficient to discourage them, and the work ceased. God had to raise up at different intervals prophets to stir up the people till the work of the house was taken up once more. They again settled on their lees, and God had long years after to bring another man from Babylon to begin again the building of the wall. God in His faithfulness has as much written what occurred in these days for our instruction as the account of their wandering in the wilderness. What I would specially call your attention to is this: when they began to build, they had to get down through the heaps of the rubbish to the old foundation. Some of the nobles declined to put their necks to the work; but, although these should fail in carrying out their part, it would not be right for others to change the line of the wall with the idea of completing the enclosure. You will find, all the way through the chapter that tells about the building of the wall, how constantly it is repeated that every one built over against his own house (see Neh. iii. 10, 23, 28, 29, 30). Why is all this recorded? Supposing the others had failed, and supposing the wall had never joined on to the half thereof, would not

these men have been counted obedient? Would they not have received exactly the same reward and praise from God? They did what God gave them to do; their business was to build the wall on its old foundation over against their own house. It was not their business to see that, somehow or other, they attained to a complete enclosure without a breach anywhere. That was God's affair: their affair was to be faithful, each one in his own place; and each one who built up the wall on its old foundation, over against his own house, was true to God, and would receive the reward whatever the result might be. That holds good to-day, and, if your lot is cast in some country village, do not be afraid to build up the wall over against your own house. Tell believing friends and neighbours round about, as earnestly as you tell perishing sinners God's way of salvation, "You have missed the mark." Tell them what God says in His Word, and shew them the only thing to do, and when two or three can be found who are willing to own the Name of the Lord Jesus as the gathering centre, believing that all the fulness of God dwells in Him, and that, gathering to Him, they can count upon the supply of all their needs, then meet with them. You will have built up your little bit of the wall, and though those in the next village never do, and there be no apparent joining, even to the half, if you have done that which God commanded you to do, you have been a witness to that which alone can produce the unity that God takes pleasure in. Do not, however, let this be made a reason for forgetting the love that we owe one to another. If some, on the one hand, have made that the only thing, and have forgotten all that the prayer of John xvii. tells us about faithfulness to

the Name and the Word, may God deliver us from forgetting, on the other hand, that while maintaining the truth, the whole Word of God, we are called upon to love all who are born of God, so that the world may know that we are disciples of Christ as well as "that the world may believe that the Father sent the Son."

—o—

### Abiding in God's Love.

BY THE LATE JOHN DICKIE.

LOVE cannot knowingly do an injury to the beloved one, and so our God can never cause His people a needless tear.

But love can as little doubt or distrust its beloved, where there is no warrant for it, for "Love thinketh no evil." And when our hearts are filled with love to God, then it shall be impossible to doubt Him. HIS love shall ever do its utmost to benefit us, and OUR love to Him shall constrain us to be trusting and joyous in His loving hand.

How safe is every interest of ours in His hands, who counts every hair, catches every softest sigh, and puts every tear into His bottle. The Lord Jesus, in whose pierced hand we now safely lie (John x. 28), is the original Soul and Sympathy of God become incarnate. And I am touched when I recall the thought that He became Incarnate and dwelt among us for this, among other ends, that He might learn to so perfectly sympathize with us (Heb. iv. 15). If I might venture so to word it, we have in Jesus combined the original compassion of God, with the tender sympathizing pitifulness of a Man who was Himself "The Man of Sorrows." He passed through a life unique for its suffering, in order that He might be able the more perfectly to feel for and to succour His own.

### CARING FOR THE FLOCK.

THERE were those in the early days whose service was in feeding and caring for the flock of God. Such are to be found still, doing the same work, and though there is no apostle to single them out or appoint them, the saints will easily discern them by their work (1 Thess. v. 12) and own them. "Shepherd the flock"—as the word is, and the extent of such work is well described in Ezekiel xxxiv. 4. To have a heart for the flock, feeding and caring for the sheep publicly and privately, entering into their difficulties, sharing their joys and sorrows, is the mark of a true shepherd. "Taking the oversight," or acting the bishop. There must be rule in the church, and rulers; not to extinguish godly liberty but to conserve it. It is arduous work. See what "agony" (Col. i. 28-29: ii. 1-2) Paul had for the welfare of the saints, and how he yearned over them (Phil. iv. 1). It is a work that requires much labour, often gives much sorrow, and yields but little present return. People have much interest in the evangelist's work, and there is a present joy in seeing sinners saved, but the shepherd's work is more arduous and often little in it to cheer. It is because of this, that the "crown of glory" with its dazzling brightness, is promised from the Chief Pastor's own hand. He knows all the toil, has seen all the tears, and fully estimated all the labours spent upon the sheep for whom He gave His life. That crown of unfading glory will tell to all, how much *He* appreciated the service of which men thought so little. O to serve Him, amongst the flock for which He shed His blood, waiting for His "well done" in that day.

WM. LINCOLN.

## LOVE,

THE MORE EXCELLENT WAY.

Dost thou for Jesus glory care?  
 Would'st thou escape the subtle snare,  
 And quench the fiery dart?  
 He that his race would nobly run,  
 Must watch, and pray, and daily shun  
 A lukewarm, selfish heart.

Just Lot of old chose Sodom's plains,  
 For herds and flocks, with carnal gains,  
 Rich pastures to provide.  
 "Without" the city, first he dwells,  
 But afterwards his prudence fails  
 He must "within" abide.

Yet nothing prospers—friends and foes  
 Trouble that righteous man's repose—  
 Grief, losses, shame, he reaps,  
 While Abraham is Jehovah's friend,  
 Princes and kings to Abraham bend;  
 The paths of love he keeps.

Love hearkens to the kind reproof  
 Of Christ her Lord, who stands aloof  
 When jealous and displeas'd;  
 How many tears her cheeks bedew'd,  
 Until His face unclouded shew'd,  
 His sorrow all appeas'd.

The purest mind may be defiled;  
 The truest heart by sin beguiled,  
 Can stray from Jesus' side;  
 But Love, ere long the error mourns,  
 And, smiting on the breast, returns  
 To Christ her heavenly Guide.

Thus, if the bee her busy flight  
 Should stay, on some gay flower to light,  
 Where honey is not found;  
 A little while she sits in vain,  
 Then spreads in haste her wings again,  
 And touches not the ground.

All Jesus' members to their Head,  
 Since by His Spirit they are led,  
 Some little love must bear;  
 But oh! for Abraham's fervent love,  
 Far off from Sodom to remove,  
 And walk in godly fear.

May we like him ourselves deny;  
 Believe and look with steadfast eye,  
 To Christ the Son of God.  
 The love that well the fire endures,  
 And Jesus' close embrace procures,  
 All springs from Jesus' blood.

The saints alike by grace are saved,  
 Their names on Jesus' hands engraved,  
 And borne upon His breast;  
 Whence is it some more brightly shine?  
 More sap they draw from Christ the Vine,  
 And thus excel the rest.

R. C. CHAPMAN.

## QUALITY, RATHER THAN QUANTITY.

IT should be our aim to see that the quality of our service is right before God, rather than its quantity before men. Only what is done at God's bidding, according to His Word and from motives that are begotten of His Spirit, will have the reward of the Lord in the day of His judgment seat. Only those who strive lawfully—that is according to the rule laid down by the Master—shall be crowned. How solemn this makes all our service for God and His Christ. It may be well spoken of among men: it may please ourselves immensely, yet if it be not according to the Divine command, it will only be as "chaff" in the day of Christ. How this thought should search us!



## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### JOTTINGS FROM BIBLE MARGINS.

TWO GRAND REALITIES IN JOHN XIV. 20.

"Ye in Me"—The Christian's Standing.

"I in you"—The Christian's Strength.

#### THREE CIRCLES OF LIGHT.

Light in the Heart (2 Cor. iv. 6)—Conversion.

Light in the Home (Matt. v. 15)—Consecration.

Light in the World (Phil. ii. 15)—Confession.

SIMILIES OF THE BELIEVER'S UNION WITH CHRIST.

As Members of a Body (Eph. v. 30)—In Life.

As Stones of a Building (Eph. ii. 20)—In Unity.

As Branches in a Vine (John xv. 5)—In Fruitfulness.

As a Bridegroom and a Bride (Rev. xxi. 2)—In Love.

#### COMPARISONS AND CONTRASTS IN JUDE.

Saints are *preserved* by GRACE (v. 1) to be *presented* in GLORY (v. 24). Fallen angels are *reserved* in chains, to be *raised* unto judgment (v. 6). Sinners are going in the *pathway* of Cain to *perish* in the gainsaying of Core (v. 11). "Beloved ones" *keep* themselves in the love of God, and are *kept* (guarded same word as Luke ii. 8, "keeping watch") by the God of Love (v. 25).

—o—

## The Young Believer's Question Box.

*What is the meaning of the word Paradise (Luke xxiii. 43), and where is its locality?* The word is of Oriental derivation, and signifies a "pleasure park" or garden of delights, such as Eastern kings welcomed their personal friends to share with them. It is mentioned three times in the New Testament, viz., Luke xxxiii. 43, 2 Cor. xii. 4, Rev. ii. 7. It is the place of God's manifested presence, where there are "pleasures for evermore" (Psa. xvi. 11); the third heaven, the immediate dwelling-place of God, beyond the starry heavens *through* which (Heb. iv. 14 R. v.), the Lord Jesus passed at His ascension (Luke xxiv. 51); in which Stephen saw Him standing on the right hand of God (Acts vii. 56), to which He received the martyr's spirit (v. 59) as he had previously that of the dying robber; into which Paul for a season was caught up (2 Cor. xii. 2-4), and where he in common with all the dead in Christ now is, "at home with the Lord" (2 Cor. v. 8 R. v.), awaiting the resurrection morning.

## Answers to Correspondents.

"YOUNG PREACHER."—The best way to strengthen your voice is to use it, especially in the open air. But do not get into the habit of shouting or roaring, else you will very likely ruin it. It is a great infirmity to listen to a man speaking far above the pitch of his voice, and it certainly adds nothing to, whatever it may detract from, the solemnity and power of his message. We have often wondered what the special cause for such shouting could be. The old adage has it that "An empty barrel makes most noise."

T. A. G., GLASGOW.—Nothing, so far as our experience and observation goes, has more attraction in the open air, or holds a crowd with such real interest, as "an open Bible;" in other words, the preaching of the Word of God in the wisdom and power of the Spirit. When this fails to "draw," there must be something wrong with the preacher, either in the condition of his soul, the matter or manner of his preaching, or in his life and walk. Depend upon it, God's Gospel never fails. To lay aside the Divine weapon and get up other attractions to "draw" the people is equivalent to a vote of "no confidence" in the Gospel, no matter how religiously the counterfeit may be garnished.

A. M., MANCHESTER.—The spiritual condition of an Assembly is generally revealed by the numbers who attend the prayer meeting, and the "grip" that is in the prayers. If only a dozen or two out of a company of over a hundred, are found surrounding the throne of grace on the night of the Assembly prayer meeting, and the prayers are of a mechanical and languid nature, the spiritual condition of that Assembly is very low. Lots of work, meetings, conferences and display, are no remedy. What is needed is GOD, and He will come in, in answer to the earnest, believing prayers of His own remembrancers. This is your "sphere" of influence, if you desire to see better things.

A. C., LONDON.—We believe in the Divine inspiration and absolute perfection of all the sacred Scriptures, from the first verse of Genesis to the last of Revelation, and that the whole of these inspired Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iii. 16). If you lose confidence in the

Word of God through listening to the vagaries of men who, while they profess to be ministers of God's Word, are doing their utmost to undermine its authority and impugn its perfectness, you will drift like a ship without chart or compass. No matter how gifted, how learned, how clever a man may be, if he tries to throw discredit on the Word of the Eternal God, he is serving the devil and seducing the saints of God. There should be no parley with, no quarter given to such a man. Stand clear of him as you would of a traitor, and warn all who are in danger of coming under his influence to do likewise. The fact that some "good Christian people" go to hear him, proves nothing, for where will God's people not be found? One thing, dear friend, is sure. That is, no believer will long maintain a healthy condition of soul, or remain sound in the faith, who goes even occasionally to hear the preaching of a man who is unsound in regard to the origin and value of the Word of God.

### Answers to Special Questions.

QUESTION V.—In many Assemblies there are a large number of men of intelligence in the things of God, whose lives adorn the doctrine, and who manifest general interest in the work, who never take any part in leading the Assembly's worship, while others less intelligent, and apparently less spiritual, make themselves too prominent, generally not to much profit. Is there any Scriptural remedy for such a condition of things? If so what is it?

ANSWER A.—The Spirit of God is very often "quenched" (1 Thess. v. 19) when the Assembly is gathered together, by the obtrusiveness of certain individuals who seem to think that every moment of silence means an opportunity for them to speak. Their excessive forwardness leaves little room for those who make it their habit to wait upon God, and seek to be led by the Spirit in all they do and say.—T. L.

ANSWER B.—The lack of exercise of soul is the chief cause of the habitual silence of so many, who theoretically know their liberty as "a holy priesthood" to share in the worship of God. It is wonderful how many who ought to know better come to the gathering for worship with no more heart-exercise as to taking part, than if they were going to hear a sermon. None should go determined to lead, or with some prepared hymn or

Scripture, but godly men should appear there in an exercised condition of soul, so that if the Spirit leads them out in audibly guiding the Assembly's worship they will obey. "The fear of man" may keep others back, but where there is real exercise of soul this is soon overcome. But indifference or heartlessness is a more serious evil.—J. S.

ANSWER C.—Some who have not learned what subjection to Christ Jesus as Lord is, have got into Assemblies, and make themselves very prominent. They did so in the sect or circle where they were before, and possibly left it because they could not get enough room for their "gift." This shews the need of discernment and care in reception, and where this is lacking, and all who say they are believers, irrespective of where they come from and what their former behaviour has been, are received, an increase of empty talk and unedifying exercises may be looked for. Godly rule is the Scriptural remedy for the suppression of carnal and unprofitable ministry and all other disorders, which hinder the operations of the Spirit, and stop the channels through which His ministry would reach the saints.—W. H.

ANSWER D.—There is much ignorance as to what the will of God is on this subject. Many who come into Assemblies know next to nothing of the truths that ought to control the actions of saints when gathered together in church capacity. If they are to be exercised in heart as to leading the worship or speaking to edification, they must be taught the Divine principles of the Church of God. There are companies of believers in which not one word is taught regarding these things from one year's end to another, and now a days if "Church truth" is referred to at all at large conferences and gatherings for ministry, it is "damped out" by the next speaker, or made an object of derision by some zealous "worker" who finds it much easier to carry out his ideas where Church truth is "smothered," than where the saints observe and value godly order and refuse to do or allow what is not according to God's Word. If young believers are taught the truth, and keep healthy in soul, they will not fail to take part in the Assembly after a godly manner.

F. M.

ANSWER E.—1 Cor. xiv. gives direction as to the "liberty of the Spirit," and as to the exercise of gift in the Assembly. It applies, primarily, to the

meeting for the breaking of bread. This is clearly seen by a careful reading of verses 16-19 and verse 23. To my mind, there are two principles laid down, which have been, and are, all but universally ignored. 1. All the exercises are to be to edification. If a brother's exercises are not edifying to his brethren, he ought to keep silent (verses 17-28). 2. Those who are "sitting bye" are the best judges as to whether the exercises are in the Spirit or not. Verse 29 shews, that even one who was a prophet might be mistaken, and the other prophets were to judge. If a prophet could be mistaken, how much more may teachers or others? Then verse 37—"If any man think himself to be a prophet, or spiritual," shews that a man may *think* himself to be spiritual when he is not; and if he refuses to bow to the judgment of those who are sitting bye, it is a proof that he is not. No spiritual man will go on "filling up time," nor will he persist after he knows that his brethren are not edified by his exercises. To do so only proves the man's ignorance (verse 38). I see no way of preventing the state of things complained of, but by teaching the truth, and pleading with God to make it effectual. The erroneous idea many have that, if a man has a desire, or *inward prompting*, to rise up and say something to either God or to man, it is a proof that he is led by the Spirit, *lies at the root* of the confusion. So long as this delusion is held by talkative men, things cannot improve. Let all who feel the low spiritual condition of the Assemblies go in for a large increase of spiritual power, so as to be able to bring the presence and power of God into meetings where they go. There is a power in the *felt* presence of God in a meeting, to keep the flesh in check, which nothing else is equal to.—G. A.

EDITOR'S NOTE. — The fact that so many Christian men in many Assemblies take no part either in audibly leading the worship of the Assembly or in its work, indicates a low spiritual condition. This has more to do with their silence than ignorance of God's truth, although, as one correspondent points out, there is need for plain and definite instruction in regard to this and other neglected truths in many places, if the testimony of the Lord is to be maintained according to His Word. When men feel that they are away in heart from God, it is well that they should remain

silent, and although this is not what God would have, silence on their part is infinitely better for the Assembly than utterance. It is the activity of restless and impatient souls that is the bane of an Assembly. They cannot rest, but must be "at it," giving out hymns, praying, and preaching, till the souls of the saints groan for a moment's silence to see God's face, and hear His voice in the secret of His presence. When one who is in the current of the Spirit's leading gives out a hymn, leads in thanksgiving, or speaks a word exalting the Person of the Lord Jesus—the effect is, that all hearts are drawn Godward and heavenward, and the flow of worship is fuller and deeper than before; but when one out of touch with God leads (perhaps with a prepared little sermon, which he waits his chance to thrust in, no matter how incongruous or out of leading with the Spirit's leading up till then), the "damper" is at once felt, and the effect is to drag the whole tone of worship down, perhaps not to recover itself that day. While the habitual silence of godly men is a loss to the Assembly, the unspiritual harangue of talkative men is worse, and the greatest stumbling-block to others.

### Questions Requiring Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answer of these questions, most of which are of an Assembly character, and bear upon points of real difficulty to honest and inquiring saints. Answers should be brief and simple. We desire to have all sides of the truth, duly balanced.

6. The habit seems to grow, of *individuals* giving letters of commendation to believers visiting distant Assemblies, and in some cases missionaries and preachers, who are entire strangers to Assemblies, appear with letters bearing a single name, which in most cases means that the commendation is not from the Assembly, or even from overseeing brethren in it, but purely an individual matter. As individuals lacking discernment, and others not in the full confidence of the saints, frequently take this responsibility upon themselves, in some cases commending unworthy and unfit persons, who bring much dishonour on the truth, we are led to inquire whether this practice is according to the teaching of the Word, and would value any light or help in the matter. [We shall be glad to have a full expression of what is regarded as being according to the Word on this important subject.]—Ed.

## A TRINITY OF BLESSING.

BY DAN. CRAWFORD, LAUNZA, CENTRAL AFRICA.

"Grace for Grace" (John i. 16).

"Faith to Faith" (Rom. i. 17).

"Glory to Glory" (2 Cor. iii. 18).

THERE is unity in this trinity. Fulness too, is the key-word that unlocks the treasure. Christ came, God says, and we beheld His glory and the glory was full of grace and truth. What John means is, that the glory seen or unseen by mortal eyes would ever be glory. But whenever the glory streamed out and *we* beheld it, then the glory becomes grace. God would ever have been the "God of glory," cross or no cross. He is the "God of all grace" in the gospel of the glory of the grace of God. Grace then *is the impartation of glory*. "Whom He justified, them He also glorified" (Rom. viii. 29). They will see the glory, who know the grace; yea, "from glory to glory," as they experienced the "grace for grace." Look then at John's declaration. The Cross was long past when he penned his Gospel. He who had such a prospect of the glory of Christ takes a retrospect of the grace of our Lord Jesus Christ. The Eternal Word—"God of God and Light of Light"—came forth from the bosom of the Father. He tabernacled among men—a tabernacle of glory! "We beheld His glory," says John, and beholding it means—"grace and truth" to the beholders. But the fulness is more than a thing to look at. To look at the fulness is not to receive it. "Of that fulness have all we"—all true believers—"received, and grace for grace."

Now, what does this phrase mean, "Grace for grace? First, it has perforce an intimate connection with *the fulness*, and God's fulness has *only* to do with human *emptiness*.

Now, God's fulness, unlike all other fulness, can flow into our emptiness and yet be both His fulness and ours. If in figure, we are God's fertilising river channels, then grace flows in and on unceasingly, with no cessation of flow to the measure of one raindrop. Grace to flow on, means that grace flows in; channel meaning supply—gaping, hollow channel, for endless wealth of supply. It is not that if I am good, God will be good to me; not, that God will give me grace if He finds me with grace. It is, that there is a wave ready to roll in on the sand where its fellow is now breaking white in foam; yet another wave unspent for the wave of grace now bathing us with glory. And if the cup figure, instead of the river channel is our choice, then how empty the cup ere the fulness pours in. Pours in, indeed, and pours over too. Thus did John bespeak our testimony too in his own "Of His fulness have we *all* received, and grace for grace." Liquid glory into my empty cup, means liquid grace pouring out. Grace, then, is imparted glory, and the measure of both is "all the fulness of God."

And now for the soul's side of all this. Grace, that is God; glory, that too is God; Faith, from "faith to faith," that is needy man—man needing grace, and finding it too, by faith. As *grace* is the echo-word of fulness, so *faith* is the echo-word of emptiness. Grace has ascending heights; Faith has descending depths: Grace is full as faith is empty. If John is best Gospeller in the Gospels, Paul surely is best Gospeller in the Epistles. Moreover, these two are singing to each other in antiphone. "Grace for grace," John sings across to Paul. "From faith to faith," comes back Paul's response. John is revelling in "the fulness we have all received"; Paul, as a good

Gospeller, is intent on man's depth of emptiness. The fulness—that means grace for grace (i.e., abounding grace). The emptiness—That means from faith to faith (abounding faith). For a stream flowing strong and endlessly, glories in crossing and deepening its channel for enlarged capacity. This ceaseless inflowing of grace then, surely ought to flood our souls with a vision of fulness and new glories of Christ every hour. Even as they who companied with Him, found the wonders increasing every day they passed with Him, so the road to Heaven should be wholly made up of this as we journey nearer. Yet how often, alas, the grace for grace flows past us unheeded, the empty vessel of from faith to faith being idly empty. Grace for grace—thus doth fulness flow in endlessly. From faith to faith—thus doth emptiness make room for fulness. We have said that glory is what fills the Christ of God, and that grace is only the imparting of glory. New glory in Him means new grace for us. For us, yes! but only as receptive faith to faith makes room for the infilling of grace for grace.

But grace received, means glory for us and in us. John says, "We beheld His glory," and Paul says, "Beholding the glory of the Lord we are changed into the same image from *glory to glory*." Smile for smile of His loving eye; kindly deed for kindly deed; gracious word for gracious word; thus was their lives becoming a dissolving view of the Christ-life. As new faith laid hold upon new glory in Him, so did the new glory become faith's very own. Yes, "from . . . and to," this is the formula of the desert journey, the move on from near point to nearer, from bright to brighter, until THE GLORY bursts upon

our view. For He who gives grace, gives also glory. Then the "from glory to glory" of the wilderness will not be worthy of the name of glory. In the retrospect of Heaven we will say of it all, "Oh, yes! It was glorious, yet had it no glory by reason of the glory that excelleth."

—:o:—

## COMMUNION AND SERVICE.

WHENEVER a saint affects to do more in the kingdom *without*, than he enjoys of the sanctuary *within*; in other words, when his service for God exceeds the measure of his communion *with* God, there is unreality. It may appear in a variety of ways, but it is the energy of nature, that is of the flesh, which is of no value in the sight of God, but a positive hindrance to all that is of God, and also in opposition to what is the work of the Spirit. Here, as elsewhere, "the flesh lusteth, or warreth, against the Spirit," and by its very activity is a hinderer of the Spirit's work. Some *must* preach, teach, and work who seldom find time for a quiet waiting hour in the presence of their Master, either to examine their own spiritual condition, or to get the needful instructions from Him as to what He wants them to do, and where and how they are to do it. It is the lack of thus being *in* the presence of God, and coming forth from that presence with the savour thereof in the soul, that makes so much of the preaching and teaching of our time pointless and fruitless. It is common enough to sing—

"O, the pure delight of a single hour,  
Which before Thy throne I spend."

But when in reality did you last spend an hour—a literal hour of sixty minutes—there?

## TEMPTATION, AND HOW TO MEET IT.

AN ADDRESS BY MAX I. REICH AT BERESFORD.

READ EPHESIANS VI. 10-20.

WE shall all agree that the subject of temptation is an exceedingly practical one. The problem of temptation is one experienced in every Christian life. We may speak of the Christian life in many ways. We may speak of it as a life of joy, a life of liberty, a life of peace, a life of satisfaction, a life of power, a life of blessing, a life of the enjoyment of God and heavenly things, and all this is true.

But so many Christians have to say, "I truly desire to live a life of joy, but I find I have not so much joy as I should wish. I really wish for a life of power, but on every hand I find myself full of weakness and infirmity. I crave to enjoy God and heavenly things, I hunger and thirst after them, but find my enjoyment is only shallow and evanescent." This is what is alas, experienced by most, so when we speak of the Christian life in any of these ways we have to qualify it and say that though known by few, it is the *normal* life and the *possibility* of attainment for every Christian. But if we speak of the Christian life as a life of temptation, there is no need to qualify it at all. Temptation is a *fact*, an ever present problem in the life of every believer.

The subject of temptation naturally divides itself into three branches. First, the origin of temptation; secondly, its aim and purpose; and thirdly, the secret of victory over it. As to its origin, there are two classes of temptation which afflict us, which we may designate "chronic" and "acute." To make my meaning clear as to chronic temptation. Take for example a nervous

man. His nervous disposition naturally tends to irritability, it is a chronic thing with him; the state of his mind and body, his whole physical make up, go to produce in him this tendency to irritability. Take again a poverty-stricken man, who is always battling with difficulties, and has hard work to make both ends meet. His temptation is to repine and murmur, to have hard thoughts of God, to think He is not dealing with him as kindly as He might. Or look at an intellectual man. His natural tendency is, to look down with disdain on those with a smaller mental calibre than himself, and despise those who possess less intelligence than he. Now we are not so much in the habit of falling before this class of temptation. If we look back over our experience of the last twenty-four hours, we shall probably see that the causes of defeat in us have not been those chronic temptations. We are on our guard against them, we know our weaknesses, we are aware of our natural tendencies; we expect temptations through these avenues, so that we watch and pray and are not taken by them unawares. The temptations before which we most frequently fall are acute temptations. You may, for instance, be walking along a London street, with its beautiful shops, in communion with God, your soul conversing with Him. Presently a vile picture strikes your eye. You did not put that picture there; you did not want to see it; you had nothing to do with it. But having once looked, you are tempted to look again, and linger over it until your thoughts become influenced by it. Immediately your communion is interrupted, your converse with God has ceased, and the action of the Spirit within you is no longer for the presentation of Christ in His beauty,

but to lead you into self-judgment and to the confession of your thoughts. Perhaps a sister is on the top of an omnibus in a happy state of communion with the Lord, when suddenly she sees another sister walking in the street with whom she had a misunderstanding some time ago which has never been cleared up. She had no wish to see that sister, but in a moment the memory of the misunderstanding fills her mind, and unkind thoughts take the place of communion with Christ. It is before this kind of temptation we are defeated far more often, than before the other. It is because we are on our *guard* against those things which are natural to us, we know our natural tendencies, and we watch against their outbreak and expression. Now we must never forget that in every temptation there is the *Tempter*. In the Revised Version this is much more emphasized than in the Authorized. When, for instance, the Lord teaches His disciples to pray, "Deliver us from *evil*," it is really "the *Evil One*." When in John xvii. He prays His Father to "keep them from the evil," it is again "the *Evil One*." When in 1 John we read that "the whole world lieth in wickedness" it is in "the wicked One." *In every temptation there is the Tempter*. Scripture teaches the existence of a malignant Being, not omnipotent it is true, but of great power, and whose constant aim it is to hinder testimony, to intercept communion, to bring blight and disaster wherever he can find an open door. He is an ever watchful enemy against God, and all that belongs to God. His thought is to strike at *God*, and when we grasp this, it gives a different colour and complexion to all our temptations. It is not a matter then of you and the Devil, it is a matter of

*God* and the Devil. It was not a question in Egypt of a conflict between Moses and Pharaoh, but between *God* and Pharaoh, and Pharaoh was a type of the Devil. The Devil strikes at *God*, he hates *God*, and if he can strike at God through you and me, he embraces the opportunity. We are only a secondary consideration with him, we would be too small, too insignificant for his notice, if it were not that he aims against God. On the other hand we must remember that it is a natural thing to be tempted. It is not a strange thing at all, and we ought to expect it. Soldiers, in war time, expect to be attacked by the enemy; they look for an onslaught from him, they came for the purpose of resisting him. And so I must expect to be attacked and harassed by the foe. When I was converted, I declared war to the knife against the world, and the things that are of the world, the lust of the flesh, the lust of the eye, and the pride of life. And so it is natural to expect trouble from these things against which I have declared war, it would be strange indeed if I did not get it. We need to keep in mind that there is a difference between temptation and sin. The most *holy* life that was ever lived in this unholy world was also the most tempted life. I refer, of course, to the blessed, holy, unblemished Lamb of God. There was never any one so attacked, so harassed, so tempted as He, but He was sinless through it all.

(To be continued.)

—:o:—

#### THE PEERLESS NAME OF JESUS.

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.

## THE GATHERING NAME.

(READ MATT. XVIII. 20.)

A FEW remarks on the Name, and the import of the Name, which, according to Scripture, is the only divinely-appointed gathering centre on earth for the children of God, may prove suggestive to some who, albeit outwardly associated with fellow-believers who are intelligently gathered together in the Name of JESUS CHRIST OUR LORD, have not themselves ever bestowed much thought on the subject, and if challenged, could not assign any very sound reason for being there, in preference to other places where Christians are known to congregate.

Many names and titles to varied glories belong to the Son of God. His pre-incarnation personal name, "The Only Begotten Son," and title to Divine honour, He inherits by virtue of eternal relationship to the Father; into that innermost circle of uncreated glory, wherein the Son with the Father ever abode, no creature could have access. But other names and titles to official glories, into which in resurrection Manhood He now has entered, were acquired through His death upon the cross, as it is written—"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that in the Name of Jesus every knee should bow, of all in heaven, and all in earth, and all under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 9-11). Accordingly, no name occupies so prominent a place on the page of New Testament Scripture as THE LORD JESUS CHRIST.

In the first chapter of 1 Corinthians, this

name is mentioned six times. Then in all the Pauline Epistles to the Church, the benedictory introduction is in the joint names of "God the Father and the Lord Jesus Christ," and from the opening address (verse 2), it is evident that the acknowledgment of the title of our Lord Jesus Christ to Divine honour was then, and still should be, the prominent characteristic feature of assembly testimony.

The statement, "God is faithful by whom ye were called unto the fellowship of His Son Jesus Christ our Lord" (verse 9), is doubly suggestive, reminding us of the holy character of the believers' calling and of the faithfulness of God, who cannot be diverted from His purpose by any failure on man's part, or by any desire of Satan; and His purpose remains unchanged since Pentecost. The Holy Spirit in Person still is here quickening dead sinners, and baptizing saints into one body (1 Cor. xii. 13) with a view to the future display of the glory of God's grace throughout everlasting ages to come (Eph. ii. 7). The Word of the Lord, as once delivered through inspired apostles, is as binding as ever, and power to occupy the place of testimony to the truth of the Person, work, supreme authority, and coming again of the Lord Jesus Christ is secured to the faithful, by His own pledge, which has never been repealed—"There am I in the midst of them."

Without any desire to deprive fellow-Christians of whatever comfort they may derive from the Lord's word, however imperfect may be their apprehensions of the true force of the passage before us, the truth must be stated—that this pledge of the Lord's presence is *conditional*, consequently it does not admit of universal



application. It is not said, wherever Christians "meet," or come together for prayer, or some other purpose, "there am I in the midst;" though, in a sense, under such circumstances children of God may count upon the Divine presence, inasmuch as the Holy Spirit indwells each one of them. But here His exact terms are set forth for the obedience of faith: "Where two or three are gathered together in My Name, there am I in the midst of them," and we need spiritual intelligence as to the exact meaning of this expression "gathered together in My Name." On reference to John xvii. 11, we find a somewhat similar expression—"Holy Father, keep in Thine own Name those whom Thou has given Me, that they may be one," which would seem to imply consistence with God's revelation of Himself in that character expressed by the name "Holy Father," as in verse 9—"I have manifested Thy Name unto the men which Thou gavest Me out of the world." In like manner, "gathered together" in the Name of Jesus Christ our Lord, implies consistency with the truth which is embodied in that Name; each unit representing a distinct phase of the Divine revelation which forms the basis of true Christian fellowship.

Gathered together, as some say, "in the Name of Jesus only," may serve to express a limited measure of fellowship, arising out of a temporary agreement on occasions, when children of God overstepping the human barriers which usually keep them asunder, meet together for some definite purpose, only to return again to their respective sectarian folds. That this falls short of the Divine ideal is obvious, since union in life on the ground of a common salvation is but one strand of the threefold

cord which binds together the members of the mystical Christ (1 Cor. xii. 12). In addition to unity in life, there is identity of interest, arising out of a joint-participation in Christ (1 Cor. x. 17), and oneness of heart, having as a common object Jesus the Son of God, in the glory of the Father (John xiv. 1).

This it was that gave to the Christian Assembly at the first its unique character, distinguishable from everything else in the world. Within the circle of that holy fellowship, neither man in the flesh, nor selfish or sectarian interests, were allowed a place; and the Lord's authority was paramount. Now, alas! the children of God are scattered. Many of them are mingled together with the unregenerate in the various rival systems, sects, and parties of Christendom; man's will dominates, and human traditions supersede the inspired written Word of the Lord. But outside these corrupt world systems, in heart separation unto their Lord, and gathered together unto the confession of His Name, are still a few, whom the Lord would win and encourage by gracious pledge and precious promises, as the difficulties of closing days gather thickly around us (Matt. xviii. 20: Rev. iii. 7-13).

"There am I in the midst of them" is a definite statement, which will not admit of any human additions or interpolations. Our Lord's use of the personal pronoun "I" places beyond all question the fact that His own presence in person is meant. Elsewhere, the advent of the Holy Spirit is referred to (John xiv.), and also the future advent of our Lord Jesus in visible, human form (Acts i. 2). But in the passage under consideration, the Lord's presence, apart from visible form, is pledged to faith.

Officially, our Lord is said to be seated on "the right hand of His Majesty on high," waiting until His foes be made His footstool; but personally, possessed of every attribute of Deity, He is not subject to any limitations such as are sometimes suggested when the principle of Matt. xviii. 20 is in question—a solemn indication of the rapidity with which Christendom is being leavened with similar error.

The value of Matt. xviii. 20, at such a time, is unspeakably great, securing to the few who desire to hold fast the Lord's Word, and not deny His Name, a position as favourable, and privileges as great as children of God at any time enjoyed. And it is the writer's conviction that only those "who, in simple dependence, "Holding the Head" (Col. ii. 19) seek to occupy that Scriptural position, will be able to stem the tide, which daily gains force as the age advances towards it close in darkest night.

Not that ecclesiastical position in itself, or the mere observance of certain ordinances, count for anything, apart from that condition of heart towards the Lord's person, which refuses to be turned aside from the path of obedience by any force of circumstances, still holding to the promise. "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." And "Behold, I came quickly; and my reward is with Me, to give every man according as his work shall be" (Rev. iii. 11: Rev. xxii. 12).

R. SCOTT.

—:o:—

#### THE GREATEST OF THESE IS LOVE.

Faith, Hope and Love, at God's high altar shine,  
Lamp triple-branched and fed with oil divine;  
Two of these triple lights shall yet grow pale,  
They burn without, but Love within the veil.

#### BABYLON.

BY THE LATE WM. LINCOLN, OF LONDON.

IT is no uncommon thing to blunt and turn aside all the admonitions given by God to His people in regard to their separation from Babylon, by suggesting that the term refers alone to Popery. And so all the denunciations of impending woe on that huge system are handed over to Romanists, while a large part of professing Christendom, lulled by this as by a powerful soporific, continues slumbering, and in its dreams congratulating itself that all is right as it should be with it, seeing it is outside that system. Doubtless the deadliest power of Babylon's cup is to be found in the Papacy. But is there none elsewhere? According to the Lord's own definition in Rev. xvii., Babylon is the world's huge religious system of which it is so proud, and of which it boasts, the Church allied to the world, and the world to the Church with all its evil fully matured and developed. This, He who is of purer eyes than to behold iniquity, pronounces to be Babylon—"confusion," as He has designated the Roman Empire's last head—whom all men wonder at—"the Beast," for "that which is highly esteemed among men is abomination in the sight of God." If Babylon be as she is declared to be by the Omniscent, the "Mother of harlots" where are her daughters? Nor will her iniquity alone be judged, for "the cities of the nations," or the daughters of this harlot, to wit, the churches of the various nationalities, with all minor worldly religious confederacies founded on compromising the truth of God to the will of man—all that bearing the name of Christ, is nevertheless of the world, man's tool and man's creature, *all* form part

of this Great Babylon, and all will be judged. But, as we are plainly taught in Rev. xvii. 3, if we would behold Christendom's sin from heaven's point of view, we must ourselves be separate from it. It is not when we are in the midst of a darkened atmosphere, that we are most sensible of the impurities which we are inhaling, but when we are out from thence and looking upon the place in clearer light from a distance; so they who would see Babylon in God's light, themselves must be in that light. Nor was this climax of wickedness reached in a day. It is the result of increasing departure from God, His Word and His ways, and a deeper sinking into the darkness. That which was once "the house of God" (1 Tim. iii. 16) becomes "a great house" (2 Tim. ii. 18), and she who claimed to be the spouse of Christ has become "the great whore," corrupt herself, and corrupting all that have to do with her. And this, let it be remembered, is God's own representation of the attractive but spurious Christianity which is even now around us, and which will meet its doom at the hand of the Lord. O that God's own people may be taught by this awful picture of worldly religion, the evil of departing from God's Word, and of alliance with the world. Begin with God and His Word, and with these go on. Turn not aside to the right hand or to the left. Neither add to nor take from that Word, nor depart one hair's-breadth from the precise instructions given by Him therein. No one can tell where such disobedience may end. Here we see that where departure from the revelation of God's written Word does take place, and is unrepented of, the evil goes on increasing, and the apostasy becomes darker and darker, until there is no remedy, save for

judgment to sweep the scene. And this corrupt and false Christianity, instead of being a blessing to the nations, has been their greatest curse, and conduced in no small degree to the growing infidelity which will end in an open revolt against God, just before the Lord descends in judgment. Thus we learn what is in God's sight Babylon, and from what He calls His own, "Come out of her my people" (Rev. xviii. 4). Having learnt who this woman is, and who are her daughters, let us next enquire what the nature of her sin is which calls down this unmitigated vengeance of heaven. It is not—as Protestant writers and commentators have busied themselves to show—the promulgation of the doctrines of Transubstantiation and Baptismal Regeneration, although these and other leavens may be, yea are, the inevitable consequences of her sin. Yet they are not branded upon her brow. The sin of Babylon is *fornication*, uncleanness of a spiritual sort, committed with rulers and their peoples. By State churches, kings are courted and dallied with, and royal and aristocratic favours sought, while with those religious confederacies not so favoured, the main desire is to please and stand in favour with the people. How all this appears in God's sight, let James iv. 4, with this exposure of her wantonness (Rev. xviii. 24) tell. In the cup which she bears in her hand (verse 4), she has something to offer to all classes of society, by which they are attracted to her, and by which they are held and bewitched. This explains why so few are awake to her wickedness, or seek to escape from her influence. Apostate Christianity is a positive help to worldly professors in their schemes. Her advocates "wax rich through the abundance of her delicacies," and so we

need not wonder that many of her ministers are wont to represent that her exalted position in the world is due to her success in serving Christ. "*Kings of the earth*" and "*merchants of the earth*" are used in turn by her, for her own aggrandisement. If money only can be obtained to build churches and chapels, there is little more than a passing scruple as to the modes adopted to procure it. The end is made to sanctify the means. Bazaars, concerts, and a multitude of such agencies are unblushingly advertized, with all their accompanying forms of worldliness, with the ostensible design of aiding some religious cause. And all this is patronized, if not actually organized by the clergy, who thus incite the professing church to increased worldliness. The ungodly see through the corrupt motives of such performances, and scorn their pious pretensions. Need we wonder that at the end, kings and people alike repudiate and turn against her? In Rev. chapter xvii., Babylon is seen in all her worldly grandeur, in all her dazzling glitter, in all her moral torpitude, full of imaginary security, and boasted infallibility, just before Divine vengeance falls upon her. In Chapter xviii. we see the same Babylon in all her desolation, after that blow has fallen. In the former chapter her destruction is seen to be at the hands of men—the last great head of the Roman empire with his confederate kings: in the latter, it is ascribed to the "Lord God Almighty," for not only God, but men wearied of her pretences and hypocrisies will at last turn upon her as being the cause of all their sorrows and utterly reject her. Such will be the end of that which now exalts itself in the world, and alas! ensnares not a few of the true people of God. May the Lord open their eyes to see Babylon in His light.

## THE OLD GOSPEL IN NEW POWER.

IT is not a new Gospel, not even new methods of spreading it, that we need in order to see sinners saved, but the old Gospel in new power, preached by men "in touch" with God, through whom the life-giving stream can flow. There is much more ability displayed in preaching the Gospel, generally speaking, than in former years; a clearer and fuller Gospel than in the days gone by, but there is no use disguising the fact that while the truth is more clearly spoken, there is a great lack of the accompanying power which makes it effectual in the awakening and conversion of sinners. We do not refer to "manifestations," such as were frequently witnessed in the Irish Revival of 1859-60. These, whatever their cause or effect, are not a necessary accompaniment of Holy Ghost power—but a deep upbreking of man's natural pride, true conviction of sin, and acknowledgement of it in the presence of God, the humbling of all that man as man boasts of and glories in, by means of the Word brought home in searching, living power to his conscience and his heart, leading the convicted yet confiding sinner to cast himself wholly on the Person and merits of Jesus Christ, trusting Him as Saviour and owning Him as Lord. Genuine conversion, manifested not so much in lip testimonies and public declarations, or in taking a prominent place in work ostensibly for the Lord, as in a thorough break with the world and its associations, a heart at rest in Christ, delighted to sit at His feet and hear His Word, a desire for communion with Him and His people, and a godly life and walk before the world. These are the marks of true conversion.

## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF BIBLE SUBJECTS.

#### *Eternal Life in Three Aspects.*

- "Eternal" Life in *Promise* (Titus i. 2)—Past.  
 "Eternal Life" in *Possession* (1 John v. 13)—Present.  
 "Eternal Life" in *Prospect* (Jude 21)—Future.

### THREE CALLS FROM CHRIST.

- The Saviour's Call—"Come unto Me" (Matt. xi. 28).  
 The Master's Call—"Learn of Me" (Matt. xi. 29).  
 The Shepherd's Call—"Follow Me" (John xxi. 19).

### CHRIST, THE BELOVED OF THE SOUL.

- Accepted *in* the Beloved (Eph. i. 6).  
 Communing *with* the Beloved (Song ii. 3).  
 Leaning *on* the Beloved (Song viii. 5).  
 Testimony *to* the Beloved (Song vi. 8-16).

—o—

## The Young Believer's Question Box.

*Is the expression, "perfect love" (1 John iv. 18), a condition to which believers experimentally attain. This is taught from the passage?—*The love of God" is what the Apostle is dealing with, there is no other love "perfect." When this love of God is received, and the soul of the believer abides in it, then "His love is perfected in us" (ver. 12), and casts out all fear. It then flows through us to others. "We love, BECAUSE He first loved us" (ver. 19, R.V.). What is known as "perfect love" in Methodist and Perfectionist theology is not this, but something wrought up in the creature, which is just one of the many forms of *self* in which men glory. And in conjunction with this "perfect love" theory is invariably found its miserable counterpart, viz.: that the man may finally fall away and perish.

*What is the difference between the Seven Parables of Matthew xiii., and the Messages to the Seven Churches in Revelation ii. 3?—*They cover the same period, and are both chronologically arranged, marking distinct periods throughout the present age. The former deals with "the kingdom of the heavens,"—or that which bears Christ's Name, true or false, while the messages of the Churches view the true saints in their church character, with much evil creeping in, and praise or blame given them according to their condition as the Lord sees it. There is much in common in both passages, but

the parables embrace in their scope a wider range than the messages, while the latter give more detail of the progress of evil among true saints in their collective character than the former, with threats to evildoers, and promises to overcomers. Both passages are full of solemn and searching teaching and warning to us. We do not for a moment accept the theory that both are "Jewish." We believe they depict the condition of Christianity, false and true, throughout the present age.

—o—

## Answers to Correspondents.

E. B., ROTHESAY.—The precious poem entitled "In the Day of the East Wind," beginning—"Is God for me I fear not," was written by Paul Gerhardt, one of the Lord's witnesses in Germany, who suffered much for His Name. It is a grand hymn—full of faith's triumphs.

J. R., AYR—Young's translation of the Bible is very good, preserving the idiom of the original, and would no doubt help you in Bible Study. Young's Analytical Concordance is also excellent. We can thoroughly recommend it.

THE LIQUOR TRAFFIC.—An answer to a Correspondent in *The Believer's Magazine* for May regarding those engaged in, or deriving incomes from the liquor traffic in any of its departments, has evidently raised a storm in certain quarters, where it transpires that not a few holding "shares" and others deriving profits from "the trade" are in prominent places in the Church, and in some cases teach and stand before the Lord's people as "ensamples to the flock." An esteemed correspondent writes, that "this state of things is exactly what obtains where I am, and those who are involved, resent any interference." Very likely. But the question for you and those with you to consider before God is this: Are men who are engaged in an ungodly traffic, as heartless as it is unholy, whom even the world look upon with contempt, and who must know that the "trade" from which they derive their income is ruining the souls and bodies of their fellows, and that no effort is spared to make it effective in doing so—are these men to be looked up to and "esteemed very highly in love for their work's sake?" Or is their business life to be divorced from their Church position, and "separation from evil" limited to an hour on

Sunday morning, while the "Bar," or "Club," or "Hotel," of which they are shareholders is open an hour later that same day, driving a roaring trade, Is this what they call separation to God? Then it is a sham, and the sooner they give up either the profession of godliness or the practice of drunkard-making the better for them. There is evidently need for a "whip of small cords," as in days of old when the Lord made a commotion in the temple by cleansing out "the trade" of that time, from its precincts.

A. M. G., LONDON.—The work of overseers, in relation to the Assembly, is as the shepherd to the flock, and as the leader to the band. They do not act on behalf of the Assembly—that would be clerisy—but they seek to show the path, and by use of the Word to exercise the consciences of the saints to as their responsibilities therein. In the matter of receiving to the fellowship of the Assembly, we believe the application should first come before, be considered by, and have the united approval of, those taking oversight, before they bring it before the Assembly, and the same in all else. If they are not of one mind about a matter, it would be disastrous to bring it before the Assembly, or for a majority to push it through apart from the rest.

A. B., HASTINGS.—Unguarded and unscriptural statements regarding the Person of the Lord Jesus, in His relation to God in life, and especially in His death upon the Cross, must always be repugnant to spiritual minds. If they are persisted in and defended, after their unscriptural character has been pointed out, the suspicion must arise that there is something more than ignorance at the root of them. There must be no indifference, no neutrality, no personal considerations allowed to prevail, when the Person and work of the Son of God is in question. If statements are made and persisted in, which are not according to the truth, the mouths of those who make them must be stopped (Titus i. 11). If after due investigation has been made by those who are competent to do so, such are found to be fundamentally unsound in the faith, and refuse to humble themselves before God and renounce their errors, then only one course is open, that is to exclude them from the fellowship of God's saints (2 Tim. i. 20). To say that one may hold and teach what is fundamental error and yet

retain his place in the assembly of God is blasphemy, such as none who fear God will have any complicity with. But while there must be no indifference when such tremendous issues are involved, there ought to be no undue haste, but each step taken Scripturally, prayerfully, and deliberately, so as to carry the confidence of all in the assembly, ensure the concurrence of others, and so manifestly be the judgment of the Lord, that no room is left for doubt that what has bound on earth had already been bound in heaven (Matt. xviii. 18).

—o—

### Answers to Special Questions.

QUESTION VI.—The habit seems to grow, of *individuals* giving letters of commendation to believers visiting distant Assemblies, and in some cases missionaries and preachers, who are entire strangers to Assemblies, appear with letters bearing a single name, which in most cases means that the commendation is not from the Assembly, or even from overseeing brethren in it, but purely an individual matter. As individuals lacking discernment, and others not in the full confidence of the saints, frequently take this responsibility upon themselves, in some cases commending unworthy and unfit persons, who bring much dishonour on the truth, we are led to inquire whether this practice is according to the teaching of the Word, and would value any light or help in the matter?

ANSWER A.—A letter of commendation given to one visiting an assembly where he is unknown, or to which he may be removing permanently, is not of the nature of a *personal* communication, but is rather a testimony from the assembly where he has been, of their confidence in him. Whoever writes or signs it, does so on the assembly's behalf, therefore ought to be such as have the confidence of their brethren. It is better if possible, that more than one name be attached to such letters.—G. G.

ANSWER B.—We read concerning Timothy, that before Paul took him as a fellow-labourer, he was "well reported of by *the brethren*" (Acts xvi. 2-3). This does not imply that it was an individual commendation, but the testimony of the Christians who knew him best and with whom he was no

doubt associated in Church fellowship. It would surely be very injudicious for one individual apart from the fellowship of his brethren, or without their knowledge, to assume the responsibility of commending one—especially as a preacher or teacher—to another assembly, and indicates that the one so doing puts very little value on the fellowship of saints, or that he is tainted with the thought of his superiority and influence; possibly also a little like to one of whom we read who loved to have the “pre-eminence” (3 John 9).—W. H.

ANSWER C.—There is need for attention being called to the practice mentioned in this question, as it is more common than many may suppose, and often leads to troublous results, as the following facts will show. Some years ago, one who professes to be a preacher of the Gospel to the heathen, outside of all sects and who is supported by the contributions of assemblies gathered in the Lord's Name, came to a town where such an assembly exists, and was received by it on the strength of a letter of commendation which he carried—not from any assembly—but from an individual brother, whose name was well known in the district, and who gave him the letter without making any inquiry as to his Church relations, but simply because he had known him in former years as a Christian. After a few weeks' preaching, he moved to another town where there was also an assembly gathered in the Lord's name, a godly, earnest company, but in regard to this world's goods, poor, compared with the other. Imagine their surprise to find, that the itinerant missionary did not present the letter which he carried, nor himself either, but appeared in the pulpit of a worldly church largely composed of unconverted members, was announced as the “Rev.” and did duty for the minister who was on holiday for several weeks, receiving his *hire* at the close. Then being “free” he again began to make use of his letter, and would have gone on to do so, had it not been challenged and his conduct exposed. We submit that such a course is wholly unscriptural, and ought not to be tolerated. When a servant of Christ in early days was to pass on to unknown regions “*the brethren wrote*” (Acts xviii. 27); not even Aquila, who was most intimate with Apollos, assuming the responsibility of commending him apart from others. And if such was the habit then, surely in days of imposters and preachers of questionable repute like the present, not less, but

greater care in commending men who have influence for good or evil is needed.—S. G.

EDITOR'S NOTE.—“Two are better than one” (Eccl. iv. 9), and “In the multitude of counsellors there is safety” (Prov. xi. 14), are principles of God for all time, and have their application in Assembly practices as well as elsewhere. In all cases where it is possible to have the counsel of brethren, especially of those having spiritual discernment and taking a share in the oversight and guidance of the Assemblies, their fellowship should be sought and valued, in commending one who purposes going forth to preach, or one who has shared in service and is removing to another sphere. For any single individual or clique of supporters to assume such a responsibility—and it has frequently been done—without either having or desiring the Assembly's fellowship is, to say the least of it, high-handed, if not schismatic, and ought not to be recognised or sanctioned by any assembly desiring to walk in the ways of the Lord.

—:o:—

### Questions Requiring Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions, most of which are of an Assembly character, and bear upon points of real difficulty to honest and inquiring saints. Answers should be brief and simple. We desire to have all sides of the truth, duly balanced.

7. Evangelists of New Testament times, seem to have had their special field of labour in “regions beyond,” where the Gospel had not been preached. In our day, those who give their time wholly to the “work of an evangelist,” spend the greater part of it in preaching in places where there are large Assemblies with many in them capable of preaching the Gospel. Is this according to God? or is there any cause for the more needy parts not being reached?

8. In a place where there has been for many years no definite Gospel testimony; where the two or three elder brethren, who do all the preaching, seem to get nobody to listen, but seem quite content to go on with what is called a Gospel Meeting to which only a handful of believers come from one year's end to another, what would you advise half a dozen young men who are desirous of seeing a better Gospel testimony go forth from the Assembly to do? Any godly help will be much appreciated.

## THE CHRISTIAN STEWARDSHIP.

READ MATTHEW XXV. 14-30 : MARK XIII. 34-46 :  
LUKE XII. 41-43 : I COR. IX. 16-18 ; IV. 1-3.

*Notes of an Address at Craigellachie. By the Editor.*

THESE Scriptures and many others, speak of stewardship. The believer is not only a child in God's family, a member of Christ's body, a stone in that temple in which the Holy Spirit dwells, but he is a "steward of the manifold grace of God" (I Peter v. 10). He has had his Master's goods committed to his trust, as the parable teaches, and is to trade with these for his Master's interest and gain, *during the period of His absence*. He has been entrusted—like Joseph in Egypt of old—with the bread that is to feed those who are of the family of faith, and he is to give each his portion in due season. He has been entrusted with the Gospel of God, "put in trust" with it as the apostle speaks, and it is his business to see that those for whom that Gospel is designed, get the benefit of it. A steward is not an owner: he is simply one in charge of his master's property, and "it is required in stewards that a man be found faithful." If in this he fails, he may be dismissed—as we learn from Luke xvi. 1, for wasting his master's goods—although he will retain his place as a child in God's family. The latter relationship stands in grace, the former is one of responsibility. There are many forms of Christian stewardship, but for our present purpose, we will limit ourselves to the consideration of the two mentioned in the Scriptures read, viz:—the stewardship of the ministry of the gospel toward the world, and to every creature in it (Mark xvi. 15), and the ministry of the Word among the children of God. It was

the burden of the former of these, that caused Paul to say, as he cast his eye across the world, civilized and barbarian, "I am debtor" (Rom. i. 4). It was a sense of the responsibility that came with this "stewardship" of the gospel that made him cry—"Woe is unto me, if I preach not the gospel" (I Cor. ix. 16, R.V) Would to God that all of us in our varied measures felt the same, and were of the same spirit, the one-talent men as well as the ten! And it applies to the assemblies of God's people as it does to individuals. Each assembly has its stewardship: it is set, like the Eddystone Lighthouse with its *double motto*, "To give light and to save life" amid the world's darkness—to shine and to save. Yes, that small company meeting in that dark religious parish, is a steward of God's gospel to every sinner in it, and if it prove unfaithful to its trust, God may pass its service into other hands. The evangelist, the gospeller, the wayside worker, the tract distributor who abandons his work, buries his talent and goes in for ease or money-making—for the bed and the bushel both obscure the light—will hear of it from his master in the day of the judgment seat. There would not be a county, town, village, or parish in Scotland unevangelized, if we were half-alive to our responsibilities as God's stewards in the gospel. There would be no "half-time" preachers, no "stand at ease" evangelists, no half-asleep churches, and certainly no half-empty halls, if God's people were awake to the immense possibilities of their position. Just think of being "put in trust" with the most costly, the most mighty, and the last of all God's messages of grace to men! Those who preach should reach forth to "regions beyond," and those



who remain should "hold the ropes," as Carey said, praying for, standing by and providing the sinews of war for those who are manifestly called of God to give themselves and their time wholly to this stewardship. The second aspect of the Christian stewardship is, to give all the Word of God to all the people of God. Not according to the pattern of one very zealous man who advertized that in a certain hall on a given night he would "declare the whole counsel of God"—that was rather a large order for a single meeting. He possibly meant that he was in a position to speak all that God might give him, keeping nothing back that would be profitable; not bound down that he dare not mention certain truths. We must all claim such liberty, and woe betide that man who either tacitly or by promise, keeps back what he knows will give offence. But it must be given, as one parable teaches, "in due season" (Luke xii. 42), and he who thus ministers the Word, is said to be a "wise steward" as well as "faithful." Faithfulness will not keep back what is God's truth, and profitable to the saints: wisdom will give it in due season and proportion, as they are able to bear it, giving milk to babes, and strong meat to those whose senses are exercised to receive it. A healthy babe will thrive on milk, but a joint of meat would choke it. And when he remembers that very many are prejudiced regarding certain truths, the wise steward will seek to introduce them with heavenly skill, arranging them as "apples of gold in pictures of silver." We have often felt it was not so much the truth, as the manner and spirit in which it was spoken, that raised prejudice and drew forth opposition, and no wonder, for it was either hurled like rugged stones, or served

like a dog's breakfast. The man who stands in God's presence with the opened ear to hear as the learner, will have the Word in season to speak (see Isa. i. 4), at the proper time, and if like the great Teacher, he speaks what he hears from God, he that is of God will hear God's Word (John vii. 26). It is a burning question with some, in what sphere this stewardship should be exercised. Some claim as liberty what others regard as license, and this difference has of late reached an acute stage in certain quarters. Now, we will all agree, that the Lord's servant is and must be subject to the Lord alone as regards authority. If others should interfere, or propose to act as his directors, he must say, "Hands off." But while it is perfectly true that neither the church nor any part of it is to control the movements of the servants of Christ, or to dictate to them where or how they are to serve, it must not be forgotten by those servants, that they have a responsibility toward the church, especially toward the saints with whom they are associated, and primarily toward those with whom they are in local church fellowship. They must not use their "liberty" in such a manner as will stumble or cause to offend the weakest lamb in the flock of God. This is often forgotten in contending for the principle of liberty, but those who claim and use their liberty without due consideration of its effect upon others, shew an ill-balanced mind. The man who confessed himself to be the servant of Christ alone, in the glowing words "Whose I am and whom I serve," who served and preached, "not as pleasing men, but God" (1 Thess ii. 4); who withstood a Peter to the face when he interfered with the God-given liberty of the saints; who claimed he

had liberty to eat and drink whatever was set before him, is the man who proclaims he will neither eat flesh nor drink wine while the world standeth, if it will cause his brother to stumble (1 Cor. viii. 13, R.V). Often have we wondered, as we have heard preachers boasting that they could "preach in a Roman Catholic Chapel" and such like, if they had ever read this saying of the apostle, or what place the Divine principle it establishes holds in their thoughts. It is easy enough to ride rough-shod over the convictions of the most godly of our fellow-saints, and to rudely burst the most sacred bonds of Christian fellowship, under the pretext of liberty, but true love will never so act. It will never stumble the weak, nor will it strengthen the hands of the wilful. It will ever cherish true fellowship with-fellowsaints, and never launch forth into a path which it knows will effect a cleavage between those who for long years have been true yoke-fellows in the Lord's service. What havoc has been wrought, and how disastrous have been the results to themselves and others, by brethren who preach and teach going into associations, and allying themselves with men who are open opponents of many of the truths they profess to own, and in avowed hostility to the position they occupy in separation from all the varied systems of the world's religion, gathering in the Name of a rejected Christ without the camp. And what has been gained for God by such actions? Absolutely nothing, when the tear and wear of time has shewn the nett result, for we have never seen, nor do we expect to see, a genuine work of God, bearing the Divine impress, wrought through the instrumentality of one who has surrendered or compromised the truth that he had been taught by God, and

once professed to own. Such liberty is only "an occasion to the flesh," alike in those who claim and those who resist it. Holier and happier were the days, and God and man got more from them, when the saints and servants of God sought unto God and the Word of His grace together, and were content to "fill a little space" far from the mixed multitude of the world's religion, and who yet were a means of blessing to all around. For although Joseph-like they were rejected by their brethren, and misrepresented by the world, they abode by the well, and their branches, full of goodly fruit, ran over the wall in blessing to saints and sinners.

—:o:—

### JESUS IN THE MIDST.

"There they crucified Him, and two other with Him, on either side one, and Jesus in the midst." *John xix. 18.*

THREE crosses stood!

A mocking crowd, who taunt and jeer,  
A few whom grace had taught to fear,  
The priests and rulers filled with pride,  
A dying thief on either side,  
And "Jesus in the midst."

"Where two or three are gathered together in My name, there am I in the midst of them." *Matt. xviii. 20.*

A feeble few!

But owning only Christ as Lord,  
And cleaving firmly to His Word,  
In simple faith the promise claim,  
That those who gather to His name,  
Have "Jesus in the midst."

"I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." *Rev. v. 6.*

A heavenly scene!

Unnumbered hosts around the throne,  
Own He is worthy, He alone.  
The centre of that heavenly throng,  
The object of the ransomed's song  
Is "Jesus in the midst."

## VICTORY FROM WITHIN.

BY GEORG STEINBERGER, NORTH GERMANY.

"Every man is tempted, when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin" (James i. 14, 15),

THUS, *lust from within and temptation from without, beget sin.* We may be quite sure that only on rarest occasions have believers fallen through a sudden temptation from without *alone*. As a usual thing, they have committed the sin which has come so unexpectedly into outward evidence, for weeks and months, perhaps even years, in their secret thoughts and imaginations. The sin has already been committed within, and only waited for that evil moment when it could step into publicity. The principle is fully attested by the words of the Lord Jesus: "He that looketh upon a woman to lust after her, hath already committed adultery with her *in his heart.*" The deed has already been formed in the inner life. David does not trace back his fall with Bathsheba to the sudden temptation; but he tells us in Psa. li., where he is describing and repenting of his sin: "*Thou desirest truth in the inward parts.*" The want of this was the secret of his fall; and, therefore, his further petition: "Create in me a clean heart, O God!"

James says: "Lust, when it hath conceived, bringeth forth sin." There is always an interim of time between conception and birth. You talk unkindly about your brother, and your excuse is: "I forgot myself for a moment." Oh, no! Before that, you were already untrue towards your brother, in your inmost feelings and hidden judgment. Your unloving expressions were simply the fruit of your unloving sentiments. You get into difficulties, you act

in a manner not godly, and you extenuate the guilt by saying: "The pressure of circumstances produced this act; my real character is very different." No, no! We are in reality, only that we appear to be in such moments of difficulty. In nothing else is our true character discovered in the same way. We have a striking proof of this in the conflict between the herdsmen of Abraham and Lot (Gen. xiii.). The conflict made manifest what these two men were. To Abraham it gave a glorious opportunity to shew before God and men the exalted nature of his faith; while, on the other hand, in respect to Lot, it brought out the worldliness that was hidden in the secret chambers of his heart. The conflict neither produced Lot's worldliness nor Abraham's faith: it only served to bring out what was already in existence. It drove Lot to Sodom, because Sodom was already in his heart.

Achan's case is also full of teaching in the same direction (Josh. vii.). When Joshua asked him, "Wherefore hast thou done this?" he replied: "*I saw—I coveted—I took.*" Two things went before the theft, *looking* and *lusting*. Thus was he enticed and drawn into sin. He got under the power of sin, because he cherished the love of sin in his heart. It is striking to notice, that we get a double record of Achan's genealogy. As if to remind us that if we discover an Achan in our hearts, not only he but his antecedents have to be dragged into the light. Your open sin has its genealogy—going far back perhaps in your secret life. Many an avalanche working destruction in the valley, began through a bit of snow loosened by the claws of a bird. That disastrous defeat in your life has its roots beneath the surface.

Perhaps a forbidden look, a forbidden thought, a forbidden sentiment.

God desireth "truth in the inward parts." This is much more than not speaking untruths. It has to do with the inward state and walk before the Holy and the Pure.

*God always works from within to without*, whether in nature, or in the education of His children. We, as a rule, take the opposite line. God does not begin building from the roof, but lays a firm foundation first. He enters the profoundest depths of our moral being. He lets His light penetrate the dispositions and intentions of the heart, where thoughts are produced and sentiments are formed. Not only our thoughts, words, and works come under His scrutiny, but also the hidden impressions which have not had time to shape themselves into thoughts.

Hezekiah ordered the Levites to *begin within* in the cleansing of the sanctuary (2 Chron. xxix.). So our God with us. He opens first the doors, and commands that all the filthiness be carried out of the holy place. Then can the lamps be lit, the incense be prepared, the burnt-offering be presented, the shewbread laid in order, and all the vessels of the sanctuary which have become defiled be hallowed, and brought to the altar of God. Says Paul, "Ye are the temple of God." Do you want God to *fill* His temple? Then must "the very God of peace sanctify you wholly, and I pray God that your whole spirit, and soul, and body be preserved blameless" (1 Thess. v. 23).

What mistakes we have made in this matter! We are like children who pluck a beautiful flower, put it on a heap of sand and pour water on it, thinking it will grow thus. We work from the without to the

within. We try to walk outwardly as children of light, and yet tolerate the darkness within. We bemoan the ruin of the vineyard, and yet will not kill the little foxes that spoil the vines. I must love the truth inwardly, to walk in it outwardly. If I want truthfulness, uprightness, kindness, love, chastity, purity, I must be thus in the centre of my being. I must become an overcomer from within. Then only will the conflict lose its bitterness. Not the fight with sin, but the dark struggle with the awakened and well-nourished lust is so painful.

Some have had the presumption to say that the Lord made a mistake in beginning His public ministry with "the Sermon on the Mount," and that afterwards he changed His method, and, suiting Himself to the state of the people, spoke in parables. But this we entirely reject. We rather accept that the Lord would at once make it evident that He begins with the within, and not like us, with the without. "*Blessed are the pure in heart*" was the keynote of His opening ministry. And when the Spirit of God is allowed to shew us somewhat of the truth of our secret selves, we begin to appreciate "the Sermon on the Mount." For by nature our heart is a chamber of imagery, like that spoken of by Ezekiel (chap. viii), full of bestial passions and abominations and idols. And that "sermon" digs a hole, Ezekiel-like, in our wall, to bring to light the shameful image, worship in the heart, so that it may be rebuked. For light and judgment go hand in hand. David says, "The Lord is my *light*, and my *salvation*, and the *strength* of my life." This is the divine order. No use crying for "power" if the Lord be not thy light. Light first, then salvation and strength.

We need cleansing as well as pardon. *Forgiveness of sins* and *cleansing from all unrighteousness* are distinct things (1 John i. 9). The first must lead it up to the second. Is it not time that we understood this, and purged ourselves from every link with sin? Yea, even from the most insignificant, as men call them? How often we said, like the men of Israel, of the men of Ai, "They are but few," underestimating their power for evil. But just there they suffered defeat. Perhaps Ahab had only one exposed place in his armour, but the arrow of the enemy found it out and killed him (2 Chron. xviii. 33-34. Instead of exterminating the Canaanites, the children of Israel *made them pay tribute*. Do you allow any doubtful thing place in your life, though you set bounds to it perhaps. Believe me, some day it will step over the frontier, and bring you again into servitude and captivity, as these very Canaanites did the children of Israel.

I will grant that these things alone do constitute an overcomer. They form only one aspect of the matter, but a very important one. He who would dry up the brook must stop up its source. He who would not be burnt must not play with sparks.

But you say, "How can we stop up the source?" Can I accomplish it with good intentions only?" Ah! with this alone we will not succeed. Something besides is required, something more than merely to "reckon" myself dead indeed unto sin, as Paul puts it in Rom. vi., we are dependent on "THE SPIRIT OF LIFE IN CHRIST JESUS" (Rom. viii. 2). The same spirit who worked in the life of Christ works now in us. In His power we may obtain deliverance from the law of sin and death.

Sin works in our members as a law. Exactly as in this paper can be observed the law of gravitation, attracting it earthward, the moment it leaves the hand that holds it, so the law of sin works in us to drag us down continually. But as in respect of this paper another law proves itself stronger than the law of gravitation—the law of the life that is in your arm—so that the paper does not fall out of your hand; so in the same way a principle stronger than that of sin is operative in us, namely, the law of the Spirit of life in Christ Jesus. And as you would be very much concerned that anything of value to you, which you hold in your hand, should not drop into the mire of the street, how much more is it your Saviour's pleasure, not to let you fall, if you would only let Him hold you. Yes, not only are we kept from falling, but this law of life tears up the whole network of sin in us, touches the very nerve of the sin, so to speak. But so long as we are being drawn away by our own lust and enticed, we are not "taking" the place God has put us into as crucified together with Christ, or have already stepped out of our stronghold of safety, and have left off walking in the Spirit of God (Gal. v. 16).

(Translated by M. I. R.)

—:o:—

## HEARING AND SPEAKING.

**I**F He who was perfect in wisdom and knowledge waited morning by morning to hear as the learner, that He might know how to speak a word in season to him that was weary (see Isaiah l. 4), how futile and valueless must be all *our* efforts to speak of Jesus, unless we also are instructed and enabled by the Holy Ghost.—*Wm. Yapp.*

## TEMPTATION, AND HOW TO MEET IT.

PART II.—THE PURPOSE OF TEMPTATION.

AN ADDRESS BY MAX ISAAC REICH.

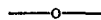
WE come now to our second point—the *purpose of temptation*. There are two sides to this question—God's and the Devil's. As to God's side, He permits it for a wise purpose, for the good of His children. It is a means which he uses, an instrument in His hands to perfect our character, to increase our intelligence, to teach us more of the tendencies of our natural heart, and also more of the sufficiency of His grace. Was not Job all the richer for his temptation? Satan could do nothing against him until God permitted. God had set a hedge round about Job, and as Mr. Spurgeon once said, the Devil went round and round that hedge to see if he could find a loophole, but could not. It was not until God removed the hedge that the Devil could get any nearer His servant. It was not the Devil who began in Job's case, but God. God began by saying, "Hast thou considered my servant Job?" But was not Job the richer through his temptation, in all that God taught him of Himself—His ways, His thoughts, His character, His faithfulness, and His eternal truth? Truly Job could say that he had seen "the end of the Lord," and that He was very pitiful and of tender mercy. Was not Peter, too, all the better for his temptation? The Lord said, "Satan hath desired to have thee, that he may sift thee as wheat, but I have *prayed* for thee that thy faith fail not." Satan desired, and the Lord gratified that desire, that Peter might get all the good of it. The Lord prayed that whatever else he might lose while in the Devil's sieve, though he might lose his self-confidence, his wisdom,

his pride, his self-occupation, his ignorance of his natural tendencies, he might not lose his faith. The Devil could never make him lose his faith, because it had been divinely produced and was divinely maintained. There are three ways of learning the flesh—in communion with God, in the light of the truth, and through temptation. In Rev. i. we see one who learned it through communion. We see the aged Apostle banished to the Isle of Patmos for the testimony of Jesus Christ, brought into His own presence. The result was he *fell at His feet as dead*. The secret was "he *saw Him*." "When I saw Him," John says, "I fell at His feet as dead." It was when he *saw Him*, whose eyes were as a flame of fire, out of whose mouth went a sharp two-edged sword, whose face shone as the sun, whose feet were like brass, when he *saw Him*, that he was prostrate before Him. The flesh doesn't act there, it cannot, it is out of call so to speak, but it is never seen to be so vile, so corrupt, so abnoxious, so loathsome, as when we see it *there*. Let us get into His presence; let us know something of the calm and the holiness of that presence; let us *see Him*, and we shall see the true worth of the flesh. In Romans vii. the flesh is learned in another way, the soul reaches the knowledge by another route, and we trace the successive steps, until the conclusion is arrived at, "I know that in *me*, that is in my flesh, there dwelleth no good thing." But that lesson is not learned immediately. He first calls in the aid of the law to rectify the flesh, to seek to beautify it, to tame it and improve it. But in all these longings, he finds a principle within him that will not go that way. He delights in the law; he truly desires to please God, but he finds within

him that which is carnal, unholy, unspiritual, and the more he longs, the more he finds out his helplessness. But most of us have had to learn the flesh in Peter's way. We have not known much of the intense longing, yearning, hungering after holiness of Romans vii., nor have we known much of the Patmos experience of being in the presence of the Master, flat on our faces, learning our own unworthiness. We have to learn it as Simon learned it, when he had to find out that his heart did its very worst when he meant to do his very best; but he also found out what Christ's heart was, even when he was at his worst. And so God uses our temptations to perfect our Christian character, to enlarge our spiritual vision, to clarify our spiritual intelligence. It is the Devil's desire to interrupt the communion that God is longing for, that is what he is aiming at, so that in my defeat I lose and God loses. God wants our company. He desires joint-participation, joint-enjoyment, and it is the Devil's aim to rob Him of this. God's aim in the creation of man was, to have a creature with whom He could hold intelligent communion. Ten thousand times ten thousand holy sinless angels, surrounded the light of the uncreated glory of the throne of God, but not one of them could gratify this desire of His, for intelligent communion, so He created man. Then the Devil comes on the scene, to rob God of this. He destroyed that communion, defaced and shattered God's image, and brought blight and ruin on His creation. Well he knew, that the Holy God, whose anger burns as coals of juniper against sin, could have no collusion with evil. But then God comes in, in wondrous grace in redemption, to recover man from his lost condition. He comes into the

garden, and says, "Adam, where art thou?" God began. Adam should have been the one to say, "Oh, my God, I have lost my communion which I once enjoyed. I have lost Thyself. Where art Thou?" But the loss was not felt by him. But God longed for the company of lost man. How can that communion which was lost through sin be restored? Only through redemption. And so we read in Peter, "Christ also hath once suffered for sins, the just for the unjust." What for? "That he might *bring us to God.*" God is bringing many sons unto glory. We shall be with Him there for ever, but His heart is set on having our company now as a *present joy*. This is what Satan seeks to hinder, for well he knows, that when out of communion, we are as perfectly weak and helpless as others. And well he knows, too, that when clad with the armour of light, we are as safe as the highest angel, and nothing can touch us.

'Tis only in Thee hiding,  
I know my life secure,  
Only in Thee abiding,  
The conflict can endure.



### MAN, THE ONLY FAILURE.

THE myriad world's unceasingly  
Revolve at Thy command,  
And none desire to wander from  
The leadings of Thy hand.

Obedient servants are they all,  
They cast no thought from Thee,  
But gazing upon their central sun,  
Abide unswervingly.

But I, an atom of one world,  
A speck of common dust,  
Cost Thee more thought than all the rest,  
Yet fail in every trust.

## RELIGIOUS NOVELTIES &amp; GOD'S WORK.

THE question is being asked by some who have "played out" all their schemes for attracting the crowd by religious novelties, "What shall we try next?" It is hard to tell what they may fall upon, since music, "pleasant Sunday afternoons," song preachers, and disquisitions on popular subjects have failed to keep their congregations and extract the necessary "collections" to keep the cause afloat. Something will be found no doubt to advertise on the hoardings, and get the religious and secular papers to "boom," glorifying the preacher and magnifying beyond all measure his "success" which will give the sham a fresh lease of life, and carry it on a stage further. But the eyes of many of God's people are being opened to see, that such devices are not the work of God, nor their results satisfactory. How could they be? The Spirit of God will never sanction by His presence, and power, what He has forbidden in the Word of inspiration. Appearances may seem to shew the work of God—and God as a Sovereign may save sinners by the most unlikely means, without approving it—but we may rest assured, as time will tell, that no genuine, abiding work of the Spirit of God can result, from ways and means which are after the fashion of the world, apart from and opposed to, the spirit and the letter of the Word of God. A genuine work of God is always to be found on the lines of the Word—never where it is disowned, or where man's wisdom and the world's methods leave no channel through which the Spirit of God can work. And the true marks of a Divine work are: the exaltation of Christ, the supremacy of

God's Word, the effacement of the worker, and the quality, rather than the quantity of the fruit.

—:o:—

## "IT DOES NOT HELP ME NEARER GOD."

A SIMPLE Christian woman—one of the Lords's hidden ones—was called upon one day by a friend who asked her to receive and read a certain periodical, which, said she, "will open your eyes to see what you never get any teaching about where you go." It so happened that the aged saint had been visited and supplied by others of the same school before, and had read the wonderful teaching without being spiritually benefited by it. "I have read some of these books already, but they do not help me nearer to God, and I resolved I would read no more of them." The aged saint was right, and her reason for refusing to give heed to the new doctrines, was perfectly sound. She found that they did not lead her nearer to God, therefore she rejected them. And surely she did wisely. God's truth, "the doctrine which is after godliness" (Titus i. 1), always leads the souls of those who give it welcome, nearer to God Himself. The "light and truth" that shine forth from the presence of God, lead those who receive them, to God's "holy hill;" yea, even to God Himself, to find in Him their "exceeding joy" (Psa. xliii. 3-4). But where the result is departure in heart from God, barrenness of soul, and a worldly spirit, you may safely reckon that the doctrine, whatever its pretensions, is not of God. By this, much that claims the attentions of God's people may be tested. Does it lead nearer to God, further from the world, into closer fellowship with Christ, and cause me more to love and obey God's Word?



## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF GOSPEL SUBJECTS

FOR PREACHERS, TEACHERS, AND STUDENTS.

#### THREE ONLYS.

Leaves Only (Matt. xxi. 19)—What man gives God.  
 Jesus Only (Matt. xvii. 8)—What God gives to man.  
 Believe Only (Luke viii. 50)—God's Way of Salvation

#### THE PRECIOUS BLOOD OF CHRIST.

*Atones* for the Past (Col. i. 20)—Peace.  
*Avails* for the Present (1 John i. 7)—Communion.  
*Anticipates* the Future (Rev. xii. 11)—Victory.

#### THE BLESSED MAN.

Seven Steps of Blessing. Blessed is the Man—  
 Whose transgression is forgiven (Psa. xxxii. 1).  
 Whose trust is in the Lord (Jer. xvii. 7).  
 Whose strength is in Thee (Psa. lxxiv. 5).  
 Whom Thou choosest, etc. (Psa. lxxv. 4).  
 That feareth the Lord, etc. (Psa. cxii. 1).  
 That walketh not in counsel of ungodly (Psa. 1).  
 That endureth temptation (Jas. i. 12).

#### FACTS ABOUT THE BIBLE.

ITS DIVISIONS. The Old Testament is divided into three sections, as the Risen Lord Himself has given them, "The Law of Moses, the Prophets, and the Psalms" (Luke xxiv. 5-44). The first consists of the Pentateuch from Genesis to Deuteronomy: the second comprises the historical books from Joshua to Esther, and the prophetic books from Isaiah to Malachi: the third embraces the five books from Job to Solomon's Song.

The New Testament is also naturally divided into three parts, viz.: The Four Gospels, the Acts, and The Epistles.

CHAPTERS AND VERSES. The original Hebrew and Greek Scriptures were not divided into chapters and verses. The Bible was divided into verses by Cardinal Hugo in the 13th century. A Jewish Rabbi named Nathan arranged the Old Testament into verses in the 15th century, and Robert Stephen, a French printer, arranged the New Testament into verses in the 16th century. The first English Bible thus printed was the Geneva Bible, in 1560, and thus they remain to the present day. The arrangement is no doubt generally good; but in some cases the subject has been left incomplete at

the break, as spiritual discernment will readily detect. The truth is inspired of God and is perfect, The divisions are of man, and bear the marks of his imperfection.

THE FIRST ENGLISH BIBLE was printed at Worms by William Tyndale, about the year 1525—previous to this all copies were in writing. It was sent to England hid in bales of merchandise, where the people welcomed and eagerly read it. Tyndale was imprisoned and afterwards burned by instigation of the priests, who were enraged at the Book being given to "the common people."

THE BIBLE TRIUMPHANT. Pagan persecutions of the first centuries, papal fires of the middle ages, and the so-called "higher criticism" of our own enlightened but sceptical time, have each endeavoured in turn to deprive us of the Book of God, but it remains *with* us and *in* us, the perfect, all-sufficient, invulnerable, and imperishable Word of the Eternal God which liveth and abideth for ever, outliving all its enemies, silencing all its opponents, and giving the victory to all who own and use it.

—o—

## The Young Believer's Question Box.

*What do the words "No prophecy of the Scripture is of any private interpretation" (2 Pet. i. 20) mean? It is affirmed by a public teacher here, that they imply that none but an ordained man in the service of the Church can interpret the Scriptures aright.* A high claim indeed. Perhaps he is not aware that it is largely "ordained men" in the "service of the Church" who are chief in the work of denying the inspiration of the Scriptures, and in impugning their authority. They can scarcely be expected to "interpret" what they do not believe, but clerical assumption is fit for anything. The passage simply says, that prophetic Scripture is not explained or solved by private individuals, but by holy men who were moved by the Holy Ghost. Their expositions are found in their writings, and not to clerics but to "babes" (Matt. xi. 25) are they revealed.

APPRENTICE LAD.—To live and act as a Christian should, in a public work among fellow-workmen, needs more grace than is generally supposed. Traps and snares are set on every side, and no stone left unturned, to bring the believer down to the level of those who know not and fear not God

The Lord is able to make you stand: He will if you lean upon Him and honour Him. Pray much, feed on the Word, and watch. Let the line of separation between you and the ungodly be clear and distinct: no half-way measures, no mingling with sinners in their ways, no sharing in their frolic. You have a golden opportunity of "letting your light shine" in these surroundings. To abandon your position, or run from it because of trial, would be foolish, for this is just what the Lord has promised (John xvi. 33: 1 Pet. iv. 12). But see how grand the end will be (Jas. i. 12).

### Answers to Correspondents.

ANNIE G., ABERDEENSHIRE.—If you wish to communicate with any known and faithful servant of Christ serving the Lord in distant lands, we shall be glad to supply you with the addresses of several. Doubtless the information you desire can be obtained from such.

DAVID R.—*Annihilationists*, and those who believe in *Conditional Immortality*, which is the same thing in another form, hold that all who have not life in Christ will go out of existence at death, or afterwards. *Final Restorationists* hold, that on account of the love of God and the sacrifice of Christ, all men (some say fallen angels and the Devil) will eventually be saved, after ages of suffering. Both are entirely wrong, as John iii. 36, clearly shows.

J.E., FIFE.—We get much valuable help regarding the relation of one assembly of believers to another in Rev. ii., iii. Although the seven messages and the seven churches addressed, have doubtless a prophetic meaning, and give a panoramic sketch of the entire history of the church on earth as God's light-bearer, there were seven actually existing assemblies, to which Christ sent, not only its own message, but that which was addressed to the other six as well. He dealt with each church separately, praised or blamed it as its condition required, yet allowed all the others to know His thoughts and what His attitude toward each church was. This lends no help to what is called *independency*, which as generally understood is, that each assembly claims to be a unit, absolutely without link with, or responsibility toward others. Nor does a *confederacy*, or an affiliation of assemblies, either by means of their

overseers assembling or otherwise, find any countenance here. As the Lord Jesus "in the midst" of the two or three gathered unto His Name, as in Matth. xviii 20, is their invisible centre and bond of union, so here He appears "in the midst" of the churches (Rev. i. 11), their invisible but real centre of fellowship, and the closer they cling to Him, the nearer they will be to each other. All other "bonds" are human, and either divide, or draw the saints into some form of sectarianism, as sooner or later all who adopt them will learn by painful experience.

### Answers to Special Questions.

QUESTION VII.—Evangelists of New Testament times, seem to have had their special field of labour in "regions beyond," where the Gospel had not been preached. In our day, those who give their time wholly to the "work of an evangelist," spend the greater part of it in preaching in places where there are large Assemblies with many in them capable of preaching the Gospel. Is this according to God? Or is there any cause for the more needy parts not being reached?

ANSWER A.—The principal work of the God-sent evangelist is to preach the Gospel in unreached fields (Rom. xv. 20), in "regions beyond" (2 Cor. x. 16), where there are no assemblies. In these lands where there is a "form of godliness" without the power, and religion without Christ, there is ample scope for the energies of such in almost every county in the kingdom. The neglect of this work, to which the evangelist is specially called, and in which God would sustain and bless him, is, no doubt, one cause why so many are withered up and virtually useless.—J.S.

ANSWER B.—Moving from one assembly to another, having a week's meetings in places where the preachers are treading on each others' heels, is certainly not "the work of an evangelist," as the Word of God depicts it. There may be need for a visit to such places to stir up the saints to diligent work—and the spirit and example of a zealous evangelist does much to help in this—but his field of labour is the world, not the church. Meandering among assemblies, doing their Gospel preaching for them, is not an evangelist's work. We need

not wonder if few are raised up to preach Christ, if the preaching is all done by "proxy."—G.G.

ANSWER C.—If a man is called of God to leave his daily employment, and give himself wholly to the work of evangelizing, he may count upon the One who has called him, not only providing for his necessities, but supplying him with the "sinews of war" to carry the Gospel into new fields. This, on his part, must be a work of faith, while on the part of God's people, individually and collectively, it is a matter of responsibility to have practical fellowship with the Lord's servant, and as all who have gone forth in the Lord's Name can testify, where He has been *really* trusted, nothing has been wanting, although faith may have oft been tried. But all God's plans involve that. Man's way has no trial, and no room for God to appear as Jehovah-Jireh.—E.B.

ANSWER D.—The lack of practical interest in the spread of the Gospel by many assemblies is the chief cause of needy places being unreached. It means considerable expense, including rent of halls, lodgings and such like, which the evangelist is not generally in a position to meet. What is specially needed is, that assemblies be stirred up to their immense responsibility to send the Gospel to those needy towns and villages in their immediate neighbourhood, where there is no clear Gospel testimony. This need not be done by "engaging an evangelist" for so long, which is not God's way, but by laying the need before servants of Christ who have commended themselves as being fitted for such work, and leaving them to be exercised before God as to the need. Then, whenever God sends, let the assemblies in the district, and as many others as can, loyally stand by, and support the worker and the work, then follow it up.—W.J.M.

EDITOR'S NOTE.—The above answers deal with various aspects of this deeply interesting question, to which we can scarce do justice in the limited space at our disposal. There is, no doubt, a dearth of zealous, pioneer evangelists, with bodily strength, spiritual vigour, and faith in God to "launch out" into the vast unreached territory even in our own land, where tens of thousands are in need of the Gospel. It needs God-sent, God-fitted, and God-sustained men, who will go in for a full day's work,

visiting, "button-holing" sinners singly, as well as preaching in the evening. There are such men in the field, thank God, whose labours God continuously owns, by whose instrumentality sinners are being constantly gathered to the Saviour, and assemblies of saints gathered to own Him as Lord. They do not usually advertise themselves or "boom" their work; nor has it the attractions that cause it to be taken notice of in the reports and religious journals where only work and workers of a certain class are kept to the front. It is the special responsibility of assemblies of believers to have hearty and practical fellowship with such labourers, not only when they are in their immediate district, but when working in isolated places. In order to cherish and increase such interest, those guiding among the saints should keep in touch with the evangelist, and be able to tell the assembly constantly of the progress of the work. Many esteemed and experienced men of God are deeply exercised on this subject, in which there seems to be a lack of genuine interest, and need for straight and definite Scriptural teaching, alike in regard to the evangelist and his work, his relationship of the assembly, and its responsibilities toward him. A generation has arisen, who scarcely ever hear of such things, and the result is, lack of thought perhaps more than lack of heart.

—:o:—

### Questions Requiring Answers.

We invite the help of brethren to whom the Lord has given wisdom and understanding in the Scriptures, in the answering of these questions, most of which are of an Assembly character, and bear upon points of real difficulty to honest and inquiring saints. Answers should be brief and simple. We desire to have all sides of the truth, duly balanced.

9. Is it according to the Word of God, and the principle of faith, to send out begging appeals for money to carry on the work of the Lord? I observe that this practice is greatly on the increase, scarcely a Lord's Day passing without a "circular" being read to the assembly, signed by brethren whose names are supposed to give authority to it, asking for money, either directly or inferentially, for some mission or scheme at home or abroad. I do not refer to cases of need, such as widows, but for men who are ostensibly trusting God for their necessities, and for work which is said be carried on in the Name of the Lord.

## HOW SHALL WE ORDER THE CHILD ?

AN ADDRESS BY D. MUNRO, TORONTO, AT ABERDEEN.

Read Judges xiii. 1 to 14.

“THE children of Israel did evil again in the sight of the Lord” (verse 1). That is a very solemn word. If you read the history of the previous chapters of this book, you will find over and over again that God says, “The children of Israel did evil in the sight of the Lord.” Their history is thus written ; and yours and mine are being written. I wonder what sort of a record we will have? “And the Lord delivered them into the hands of the Philistines forty years.” First, that they might learn the difference between the rule of Jehovah their God, and the rule of the Philistines. That was the only thing God could do to bring them to their senses.

I am not going to pursue the history of this backslidden people, but rather to look at a few practical things in connection with the birth of Samson, whom God raised up to be a deliverer of His people. Looking at this child as a symbol of spiritual children in God's family, it seems to me to suggest this. We had all to enter the Kingdom of God as “little children” (Matt. xviii. 3; Luke xviii. 17). Our haughtiness and pride and self-sufficiency were taken down. We were made to bite the very dust. God had to show us what and where we were, and then He led us to His Beloved Son. Now, here is a man and he is expecting to have a son, and he is anxious to know what is to be done with the child after he is born. The women in Israel had the privilege of becoming Nazarites as well as the men. The mother was to be a Nazarite as well as the child.

She was to “neither drink wine or strong drink, nor eat any unclean thing” (verse 14). This suggests to me the right condition of an assembly of God. It might speak too of the preacher, or of the evangelist. The apostle, in writing to the Thessalonians, says, “We were gentle among you, even as a nurse cherisheth her children” (1 Thes. ii. 7). The word here is “her own children”—the children to whom she gave birth. In our day the great thing seems to be to get sinners “born again,” to get people “converted.” It doesn't matter very much what will become of them then ; they will get to heaven somehow. Evangelists and preachers go here and there, and their great object is to get sinners converted. And some of them do get sinners converted—and that is the beginning and the end of it. I have sometimes thought of the word of Paul to Barnabas, in Acts xv. 36: “Let us go again and visit our brethren in every city where we have preached the Word of the Lord, and *see how they do.*” I think if many of the popular evangelists of the day were to propose such a thing two or three years after they have been on their first round, many of them would have great difficulty in finding their “brethren.” If we who try to preach the Gospel, are going to win souls to Christ, to get conversions that will bring glory to God, we have to be ourselves Nazarites. Our converts will be very much like what we are ourselves. Paul's word to the Thessalonians was, “Ye yourselves shew what manner of entering in we had unto you” (1 Thes. i. 9). The Thessalonians were a testimony to the character and condition of those servants of the Lord. If the Gospel is preached “in power and in the Holy Ghost and in much assurance”

you will see clean conversions, conversions bearing the stamp of God on them. The converts will tell what "manner of entering in" the preacher had. If you hear of sinners getting converted through men whose character and godliness are questionable, you may look out for the converts being questionable also. Paul says, "We were willing to have imparted unto you . . . *our own souls* (1 Thes. ii. 8). And surely so they did to their spiritual children. They took on the impress of their fathers in the faith. Paul writes two epistles to them—probably within a year of their conversion—and no less than five times in these epistles does he give praise to God on their behalf, that they were not only saved but growing and going on with God (1 Thes. i. 2, ii. 13, iii. 9; 2 Thess. i. 3, ii. 13). The Lord speaks through this to all who preach the Gospel. Alas! the converts of many cannot be so commended. The great thing is to be right with God, to be in the Spirit when we preach. The fruit will then abide and be to the glory of God, it will bear the stamp of reality. Then, let us apply this to the Assembly. The Assembly is the place where God's babes are to be nursed and fed, where they are to get their education and be fitted for ministry in their turn. Now, just think of a few souls getting saved, and going into an assembly that is worldly and carnal, instead of "endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3). There is worldliness in the family, in the business, in dress, in the conversation—*everywhere*. What are we to expect of the young converts? Why, they will simply "die off" in such an atmosphere. They will become like those around them. An assembly to which God gives spiritual babes to nurse and

train for Him must be like the *mother* of the child whom God was to make Israel's deliverer. She was to be a *Nazarite*. She was to drink no wine, to eat no unclean thing. Wine is a type of the joy of earth, and God has not given us to drink the wine of carnal joy. He has given us the joy of the Holy Ghost, the wine of Heaven. The Bread of God He has given us to feed on, not the bread of this world-leaven. Not the leavened bread of the world's religious magazines! Not the novels and newspapers teeming with uncleanness, which unfit the soul for communion with God. Blessed be his holy Name, He has given us *Christ* to feed on. Is this what we *are* feeding on? *Is it?* When the Lord is pleased to gather in a few young converts, are they brought into a *heavenly atmosphere* where they learn of God? Is the "new man" in them, nourished and cherished so that they are "growing up into Christ"? Do they see and hear what goes to make them godly, unworldly and Christlike, thus fitting them in their turn to take their place in the ministry of the Word, to which God will appoint them in due time? Oh, that God would speak to His people about this! Worldliness is rushing into the assemblies on all sides, departure from the truth is the result, and young believers brought up in such conditions will go further astray. We have sometimes gone to places, and God has been pleased to come in and save a few souls. There was travail of soul before they were "born again," but when they were "brought forth" there was joy. But then the next trouble came, what was to be done with them? There were a few carnal Christians, whose homes were just as worldly as the people who make no profession. You might have gone in and out

among them week after week, and, unless you were to introduce it, you would never hear a word about the Name of our Lord Jesus Christ; and when you did introduce it, they would just be in a hurry to get shunted on to something else. Is it any wonder that assemblies are in a low spiritual condition? Their condition is just that which the individuals who compose them make it—especially the leaders, those who go before, and are looked upon as ensamples of the flock. If they are carnal and worldly, mixed up with all sorts of unclean associations, running to and fro among sects and missions, which they professed to have been separated from by the Word of God years ago, young believers will be fed on defiled bread, follow their backslidden ways, and very soon become swamped in the world's religion altogether. Oh, that God may arouse the consciences of His people, and especially those who preach and guide among them, to the solemn responsibility laid upon them, to so walk with God and in His truth, in separation from the world, alike in its carnal pleasures and its unclean religion, that a godly testimony may be borne by them, and a rich heavenly atmosphere pervade the assemblies, that when spiritual babes are born, they may be so ordered that they will grow up to be a power for God in His service.

If they are withheld; if few are being raised up by God among us, to preach His Gospel and teach His truth in the power of the Spirit, may not the chief cause of this be, the lack of Nazarite separation on the part of these who should be spiritual fathers and nursing-mothers, in the assemblies of God's people?

(To be Continued.)

## TEMPTATION, AND HOW TO MEET IT.

PART III.—THE SECRET OF SUCCESS.

AN ADDRESS BY MAX I. REICH.

“**F**INALLY, my brethren, be strong in *the Lord* and in the power of *His* might.” It is not merely be strong in “Christ,” but be strong in “the Lord,” the triumphant One, the One who has proved His Lordship by the completeness of His victory over all the powers of darkness. Our strength is not in intelligence. We may be perfectly clear in our intelligence, and have made great attainments as to doctrines, but there is no strength there. Our strength is not in spiritual qualifications, we may have made much spiritual progress, divine things may be very real to us, the roots of divine life may have struck very deeply into our soul, but there is no strength in that. The eye must be fixed on “the Lord.” Joshua had to learn this lesson. Was it forty years’ experience in the wilderness that led the triumphant host in Canaan on to victory after victory? No. He had seen in the deliverance from Egypt, in the passage of the Red Sea, in the defeat of the enemies on the way, samples of what God could do, but when he crossed Jordan before a single stroke could be levied against the enemy, he had to see that the command was in the hands of another One. “As Captain of the Lord’s host am I come.” One may say, “I have had a grand time at the meeting. I feel ready to face anything now.” Another may say, “I had a precious time in reading, and half-an-hour on my knees this morning, and it was so sweet.” But unless the eye is kept on the Lord, you will fall in spite of it all. “Be strong in *the Lord*.” We can trust to no experience,

no resolution, no self-surrender, no consecration to the Lord, as it is called. No matter how genuine our desire, how strong the warmth of our longing, we still need to be strong in the Lord, to have our eyes on *the Man with the drawn sword*. Then we find there is some exercise needed, there is nothing for a lazy man here. It is "take" the whole armour of God: *take, TAKE, TAKE*. But when clad with the whole armour we see in verse 18 that we are not invincible yet. We see truth under the figure of a girdle, practical righteousness as a breast-plate, faith as a shield, the feet shod with the preparation of the Gospel of peace, the hope of salvation, the hope of the coming of the Lord as a helmet, and the sword of the Spirit which is the Word of God, but with all these things we are not fully qualified for victory yet—"Praying always." Oh, there is need of exercise and earnestness in constantly maintaining dependence on God. Many seem to forget in the present day the words of the Lord Jesus in the garden of Gethsemane—"Watch and pray," They have a scheme of easy holiness, but there is no royal road, no easy path to holiness and practical purity. It means watching and praying, it means daily to die, daily to take up the cross and follow Him, daily martyrdom to the flesh. Peter knew this when he presented the affecting sight of Christ suffering in the flesh, and then added—"Arm yourselves with the same mind, for he that hath suffered in the flesh hath ceased from sin." I once thought that by means of resolution and surrender I might have a path of victory, power, joy, and liberty all along the way, but one word from the Apostle Peter is better than all that, and that word is—"He that has suffered in the flesh hath

ceased from sin." Do you truly desire the pathway of purity, of righteousness, of power, of superiority to the things of the world? You have chosen the pathway of suffering. It will mean *death* to your own interests, death to your own plans and projects, it will mean the practical appropriation of the death of Christ, eating His flesh and drinking His blood. But oh! is it not worth it, if it result in our dwelling in Him and He in us? So many are content with a lower kind of holiness than this; they are content to live in a past dispensation rather than in the day of blessing and overflowing power of the Spirit of God. In John iii. we see enough of life to make the believer a child of God. "Except a man be a born of water and of the Spirit he cannot enter the Kingdom of God." This water I take to be the water of life which is given to the soul. There is life enough here for the kingdom. But in John iv. we see the soul drinking more deeply of the living water. "Whosoever drinketh of the water that I shall give him shall *never thirst*, but the water that I shall give him shall be *in him* a well of water springing up into everlasting life." If in John iii. we saw life enough for the kingdom, here we see life enough to *satisfy* the soul, so that it no longer wants the broken cisterns and streams of earth. The soul is transplanted from the region of unsatisfied desire, into the region of satisfied desire, into the region of superiority to the world's charms and independence of the world's attractions. But in John vii. we see a further step still. "He that believeth on Me . . . out of his belly shall flow *rivers* of living water." It is no more a well, it is rivers; there is a constant increase of life and power. It is Eden restored, for from the river that watered the garden

four rivers flowed forth, carrying streams of refreshing, before sin's gloomy shadow had spoiled God's fair creation. That is the Lord's desire for us now in this wilderness world. His desire is, that the soul may be as a watered garden, that from our inmost being may flow rivers of love, of peace, of joy, of power in all directions. His wish is nothing less than this for every believer. It is not something for gifted brethren, or those who take the Gospel to foreign lands—it is "he that believeth." Are you a *believer*? Perhaps you say, I am only a young believer, only an obscure believer, only an ignorant believer, but are you a *believer*? If so, it is His desire that you should have such abundance of spiritual blessing, such increase of spiritual life, that from *your* soul, saturated by it, satisfied, gladdened, enriched, should flow rivers of living water.

One word more as to temptation. "Above all taking the shield of faith wherewith ye shall be able to quench *all* the fiery darts of the wicked." Not *some* darts but *all*. Put what you like into that *all*, put in your natural tendencies, your disposition, your sorrows, your trials, the malice of the enemy, your temptations of home life, of business life, of church life, of your secret life, "ye shall be able to quench *all*." Thank God for that grand "*all*!" In Eph. i. 3 we are blessed with *all* spiritual blessings—there is not one we have not got, but for our practical life down here, we needed another "all," and we have it here. God grant that we may claim it and enjoy it, for His Name's sake.

UNBELIEF.—One of the surest marks of growth in grace is discerning more and more the sin of unbelief. If I catch myself committing this sin and turn informer, I receive a double reward.—*R. C. Chapman.*

## THE FATHERLY COMPASSION OF GOD.

A MEDITATION, BY THE LATE JOHN DICKIE.

"LIKE as a father pitieth his children, so the Lord pitieth them that fear Him" (Psalm ciii. 13). I have heard it said, that a right-minded father never hears sounds so sweet and delightful to his ear, as when his little one sitting on his knee, cuddles his little head on his bosom and says, "Pa." The utter helplessness, the uncumbered trustfulness and love, meet and draw out the father's heart. And we have a Father, to whose ear the lowly, loving, trustful cry of "Abba, Father," raised to Him in an extremity of helplessness, is infinitely more sweet. Even to Israel, in her backslidden condition, He said, through Jeremiah: "Wilt thou not from this time cry unto me, Thou art my Father" (Jer. iii. 4). But to us, God has gone much further. He has brought us in Christ Jesus, into the very place of sonship. He has given us the hearts of sons. He has sent the Spirit of His Son into our hearts, in order that He might PERSUADE and ENABLE us to give unto Him, and to take to ourselves without ceasing, the immense joy of crying to Him always, and everywhere, "ABBA,—MY FATHER."

I am much struck with the word in Psalm ciii. 13, "Like as father *pitieth* His children, so the Lord *pitieth* them that fear Him." It is of Divine love that the Psalmist here speaks. And how suggestive to us are these words, that our circumstances are such that God's Father-like love takes the form of "pity." And He is not only pitiful, but "VERY PITIFUL" (James v. 2). He has pity for His children in perfection of FULLNESS, nay it is added "and of TENDER mercy." These words seem to be heaped



on each other, so as to give the utmost emphasis and intensity to this delightful revelation to us, of what is in the heart of God.

And it is a needful revelation. Nature never could have discovered from all her resources in Creation and in Providence that God is so wonderfully pitiful and compassionate. Mere reason would have inferred, that God is very *hard and pitiless*. But being a matter of Divine revelation, it can be received *only* by simple, child-like faith. There is not a single soul on earth, except the true believer, who is in the least degree aware of the Divine compassion that is in the heart of God, and even the believer knows it not, except as enlightened by the Holy Spirit, he is walking by faith and not by sight. The moment a believer permits himself to look at things in the light of natural reason, instead of by faith, he falls into the misery of ceasing to realize for the time the delightful truth of the compassion of God.

The revelation of God given in His Word is the only key to the inscrutable mystery of daily providence, and of all the Father's dealings with His children, and faith is the only hand that can rightly make use of this key.

It is by the use of this key, that we come to understand clearly that God is dealing with us as a Father, who in very pity is oftentimes constrained to exercise severity, when self-will and rebellion are working in His realm among His children. In such circumstances severity is true mercy.

He is also treating us with all the wisdom of a skilled Physician, whose raving fever-patients *must in very pity to them be kept* under a strict regimen, with all luxuries for the time withdrawn, and every freedom of merriment denied.

He is dealing with us as a Father, whose children are very young, and very foolish, and with evil tendencies in them which must be curbed. But in all His discipline of us, O how infinitely tender and compassionate is His heart. How implicitly should we trust Him, as indeed we will do, so far as we really know HIM, and OURSELVES. With what unshrinking courage should we then lie under his pitiful hands! And if His treatment of us inflict much pain, how clearly should we see in this, *nothing* but the awful virulence of our disease. It is no trifling ailment which needs from our Father-Physician such treatment as He is giving to us. And we shall be strengthened to this, if in faith we lift our eyes from gazing exclusively on his hand which holds the surgeon's knife, and let them rest on His heart which is brimful of a Father's love and deep compassion.

### DWELLING WITH THE KING.

"THERE THEY DWELT WITH THE KING FOR HIS WORK" (1 CHRON. IV. 23.)

IN reading carefully through Old Testament records, one is surprised to come upon previous gems of truth where they might be least expected. The above quotation is one of these. It is like a spring of fresh water, in a desert of names, some of which are difficult to pronounce, not to speak of understanding their meaning. Much of the Old Testament might be compared to a picture gallery, which God in His mercy has thrown open for His children to explore at pleasure, but the pictures themselves belong primarily to God's earthly people. Or, it might be compared to a flower garden of magnificent richness and beauty, which has been opened

for the saints to enter and suck all the honey, and inhale all the fragrance, yet they may not claim the garden or the flowers as their own peculiar property. These belong primarily to a people who were once God's witnesses on the earth; and will be so again when the present age of church testimony is finished. Perhaps it may be, and probably will be, that the believing Jew will, in a coming day, see a meaning in these records of names, which the believer in this "age" cannot see, and was never designed to see. But whilst avoiding all speculation regarding what we cannot understand; let us reverently search the Scriptures for all the spiritual help we can get.

There is something very beautiful in the verse from which I have taken the words that head this paper. Nor do I believe that it would have been put where it is, unless there were in it some valuable spiritual lesson for the *Christian*, as well as for the *Jew*. To my soul there is a fascination about it, which makes it worth while to attempt to draw water out of this inviting well-spring. There are various expressions in the "oracles of God" which were given to Israel, which seem to me to convey the same thought as the one we are considering. "There they dwelt with the King." The inspired words of Psa. xv. 1, xxiv. 3, xxvii. 4, also xci. 1-9, all speak of the same *abiding divine communion*. We might ask here: Is there any expression to be found in the "oracles" which have been specially given to the "church of God," that would convey the same thought as "dwelling with the King" does? I believe there are various expressions that convey the same thought. "Continue ye in *My* love" (John xv. 9), or "He that dwelleth in

love, dwelleth in God, and God in him" (1 John iv. 16), but the simplest and most frequently used is "Abiding in Christ." To my mind that corresponds to the thought of "dwelling with the King." To be brief, we might notice, that, in order to this abiding spiritual communion, there are three things necessary. 1st, The believer must have a holy resolution to attain to it. *It must be the one purpose of the heart.* The Devil knows the power of one who is in this *condition*, "dwelling in the secret place of the most High" (Psa. xc. 1), and will prevent it if He can. 2nd,—The believer must *know* and *enjoy* the *basis* of this divine communion. That is the blood of Jesus Christ (1 John i. 7; Heb. x. 19). In order to "walk in the light as God is in the light," there must be first an entering in to the divine estimate of that "precious blood." Satan is not yet cast down from the "heavenlies." He is still there to withstand the child of God from "drawing near"; and there is only one argument he cannot meet, only one weapon He cannot stand; and that is the "blood of the Lamb" (Rev. xii. 11). 3rd,—Another thing still, is necessary to "dwelling with King." That is *practical holiness in heart and life*. "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that has *clean* hands and a pure heart" (Psa. xxiv. 3-4). "He that walketh uprightly and worketh righteousness, and speaketh the truth *in his heart*" (Psa. xv.-2). It is here where so many of us fail to know the truth regarding communion, while we may have a desire to enjoy it. But we do not habitually dwell "with the King," because our ways, or our condition of heart and life, *are not fit for His presence*. In drawing this part of our subject to a close,

let me repeat the main points. If we are to dwell with the King in a spiritual sense, we must go in for it with "purpose of heart." Everything which stands in the way must go to the wall. Then we must apprehend clearly that the blood of Jesus Christ alone, gives us a right to dwell in the presence of the King. Such is His infinite holiness, and such is our defilement, that there can be no communion but on the basis of a perfect atonement. And finally, we must be prepared for that *practical separation* from all that is pleasing to nature, which is inseparately connected with walking in fellowship with the Father and with the Son. Believers may deceive themselves with their own religious feelings, or energies, and suppose, or fancy, they are dwelling with the King, but if we are to go in for the genuine thing, there must be transparency of heart and life before God and before men. And let it ever be remembered, that no amount of energy put forth in the work of the Lord, is as precious unto Him as the unwavering confidence of the soul, and the undivided affection of the heart. We cannot give Him this by trying to do it. This must be *drawn out of us* by a full, and still fuller knowledge of Himself. To *know* Him is to *love* Him, and to *trust* Him. Then dwelling in His presence will be to us even now, the "Home of the soul."

G. A.

### THIRSTING AFTER RIGHTEOUSNESS.

BY THE LATE HENRY HEATH.

"**B**LESSED are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. v. 6). I can imagine a young believer supposing that

there is some sort of contradiction between this verse and such passages as John iv. 14: "Whosoever drinketh of the water that I shall give him shall *never thirst*." But there is none. Let us see why.

The springing well of John iv. 14, is the indwelling Spirit of God, given to us when we believe, at our conversion, when we are created anew after the image of Him who created us. At the same time is implanted a hunger for the *perfected* image of Christ that never leaves the soul, so as to slake its thirst till each individual soul shall awake in the image of the Firstborn in Heaven. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know, that when He shall appear, we shall be like Him" (1 John iii. 2). So we see that out of that absence of thirst, arises a hungering and thirsting which nothing but absolute perfection can supply.

Our God has a twofold predestination with regard to us. Not only has He predestinated that we should be His children, but also that we should be "conformed to the image of His Son" (Rom. viii. 29). Nothing—not even our own hard and sinful hearts—could hinder the first counsel of God's predestination from taking effect, and nothing can prevent the second counsel also being made good in us. How much it means, as we have been singing,

"To see Thy glory, and to be  
In everything conformed to Thee."

If such indeed is our future and our hope, what should be our present occupation? It naturally follows the verse already quoted from 1 John iii. 3: "Every man that has this hope in Him purifieth himself, even as He is pure"—but never resting till purified to the highest point that sovereign grace can bring us to.

## PRESENTED FAULTLESS.

(Jude 24.)

"FAULTLESS in His glory's presence"  
 All my soul within me stirred,  
 And my heart reached up to heaven  
 At the wonder of that word.

"Able to present *me* faultless?"  
 "Lord increase my faith" I cried:  
 "Give me some confirming witness,  
 Never to weak faith denied."

"Oh, for me, build up some ladder,  
 Bright with golden round on round,  
 That my hope this word may compass,  
 Reaching Faith's high vantage ground!"

Praying thus, faith's confirmation  
 Reached my soul that very day,  
 Just from out a simple story  
 Dropped by some one in the way.

Once a queen—so ran the story—  
 Seeking far for something new,  
 Found it in a mill, where, strangely  
 Naught but rags repaid her view.

Rags from out the very gutters—  
 Rags of every shape and hue,  
 While the squalid children, picking,  
 Seemed but rags from head to shoe.

"What then, miller," rang her question,  
 "Can you do with rags so vile?"  
 "Mould them into perfect whiteness,"  
 Said the master with a smile.

"Whiteness!" quoth the queen, half doubt-  
 ing;  
 "But these red and crimson dyes—  
 Surely naught can ever whiten  
 These to fitness in your eyes!"

"Yes," he said, "though these are colours  
 Hardest to remove of all,  
 Still, I have the power to make them  
 Like the snow-flake in its fall."

Through my heart the words so simple,  
 Throbbled with echo in and out:  
 "Crimson"—"scarlet"—"white as snow-flake"—  
 Man can make and can *God not?*

Now upon a day thereafter  
 (Thus the tale went on at will),  
 To the queen there came a present  
 From the master at the mill.

Fold on fold of fairest texture,  
 Lay the paper, purest white;  
 On each sheet there gleamed the letters  
 Of her name in golden light.

"Precious lesson," wrote the master,  
 "Hath my mill thus given to me,  
 Showing how our Christ can gather  
 Sinners vile from land or sea;

"In His heavenly alembic,  
 Snowy white from crimson bring,  
 Stamp His name on each, and bear them  
 To the palace of the King.

Oh, what wondrous vision wrapped me?  
 Heaven's gates seemed open wide;  
 Even *I* stood fair and faultless,  
 Close to Jesus piercéd side.

Faultless in His glory's presence  
 Faultless in that dazzling light!  
 Christ's own precious blood all-cleansing,  
 Made my crimson, snowy white!

To His palace home He brought me,  
 In His presence there to dwell.  
 'Mid the shining host for ever,  
 His high praises forth to tell.

## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF BIBLE READINGS.

A THREEFOLD CORD OF GRACE (Titus ii. 11-14).  
The Salvation it brings—Past.  
The Lessons it teaches—Present.  
The Hope it presents—Future.

### THREEFOLD JUDGMENT.

As *Sinners*—Past (Gal. ii. 20, with John v. 24).  
As *Sons*—Present (1 Pet. i. 17, with Heb. xii. 5, 9).  
As *Servants*—Future (Rev. xxii. 12, 2 Cor. v. 10).

### THE CHRISTIAN'S CALLING.

#### A SEVEN-LINKED CHAIN FOR ALL BELIEVERS.

Called out of darkness (1 Pet. ii. 9).  
Called the Children of God (1 John iii. 2, R.V.).  
Called Saints (Rom. i. 6, 1 Cor. i. 2, R.V.).  
Called (of God) Christians (Acts xi. 26, Newberry).  
Called unto the Fellowship of His Son (1 Cor. i. 9).  
Called to Suffering (1 Pet. ii. 20).  
Called to Eternal Glory (1 Pet. v. 10).

### COUNTER TRUTHS OF SCRIPTURE.

TWO PARACLETES.—The Lord Jesus is our Advocate *with* the Father (1 John ii. 2), living for us, looking after our interests up there. The Holy Spirit is our Advocate or Comforter (John xvi. 26), living *in* us, looking after God's interests in us down here. The word is the same in the original in both cases—*Paracletos*—one who undertakes, stands by, and carries through our cause.

SEAL AND EARNEST.—The Holy Spirit is God's *seal* (Eph. i. 13), marking His claim upon us, on the ground of accomplished redemption. He is also the Earnest (Eph. i. 13), given us to mark our claim upon God, the pledge and foretaste of glory yet to be ours. The former teaches us to look back to the Cross, the latter upward and onward to the throne.

SINCERE AND WITHOUT OFFENCE (Phil. i. 10). "*Sincere*" in the Greek means, "clear when judged," and refers to our state of soul Godward. "*Without offence*" has reference to our attitude manward, and cautions us so to walk as not to stumble others.

SOBERLY, RIGHTEOUSLY, GODLY (Titus ii. 12). These three fill up the measure of the believer's life, as disciplined by "the grace of God," which has brought to him salvation. "Soberly"—as regards himself: "righteously"—in relations to others: and "godly"—in his attitude toward God.

STRANGERS AND PILGRIMS (1 Pet. ii. 11). The former eyes the place where we are, the latter the place to which we are going. Strangers, not at home: pilgrims, going home. Once we were strangers *there* (Eph. ii. 19): now we are strangers *here*.

—o—

## The Young Believer's Question Box.

*Are we, as believers, united to Christ by faith, or by the Holy Ghost? Instrumentally by faith; actually by the Holy Spirit (1 Cor. vi. 17; xii. 12). It is "through faith" (Rom. iii. 30) that a sinner is justified, but "by Christ" (Gal. ii. 17): so faith takes hold on Christ, and is made one with Him for ever by the Holy Ghost. Faith will pass away with our present mortal life, but union with Christ will abide for ever.*

*What does the expression "As the truth is in Jesus" (Eph. iv. 21) imply? It is usually misquoted—"The truth as it is in Jesus"—which would imply that truth might be found outside of Him. But He Himself is "The Truth" (John xiv. 6), and to walk in the truth is to abide in Him. "In Jesus" has special reference to His *saving* power, and reminds us that His Name was called JESUS—Jehovah the Saviour—"He that shall save His people from their sins" (Matt. i. 21).*

*Would it be according to the Word, for a believer to enter a business where the co-partners are not Christians? An unequal yoke in business is clearly forbidden in the Word (2 Cor. vi. 14), and its disastrous effects are recorded as a warning (2 Chron. xx. 35-37). As a principle it does not matter whether the co-partnership consists of one saint and one sinner, as the firm of "JEHOSHAPHAT AND AHAZIAH," or in a Joint Stock Company or Co-operative Society, where there is a co-mingling of interests, and a common purse, the believer is committed to the action of the unbeliever, and morally responsible for it. It has been pleaded in extenuation of investments in such companies, that one so investing is not responsible for the management of the business. Possibly not, but he is surely morally bound, as a child of God, to enquire whether the profit he shares, is made in an honest and godly way. Alas! many cannot "see" the evil in such combinations so long as they are receiving good dividends, and God sometimes has*

to test them by allowing a commercial catastrophe to overtake them, such as overtook Jehophaphat's firm, when God sent a storm to wreck his fleet of ships, because "thou hast joined thyself," as said the prophet, to one "who did very wickedly" (2 Chron. xx. 35-37).

### Answers to Correspondents.

"**INQUIRER.**"—The book entitled "The Javelin of Phinehas," was written by the late Wm. Lincoln of London, and published in 1862. It is long ago out of print. If any of our readers know where an old copy may be had, we shall be glad to hear of it.

"**STUDENT.**"—Ancient Babylonia, or "The land between the rivers," was a country about 400 miles in length and 100 in breadth, lying between the Tigris and Euphrates, and bore the successive names of Shinar, Babylonia, and Chaldea. There, God made choice of man's first habitation, there for many hundreds of years, human history, as recorded in the Scriptures centered, and there also, God's judgment against man's sin was shewn. Although overthrown like Sodom and Gomorrah (Jer. 4. 40), it will again come into prominence in the latter days, as prophetic Scriptures tell.

D.B., LONDON.—A meeting for United prayer, say on a Friday evening, is certainly a gathering in assembly, in which the guidance of the Spirit may be expected and honoured, as surely as on the Lord's Day morning, although the saints are gathered with a different object in view. A chairman calling on one and another to "lead in prayer" is incongruous with this faith; in fact, wherever there is a "chairman" calling on saints to speak or pray by arrangement, there can be no reality in the leading of the Spirit. All must be done through "the chair." We regret to hear that this "bondage," from which many through grace were delivered, by a return to the pattern and principles of the Word of God long ago, is being introduced at conferences and other gatherings of believers, where faith in the ability of God to order His own people and work has evidently failed.

J. S., ABERDEENSHIRE.—Young or untaught believers, or those who being in a low spiritual condition have "let go" the truth once learned, would require to be borne with, when they go to meetings in connection with Associations, where it is well understood there must not be a word spoken

that will disturb the "traditions of the fathers," however unscriptural, but it is quite another matter, if one who takes the place of a teacher among the saints, wanders habitually to and fro among such associations as if they were according to God. "Teaching by practice" is acknowledged to be the most powerful form of instruction that one can give, either in right or wrong-doing, and is most likely to be followed by others. We fail to see how any Assembly can accept or accredit as a teacher, one who, by deliberate choice, returns to that out from which in obedience to God's truth most of those who gather in the Lord's Name have confessedly been brought. One thing is clear; he must sooner or later defend his conduct by minimising the evils of such associations, and by endeavouring to cast discredit on those who have "come out" from them and there remain, by making illusive remarks about their "narrowness," lack of love, and such like. But Divine love always acts according to the Word, never against it.

### Answers to Special Questions.

QUESTION VIII.—In a place where there has been for many years no definite Gospel testimony; where the two or three elder brethren, who do all the preaching, seem to get nobody to listen, yet seem quite content to go on with what is called a "Gospel Meeting" to which only a handful of believers come from one year's end to another, what would you advise half a dozen young men who are desirous of seeing a better Gospel testimony go forth from the Assembly to do? Any godly help will be much appreciated.

ANSWER A.—The first thing should be, to seek to gain the confidence of the "elder brethren," and express to them the desire to help in the work of the Gospel. If this is done in a becoming and godly manner, and not in a spirit of insubjection and fault-finding, they will no doubt welcome their younger brethren who have gift and grace, and seek to give them opportunity to exercise their energies in taking a share of the Gospel testimony.

J. B.

ANSWER B.—The condition of things described in this question is, alas! not uncommon. Men who have very little ability, and less spirituality, but whose social position, or desire for speaking gain

for them a place, are not usually quick to discern their own unfitness to sustain the Gospel testimony, or to take younger ones who have a desire and some ability to preach, by the hand. In such circumstances it is better to go on quietly with God, using what opportunities you have for helping in the work, and if God has called you, He will in due time make room for your energies. Do not force your way, but act wisely and wait on God. Remember Samuel in Eli's days, and David in the time of Saul. Both were called, yet both had to wait, because men from whom God had departed filled the place.

J. S.

ANSWER C.—If want of people to hear, is the defect, let the young men exercise their energies by going round the district, town, or village where the hall is, inviting the people to come, preaching in the open air, &c. Many a fagging work has sprung into fresh life, by the godly efforts of young believers in this way. It will soon be seen with whom God is working, and "a man's gift maketh room for him" (Prov. xviii. 16).

E. A. G.

ANSWER D.—The dying condition of the Gospel testimony may be due, quite as much to the lack of heart on the part of the saints generally, as to those who preach. How few seem to realise that "fellowship in the Gospel" means something more than filling a seat where it is being preached. To ensure a vigorous Gospel testimony, each in fellowship should do his part. Backwardness among those who have grace and ability to preach, leaves room for others who may have neither. Let the younger ones throw in their energies in a godly way, showing that they have a real interest in the work, and not merely a love for the platform, and no doubt if God is with them, they will gain the confidence of their fellow-saints, and soon get full scope for their zeal.

W. J. M.

EDITOR'S NOTE.—The prevalent modes of conducting Gospel work in our day, are generally so different from what they were in years gone by, that it is scarcely to be wondered at, if a little "friction" occurs occasionally between zealous younger ones, who see the many attractions held forth by the religious world to get the people, and who may wish to introduce some such means to

popularise the Gospel testimony of the assembly, and elder brethren who, while awake to the dangers of such innovations, are liable to imagine that people should come from a sense of duty, whether the preaching is what it ought to be or not. We believe there is need for *accelerating* and *restraining* forces in all assemblies, and that they are capable of being harmonised, so long as the principles of God are regarded, grace prevails, and personal animosities and such like are kept out. That a vigorous Gospel testimony going forth from each assembly is what the Lord desires, and the Word provides for, none need doubt. Detached, and what are called "independent," Gospel efforts do not generally tend to nourish fellowship, but more commonly breed divisions, and dwindle into separate "missions," with their directors, committees, and such like. In order that *all* the saints may have free scope for their energies, and have a common interest in the welfare of the assembly's Gospel meetings usually held in their hall, they should be conducted by brethren having ability to preach, who do *get* and *keep* the people, in whom the saints have confidence, and whose preaching God uses in conversions. Such should not only preach, but have an eye to younger ones whom God is raising up, and link them on with themselves (see Acts xvi. 3 with Phil. ii. 22). Then they will have no temptation and no desire to go preaching among sects, missions, and other unscriptural associations to which many run, because they cannot get enough scope for their "preaching ability" in the assembly where they are. Praise be to God, there are hundreds of godly, hearty, zealous young gossellers, whose "praise is in the Gospel throughout all the churches" (2 Cor. viii. 18), and who are happily engaged in spreading the old, old story, on the good old lines, working in happy fellowship with fellow-saints in the assembly where they are, with continuous blessing from God.

—:o:—

### Questions Requiring Answers.

10. Should an evangelist who visits a place where there is an assembly of believers, baptize on his own responsibility those who profess conversion at his meetings, or should he leave this to be done by those resident in the place, as they have confidence that they are real?

## THE LORD'S SUPPER,

AND WHO SHOULD PARTAKE OF IT.

AN ADDRESS TO YOUNG BELIEVERS.

BY THE EDITOR.

A HAPPY and devoted Christian lad of our acquaintance, had stamped upon the cover of his well-marked Bible the words—"Enquire within about everything." He had happily learned in the early years of his Christian life, that the Word of God is a sure and all-sufficient guide, not only in the matter of salvation, but in everything connected with the Christian's path and testimony here on earth. This great, this fundamental principle of the Christian life, is worthy of the closest attention of *all* who are the children of God. Its importance cannot be over-estimated; it is paramount among the laws of God's kingdom. A joyful acceptance of it and a hearty submission to it, is the sure way of progress and blessing, while its neglect always leads to backsliding and barrenness. To be able, truthfully and honestly, to say—"Thy Word is a lamp unto my feet and a light unto my path" (Psa. cxix. 105) is the secret of safe guidance, sure direction, and real progress in the Christian life. To be ever able to testify "I esteem all Thy precepts concerning all things to be right, and I hate every false way" (Psa. cxix. 128), is the only safeguard and preservative from the errors and traditions of men. The Word of God must be the standard of doctrine, the rule of faith, and the final appeal in everything to the believer. Neither the voice of the Church, nor the opinions of men must be allowed for a moment to supersede the supreme authority of the Word of God, in which all the legislation, all the com-

mandments, all the ordinances, and all the details of their observance, for all saints of all ages, have been preserved for the obedience of faith. And it is at once the privilege and responsibility of every true believer to "enquire within," and daily search that blessed Word, for knowledge and information, for guidance and direction in all things on which God has spoken. Alas! that so many who bear the Christian name should give so little honour to the Word of God and its supreme authority, and allow themselves to be so easily led astray by the traditions of men. Yet blessed be God that Word remains in all its sufficiency to guide the simple and true-hearted disciple, and to assure him of that which is of the Lord, and well-pleasing unto Him.

Let us open the Word of God then, reverently, inquiringly, with the prayer in our hearts, "Lead me in Thy truth and teach me" (Psa. xxv. 5), and learn what is there said about the Lord's Supper.

In the *Gospels* we have the institution of it by the the Lord Jesus.

In the *Acts* we have the celebration of it by the early disciples.

In the *Epistles* we have the explanation of it by the Holy Ghost, with full directions as to the manner of its observance till the Lord's return.

How simple all this makes it! If the Lord has spoken, it is ours to hear. If He has given commandment, it is ours to obey.

## THE LORD'S SUPPER INSTITUTED.

On the night before He suffered death on Calvary, the Lord Jesus with His twelve disciples had gathered in an upper room in Jerusalem to celebrate the Jewish passover for the last time. The type was about to give place to the antitype—"Christ our



passover sacrificed for us" (1 Cor. v. 8). While the passover feast was in progress, Judas, the traitor, went out (John xiii. 30), and the Lord, left with His eleven true followers, took bread and wine, and instituted the simple memorial feast, saying "This do in remembrance of me" (Luke xxii. 19). Nothing could be more simple, more expressive. Yet alas! how soon it was corrupted and perverted, alike in its meaning and the manner of its observance, until it became an elaborate ritual and a mischievous denial of the very death it was meant to "shew forth" or proclaim (1 Cor. xi. 29 R. V.).

The Lord's Supper is not a "sacrifice for the remission of sins," as the Church of Rome blasphemously says, while her priests profess to change the bread and wine into the body and blood of Christ. Nor is it the "real presence of the body and blood of Christ," as the Church of England Ritualist affirms, with farce of altar, vestments, and human priesthood. Nor is it "a sacrament" which is "made effectual for salvation," as Protestant Confessions of Faith and Catechisms have it. "Sacrament" comes from a Latin word, which means an "oath of allegiance," the vow of a Roman soldier to serve his King and country—a thought entirely foreign to and destructive of the doctrine of salvation by grace, in virtue of the finished work of Christ upon the Cross. All these corruptions of the Lord's Supper destroy its meaning, subvert the very foundation of the Gospel, delude thousands of souls by giving them a false foundation on which to build, and fill the world's churches with unconverted communicants, who expect in some mysterious way, by means of this "ordinance" to gain favour with God and reach heaven at last.

From 1 Cor. xi. 23 we learn, that the Apostle Paul received from the glorified Lord in heaven a fresh communication regarding this feast, and the manner of its observance for all time "till He come," so that nothing was left for man's ingenuity to add, or for Church Councils or Courts to alter. All has been provided for, perfectly, continuously, and unalterably, by Divine legislation, and recorded in the Word for the Church's obedience. To alter, to supplement, or to violate these Divine rubrics is sacrilege and rebellion against the rule of heaven. There is no priest or presiding minister officially required at this "forget-me-not" feast, the Lord Himself is there, and those who gather around Him to keep the feast, appear on a common level as brethren of one family, members of one body, priestly worshippers in one sanctuary, all made equally near to God by the one sacrifice of Christ, and equally fit to offer praise in the holiest by the one anointing of the Holy Ghost, which they share in common. No one takes the place of the Lord, who broke the bread and gave to *each* a portion (Luke xxii. 19)—although some who are clear enough as to the sin of priestly assumption, seem to think it needful that one from among the gathered saints should take the bread and break it for the rest, in imitation of the Lord. But the words of 1 Cor. x. 16, "The bread which *we* break," leave no room for such a function, and remind us that the Lord, being now personally in heaven, the Spirit who has come from Him thus glorified, has created and sustains a fellowship among saints, which did not and could not exist when the Supper was instituted. Thus we find in 1 Cor. xi. 23-24, that the Lord's Supper is to be observed in the Christian

Assembly by the Church "come together" in one place, under the Spirit's guidance, where Divine order obtains, and where human interference and expediency must have no place whatever.

(To be Continued.)

## THE HIDDEN LIFE.

GEORG STEINBERGER, STUTTGART, GERMANY.

EVERY plant has a life hidden in the ground. Take this away and it ceases to exist. The palm tree (Psa. xcii. 12-15) can keep fresh and green, bloom and bring forth fruit in the middle of the desert, because deep down in the ground it has a hidden life. Its root is connected with a spring. Our outer life is nothing else than the receipt of our hidden life. Many people have a hidden God, because they have no life hidden with God. Moses was more used to companionship with God than with man. Whilst he held intercourse with man he covered his face with a veil (Exodus xxxiv. 29-35), but when he was alone with God, he took the veil away. He occupied the place of the saints, as he says himself in his last words, "They sat down at Thy feet; every one shall receive of Thy words" (Deut. xxxiii. 3). This is precious; when God Himself opens His Word and makes it living to us. And this He does to each one who occupies the seat at His feet. There He teaches us the hidden wisdom. There He can show us wonders out of His law, and reveal lines in His Word never perceived by human eye, as David says in Psalm xxxiii. 7, "He layeth up the depth in storehouses," i.e., "hidden places."

The Lamb can only feed and lead those who follow Him, who with all their five senses rest at His feet. He can only feed

with hidden manna (Rev. ii. 17) those who have a hidden life, who, like Mary, are at home with Him when He wants to lead them deeper. He can only spread a table (Psa. xxiii. 5) for those who beforehand have made a clean sweep, prepared an empty table, or else the enemy snatches away everything He gives. The Lamb alone can lead to the fountains of living water. He alone knows them. He has not only one spring. Oh, no! *Many!* A river proceeds from His throne (Rev. xxii. 1). He waters his vine every moment (Isa. xxvii. 1). Every morning He rains fresh bread from heaven (Exod. xvi.), to those who follow Him into loneliness. Thus we flourish and bear new fruit every month (Ezek. xlvii. 12), for our waters issue out of the sanctuary.

Hidden life is, however, not alone hidden intercourse with God, but a being hidden in His tabernacle, as we read in verse 15, R.V., "He shall spread His tabernacle over them." They are enclosed, covered in the secret of God's presence. There is a life in *the outer court*, where the offerings are sacrificed, where one sees the blood shed; there is a life in *the holy place*, where the priests stand and perform their ministry; and there is a life in *the holy of holies*, where God alone is, where all is still and dark. For God dwelleth in "thick darkness" (1 Kings vii. 12). To be with God in the holy of holies means to cling to God, not for the sake of His gifts and comfort, not to be fruitful, not for our own glorification, but simply and solely for His own sake. Here, nothing else is great to the soul, than God alone. The soul has entered upon her Sabbath rest.

According to Col. iii. he has a hidden life who covers and hides his own good works, who does not desire his reward down here, but who awaits the day of revelation when

God will reveal it in glory. To reveal it to-day, means to lay the grain of wheat out in the open sunshine instead of in the dark earth (John xii. 24), for there alone can it grow and bring forth fruit an hundred fold. Your good work is a good grain of wheat, but because you have held it out to view, instead of letting it lie in the darkness of oblivion, it abides alone, it does not bring forth fruit thirty, sixty, or an hundred fold. Jesus lived above all a hidden life. He hid not only His doings, but Himself in the form of a servant (Phil. ii. 6). O let us learn of Him! A proof that we are dead (Col. iii. 3), is our wishing to be set aside, not only by an unknown world, but by our friends as well. Jesus was crucified by His enemies and buried by His friends. Do you allow your friends to bury you?



### TRUTHS FOR THE LAST DAYS.

BY THOS. D. W. MUIR, DETROIT, U.S.A.

IT has been frequently remarked that the truth contained in the second epistles of the New Testament, applies more directly to the last days of the dispensation, and the fact seems in itself so self-evident to any careful student of the Word, that any attempt at more than a reference to it, would seem superfluous. Our space we shall therefore use, in directing the minds and hearts of God's children—especially younger ones—into a consideration of one or two of the characteristic features of the last days. Then we shall be all the more ready to meet the conditions around us in a godly manner.

The Apostle Paul, writing to his son in the faith, Timothy, tells him that "in the last days, perilous—difficult or trying—

times shall come" (2 Tim. iii. 1). Then he proceeds to tell some of the moral characteristics of the days concerning which he gives warning. The peril, or rather difficulty, of the times to which he looks forward, was not to life and limb, but of a more subtle character—more deadly to the spiritual life of God's people.

In the description which follows, there is a near approach to the condition of heathendom, as described in Romans i. 29-31. You have many of the main features of Romans i., with the additional gloss of professed religiousness. This is what is popularly called Christendom—as *God sees it*—the Satanic corruption of what God has designed as a testimony for Himself.

There was peril or difficulty in the early days of the dispensation. Paul wrote the letter from which we have been quoting from a prison in Rome, and evidently not long before the day of his execution. But there is something worse than the prison, the stake, or the sword. There is the deadlier peril of times, when Christianity, instead of being identified with a rejected Christ, who is now risen and at God's right hand, and whose place there should give character to their testimony here as a heavenly people, shall be nationalized and secularized, and become simply another form of religious worldliness.

He warns of a time when men would embrace Christianity, while they hated Christ. When they would wear, as a cloak, the *form* of godliness, but be destitute of the *power* thereof. And who can read those verses in 2 Tim. iii., and compare them with what is all around them, and not see enacted before their eyes the fulfilment in every detail of the Apostle's prophecy?

In the reference to Jannes and Jambres, who withstood Moses in the Court of Pharaoh, we find illustrated for us the solemn fact that the Word of God can be resisted by *imitation* as well as by open opposition. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth (2 Tim. iii. 8). It will be remembered that these men, who were magicians, resisted the commands of God by the hand of Moses and Aaron, by imitating the signs they did. For a time they were successful, but eventually God confounded and judged them. Even so will it be with Satan's servants and dupes in Christendom. That things will not mend as the end draws near is evident, for we read, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." So that the dream of the optimistic preacher, who tells the people of how, by the spread of Christianity, civilization, and culture, the world is becoming so much better, that presently we shall have a "Millennium," has no foundation in this, or any other part of God's Word.

But sham and imitation are not the only signs of the last days. There is much sham and imitation—imitation Gospels, imitation converts, and, alas, we fear sometimes imitation meetings, &c. But, with the eye on God, the child of God may be aware of all this, and at least bear his testimony against it, and for the truth of God.

But in 2 Peter iii. we have another sign of the last days—scoffers. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, *Where is the promise of His coming?*" You will notice the special form of the infidel questionings is against His coming. Two things are evident in the question.

1st, these scoffers have heard that Christ is coming again; and 2nd, His apparent delay, has emboldened them to the scoffing point. We believe these things are solemnly suggestive of the present time, and hence we can see the grace and wisdom of God, in placing them before us in His Word.

At no time since the Apostle's day has the Gospel been preached with such simplicity and clearness as during the last century. Missionary and evangelistic activity has been a prominent feature of the century, and from pulpit, platform, and printing-press, God has been sending out His own clear Gospel. The results have been found in thousands of cases most fruitful. The Bible has been read more diligently and intelligently by the rank and file of God's people, from among which have gone many to herald the Word of life, and to become channels of blessing to perishing souls.

Now in the early days, Satan's offset to such work would have been the prison, sword, and stake. But he has learned wisdom, and so he assumes the guise of a *patron* of Christianity, and by imitation work, produces imitation Christians. And as time goes on, he becomes increasingly clever at the business, so that we need the anointed eye to detect the spurious from the real.

Along with the preaching of a clear and Scriptural Gospel, however, God revived much precious truth of other kinds, which Satan has succeeded in hiding for a time—yes, for many centuries. One truth which has been specially emphasized is that of the coming of the Lord for His people. Doubtless, there has never been a time when some of God's saints did not

believe in and look for the coming of the Lord. Yet it was not publicly preached and taught as God has had His servants doing it during the past century. Imitations in this also there have been. The extravagances of various forms of "Adventism" accompanied by much that was fundamentally erroneous, in some cases served to turn into ridicule what God intended should have been solemn testimony to the world.

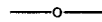
Nevertheless the truth of the "blessed hope" has spread, and, as the result, many of God's people are reading their Bibles with more intelligence and profit. The holding of this "hope," in power results also in a more unworldly and godly life. "Every one that hath this hope set on Him, purifieth himself even as He is pure" (1 John iii. 3 R.V.).

There is an *apparent delay*, however, and Satan is not slow to take advantage of it. To his dupes he suggests that there is nothing in it. All things continue as they were since the beginning of the creation. And so with infidel questionings, men harden themselves against God and His warning Word.

But *He* is not slack concerning His promise. He is long-suffering, and not willing that any should perish. To many this long-suffering is salvation; to others it but hardens them in their impenitency, and emboldens them even to the point of scoffingly declaring, in effect, that *He will never come back!*

We might enlarge, but let this suffice. We have noted two important points—signs of the last days—"imitation" and "infidelity." The first has a special bearing on the *Work* of the Lord; the second on the *Word* of the Lord. The first Satan

meets by a counterfeit, the second by a denial. Has God given us any resource in view of this state of things? He has. He has given us His Word. To Timothy, Paul commended the Scriptures, God-breathed and profitable, as all he needed (2 Tim. iii. 14-17). To have that Word dwelling in us richly, furnishes us for the work of the Lord, and fortifies against the subtle or open attacks of the devil as he opposes the Word. May we go in now for the Bible, studying it more diligently, clinging to it more tenaciously, obeying it more implicitly, and seeking, in every way, to be guided more and more by its unerring counsels, till He comes for whom we wait—our Lord Jesus Christ.



## HOW SHALL WE ORDER THE CHILD?

### PART II.

AN ADDRESS AT ABERDEEN CONFERENCE,  
BY DONALD MUNRO, OF TORONTO.

WE will next look at some Scriptures which give us God's directions as to how His children are to be "ordered," and the path He would have them to tread. This we learn from the Word of God, where the path is clearly marked out in which the saints of early times walked and how they gathered to the Name of the Lord Jesus Christ alone, as their centre.

There are probably some of you who have been years in Christ, and years gathered to His Name, who will say, "We know all this." Well, I am glad if you do. I do rejoice if you know it in the Spirit's power. If you are living it, you will rejoice in it too; it will not be stale manna to you; it will be "living bread" from Heaven. If you do not like to hear it, it is clear you

are away from God and His Word. When we are away from God, we do not like the "manna," we call it "light bread." I was thinking, that over the most of privileged Scotland (where we have been travelling for the last few months), if God does not come in, in grace, and reviving power, the inheritance that God has given us, will be lost to our children. The old believers of 25 and 30 years ago, who bought the truth and had to pay something for it, are passing off the scene, and others are letting it slip through between their fingers. By the grace of God, we make no apologies for going back to the beginning of things this afternoon. Let us listen to God in Acts ii. 41. Most of you know the outline of this chapter. Those of you who do not, I recommend you to read it from the beginning. Let me say this, however. In the first chapter, the Lord Jesus, after "He had by Himself purged our sins, sat down"—or at least "took His place"—"on the right hand of the Majesty on high" (Heb. i. 3). Before He went, He left the promise of the Father, "He shall give you another Comforter" (John xiv. 16). The beginning of Acts ii. tells us of the coming of this Comforter (verses 1 to 4). Something that had never taken place before. Something that had been promised in prophecy and in type, but had never taken place in the world until that day—the beginning of a new thing. Although Israel was not yet actually set aside (in the mind and purpose of God it was), God began His new work then. It was then, they were "baptized by one Spirit into one body" (1 Cor. xii. 13). The Gospel was preached according to the promise, in the power of the Holy Ghost. Look at the result. "Then they that gladly received His Word were baptized"

(Acts ii. 41). This is part of how the child is to be "ordered." You, dear brethren, who preach the Gospel, and whom God has gifted and honoured in getting souls to Christ, are you concerned about how the child is to be ordered? "Oh, no," you say, "I am just an evangelist, and my work is to preach the Gospel, and I leave them to do just as they will." You have a responsibility to those whom God gives you, that no other man on earth has. Read through the Acts of the Apostles, and you will find that not one of God's servants ever left their converts without being baptized. The first step of obedience is, to be "buried with Christ in baptism." We do not find one single line in God's Bible about "baby sprinkling." That is simply a relic, a rag of Babylon, which our fathers took up from the Church of Rome three centuries past, and have handed down to us. It is believers' baptism that we have in the Word of God—death, burial, and resurrection. What we are by the Spirit and the mind of God in a new creation, in a risen Christ, baptism, in figure, puts us into. We go through death, through the grave and up on the other side, and we can sing on resurrection ground.

Now, read another bit about the ordering of the child. "And they continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread and in prayers" (verse 42). This is God's Word. It seems to me that by and by we will have to make an apology for reading some of God's Word on these solemn things. Perhaps the devil will try to take the Bible from us. There are certain things which are palatable to the children of God, and certain things which are not. Spurgeon speaks of "modern charity"—not speaking the whole

truth because it will offend people. Well, so much the worse for the people of God, who take offence at their Father's Word. Let us pray for them, and ask God to have mercy on them, to subdue them, and bring them down and deliver them.

"And all that believed were together, and had all things common" (verse 44). "They were all with one accord in Solomon's porch. And of the rest durst no man join himself to them" (v. 11-13). Now, here is separation—both sides of it. But what was it that held them together? What did they call themselves? Sometimes we are asked what we call ourselves. When we say "Christians"—just what God calls us—they say, "Of course, we are all Christians, but how do you distinguish yourselves from other Christians?" Why, dear friends, we don't distinguish ourselves from other Christians. Other Christians may distinguish themselves from us, but we have no desire to distinguish ourselves from other Christians. God has made all His people one, and "what God hath joined together, let no man put asunder." If some of God's people take other names to distinguish themselves from their brethren, we are sorry for them. It grieves us to the very heart. Christ's Name is enough for us.

Please turn to Matt. xviii. 20. Dear friends, this Scripture is to me a pole-star to separation, just as John iii. 16 is a pole-star to the Gospel. "Oh, we are quite tired of Matt. xviii. 20," some one says. You are. God pity you! You are tired of the manna. It is not my intention to give anything like an exposition of this Scripture, although we might do so profitably if the time permitted. Is there a sect, a mission, a religious meeting in Scotland, or anywhere else, that does not claim this

Scripture? I trow not one. God brought me out from all sects many years ago by this Word, and it can never take me back. No, never, for any purpose whatever. I pray God, to keep all His children out, who are out. The way to help to take those out who are not, is first to keep out yourself. If you begin to wallow in it, you will only go deeper into it yourself, and them with you. Well, if you read the Scripture in its connection, you will find it is the first mention we have of the assembly in its local aspect. We have the assembly in its heavenly character in Matt. xvi. 28. Human responsibility is not in question at all there, and there is no failure in that building. Blessed be God it is to be perfected. The last stone is to be put on it with shoutings of "Grace, grace unto it," and this it will surely be in the glory. But in Matt. xviii. we have the assembly on earth in connection with man's responsibility. And just as we were reading and referring to in the Judges, there is failure here. A brother who had been trespassing against another is put away and counted "as an heathen man and a publican." Now, where did you ever see a sect claiming this and acting according to this—putting a man away and counting him "as an heathen man and a publican?" I never heard of it. Nor did you or anybody else? Then the Lord Jesus goes on to tell them, "Whatever ye shall bind on earth shall be bound in Heaven." That is, bound according to the Word of God with His authority. Let us never forget that we have the Word of God, and what is, according to that Word bound on earth, is bound in heaven. It is a solemn thing for a brother or a sister, or a company of brethren or sisters, to seek to touch what is bound in heaven. We

have known them do it. Some people actually take delight in doing it; going in and out and having fellowship and intercourse with those who had been dealt with Scripturally—wicked persons—not necessarily unconverted persons, but persons who hold wicked doctrine or wicked practices, on account of which, by the Word of the Lord, they had to be counted “as an heathen man and a publican.” And they call it “charity”—they call it “love!” Dear friends, it is *not* love. On the contrary, it is simply the devil and the flesh—sentimentality. The very object of God in this “putting away” is, that the flesh may be destroyed, and the spirit saved in the day of the Lord Jesus (1 Cor. v. 5). And these charitable ones will actually dare to step in between God and His Word, to nullify His own Divine remedy for their recovery.

Then He goes on to speak of prayer. “Anything that they shall ask” (Matt. xviii. 19). I believe that is guidance from God. If they wait on Him, there will be no mistake made.

“For where two or three are gathered together in My Name there am I in the midst of them” (verse 20). It is a conditional promise. It was a promise then; it is a fact now. But the conditions must be complied with, before we have any right to expect the fulfilment of the promise. There are three things: first, the *Name*; next, *gathered* unto the Name: and then the *promise*, “there am I.”

(To be Continued.)

“There is no piety so deep or real as the reference of the heart to God in everything and all day long. This is living in God's presence, beneath the glance of His eye.”  
—Andrew Miller.

## LOWERING THE STANDARD.

WHEN a servant of Christ leaves the path of implicit subjection to the Word of God, either in the sphere or manner of his service, and adopts some of the many human devices that abound, he soon begins to lower the standard. The next thing he is liable to do is, to justify his conduct by appealing to Scripture to support it. But as is, alas! too evident, to all who have spiritual discernment, he does not go to the Word of the Lord to seek His way in the matter, but rather to find something that will establish his own. Is it any wonder that the Scriptures become perverted in his hand, and that the light he once had, but trifled with or disobeyed, becomes darkness in his eyes? The perversions of God's sacred Word that so abound in our day, even among true children of God, the variety of “opinions” and multiplicity of “views” on what was once as clear as daylight to all who, walking in the simplicity of faith in God's revelation, spoke the same thing, and strove together for the faith once delivered to the saints, is largely, if not wholly, due to trifling with light which God has imparted, and the surrendering of truth which God had taught, in order to appear charitable, and be on good terms with those who have no love for, and no desire to obey the truth of God. To stand well with carnal Christians, and to be able to go in with their ways, it is necessary to lower the standard, and this leads to the Word of God losing its hold on the conscience. Then it ceases to be a force to control the ways of the believer, and when once this “downgrade” course is begun, none can tell how far the feet may pursue it.



## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### OUTLINES OF GOSPEL SUBJECTS.

TWO GRAND REALITIES.

"It is Finished" (John xix. 30)—The Work of Christ.

"It is Written" (Matt. iv. 3, 4)—The Word of God.

The former is the ground of our Salvation: the latter the source of our Assurance.

CONVICTION AND CONVERSION.

Hand laid on the Mouth (Job xli. 4)—Conviction.

Hand laid on the Sacrifice (Lev. iv. 29)—Conversion.

Divine *conviction* of sin is evidenced by the mouth being stopped (Rom. ii. 19) before God, and guilt acknowledged (Psa. xxxiii. 5). Divine *conversion* is brought about by faith's hand being laid on Christ, owning Him as Saviour, and by the mouth confessing Him as Lord before men.

### OUTLINES OF BIBLE READINGS.

SEVENFOLD DELIVERENCE OF THE BELIEVER.

From the lowest hell (Psa. lxxxiv. 12).

From the wrath to come (1 Thess. i. 10).

From the present world (Gal. i. 4).

From the law (Rom. vii. 6).

From the power of darkness (Col. i. 13).

From all iniquity (Titus ii. 12).

From every evil work (2 Tim. iv. 18).

SCRIPTURE TRIPLETS OF DIVINE GROWTH.

The Blade—The Ear—The Full Corn (Mark iv. 28).

Thirty-fold—Sixty-fold—Hundred-fold (Matt. 13 23)

Fruit—More Fruit—Much Fruit (John xv. 2, 3).

Little Children—Young Men—Fathers (1 John ii. 14-18.)

SCRIPTURE TRINITIES OF EVIL.

The World—The Flesh—The Devil.

Lust of the Flesh—Lust of the Eye—Pride of Life.

Egypt—Sodom—Babylon.

Leaven of Pharisees—of Sadducees—of Herod.

## The Young Believer's Question Box.

*What is meant in Acts iii. 21—"Whom the heavens must receive until, &c.?"* The Lord's coming to the *air* for His own, dead and living, and His return with them to the heavens is not referred to in this passage. Is it His coming to the *earth* with His saints that is in view, which event will inaugurate the "restitution of all things" here promised? Up till this time, "the heavens" are His dwelling-place, as they soon will be of His people.

## Answers to Special Questions.

QUESTION IX.—Is it according to the Word of God, and the principle of faith, to send out begging appeals for money to carry on the work of the Lord? I observe that this practise is greatly on the increase, scarcely a Lord's Day passing without a "circular" being read to the assembly, signed by brethren whose names are supposed to give authority to it, asking for money, either directly or inferentially, for some mission or scheme at home or abroad. I do not refer to cases of need, such as widows, but men who are ostensibly trusting God for their necessities, and for work which is said to be carried on in the Name of the Lord?

ANSWER A.—There is need for instruction and exhortation being given to God's people such as the apostle gave to the saints at Corinth (1 Cor. xvi. 1; 2 Cor. ix. 1-12) in regard to giving, which the Spirit would use to develop this grace and provide for all the needs of His servants and His work. There has been neglect of such ministry. The reason is obvious on the part of those who are fully engaged in ministry of the Word—although this ought not to hinder them from speaking the truth—but others who are not in any sense dependent on the gifts of the saints, should speak plainly and faithfully on the subject.—W. J. M.

ANSWER B.—We should discriminate between a case of need—say that of a widow, or one who has lost health or employment, whose case fellow-saints only need to know, in order to help—and making appeals for money indiscriminately, for the support of labourers who professedly look to the Lord who sent them, and for work carried on in His Name. In the former case, it is well that names of known and accredited brethren should accompany the intimation, for confidence, as there are many imposters abroad. But it is quite a different matter to appeal through magazines and by circulars, for general support to preachers, or funds to carry on work that individuals may take up on their own account, and become embarrassed for finances to carry on. We know no Scripture command or precedent for the latter. It is borrowed from the world's religion, like much else.—J. S.

ANSWER C.—In years past, it was one of the distinctive things belonging to small companies of God's people, who had been brought out from the

world's systems of religion, to gather in the Lord's Name alone, that they made no appeals for money for any purpose whatever, outside their own assemblies. Seldom was there need for doing so there, for the saints knew their privileges and responsibilities in giving, and did so to their utmost ability. There was no lack of money for the Lord's work in any of its departments, nor for the support of those who were called of God to give their whole time to the preaching of the Word, and had commended themselves to the saints. Believers in denominations coming about were astonished at this, and were led to inquire, which gave a fine opportunity of showing them the truth on this and much else. It was "Directors" of missions, which began professedly un-denominational, but gradually sank into "all-denominational," who began making appeals for funds. This unscriptural departure to the ways of men, was at first looked upon with disfavour, and testified against by leading writers and editors—as a glance at the magazines of that time will show—but this, like much else, has gradually come to be winked at, if not tacitly approved of. The next step is to practice it; so that "begging appeals" are likely to increase. We believe they are a departure from God's way, and that godly individuals and assemblies seeking to walk in the truth, should give no heed to them.—J. M.

ANSWER D.—Many years ago, through reading one of George Muller of Bristol's reports of the work which God carried on by his instrumentality, I was convinced that the true path of faith was to deal with God *alone* in regard to money, to carry on His work and sustain His workmen. This was Mr Muller's method: To let his needs and the needs of the work be known to the Lord alone "without saying anything to any human being;" but "as the result of prayer to God alone," and "without any one being applied to," to count upon the living God to supply all the need. He significantly adds, "If *our* work be *His* work, He is sure to provide the means for it." It has been insinuated by some, that the published reports were intimations of his need, but this is not so. The reports only dealt with *the past*, and were written to show how a faithful God did provide, but no mention of the need of the future, or of future plans, ever occurs in them. We believe this is the only path consistent with faith, for the supply of temporal need, and that

solicitations and appeals for money, "directly or inferentially," are a return to the elements of the world, as God through time will show.—D. M.

EDITOR'S NOTE.—The subject is one of much importance, and needs to be looked at, not from the standpoint of human reasoning, but in the light of the Word of God. Discrimination—as one correspondent points out—between what is a common act of humanity (see Rom. xii. 20), or the help of a brother in need (see 1 John iii. 17), and giving to the Lord for His work is often alacking, with the result, that the high privilege afforded to the saints, even that of giving of their substance in token of their fellowship with God and His servants who are doing His work (2 Cor. xvi. 10), which ought to be as a sweet savour offering unto God (Phil. iv. 18), is reduced to a mere "act of charity," or a cold response to an "urgent" appeal for some "cause" which is lapsing from want of funds. Reference is made in Answer D, to the late George Muller of Bristol, whose testimony to the faithfulness of God, in supplying all the need of His servants, has strengthened the faith of many, and taught the people of God, as Mr Muller himself in his Reports emphasises, "that even in these last evil days, the living God is ready to prove Himself as the living God, by being ever willing to answer the prayers of those who trust Him, so that we need not go away from Him to our fellow-men, or to the ways of the world." Mr Muller's principle was, to issue no circular, make no appeal, ask nothing, either directly or indirectly, from any man, but *tell the Lord alone* of his needs, and the needs of the work which God had given him to do. And although God often tried His servant's faith, he never allowed him or the work committed to his care to lack any good thing. This, and this alone, we believe to be faith in God. To appeal for money to carry on the Lord's work, either by circulars or covertly; to make known need, either by telling it to saints privately or adverting to it in public, is not in keeping with the principle of faith in the living God, whose love and power are engaged for those who do implicitly trust Him, but who will not own as "faith" that which, while it professes to lean alone upon Him, applies to man, or takes care to acquaint man of his circumstances, under the pious pretext that he is the "channel" through which God answers his prayer. This, whatever it may be,

is not faith. God will have integrity, and now as ever, He will "withhold no good thing from them that walk uprightly." In regard to circulars sent to be read in an assembly. They would—or at anyrate should—be considered and approved by those taking oversight, before they are read to the assembly, and if their object is not considered satisfactory, or the mode of obtaining it Scriptural, they are under no obligation to bring them before the assembly at all. In fact there are many circulars and notices now-a-days sent to assemblies, which wise and godly brethren would never think of bringing before the assembly. Some of them asking money to carry on what has no warrant from the Word, and others intimating conferences and meetings conducted on unscriptural lines, by persons not walking in obedience to the truth.

—:o:—

### To Our Readers.

As the year draws near its close, we take the opportunity of most heartily thanking all our helpers for their continued fellowship in the issue and circulation of "The Believer's Magazine." We greatly appreciate the help we have received from esteemed brethren, whose ministry and writings have appeared in these pages; no less the labours of those who have used their pens in transcribing notes of valuable addresses, thus giving thousands of the Lord's people the benefit of them, while others have sent reliable reports of what the Lord has done in their neighbourhood, calling forth praise and prayer from many hearts. During the year, we have received many cheering letters from saints who have received help in the truth, and encouragement to hold it fast; while others in lonely places have been cheered in the pilgrim path. Some who do not agree with all that has been taught in these pages, have expressed their views in a courteous and Christian spirit, which we fully appreciate. This is just as it ought to be. The more we abide in the light and dwell in the love of God, the more we shall approximate to that condition of seeing "eye to eye," so needful and desirable among all who stand as watchmen (Isa. lii. 2) of the house of God. The truth of God, held in grace, practised in love and lowliness of mind, and dealt out in wisdom and faithfulness in due proportions, is, we are assured, the instrument

which God will use in these last days, to gather and keep His own together, and separate from all that He disapproves and disowns. On these lines, as heretofore we desire to continue "The Believer's Magazine" for the coming year, and shall be glad if all our readers who believe it is calculated to help fellow-saints, will do their utmost to introduce and commend it to them. For this purpose we shall gladly send a packet of Specimen Copies, to hand round among fellow-saints with your commendation.

We are glad to be able to announce for 1902, the following important Papers to appear in this Magazine. LECTURES ON JOHN'S GOSPEL—By Wm. Lincoln. We believe these formed the last of our esteemed brother's ministry at Beresford. TYPES OF THE TEMPLE—By Thomas Newberry. Original notes supplied by Mr Newberry's niece, who was his amanuensis during his later years. PAPERS ON THE HIDDEN LIFE.—By Georg Steinberger, Germany, whose former papers have been so much appreciated. LECTURES ON THE SEVEN GOLDEN LAMPSTANDS (Rev. ii.-iii.)—By the Editor. Papers by Max Isaac Reich, Donald Munro, Geo. Adam, T. D. W. Muir, and other approved ministers of Christ—all, if the Lord will.

—:o:—

### Fallen Asleep.

"With Christ, which is very far better."

**John Mercer** of Manchester, formerly of Southport, suddenly and unexpectedly called home, a few hours after undergoing an operation which was not considered dangerous. Our departed friend took a deep interest in the spread of the Gospel in Mexico, and issued a little paper occasionally giving interesting accounts of its progress. Now he rests with Christ till the morning, when sowers and reapers, toilers and converts, shall meet and rejoice together. May the God of all comfort be near to the widow and family in the day of their sorrow.

**Mrs John Gibson** of Dalmellington, Ayrshire, aged 78, a "mother in Israel," associated with the little assembly there from its earliest years, and who, with others long gone to be with Christ, welcomed and shewed much kindness to Gospellers and others who went to the village on the service of the King. "The memory of the just is blessed."

**J. H. Faulkner**, on 6th October, for thirty years in fellowship with saints at Beresford. A service was held there on 10th October at which Brethren R. Best, Shelley, Dudgeon, Brunton, and E. C. Harries took part. John Brunton preached the Gospel at the grave in Norwood Cemetery.

## HOLDING FAST THE TRUTH.

AS the years go by, the powers of evil wax stronger and bolder in their assaults upon the Truth. The adversary hastens to marshal and organise his forces for the last great battle against Christ, and all that bears His Holy Name upon the earth. The issue is neither dark nor uncertain. It has been written by the unerring pen of inspiration in the pages of the Word of God, for the guidance and cheer of the man of faith, who reads it aright and acts accordingly. Satan will have a temporary triumph before his final defeat. The Truth will suffer rejection before its eternal triumph. The way of the Cross must be retraced: it is the appointed path to the throne. Suffering precedes glory; defeat is the prelude of victory. Well it is for the children of God and the servants of Christ, upon whom the end of the age has come, and to whom it has been given to raise and keep aloft the standard of the Truth in the midst of the struggle, to "have understanding of the times," so that they may know their path and tread it in the fear of God, that they may learn their place and work on the battlements, and stand fast therein.

The final struggle will bear the character of all that have preceded: it will be against Christ Jesus the Lord—His Person, His Work, and His Word. Romanism, Ritualism, Rationalism, with all the underlings they command, are already at work, openly or secretly, in this direction. Pulpit, platform, and press are in their employ. Universities, seminaries, and schools are subsidised for their work. Men, who deny the Godhead of the Son, sneer at the work of the Cross, and fritter away the inspiration and authority of His Word, fill

professors' chairs in theological halls and universities, as the public instructors of the coming generation of preachers. What the result of this must be, it is not difficult to determine. The first fruits are already with us. Time was, when Scotland at least was regarded as the home of orthodoxy, and Presbyterianism its guardian angel. But these days are past; the Church of Scotland is now honeycombed with Romanism, and her younger sisters—who long years ago seceded from her pale, because of her "moderation"—have lately sunk or swallowed their differences to form a "United Free Church," which is the hotbed of Rationalism, glorying in its sceptical leaders, who are robbing it of the Book which their fathers bled to preserve for them. And the saddest sight of all is this, that some who once confessed themselves on its side, and gave battle for the Truth, have gradually been overcome by their association and fraternising with error, until they have sunk asleep into the lap of this Delilah also. Such is the sure effect, sooner or later, of trifling with light that God has given, and of association, however slender, with principles and practices that are in opposition to God and His Holy Word.

The thing that hath been, is, and will be, in increasing measure until the end. The Truth will be surrendered. Cherished friendships will keep even true Christians in league with error, giving it their moral support, deceived with a false charity. The clear line of separation will be obliterated, as has ever been the devil's aim. And some who once stood clear out as witnesses for God, but who have declined in soul, and become weary of the path of separation, and "the reproach of Christ,"

have gradually been overcome by their environments, while others having succumbed to the present world and its caresses, have become the bitterest opponents of all that they once confessed and taught.

To the man of God, the saint who would end his course with joy, walking with his God above, and afar from the strife of tongues, then is one sure, on unfailing resource, all-sufficient for every emergency, enough for every need. "God and the WORD of His grace" (Acts xx. 32) remain. To these—in all their strengthening, enlightening, humbling, and victory-giving power—let the saints and servants of God cleave fast with purposed heart. Let the banner of the Truth be displayed in full; let its claims be owned and honoured; its commands obeyed, its prohibitions kept, its message preached. The Truth alone preserves, therefore let it be "held fast" as a sacred trust, and held forth as a sure testimony, till the fight is fought and the victory won!

—o—

## THE FIGHT OF FAITH.

By GEORG STEINBERGER, NORTH SWITZERLAND.

THE method of fighting our *reason* teaches is:—Fight, gain the victory, and thus come to rest; whereas the method of fighting taught in the Word of God is:—believe, rest, and thus gain the victory.

This order, and no other, we find in the whole of Scripture. The disciple who leaned on Jesus' breast, was able to go with Him right up to the cross (John xix. 26), all the rest fled. We cannot even hope for victory so long as we have not let ourselves and all that concerns us entirely rest in God. Only when all our actions proceed from that rest in God, shall we step by step

gain the victory. We read in Hebrews iv. the chapter on rest, "We which have believed do enter into rest." And if we read the book of Joshua, which depicts the fight of faith more clearly than any other book in the Bible, we everywhere find this order:—faith, rest, victory.

1. The fight of faith can only be fought on the ground of faith; therefore the enemy in his temptations always makes it his object to lead us off the ground of faith—then we sin of our own accord. When, in difficulty, Abraham forsook the ground of faith, he dishonoured God (Gen. xii. 10-20). We do not know what pleasure it gives the enemy if he can give our life with all its difficulties and duties, needs and wishes, into our own hands! He knows for a certainty that we shall then fall into sin. Reserve but one wish—be it even a good one—and you will learn experimentally that the enemy will lay hold of it, harass you with it, and cause you to fall.

2. Therefore the fight of faith can only be fought by those who have once for all sentenced their own life to death. Only such a surrender stands firm, and is sealed by the Holy Spirit as is a surrender under death, i.e.—when one has given one's life into Christ's hand *to lose it*. We can otherwise give ourselves to the Lord a hundred times, and from each fresh surrender there proceeds nothing but the same old misery. He who has given his life over to lose it, has nothing left to expose to risk. When troubles draw near, they do not surprise him; for he remembers that he has surrendered his life to Jesus, to lose it. He knows he is on the right path, and in the right place. The fall of our first parents commenced by their making a centre of themselves. The tempter said,

"Ye shall be!" (Gen. iii. 5). The moment they believed this, they fell, i.e.—inwardly: the moment they believed this, the self-life, the false "I" was born—and then came sin. Christ came with the cross (Rom. vi. 6), to set aside the old man, and create the new (Eph. ii. 15). For the deepest meaning of the cross is deliverance from ourselves (2 Cor. v. 15); therefore a human being is only truly saved, when he is saved from himself. All fighting against sin, all weeping over sin is useless, if with our old man we do not enter into the fellowship of His cross with our Head. For according to Rom. vi. 6, our old man is "the body of sin," i.e.—the organ of sin, the source of sinning.

3. The fight of faith begins, when the clash of our own weapons of warfare has ceased, when the Spirit wages war (Luke iv. 14). Jesus was led of the Spirit into the desert, where combat awaited Him. He entered the lists in the power of the Spirit, could therefore return from the fight in the power of the Spirit (Luke iv. 14). His leader in battle was the Spirit, and His armour, His lamb-disposition. The lamb-disposition was the nerve of His strength, or as Paul says in Ephesians vi. 11, "the whole armour of God." On this armour the enemy has broken all his shafts. For all can be overcome except lambs; as for them—the seal they bare is "Invincible!" (Rom. viii. 36-37).

4. The fight of faith *is*, where every impulse of an ungodly nature in ourselves or in others, provokes to a fuller apprehension of eternal life. For it is in this sense that Paul understands it in 1 Timothy vi. 6-12.

God's Doctrine is perfect, but we may adorn it by a godly life and walk.

## DWELLING WITH THE KING.

### (PART II.)

"THERE THEY DWELT WITH THE KING FOR HIS WORK" (1 CHRON. IV. 23.)

WE have already gathered some thoughts relative to dwelling with the King. We will now notice briefly the purpose for which they dwelt with the king. We are told it was "for *his work*." Not for their own enjoyment, not for their own ease, but "for his work." It was for a very lowly department of that work. Further on in this book we have a record of some who filled very important places in royal service. Some "ministered before the Lord"; others led the praises of Jehovah. And still further on we find a record of "mighty men," who went out and fought the king's battles, risking their lives in slaying the king's enemies. But the "potters," and those who "dwelt among plants and hedges," had no such exciting work. Theirs was plain, common-place toil. Nothing about their work to merit the applause of man. The only thing they had to cheer them, on was the thought that they were doing the king's work and enjoying communion with the king himself. Without being fanciful, may we not use this as an illustration of spiritual things? There are those who are called to go out to the field and fight the Lord's battles; some in this land, some in other lands. These are the few. The vast majority of the Lord's people have places to fill very much akin to the potters, and to the dwellers amongst the plants and hedges. I might almost be pardoned for using these terms to illustrate the duties of those dear saints—many of them young—who are called to serve the Lord in the kitchen or

the scullery, and kindred work. These would correspond to the "potters." Those whose work was amongst the plants might be likened to those who are placed in the nursery, many of whom are mothers. Others have been engaged to look after little ones. This class might also embrace the Sunday School teacher. This last is not so likely to be overlooked by fellow-saints; but those whose place is to look after and train up the "plants" in the home circle usually get little notice, but little praise or sympathy from man. And if the Lord is lost sight of it will become monotonous and trying work indeed. But every child of God can say, "If I am where the Lord has placed me, and doing the work He has given me to do, whether in the kitchen or the nursery or anywhere else, then it is *His work*, not mine; and if I am seeking to do that work to please Him, then I can count on His presence with me and his approving smile upon me." We are so liable to think that it is only "religious work" that is the "Lord's work"; and we forget that it is to "servants" (bond-servants or slaves) to whom the Lord says:—"And whatsoever ye do do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ" (Col. iii. 23-24). What a dignity it gives to the most common-place duties of everyday life, if they are done "as to the Lord." Even those who are called to serve the Lord in the ministry of the Word are in danger of losing sight of *Him* in their service; how much more are those liable to lose sight of His eye being upon them who are called to serve the Lord by doing lowly work with their hands? But however we lose

sight of Him, He never loses sight of us; and however lowly the place we are called to fill, or the work we are called to do, if it is done as unto Him it will not be forgotten in that day when every one will be "rewarded according to his work." What revelations there will be in that day, when the Lord will give His own judgment as to what service has His own highest approval. In view of that solemn day of review, may we have grace to take our work day by day from His own hand. May we seek to do that work as under his own eye, dwelling much in His own presence, and having our hearts satisfied with a sweet sense of His own approval; and soon, soon, we shall "see the King in His beauty," then one "well done" from His lips will more than make up for the lack of human applause now. G. A.

—:o:—

## HOW SHALL WE ORDER THE CHILD?

### PART III.

AN ADDRESS BY DONALD MUNRO, TORONTO.

**T**HERE is a great significance in the expression, "gathered unto My Name." It is not a mere formula; it is a grand reality. Let us seek to grasp what is meant by it.

We will look at the Name first of all. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 36). When the angel announced His birth to His virgin mother, he not only announced His birth, but actually told the name that he was to be, called by—"Jesus"—and the meaning of it, "He shall save His people from their sins" (Matt. i. 21). "Jesus" means "Saviour." In Newberry's Version it is "Jehovah the

Saviour." That was His earthly name. We do read of Him revealed as *Christ* and called *Lord*, and He said Himself, "Ye call me *Master* and *Lord*, and ye say well, for so I am" (John xiii. 13). But "Jesus" is peculiarly His earthly name, and is in connection with salvation; namely, sacrifice on the cross. He was "the Lamb of God" that was to take away the sin of the world (John i. 29). Then look at a Scripture speaking of the Lord Jesus having died according to "the determinate counsel and foreknowledge of God," and God having raised Him from the dead (verses 23-24), and see what follows. "*God hath made that same Jesus . . . both Lord and Christ.*" He has glorified God on the earth and finished the work given Him to do (xvii. 4), and God has given Him a new name. Turn now to Col. ii. 6-9. Notice verse 9: "For in Him dwelleth all the fulness of the Godhead bodily." There is the Man of Gethsemane, the Man who "though He was rich yet for our sakes became poor" (2 Cor. vii. 9). He came down from the throne to the stable, and from the stable to the death of the Cross — our death. God has now "highly exalted Him." "In whom"—that is *in Christ* (not in *Jesus*) dwells all this fulness. "And ye are filled full in Him" (Col. ii. 10). Dear friends, this is the One whom God hath made the Head of His body, the Church, who fills all in all (Eph. i. 22-23). He has all the resources of God in Himself for the supply of the need of those who are gathered to His Name, who own no other; have no other head, no other resource, who have turned their backs upon all human resources, human names, and human refuges. But he is not only "Christ"; He is "Lord." And what does that mean? Let me ask you to remember

that word in Luke vi. 46. "Why call ye me Lord, Lord, and do not the things which I say?" It is subjection to the will of the Lord that is meant. Owning him as Lord over my person, my purse, my heart, my spirit, my tongue, my hands, my feet—all that I am and have. And Lord in the assembly also. Jehovah said to Moses, "I will proclaim the Name of the Lord before thee" (Exod. xxxiii. 19), and he went on to do it (see Exod. xxxiv. 5-7). The name implies the person. What name was like the Name of Jesus to us the night we, as poor lost sinners, were snatched as brands from the everlasting burning? Saved by His grace, His own love filled our hearts! Oh, how sweet the Name of Jesus was then! Shall I put the name of Luther, or Calvin, or Wesley, or any other name, alongside of that name? People say, "What's in a name?" Ask God what is in *this* name. Not only "Jesus my Saviour" but "Christ Jesus the Lord." "All the fulness of the Godhead" is in Him. The supply of the Assembly's need, for worship and service, for every department of it. Where His blessed Name is owned, He is in the midst. I repeat, there is not a sect on earth, nor a mission, that owns the authority of the Lord Jesus in His Word, the whole Scriptures of truth. If they did, they would cease to be a mission or a sect. His Name is a gathering and uniting Name; all other names sunder and divide God's people. In early days, all that believed were gathered together to the Name of the Lord Jesus Christ. The Holy Ghost brought us to Him as sinners for salvation. And now as saints, He gathers us to a risen Christ, and says to those so gathered, "There am I in the midst." And who would want anything more? This is how God would have his



babes and little children ordered and led on in the path of obedience to His Word. Fathers and mothers—older ones in Christ—see to it that you are so walking in the truth, that those coming on behind, may not be stumbled by your example. You teach by your actions and ways more forcibly than by our words. If they see you trifling with the truth, making light of it, turning your back upon it at your convenience, and going in and out of sects which deny it, the Lord will have something to say to you at His judgment seat, and you may reap the bitter fruit even here, in your own children and others whom you have misled and stumbled, going back to the world's religion, to sink down to its level beyond hope of recovery.

—:o:—

### ASSEMBLY DISORDERS AND HUMAN REMEDIES.

**I**N "the Church of God at Corinth" there were many irregularities and much that was not to edification. Some were speaking who ought to have been silent, and much was being done that caused grief to the apostle and was dishonouring to God. Such confusions are not limited to that church; they are common enough in our own day. Indeed, wherever God's order of things in worship and in ministry is acknowledged, wherever saints gather in the Lord's Name and seek to carry out Divine order as given in the Word, they are liable to be subjected to the same irregularities as existed in the Church at Corinth long ago. That such ought not to be, we all acknowledge. That God is not the "author of confusion" (1 Cor. xiv. 33), or His way the cause of disorder, or of unedifying ministry, all His people will admit. Yet, at certain times, and at the hand of

certain individuals, assemblies of the Lord's people have often had to suffer from an unedifying ministry. The simple reason for this is, that God's order in His Church, can only be carried out by spiritual men, acting in subjection to the Lord Jesus Christ, and guided by the Spirit of God. Carnal men with insubject spirits, accustomed to carry out their own will, guided by their own natural instincts, and possibly possessed of inordinate ideas of their own ability, are always ready to push themselves to the front, and monopolise time and opportunity, which the very liberty of God's order in His Church affords—a liberty which, in the hands of such men, is degraded into license. Thank God, there are hundreds of assemblies, where no such disorders exist; where saints are intelligently gathered unto the Lord's Name, and humbly seek to own His supreme authority: to be silent or speak as the Spirit may lead. Not coming with something prepared, and determined to thrust it in at the first opportunity, nor yet in that unexercised condition common to so many, which causes them to sit in habitual silence from one year's end to another; but assembling to wait upon God, and to be ready to do whatsoever the Spirit may guide them to do. They know that God's legislation can be carried out by God's power alone, and on this they count, for this they wait. When something arises to mar the harmony, or some discordant note is struck by the sudden impulse of some unspiritual or insubject one present, all who are in the current of the Spirit's guidance, at once feel it, and in heart silently appeal to God, *then and there*, to arrest the evil effects and restore the assembly to its former tone. Sometimes God uses a word of ministry

given by the Spirit to this end; ; at other times a Spirit-led thanksgiving or prayer is used to restore. In some cases, plain, simple teaching is needed, and will put matters right. The Word is given for "correction" as is for "instruction" (2 Tim. iii. 16). If unscriptural or unedifying ministrations should become habitual, or persons lacking ability to speak to edification presume to force their ministry upon their brethren, it becomes the responsibility of those taking oversight in the assembly to admonish, and, if need be, silence such talkers (see 1 Thes. v. 12, 14; Titus i. 9-10). If this were done, as God says it ought to be, by the proper persons and in a godly manner, He would use it to effect the desired result, either in the recovery of the offender, or in his withdrawal (Gal. v. 12, R.V.). And it is surely better that such should be the result, than that the Spirit of God should be quenched in the assembly, the godly grieved, those weak in the faith driven away, while believers inquiring after the truth are stumbled by such disorders, and choose, however ill at ease, to remain in their "denomination," rather than suffer the infliction of listening to such men. The danger in all such cases is, to fall back on some human remedy to meet the disorder; to bring in man's ingenuity and wisdom, rather than seek to "God and the Word of His grace" (Acts xx. 32), where there is all-sufficiency to meet all emergencies and deal with all disorders in God's Church, during all the days of its earthly testimony. The apostle, in dealing with the disorders in the Church at Corinth, did not blame their "mode of meeting," nor did he counsel them to curtail the "liberty" by electing a chairman, or by selecting speakers, or otherwise alter the character of their

assembling together. How could he, when God had designed it? The pattern was perfect, the legislation was divine, but then as now, it needed spiritual men, in subjection to Christ and to one another, guided by the Spirit of God, to carry it out in practice. This is just as God would have it. Man's systems can be wrought by man's ability and according to man's wisdom. The machinery of the world's churches can go from one year's end to another without a hitch, apart from God altogether, simply because there is no need for Him. Everything has been provided for. A minister chosen and appointed to pray, preach, and do everything else to a mute congregation, who, even if they are all God's people, do not, dare not, exercise the functions of that priesthood which is the common heritage of all believers (1 Peter ii. 5). But when the flesh rises up in God's Church, to attempt to do what can only be done according to the Spirit, there is confusion and disorder felt at once. The wheels drag heavily; everything is out of order. And this is God's call to heart-searching, humiliation and confession—all holy and healthy exercises—which possibly may have been neglected, till the sense of failure brought them into exercise, and brought the whole Assembly to its knees before God. But it is just at such a time that man is apt to bring in his own remedy, which, whatever it may be, leaves GOD out of the count, and allows no room for His Arm to be made bare for deliverance. This is what the devilever seeks. At such a crisis, he often succeeds in "switching" what is God's assembly, in a low and disordered condition, on to another line, which cuts it completely off from Divine supervision, and converts it into a sect or mission—with or without a

name, to be controlled and conducted according to man's wisdom, in which God and His Word has only a nominal place.

### THE LORD'S SUPPER;

AND WHO SHOULD PARTAKE OF IT.

AN ADDRESS BY THE EDITOR. PART II.

**I**N the Acts and Epistles, we learn *who* are to partake of the Lord's Supper, *how often* it is to be observed, and for *how long*.

It is not a feast for the *unconverted*. It is not for "every parishioner" as the Prayer Book says: nor for "the baptized," nor for all who "profess faith" in Christ as the Saviour. How can those who reject Christ, remember Him? How dare those who despise His death as their only way of salvation, "shew it forth?" No greater sin is committed on earth in the sight of heaven, than by crowds of worldlings, many of them utterly ungodly in their lives, others with a mere garnishing of "Sunday religion," being invited and encouraged by their ministers to "renew their vows" at the yearly sacrament. True believers who associate with them, and by partaking of the same bread and wine *express* their fellowship with the ungodly, help on the awful sham, and openly disobey the Lord's command—"Be not *unequally yoked* together with unbelievers" (2 Cor. vi. 14). Some have tried to defend their conduct, by saying that Judas, the traitor, was a partaker of the Lord's Supper. The Scriptures shew that he was *not*, for we read in Matthew xxvi. 23-25, that while he was present at the passover—the *national* feast of the Jews—after he received "the sop," which was part of the paschal feast, "he went out immediately" (John xiii. 30), before the institution of the Supper. And

it surely ought to be a solemn remembrance to those who claim him as their pattern, that ere another week, he was in "his own place," in hell (Acts i. 25).

We read in Acts xx. 7, that "on the first day of the week"—that is the Lord's Day (Rev. i. 10), the memorial of the Lord's Resurrection, "the disciples came together to break bread." Here we learn how the saints of early time understood the Lord's command, and when and how they obeyed it. It was "disciples" who came together; not to hear a sermon, or to preach the Gospel, but to "break bread." This was the paramount purpose of their coming together. There would be thanksgiving, praise and ministry of a character in keeping with the object of their gathering, as we learn from 1 Cor. xiv.—where the assembly is seen as "gathered together"—but the prime object of their coming together was to "break bread" in remembrance of Christ. And this was their habit on the "first day of the week"—not once a year, or once a quarter, or once a month, but as the memorial day came round, the memorial feast was spread. And it is worth observing, that the "day" and the "supper" are especially fitted for each other by a word being used by the Holy Ghost to mark them off, nowhere else used in the New Testament. "The Lord's Day" and "the Lord's Supper" (Rev. i. 10; 1 Cor. xi. 20) or as they may be more correctly read, "The Lordly Day" and "The Lordly Supper"—the supper for the day and the day for the supper. To eat the Lord's Supper is the greatest privilege, and the highest form of fellowship with God and His people, to which the believer is called upon earth. None can treat it lightly or habitually neglect it, without suffering

infinite loss. Yet, alas! how many prefer to be in their pews listening to a sermon, or on the platform preaching to their fellows, rather than quietly sitting in the presence of their Lord at His table, where the spikenard of their worship would give forth a sweet fragrance (Song i. 12), of more value in His esteem (John xii. 3-7), than much that passes as devotion and philanthropy. To serve the Lord in ministering to His saints, or in preaching to the unconverted, is indeed a holy privilege, which may the Lord give each of us grace to fulfil in our varied spheres—but it is a higher honour still, to banquet with the Captain of our salvation, and to silently and unitedly “proclaim” His death, in a world where He is still despised or forgotten. This honour have all His saints. And when healthy and happy in soul, they will joyfully respond to the Lord’s last command—“This do in remembrance of Me” by singing as they go to the place where the Lord has placed His Name, and where His saints are gathered around Him—

“I joyed when to the Christ of God,  
Come up—He says to me.”

No hour of all the week, is comparable to this, for here we see the Master’s face and hear His voice, and are strengthened for the walk and warfare of the week we have thus entered.

#### THE LORD’S SUPPER EXPLAINED.

In the Epistles—especially the First Epistle to the Corinthians—we learn the intimate connection between the Lord’s Supper and the Church or Assembly of saints, as gathered together locally in the Lord’s Name. There is nothing to indicate that the Supper is to be observed by individuals, or by promiscuous companies of professed believers unknown to each

other, who casually meet at Conferences and such like. The Lord’s Supper is part of the fellowship of saints, and may not be separated from the privileges and responsibilities of the Christian Assembly. Nor is the Assembly at liberty to receive believers to this one privilege, who refuse to share the others of which it forms a part. The adage that—“The Lord’s Table is for all the Lord’s people”—has been made to mean, that if one confesses his faith in Christ, he may hold any unsound doctrine, or continue in any evil practice, or remain in any unscriptural association he pleases, and yet claim a right to “break bread” whenever he thinks fit. The Scripture teaches otherwise. Those who desire to share the privileges and responsibilities of God’s Assembly, must be received to it (Acts ix. 26, 28), and continue steadfastly in “the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers” (Acts ii. 42). Thus the Lord’s Supper is to be observed according to as He has commanded, by His saints throughout the whole of the present age, “till He come” (1 Cor. xi. 26), which is only now “a very little while” (Heb. x. 37, R.V.). Till then, may the Lord’s redeemed ones, for whom He died on Calvary, for whom in unwearyed love He lives on the right hand of God, and to guide them safely home, and for whom He soon will come with a shout of welcome and of triumph, continue to gather on the appointed day, and in the appointed way, to “shew forth” the death of Christ as their Sacrifice and Saviour, to remember Christ alive for evermore their Lord and Head, while they wait in patient vigil for Christ their hope, to whose image they shall be transformed, and in whose presence they shall dwell for ever and for aye.

## The Bible Annotator.

FOR THE HELP OF BIBLE STUDENTS AND CHRISTIAN WORKERS.

### NOTES FROM BIBLE MARGINS.

**TEMPERANCE.**—The Word that in 2 Peter i. 6, is rendered “temperance,” means much more than is understood by that word as commonly used. In the R.V. margin it is “self-control.” It has the thought of having “self” always well in had, *well reined in*. Tongue, ears, eyes, hands, feet, thoughts and desires thoroughly under “control.” We sometimes hear of “Gospel Temperance,” which term is not always very clearly defined by its advocates, and is often but a patch of reformation. But here is “Christian Temperance,” a subject largely treated in the Word of God.

**TWO WASHINGS.**—There are two Greek words, rendered “washed” in John xiii. 10. The former word means to “wash all over,” the latter to wash in part. The first washing refers to “the washing of regeneration” (Titus iii. 3), which is once for all. The latter, to the daily cleansing of the believer’s ways by the “water of the Word” (Eph. v. 26). The former is never repeated; the latter should never be interrupted.

**THE BLOOD.**—The various expressions used by the Spirit, in speaking of “the precious blood,” are worthy of our careful study. “The blood of *Jesus*,” occurs only twice in the New Testament, Heb. x. 19, and 1 John i. 7 R.V. It is only used when the atonement is treated of as that by which believers have access to God as worshippers, and how they are maintained in communion with God as children. When Redemption is the subject, it is “the blood of *Christ*” (Heb. ix. 14; 1 Pet. i. 19), for our union with Christ is secured by redemption. “The blood of the *Lord*” (1 Cor. xi. 37), occurs only in that solemn passage where the desecration of the Lord’s table brings down the Lord’s judgment, and reminds us of the words “God hath made that same *Jesus* both *Lord* and *Christ*” (Acts ii. 36).

—o—

## The Young Believer’s Question Box.

*Is it possible to be Scriptural in outward things, and yet not spiritual?* Yes, it is quite possible to be Scriptural yet unspiritual, but it is impossible to be spiritual yet unscriptural. Occupation with the letter of the Word, will not of itself produce a

spiritual mind or a godly walk; it must be dwelling richly *in* (Col. iii. 16) us. But it is a spurious spirituality that neglects, or refuses to own, any of the “commandments of the Lord” (1 Cor. xiv. 37).

*Who is the Hinderer mentioned in 2 Thess. ii. 7?* Many and varied conjectures have been made regarding the With-holder or Restrainer, here mentioned. One thing is clear: that is, that the Man of Sin, the Lawless One, Antichrist, cannot be revealed, until this restraining power be “taken out of the way,” or be “out of the midst” (Newberry). This, we believe, refers to the Holy Spirit, who is at present in the world taking out a people for Christ by the Gospel (1 Peter i. 12 with Acts xv. 14), indwelling the saints (1 Cor. vi. 17) and the church (1 Cor. iii. 19). Till His work is completed: and the church formed and caught up to meet her Lord, His presence and operations on earth, and doubtless the testimony to the Word borne by thousands of saints in whom He dwells, and through whom He works, hinders the full development of the Apostacy, and the revelation of the Antichrist. But when “the Spirit and the Bride” have gone; the “light” is taken from the world, and the “salt” from the earth. All restraint will then be gone. Lawlessness will then roll in like a flood, and “the Lawless One”—the Devil incarnate—will be revealed.

—:o:—

## Answers to Correspondents.

**ANNIE S.**—Your position as domestic servant in a Roman Catholic family, is no doubt one of considerable trial, and you will need very specially to cast yourself upon God for daily grace to sustain you in it. Possibly, the Jesuitical subtleties of Romanists are more to be dreaded in our day, than their persecutions. But in the Lord’s pavilion you are safe from both. In Him abide, to Him and His Word cleave with purposed heart. If God has so ordered that you are to be in that house, to shine (rather than to speak) for Him, do not be too anxious to get away. Remember the captive maid in the house of Naaman, and Joseph in the house of Potiphar. Both kept themselves pure for God, and were preserved by God to be channels of blessing to those around them. What if the God whom you serve, should use you as the honoured instrument in winning your master’s household to the Saviour! He needs witnesses in such circles, as surely as in Central Africa, and although less may

be said about their service, it will have His reward in "that day.

E. G., GLASGOW.—There ought to be in each assembly of God's people those to whom younger ones can go, to express their difficulties and seek counsel in their perplexities. Thank God there are such men still to be found, although it has to be admitted their number does not increase. It is a chief part of the work of those doing shepherd or oversight work among God's people, to assist such as are exercised (as those whom you mention are, in regard to their church position), by giving them help in the Word, and the benefit of their own Christian experience. If they "snub" them, or give them the "cold shoulder," or treat them as "troublers in Israel," that is the sure way to drive them off altogether. That many have been so dealt with, when they dared to state their exercises of soul on certain matters is beyond doubt, for notwithstanding much talk about "love" and "forbearance" we invariably find there is very little of either shown to those who out of much exercise of heart, dare to ask questions regarding certain practices which seem out of harmony with the truth. Let those to whom the Lord has given shepherd hearts, who know and love the sheep, and who desire to see them led on in "the ways that be in Christ," seek out and give godly counsel to such. Never mind if you are not "in office," not even if you be treated with scant courtesy by those who *are*. There are now, as there ever has been, some who rule "with God," and, like Judah, are "faithful with the saints" (Hos. xi. 12).

—:—

### Answers to Special Questions.

QUESTION X.—Should an evangelist who visits a place where there is an assembly of believers, baptize on his own responsibility those who profess conversion at his meetings, or should he leave this to be done by those resident in the place, as they have confidence that they are real?

ANSWER A.—The commission to "make disciples baptizing them" (Matth. xxviii. 19), clearly puts the responsibility of baptizing those who are converted through his ministry, upon the evangelist. Where there is no assembly, it would devolve upon him personally to do so, as in Acts viii. 38. Where there are fellow-believers, it would be well to have their fellowship.—J. S.

ANSWER B.—While the preacher of the Gospel is primarily responsible to set the truth of baptism before his converts, it is not necessary that he personally should baptize them (see Acts x. 48). There is no "ministerial" efficacy in the act. Any disciple (Acts ix. 10-18) of good report may baptize. Where an assembly of believers exists, their fellowship would naturally be sought by the evangelist, and a full opportunity given them of being satisfied, that those seeking baptism are really converted. This is a safe course. Evangelists, as a rule, are oversanguine as to their converts, and much mischief has been wrought by over-haste in baptizing those who "profess" at special meetings. Better leave this to those in the place, who see their daily walk, and have a better opportunity of judging of the reality of their profession.—J. P.

ANSWER C.—There is often too much eager haste to get converts baptized, and their number "reported" by evangelists, in order to keep up their reputation. In very many cases, as is well known, this undue haste has left a legacy of trouble and sorrow to the assembly in the place, and has been a cause of hindrance to the Gospel for months and years after. We know places where scores were baptized and hurried into the assembly by evangelists, with little or no care, with the result that before many weeks, most had disappeared, or had been put away. We believe that in all cases the responsibility of baptizing and receiving, should be that of the assembly.—W. J. M.

EDITOR'S NOTE.—Evangelists going into heathendom, or to places where no assembly of believers exists, would obviously have to assume the responsibility of baptizing those who profess conversion through their ministry. Thus Paul baptized Crispus (1 Cor. i. 14), who was evidently the first convert at Corinth (Acts xviii. 8), and Gaius. But of the "many" who afterwards believed and were baptized, he says he baptized "none" (1 Cor. i. 14). "The Church of God at Corinth" (1 Cor. 1-2) would then be formed, and the baptism and reception of others would fall to the saints. He baptized "the household of Stephanas" (1 Cor. i. 16), which he tells us was "the first-fruits of Achaia" (1 Cor. xvi. 15), and consequently there was no one else to baptize them. But after they had "set themselves to minister unto the saints" (see R.V.) Paul baptized no more. Although baptism is rather connected with

*individual* faith (Mark xvi. 16, Eph. iv. 5) than with church fellowship, and in order should precede the latter, yet it is well that brethren taking oversight in the assembly, should well satisfy themselves as to the conversion of those seeking baptism, so as to be able fully to commend such for the reception of the assembly. Some conversions are so clear and decided from the first, that no delay in their baptism seems necessary, but experience has taught most of us, that nothing is lost by giving converts time to prove the genuineness of their faith, and elder brethren who are to have the chief responsibility of shepherding and caring for them, time to be fully satisfied with them, before they are baptized. If in Apostolic times false professors were baptized (Acts viii. 13-23), how much more care is needed now, when false profession abounds, and Satan's imitation of God's work is everywhere to be found.

—:o:—

### Questions Requiring Answers.

We heartily thank all who have contributed toward the answering of questions, and the Scriptural solution of difficulties which have appeared under this heading during the year. Very many have been helped thereby. We shall continue to insert such questions as will be for the general profit of our readers, and invite the help of brethren to whom the Lord has given understanding in the Scriptures and experience in the things of God, in the answering of them. We invite answers to the following :—

1.—If one taking a prominent place in an Assembly, has become bankrupt, or is deeply in debt, should this deter him from ministering the Word publicly, or taking oversight in the Assembly?

2.—Is it according to the Word, that an Assembly should choose and appoint certain of its number to look after money matters, and to administer the gifts of the saints, as in Acts vi. 1-6?

3.—It seems to be becoming a common practice for certain Assemblies to invite evangelists to conduct "Missions," or have "Special Services," who are not gathered to the Name of the Lord, but who preach in any sect where their services are required. They "break bread," and "teach" the saints while their "engagement" lasts, and next appear in some worldly church, out from which in obedience to the truth, others have been brought at no little sacrifice. This is going on at present

where the writer is in fellowship, and he with many others who have lately been gathered to the Lord's Name are stumbled, and much perplexed? Any help from the Word bearing on this matter would be much appreciated?

—:o:—

### To Our Readers.

It is with heartfelt thankfulness to "the God of all grace" that we close the *Eleventh* Annual Volume of "The Believer's Magazine." We are glad to say, our circulation has been substantially increased during the year. To all who have been our helpers in this service we tender our warmest thanks. It has been a great cheer, to receive from many esteemed brethren and servants of Christ suitable contributions for these pages, and to have from known and reliable sources, authentic reports of Gospel and other work carried on by the Assemblies and servants of the Lord, on lines that are according to the Word of God, and such as saints who seek to be guided by that Word can have godly fellowship with. So far as is possible, we seek to avoid giving reports of work that is manifestly not of God, and of "booming" preachers who go in and out among sects, and by their practices as well as their teachings, seek to nullify the truth of separation to God, and gathering to the Name of the Lord Jesus. We desire the continued help of brethren in Assemblies in providing such information of the Lord's work in their midst, as shall enable fellow-saints to join in praise and prayer on their behalf. We are always happy to insert notices of forthcoming Conferences, meetings for ministry, and evangelistic efforts in these pages. For the coming year we have in hands the following, for our pages :—

LECTURES ON THE GOSPEL OF JOHN, by Wm. Lincoln of Beresford. Stenographed notes of the last ministry of this departed servant of Christ at Beresford.

TYPES OF THE TEMPLE OF SOLOMON, by Thomas Newberry. Supplied by his niece, who was his amanuensis during his last years.

PAPERS ON THE HIDDEN LIFE, by George Steinberger, North Switzerland.

Lectures by the Editor on THE SEVEN CHURCHES. Papers by Max Isacc Reich, George Adam, Alfred J. Holiday, T. D. W. Muir, and others.

We shall be glad to send a packet of specimen copies to any who will introduce the magazine to fellow-believers, and we would specially ask that a brother in each Assembly, where it is not known, might mention it and offer to take orders. This would materially increase the circulation and be a service much appreciated by us.