

THE
BELIEVER'S MAGAZINE.

A Monthly Journal

OF

BIBLICAL EXPOSITION, SCRIPTURE STUDIES, AND
MINISTRY OF THE WORD.

WITH QUESTIONS AND ANSWERS ON BIBLE SUBJECTS.

EDITED BY

JOHN RITCHIE.

NEW SERIES.—VOL. IX.

EIGHTEENTH YEAR—1908.

KILMARNOCK:

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE.

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THE BELIEVER'S MAGAZINE.

A MONTHLY JOURNAL OF EXPOSITION OF THE WORD OF GOD.

A GLORIOUS PROSPECT :

THE ULTIMATE HOPE OF THE SAINTS.

AS the years go by, the darkness thickens here below, and the apostacy foretold in the Sacred Word advances with the years. "Nevertheless," says the apostle who foretells this thickening gloom, "Nevertheless, WE, according to His promise, LOOK for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. iii. 13). The future of the world is dark with coming woe. The prospect of the Christian is bright with coming glory, glory never to be shaded or to pass away, the glory of the new heavens and the new earth. The proximate hope of the believer and of the Church is the personal Advent of the Lord. This will end their earthly course, and introduce the whole of the ransomed saints to heavenly glory, the goal of which is reached in the freshly-created heavens and earth, which are described in the closing chapters of the Book of God. Thus, while the Coming of the Lord and Lover of His saints is their proximate and proper hope, the new heavens and earth which He will create for His own as their abiding home, are their ultimate prospect and glorious hope. For both they are taught to look. "We LOOK for the Saviour the Lord Jesus" (Phil. iii. 20), whose advent will introduce us to the heavens, and then along the wondrous line of His triumph and the manifestation of His power, "We LOOK" for the new heavens which crown His works of grace.

The glory of these newly-created Heavens we can little apprehend. They will excel in glory, and be in every way worthy of Him whose hand shall form them, and in whose blessedness and honour they shall stand for ever. O, what will it be to be there? Can human heart conceive, or lips describe, the blessedness of being amid these scenes? Need we wonder that one whose thoughts were much upon these glowing themes, has told us—

"I know not; Oh, I know not!

What joys await us there,

What radiancy of glory,

What bliss beyond compare."

The prospect of standing amid their glory, of which the half hath not been told, is meant to have a present power upon our lives, and to lift us in spirit far above the world and its allurements, in which we live. It was this that caused the apostle who foretells the coming of scoffers and of infidel blasphemy, combined with religious corruption, which would rush in like a flood in the last days, to add the words—"Nevertheless"—in spite of it all, as surely as Christ is Victor over all the hosts of evil, and His path a triumph from the Cross to the Eternal State, "We look"—the eye of faith and hope is upward to regions above the cloudland; where all is calm and fair—"for new heavens and a new earth, wherein DWELLETH righteousness"—never more to be disturbed by sin. It was the bright and blessed hope of this coming hour of Christ's eternal triumph, that lit up "the dark ages," and caused the saints of these

times to sing of heaven and its glories. Bernard, whose day was in the very murkiest of these times, sang—

“For thee, O dear, dear country,
 Mine eyes their vigils keep,
 For very love beholding
 Thy happy name, they weep;
 The mention of Thy glory
 Is unction to the breast
 And medicine in sickness,
 And love, and life, and rest.”

And “The Friends of God” shut away from “the present evil world” communing with heaven, caught glimpses of that coming glory, and sang—

“Oh well do I know that glory,
 That Home, and that welcome sweet,
 Where above the mists and the shadows,
 With the heart of my God I meet;
 All, all in His New Creation,
 The glory of God shall see;
 And the lamp for that life eternal,
 The Bride of the Lamb shall be.”

There is less liability to become ensnared in love “of the present evil world,” when the heart is thus set on the things that await us, the incorruptible, unfading inheritance to which the rolling years bring us nearer. Let those who toil and war in the battle of the Lord, “look up, and lift up their heads,” in the certain hope of standing amid these scenes, in company with their Lord who fought and won, and is coming again to share His spoils and triumph with His loved and His own. In this anticipation we sing:

“Beneath Thy touch, beneath Thy smile,
 New Heavens and Earth appear,
 No sin their beauty to defile
 Or dim them with a tear.

“Thrice happy hope! and those thrice blest,
 Who gather round Thy throne;
 They share the honours of Thy rest
 Who have Thy conflict known.”

THE SECOND BIRTH, AND THE NEW NATURE.

BY GEO. F. TRENCH.

THE process of fitting or preparing a citizen of this world for the Kingdom of God, has many parts. To illustrate this: Take the case of a London “gutter-snipe” who is destined for migration to the Dominion of Canada. It is not enough to find his passage money. Perhaps he is a criminal; they must first procure his discharge from jail. He is probably in rags: he must be decently clad. But beyond and beside all this, there is something even more essential to his success, which he must have, and that is character, he must learn to be honest and truthful. So is it with the sinner. He is a slave. In Christ he finds a ransom. A debtor. The precious blood of Calvary provides for the payment of his debts. A criminal. Through the redemption that is in Christ Jesus, he is “justified freely by His grace.” Diseased and deformed by sin, he is healed and saved by faith. Naked, he is clothed in white robes. Blind, he is given sight. Poverty-stricken, he is enriched with “gold tried in the fire.” Defiled and polluted, he enters the temple of God as a priest, sanctified by blood and dressed in garments of glory and beauty. But abundant as this provision seems to be, there is something more that is essential for his translation out of the kingdom of darkness, into that of the Son of God’s love (Col. i. 13). His nature is corrupt. Born in sin, and conceived in iniquity (Psa. li. 5), every imagination of his heart is only evil from his youth (Gen.

vi. 5), He appreciates no doubt the mighty salvation that has given him acquittal before his Judge; and acceptance and welcome in "the holiest of all," but apart from a new life and a new nature, he will carry in there his depraved tastes and desires, his love for the pleasures of sin, and his hatred for all righteousness. "In me," says one of his class, "that is in my flesh, dwelleth no good thing" (Rom. vii. 18). "The old man which is corrupt, according to the deceitful lusts" (Eph. iv. 22). "How can a man pluck grapes from a thorn; or figs from thistles? Can he be clean that is born of a woman?" (Job xxv. 4). Thus it is clear that a citizen of heaven needs more than pardon, justification, and remission of sins. He must be born again. He must have a new and heavenly nature, a God-like heart.

He must be "born again." And yet not as before, but after another manner. For one to be re-born, as the heathen believes, in some other form of flesh, would not mend matters: "that which is born of the flesh is flesh," it cannot be anything else. Even to be reborn of the same mother, as Nicodemus suggested (John iii. 4), would leave Job's question unanswered still. He must be born of the Spirit, if he would "SEE the Kingdom of God" (John iii. 5). All admit that some such change is necessary in the case of the wicked. The religious man will say, the drunkard, the profane, the voluptuary, the criminal need a radical change such as that, but not surely the moral, the religious, the respectable man. But see: Nicodemus was one of these last. A Pharisee and a teacher of Israel, yet it was

to him, not to the harlot of the next chapter, that our Lord propounds this strange and wonderful truth.

It is therefore true of all and each. Born but once, they must die twice; born twice, they shall die but once. But how can these things be? How must a man go about to seek this Spirit birth? It is wrought through hearing, and believing the Gospel preached unto men, with the Holy Spirit sent down from heaven (1 Pet. i. 13). Our Lord declares it in John iii. 14-18. The precious seed of the Word entering the soul recreates it, then and there. "Being born again, not of corruptibleseed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23). Then to sustain that new life "as new born babes desire the sincere milk of the Word" (1 Pet. ii. 2).

It is the word of the glad tidings of God's love and Christ's great sacrifice for sins, brought home to man's heart and conscience by the Holy Ghost, that gives birth to the new man, which is "created after God in righteousness and true holiness" (Eph. iv. 24). This then is what our Lord meant when He said, "Except a man be born of water (the Word) and the Spirit, he cannot enter the Kingdom of God." And then the man, that is the man of the flesh, becomes man of the Spirit.

This new birth after God, is just the thing that the ransomed, saved, forgiven sinner needs, to fit him for God's family, God's service, and God's home. Without this change of nature, heaven would be no heaven, God's presence no joy, and God's service would be unbearable bondage. But when in nature he is thus re-born, all

that is of God is *natural* to him, he is at home so to speak, in God's presence, with His people, and at His work.

(*To be Continued.*)

SCRIPTURE EPOCHS & DISPENSATIONS.

EPOCHS and Dispensations, recording God's dealings with man from Eden to Calvary, are fully set forth in the Word. A right understanding of these, and the principles which characterise them, is essential to a right dividing of the Word of Truth. "Dispensations," are the various methods of God's administration in the world, shewing one vast design, which in successive stages is being wrought out according to the purpose of Him who "worketh all things after the counsel of His own will" (Eph. i. 11).

"Epochs" or "Ages"—from the word *Aion*, an age—mark the course of the world and its affairs contemplated under aspects of time—as *Kosmos* views it under aspects of space—the current or course of man's history in relation to God, his moral and spiritual state as accountable to Him. In the imperishable records of Inspiration, this chart of man's moral history is unrolled, showing his probation under varied conditions, individually, nationally, universally. At "the consummation of the ages" (Heb. ix. 26, R.V.) of man's probation, which only manifested his sinfulness and the utter hopelessness of self-recovery, the Son of God was manifested, and offered Himself to God a sacrifice; in virtue of which sin has been put away, and grace reigns through righteousness, while God is just and yet the justifier of the ungodly (Rom. iii.

26; iv. 5). These Epochs and Dispensations are as follows:—

1. INNOCENCE.—Man's creation and primal condition in Eden. A period of unknown duration, ending with the Fall, and expulsion from Paradise.

2. CONSCIENCE.—Fallen man left to the freedom of his own will, without law, with a conscience (Rom. ii. 15). A period of 1656 years, ending with violence covering the earth, and the judgment of The Flood.

3. GOVERNMENT entrusted to Noah, to restrain man's lawlessness and punish his crime. Babel built, God given up, and idolatry practised.

4. PROMISE.—Abraham called out, made the depository of Promise (Gal. iii. 16), and the beginning of a new testimony for God on the earth (Rom. ix. 4; xi. 2), which in three generations failed. Jacob and his sons go into Egypt, where for 400 years the seed of Abraham were in bondage to Pharaoh.

5. REDEMPTION and separation of Israel to God: their birth as a nation (Exod. xii. 1). Praise for Jehovah's salvation, and first experiences of grace in their wilderness journey.

6. LAW.—From Moses to Christ (John i. 17; Gal. iii. 24). Israel under law, accepted by them as the condition of their blessing (Exod. xix. 4-8; xx. 1). Sacrifice and Priesthood instituted among the covenant people, to bring the blessing in grace, which they failed to gain through law. Man a transgressor under law (Rom. iv. 15; Gal. iii. 17).

7. KINGLY RULE.—Begun in Saul, the man of the people's choice (1 Sam. viii.),

confirmed in David, the man after God's own heart (Acts xiii. 12); at its climax in Solomon, a type of Christ (1 Kings iv. 21-34; 1 Chron. xvii. 11-14; Luke i. 33). In the days of Solomon's son the kingdom was rent, ten tribes setting up the kingdom of Israel, who because of their idolatry were carried captive to Assyria. Judah and Benjamin continued under the kingly rule of David's line, and were latterly deported to Babylon. Here the "Times of the Gentiles" begin (Luke xxi. 24). After 70 years, remnants returned to Jerusalem, and rebuilt the temple of their descendants, a few among the many (Mal. iii. 16, 17), continued true to Jehovah, and waited for Christ (Luke ii. 25, 36).

8. MESSIAH'S ADVENT.—His birth in Bethlehem, ministry in Israel, presentation as Zion's King, rejection by His own (1 John i. 11), and death on THE CROSS. Resurrection and Ascension to God's right hand, from whence He has sent the Comforter. Israel cast off, the world under judgment. THE PRESENT INTERVAL.

It is of great importance in the reading of the Scriptures, that we distinguish the different periods and dispensations of which they speak, and ascertain their character, with the manner of God's dealings therein, otherwise we shall be unable to observe aright the apostolic word, "Rightly dividing the Word of truth" (2 Tim. ii. 15). Failing to distinguish the dispensations, and applying principles to all, which Scripture carefully limits to some particular epoch or age, is a fruitful cause of misinterpretation and misapplication of God's truth, and of error being spread abroad. If, for

example, we were to apply to the present condition of human life, principles which were existent in Eden, when man stood in Innocence, or others which will yet be in operation during the millennial age, when Satan will be bound, when Christ will be reigning, and converted Israel in their land, with the whole earth delivered from its groan, at rest, under the righteous government of the Lord Jesus, what confusion would be wrought! Or if we sing Psalms which have special reference to that period now, asking "all people that on earth do dwell," to "sing to the Lord with cheerful voice" (Psa. c. 1), while most are unconverted, it would be only mockery, while in that dispensation of which it can be said, "The Lord reigneth," and in which He judges the world in righteousness and the people with equity (Psa. xcvi., xcvi.), such words will be true, and seasonable on the lips of the worshippers of all nations (Zech. xiv. 16), who throned the ways to the earthly Zion.

It is with a desire to help students of the Sacred Word to distinguish these periods and the revealed principles which characterise them, that the following short papers and Outlines of the Dispensations, with a brief synopsis of God's dealings with mankind from EDEN to CALVARY, are given. J. R.

—o—

All the Truth.

TRUTH has many sides, consider—
 Keep these many sides in view;
 Mark each face of its clear crystal,
 Seek to own it whole and true.

“BE YE STEDFAST.”

IF ever this blessed fruit of the Spirit was both required and tested, it is now. Look where we may, in the light of God's Word, we see turning aside. Persons professing Christ are found returning to things which once they gave up for Him, in order to be obedient to the Word. Attempts are everywhere being made to trample out the line of demarcation between the Church and the world, by relaxing from strict obedience to the precepts of the New Testament; by abandoning principles held at one time with firmness; and by confounding things that differ, both in doctrine and practice. There are, indeed, many bright and blessed exceptions, but they only make the too general defection more manifest.

This is a humbling and sorrowful reflection, but it does not surprise those who carefully read the words of Christ and His apostles. It is written, as declared by the Lord Jesus, “Because iniquity shall abound, the love of many shall wax cold;” and, in the words of Paul to Timothy, “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” And yet again, “In the latter times (1 Tim. iv. 1) some shall depart from the faith.”

Whilst various words in the original, all represented by the one English word “stedfast,” convey the general idea of “firmness” and stability, there are “shades” of difference. The Holy Spirit is pleased to give us both the *positive* and *negative* sides of the subject, and God sometimes teaches by contrast.

In the case of Israel, in Psa. lxxviii. 8, we see the negative side. They “set *not* their heart aright, and their spirit was *not* stedfast with God;” and in verse 37, “For their heart was *not* right with Him, *neither* were they steadfast in His covenant.” Defective in their love for Jehovah, their spirit was not steadfast, nor was there in their ways firm obedience to His law. Their heart being divided, they were both inconstant in worship and unsteadfast in life.

But what Israel was *not*, Israel's PRINCE was, and that in perfection. Let us listen to His voice. In Isaiah l. 5, 7, we hear Him saying, “I was not rebellious, neither turned away back.....I have set my face like a flint, and I know that I shall not be ashamed.” And in the Gospel narrative, when the time of His ascending approached (which could only be effected by His first descending into death), “He *stedfastly* set His face to go to Jerusalem” (Luke ix. 51). In both His purpose and His way, He was immovable; and He bids us follow His steps.

In Acts ii. 41, 42, we read, that those who gladly received Peter's word were baptised and added by the Lord to the Church; and the Holy Ghost's testimony is, “that they *continued stedfastly* in the apostles' doctrine and fellowship, and in breaking of bread and in prayers;” so proving themselves “disciples indeed.” In 1 Cor. iii. 14 the “partakers of Christ” are characterised by holding the beginning of their confidence “stedfast unto the end.” In 2 Peter iii. 17 we are warned against “the error of the wicked,” and falling from our own “stedfastness.”

Taking these passages together, we find that stability, as of a foundation, adherence as to a person, steadiness and firmness, as of a grasp with the hands, or of a well-placed foot, are all comprehended and taught by the one word "stedfastness." For what we know of this let us be thankful, and seek to increase and abound in it.

This grace or fruit of the Spirit, is manifested in different spheres or circles, from the closet outwards.

(1). The discipline of the *Closet* constitutes the sharpest test of faith, patience, and subjection. How often does nature—that is, the flesh—seek to avoid the closet, or when in it crave to hasten out! This proves the need of a stedfast purpose of heart, in order to continue waiting there upon God.

(2). It is needed also in the *Family*. There must be a determination to uphold God's honour, and enforce the claims of His Word, in ruling the house and training the family for Him; otherwise, peace of mind will be much disturbed, and service hindered.

(3). Without stedfastness we cannot behave aright in God's *Assembly*. It is impossible to walk happily, usefully, and honourably, either towards God or our fellow-Christians, in our corporate capacity, without it. Uncertainty of purpose, will result in instability in all that we undertake.

(4). Likewise, in order to a consistent walk before the *World*, stedfastness is most requisite. To it we are exhorted in the Word of God, and have bright examples of it for our imitation, pre-

eminently the perfect pattern—the Lord Jesus Christ, our Saviour.

For all the spheres above enumerated, stedfastness of *doctrine* is indispensable. Whilst mere abstract doctrine is neither saving nor sanctifying, all that is to be known of God, of Christ, of the Holy Ghost, of sin, of pardon, of heaven, of hell, of creation, and of redemption, must be learnt through the teaching of Scripture, and all of it is "profitable."

What doctrine of God is there that the devil does not deny, or seek to corrupt, either directly or through his agents? Old forms of false doctrine are constantly reviving, and new forms of error are continually appearing. How needful is it, then, that believers should *cleave* to the truth. In so doing, we shall be tested. But let us remember that God is sufficient, and that His grace, sought by us, can and will make us stedfast.

H. H.

GIVING UP THE TRUTH.

"WHOSO transgresseth, and abideth not in the doctrine of Christ" (2 John 9). We hear much now of "differences of opinion" and "diversities of judgment." There is a giving up of truths that have long been established, and by many this is looked upon leniently and indulgently. In the latitudinarian spirit of the day, some speak of it as "large-mindedness," and other excuse it as simply a "different mode of stating the truth," but we find that God stamps it as positive *transgression*, which may not be dealt with leniently. T. NEWBERRY.

CHRONOLOGY OF SCRIPTURE.

BY ELLIS BARRACLOUGH.

THE following brief compilation of some dates of Scripture has been made, not as a final statement, but suggestively. Chronology and Dates in the Word of God form no small part of that which is "profitable for teaching, for reproof, for correction, for instruction, which is in righteousness" (2 Tim. iii. 16-17). If they are carefully compared with the Scriptures given, they will open out truths which are not otherwise apparent to the reader who neglects them. Much may be gathered for edification and warning by such landmarks set up in the lives of individuals, peoples, and nations, during Old Testament times.

From the birth of Seth to the birth of Jacob inclusive, dates are given with the utmost precision, the actual year in which each successive link in the line was born, being given in the age of his father, so that there is no difficulty in fixing the actual year of both birth and death in the year of the world, not the material world, as dating from creation, but the world as it began and exists with the introduction of sin, sorrow, death.

From the going into Egypt of Jacob, he being then 130 years old, a new order is observed, commencing or terminating with fixed points which stand out prominently as waymarks along the course of time. From these, a forward or backward reckoning is necessary, to complete and fix upon matters not otherwise given in the letter of Scripture. For example, the dates of the Exodus from Egypt, birth of Samuel, foundation of Solomon's

temple, fall, desolation, and rebuilding of Jerusalem, are thus ascertained.

At the fall of Adam, 130 years prior to the birth of Shem, man forfeited the right to eat of the tree of life, and with the seeds of death implanted, in a corrupt nature, he went forth to till the ground from whence he was taken (Gen. iii. 23). Though Divine mercy had intervened, and the execution of death had been delayed, yet the malignity of sin is demonstrated, and Jehovah's displeasure against it is legibly registered in the history of mankind. The ground is cursed for man's sake, and in the sweat of his brow must he eat bread, till he return unto the ground; dust he was, and to dust he must return (Gen. iii. 17-19). Thus, in the dawn of revelation, while only the first elements of redeeming grace are made known, man's wickedness waxes bold and presumptuous. He rapidly fills up the measure of his iniquity, and thus the picture darkens until Methusaleh is born. Of Cain's sons we have no dates of their birth or death; only a brief record of their names and deeds (Gen. iv. 19-24), which shew them to be men of the world, and away from God. Methusaleh was born A.M. 687, from whose birth (Gen. v. 24) his father, Enoch, commences his walk of 300 years with God, naming his son Methusaleh, which means "at his death it shall be." Men had ere this utterly departed from God and his testimony at Eden's gate, and Adam beholds his posterity rushing madly to judgment. This is registered in a living person, whose name is a testimony that the judgment of God is pronounced upon the world. At

the birth of Methusaleh, Adam was 687 years old and lived 243 years after. Having realised throughout the period of his life since his fall, the consequences of his sin, and seeing his posterity, with the exception of a small remnant, increasing in wickedness and hastening to judgment, his long predicted death, after a life of faith in God's promise, would be welcomed at the age of 930. The long lives of these men of faith enabled them to hand on to successive generations the Divine revelations committed to them, before there was any written Word of God. Thus Adam lived contemporary with eight generations of his descendants. He would walk and converse with Methusaleh for 243 years, while Methusaleh would be contemporary with Noah for 600 years. Enoch walked with God 243 years before Adam died, and was translated 55 years before the death of Seth.

ACKNOWLEDGING GOD.

I BELIEVE it is a dangerous thing to say I shall go here or I shall go there, without asking God's guidance. It is when we ask God about our movements, remembering that we are redeemed ones, and when we move after prayer, that we find prosperity in so doing. Do we recognise God in little things? If we are thinking of taking another situation do we consult God about it? Let God our Father take the guidance of all our little circumstances, and let us be careful not to take them into our own hands. If we do we shall have trouble. If we acknowledge God, He will guide us aright. J. L. H.

THE JUDGMENT OF EVIL.

HOLINESS must ever characterise the place where God dwells. Churches of saints constituted according to the pattern left in the Scriptures, are called upon to deal with *ostensible* and *proved* evils which may arise in their midst, both in doctrine and practice, opposed to the Lord whose Name they bear, and to the Truth, of which the Christian Assembly is the pillar and stay (1 Tim. iii. 15, R.V.). To refuse this, is to sanction evil, which has not been repented of, and to retain those who work it without shame. The result is, evils cease to be seen, and a condition is at length reached, that if any raise their voice for the Lord's honour and in the interest of His Truth, they are persecuted and traduced, or their position rendered intolerable with a view to get rid of their testimony, by those who ought to be watchmen in the house of the Lord. This is a condition which none but God can rightly deal with, and He never fails to vindicate His own honour, where it is thus wickedly compromised.

Ever Victorious.

Fear no foemen, be their number
Like the locusts in their flight,
He who leads thee is the Captain
Who has never lost a fight.

Name His Name and speed thee onward,
'Tis a spell of strength that Name,
'Tis a battle cry resistless,
Striking foes with dread and shame.

When the warfare rages fiercest,
He His hosts our Captain cheers;
When the darkness is the thickest,
Then the Morning Star appears.

The Bible Annotator.

OUTLINES OF GOSPEL SUBJECTS FOR PREACHERS AND CHRISTIAN WORKERS.

THE LOVE OF GOD.

UNMERITED—"Not that we loved God" (1 John iv. 10).

UNLIMITED—"For God so loved the world" (John iii. 16).

UNDESERVED—"God commendeth His love toward us while we were yet sinners" (Rom. v. 8).

THE HAND OF THE LORD.

In the Sinner's Salvation (Acts xi. 21).

In the Saint's Preservation (John x. 28).

In the Scorners' Judgment (Acts xiii. 11).

SEARCHING QUESTIONS.

Where art thou? (Gen. iii. 9).

What hast thou done? (Gen. iv. 10).

To whom belongeth thou? (1 Sam. xxx. 13).

SUBJECTS FOR BIBLE STUDY.

THE NEW CREATION.

A New Birth (John iii. 3)—Its Origin.

A New Man (Col. iii. 10)—Its Character.

A New Life (Rom. vi. 4)—Its Manifestation.

A New Walk (Eph. iv. 17)—Its Path.

A New Home (Rev. xxi. 2)—Its Consummation.

THE SPIRIT OF LIFE.

The Spirit Regenerating (John iii. 5)—Gives Life.

The Spirit Indwelling (John iv. 14)—Sustains Life.

The Spirit Outflowing (John vii. 38)—Conveys Life.

TRUE GODLINESS.

The Profession of Godliness (1 Tim. ii. 10)—With our lips.

The Practice of Godliness (1 Tim. iv. 7)—In our Lives.

The Pursuit of Godliness (1 Tim. vi. 11)—As our Object.

The Young Believer's Question Box.

Who are the sons of God mentioned in Job i. 6; xxxviii. 7? The title, "sons of God," is evidently given to angelic beings, not to men in mortal flesh on earth, as the latter passage clearly shows. The title expresses the dignity and might which belong to such beings (see Psa. xxix. 1, margin), but it does not imply Divinity or sonship, such as is true alone

of the Lord Jesus. This we know from Heb. i. 6, "For to which of the angels—said He at any time—Thou art My Son, this day have I begotten Thee."

Are the postscripts at the close of the New Testament Epistles part of the inspired Word? No. They were likely added by copyists, after declension had set in, and ecclesiastical titles had been assumed by those who claimed to be "successors" of the apostles. This accounts for such phraseology as "Timotheus, ordained to be the first Bishop of the Church of the Ephesians"—see end of 2 Timothy. This, "our brother Timothy" (Heb. xiii. 23) never was.

In Mark ii. 26, it is recorded that the Lord said Abiathar was high priest at the time that David ate the shewbread, while 1 Sam. xxi. 1-6 says it was Ahimelech that was priest. The Lord's words, as recorded by Mark, do not say that the incident occurred while Abiathar was actually high priest. He may have been present with his father Ahimelech when the shewbread was given to David. We know that he succeeded his father and was high priest while David reigned. In any case, the Lord made no mistake; His knowledge of the whole history was absolutely perfect.

Answers to Correspondents.

"YOUNG BELIEVER."—"Maranatha" (1 Cor. xvi. 22) is an untranslated Aramaic word, and means "The Lord Cometh."

"STUDENT."—Hippolytus, who wrote about A.D. 220, gives an account of how each of the twelve apostles died, but we cannot say that it may be regarded as wholly reliable. If God had considered it of real value to us to know these things, He would have told us in the Word.

E. G., SURREY.—Without discussing the right or wrong of going into sectarian places to hear certain "gifted" men preach, your example will have a certain effect upon young Christians in the assembly where you are, and who regard you as a leader amongst them. If you find them going a bit further along the same road—to the City Temple for instance, to hear R. J. Campbell's infidel speculations—you would scarcely be the man to warn or restore them. This aspect of the case is generally lost sight of by those who claim "liberty" to go "anywhere."

J. E. M'C., AYRSHIRE.—Time may remove many personal grievances, and enable Christians who

differ in the heat of controversy to adjust such differences, without compromising any Divine principle, but SIN can neither be forgiven by God, nor ignored by His people, until it is repented of, confessed, and forsaken. If you have still the CAUSES of division retained and undealt with in your midst, no patched up "reconciliation" can be of any value in God's sight, nor will it stand. God's way of restoration with individuals and communities is the same, a perfectly plain path, to all who are honest and sincere, and it is this: "He that covereth his sins shall not prosper, but whose CONFESSETH and FORSAKETH them, shall have mercy" (PROV. xxviii. 12).

A. G., GLASGOW.—It is a "law of the kingdom," which never fails in its operation, that "with what measure ye mete, it shall be measured to you again" (Matt. vii. 2). If a Christian act underhand, or double, especially if he seek to injure a servant of Christ whose words disturb his conscience or expose his ways, by secretly speaking evil of him, you may rest assured that God has a controversy with that man, and that although patient, He will one day make him feel it. And some one will use the "measure" he fills so unsparingly to injure his brother, to "mete" out to himself a full supply of the same. It is always safe for those so wronged, to leave their cause in the hand of God, who will sooner or later, when their faith is tried, and the lesson such trial is designed to teach is learned, arise for their vindication. Nothing is surer than "I will recompense saith the Lord (Heb. x. 30).

G. B., ONTARIO.—If there is not oneness of mind amongst those who guide in the Assembly regarding the receiving of one who seeks to enter as an evangelist or preacher, it would be against all godly order for those in sympathy with him to force his acceptance, and over-ride the consciences of others.

A. S., LANARKSHIRE.—Personal animosities, self-will and pride, are the causes of most of such troubles and divisions as you describe. Of course, the deceit of the human heart must find a religious excuse for them, and call it "principle." But it is usually soon manifested by the outbreak of the same evils in the new community, (for all unjudged sin breaks out afresh)—what the real cause of such division is.

J. C., MARYHILL.—To surrender the Truth of God on the matters you name, and conform by silent acquiescence in practices which are so manifestly unscriptural, would be too high a price to pay for any semblance of outward unity, which, based upon

compromise of the sort you name, would only be hollow, and of short duration. Seek to walk with God in all the truth He has taught you, and do not trouble about results. God will look after these Himself.

J. M., SOUTH WALES.—A happy way of leading on the young men who give fair promise to be helpers in the Assembly, is for an older and more experienced brother to make a co-worker of each of these young helpers. If there were more Pauls, always on the outlook for godly young men, "well reported of" (Acts xvi. 1-2), and willing to take them up, there would probably be more Timothys found rising up to serve in the Gospel and feed the flock.

Answers to Special Questions.

I.—Should the Gospel meeting held in the hall, owned or used by an assembly, be regarded as that assembly's united Gospel testimony, or may one or more, who are in the habit of preaching or providing preachers, have a free hand to use it, and bring others as they think fit, without consulting overseeing and other brethren? This is a difficulty, and a cause of trouble in many places.

ANSWER A.—The Gospel testimony of an assembly of believers should be under the charge of those whom God has raised up in its midst, fitted to preach the Gospel. They should have a free hand to conduct the meetings as they consider best.

J. B.
ANSWER B.—There would be less likelihood of misunderstanding or friction in this matter, if the simple and Scriptural principle were recognised, that only those should occupy the platform who are called and fitted by God to do so. If this be ignored and a system adopted which permits those who have neither gift nor matter, to preach when their "turn" comes, it is little wonder that many halls are half empty.

H. M.
ANSWER C.—The Sunday evening Gospel meeting held in the hall where Christians meet for worship and edification, is usually, and I think rightly, regarded as that assembly's united testimony in the Gospel. It should therefore have the first consideration in practical fellowship from all the saints. The responsibility of it would primarily be with those who are recognised as leaders and overseers in the assembly, although the actual working would lie with those who are qualified to speak; of course acting in fellowship with other overseeing brethren. It is when these get out of

"touch" that the trouble begins, especially if the preachers claim the liberty to bring whomsoever they will, in some cases men who have left assemblies and gone back to the sects. This ought not to be allowed, inasmuch as it compromises the whole assembly, and makes it appear that they sanction such a course. If the right men, in a right condition of soul, are in their right places, all will go smoothly; failing this, there will be barrenness, and some artificial method must be designed to make the machinery go, without God. W. J. M.

ANSWER D.—While it would be wrong to put any whom God has fitted to preach the Gospel in bondage, or to define the period for which they may occupy the platform, it ought to be remembered by such that, in an assembly where there are a few who can acceptably preach the Gospel, and it may be young ones coming forward who are able to share a meeting, it is not desirable that any single preacher should always speak to the same people. Variety of ministry is usually most blessed, meeting the varied needs of souls. In order that all may have hearty "fellowship in the Gospel" (Phil. i. 5), those who preach should be men whose ministry is generally acceptable, and whose ways are according to the Word. If one whose walk and conduct is not exemplary, persists in preaching, or is brought in to preach by those who are his partisans, he will likely cause trouble. A. S.

EDITOR'S NOTE.—The position claimed in Answer A, might be workable, if the preachers are men who walk in the truth and consider the consciences of others; but to give some men a "free hand" would involve the introduction of instrumental music, the prominence of girl soloists, and other such practices copied from the world's religion, which no assembly of believers, separate from it, and seeking to be guided in their service, as well as in their worship, by God's Word, would tolerate. The system of all preaching in "turn," whether fitted or otherwise, and of bringing a succession of "monthly" preachers or, "week-end" evangelists, arranged months ahead, to whom all must give place, no matter what God is doing, is not the remedy. That there must be order and pre-arrangement in Gospel work is evident; but godly order and rule will never shut out any ministry that is of God. If those who are fitted to preach the Gospel, and do preach it acceptably with blessing to souls, study to have with them in their service the confidence and fellowship of their fellow-believers,

there will be blessing, as thank God there is, where this is sought after. But if, on the other hand, there are those seeking to occupy the platform who show no other interest in the assembly's work, who go among sects, or anywhere that there is a chance of their voice being heard, it is not to be wondered at, if believers who read their Bibles, fail to stand by or have fellowship with them. If such men climb into a position of prominence as some do, unless well watched, they soon form a "hierarchy," and control everything, providing and arranging preachers of their own kind, and using every means and device to prevent any outside the "charmed circle" from being heard. In such conditions the servant of Christ is under no obligation to them. He is the Lord's freeman, and in responsibility to the Lord who has called him, he must exercise his gift where he will be free from man's domination and control. It would be intolerable to any who know their liberty as servants of Christ, and have proved the reality of the Spirit's guidance in their ministry, to serve under conditions and limitations, imposed by men who have become "lords over God's heritage."

Notes on Current Topics.

Conferences.—Many think that the spiritual utility of such gatherings has almost ceased, and that they have become barren of spiritual results. If there is room left for God to give the Word, and those who speak give only what they get from Him, there will be no lack of blessing. The danger is, that where the names of a few who can speak are announced, saints look to them instead of to God. Need they wonder if they are disappointed?

Baptism.—The truth of believer's baptism seems to be on its trial at present, in some places. There are those who would reduce it to the level of "meats and drinks" (Rom. xiv.), leaving everybody to please themselves, and make their choice between the immersion of believers, the sprinkling of infants, and the bringing of unconverted households of Christian parents "into the kingdom of heaven:" by baptism (?) in either form. The reappearance of this old rag of Popery is to make it possible for some who hold and teach Household Baptism, to be received, and then accepted as teachers in assemblies. Where this is done, division and disaster is sure.

Gospel Work.—There is spirit of prayer and earnest desire abroad among believers, for a manifestation of the power of God in Gospel effort.

PERSONAL DEALING WITH GOD.

ESSENTIAL TO SPIRITUAL LIFE AND HEALTH.

PERSONAL, daily dealing with God, is a necessity to spiritual health, godly walk, and effectual service. No Christian can afford to neglect it. Deep heart-searching in the light of God, leading to severe self-judgment, and full unreserved confession of sin as seen by Him, followed by cleansing from it and forsaking of it (Prov. xxviii. 13; 1 John i. 8, 9), is one of the healthiest daily exercises in which a child of God can engage. No true communion with God can be long enjoyed when it is neglected. Personal dealing with God and with His Word, in the Divine presence, is essential to all true godliness and growth in grace. No service, however important, no work, however urgent, ought to be allowed to hinder the believer from giving time to this holy work, and no service can be of real spiritual value apart from it. The man in whom the life of God is, in whom the Spirit dwells, is so constituted, that he cannot live in the normal enjoyment of the powers of his spiritual being, apart from God, who is the Source and Supply of all that his renewed nature craves. He finds in God his "exceeding joy" (Psa. xliii. 4); in His presence, the fulness of it (Psa. xvi. 11). And then he is a complex being; he has an old as well as a new nature in him. Continuously, and often unconsciously, his "evil heart of unbelief" is ever seeking to lead him away from God (Heb. iii. 12). "The flesh," ever ready to yield to the approaches of the world and the temptations of the devil without, and

admit the enemy to the citadel within, can only be adequately dealt with and kept well in hand, by receiving such help as is to be obtained at the throne of grace, in drawing near to God (Heb. iv. 16; x. 22). The spiritual discernment which enables the Christian to discern between good and evil (Heb. vi. 14) and with true priestly vision to put difference between and unclean (Lev. x. 10) in the mingled scene amid which he stands, taking sides with what is of God, and keeping himself apart from all that is opposed to God and His truth, can only be acquired and sustained by personal dealing with God in His sanctuary, where the false lights of earth enter not. Motives and thoughts, hidden counsels of the heart, secret springs of action, need to be all tested, sifted, and adjusted "before the Lord," if they are to be kept well in hand by the bondservant of the Lord, the man who would serve the holy God in a world like ours. And while such personal daily dealing with God and with His Word, is essential to all His children for spiritual life and health, it has a special claim upon those who stand before the saints, to feed and lead the flock, and to minister the Word of life. Barren will that ministry be of true spiritual profit, eventually blighting, and a curse rather than a blessing to those to whom it comes, that is void of the holy unction and the fresh supplies which come through "standing before the Lord," and there receiving that which is delivered unto the saints.

In this busy day of many words and little freshness, this greatly needs to be laid to heart.

J. R.

THE SECOND BIRTH, AND THE NEW NATURE.

PART II. BY GEO. F. TRENCH.

THE new nature is the Spirit-born man's capacity for the enjoyment of spiritual things.

The Lord explains this in John iii. 8, which properly reads, "The Spirit breathes where He lists, and thou hearest His voice, but knowest not whence He comes nor whether He goes, so is every one that is born of the Spirit." That is, the Spirit-born man possesses the Holy Spirit's nature. There is no allusion to the wind. The first word and the last are the same in the Greek, never elsewhere except here translated "wind," always "the Spirit." The world cannot receive nor comprehend the Spirit, nor the Spirit-born. The world knows nothing of his origin, nothing of his destiny. It understands not his motives, his aims, nor his methods. The ways of the Spirit-born, Spirit-filled child of God are ever a mystery to the world. He is "possessed"—a word we often use of evil domination, seldom of good. But he is possessed—possessed of the Holy Ghost, and by Him he lives. The natural man is no more: Christ liveth in him.

Without a clear faith and comprehension of this great truth (though there be in it depths and mysteries beyond our reach), we can never apprehend the divine plan or system of holiness. At the root of all Christian character and holy living, is the Spirit-birth and the Spirit-life. So long as I fail to grasp this, my efforts will be wrong in direction, and futile in result. I shall be seeking to reform the

old nature, which is irreparable and incorrigible, and misery, if not despair will follow my perpetual failure of achievement.

From this revelation we learn, that the "man in Christ" (2 Cor. xii. 2), is a trinity, or triple being.

(1) There is first the MAN, of such a nation, family, name, abode, habit or profession.

(2) There is then the "OLD MAN," or corrupt nature, dwelling in him, implanted in Eden, and transmitted thence from father to son, down the ages, whose character is given in Eph. iv. 22.

(3) Then there is the NEW MAN, the "New-born babe" nature of 1 Pet. ii. 1, indwelt by the Holy Ghost, who ever warreth against the flesh or old man (Gal. v. 17), and enables the *Man* (No. 1) to glorify God in his heart, his mind, and conversation, bringing forth richly the fruit of the Spirit (Gal. v. 22-23).

To what then, you ask, should my efforts be directed, if I may not seek to reform myself? The answer is obvious: To yield yourself unto God, and your members as instruments of righteousness in His service (Rom. vi. 13). Recognise that "no good thing" dwells in your flesh; that the work of sanctification is the work of the Father (Phil. ii. 13), the Son (John xvii. 19), and the Holy Ghost (John xvi. 13, and Rom. xv. 13), and study to co-operate in *love* first, then in will, and to work with these Almighty forces ever present for your help, for "it is God who worketh in us, both to will and to work for His good pleasure" (Phil. ii. 13, R.V.).

Thus little by little, it may be, but

certainly, "the old man" will be weakened, and the "new man" will wax stronger and stronger, and men will behold the sweetening, the beautifying, and the enobling of your character, because, beholding as in a mirror the glory of the Lord Jesus, you are "being changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

WAITING FOR CHRIST.

WAITING and watching the live-long day,
Lifting the voice of her heart to pray,
She stands in her loneliness, bride and queen,
Scanning the hills that lie between.

Watching and waiting till He shall come,
The Hope of her heart, her Star and Sun,
With a holy and steadfast gaze of faith
Lifted above all change and death.

Lone as a dove on a storm-swept sea,
Teaching her heart hope's minstrelsy;
With a wailing note, and a weary wing,
She learns o'er sorrow to soar and sing,

Abroad through the earth is a sound of war,
Distress among nations wide and far;
And the failing of strong men's hearts, for fear
Of the dreadful things that are drawing near.

But she stands in her safety, the bride and queen,
Leaning, as only the loved can lean,
On the Heart that broke in its love for her
When bearing the burden she could not bear.

Famine and pestilence stalk abroad,
Scoffers are slighting the Word of God,
And the love of many is waxing cold—
Dimmed is the sheen of the once-fine gold.

Darkness and death are all around—
The place of her vigil, enchanted ground,
The wiles of the Tempter, unceasingly ply,
To lure her astray, and avert her eye.

But she stands in her beauty, fair and bright,
Her lamp well-trimmed, and clear its light,
Expecting the One she loves to come
To call her away to His heavenly home.

THE DEATH OF CHRIST:

ITS BEARING UPON THE CHRISTIAN LIFE.

An Address at Inverurie Conference, by
J. HIXON IRVING.

Read Gal. i. 3-5; 1 Pet. ii. 18-24.

WHEN we place the two portions just read side by side, we find there are four things which lie upon the surface of them. The first is *History*. We have a brief historical account of the sufferings of Christ, and it is well for us to keep that before us. The second is *Doctrine*—precious doctrine, clearly stated and unfolded in a perfect manner. It is well for us to have the doctrine of the sacrifice of Christ in all its bearings written upon mind and heart. History and doctrine in the New Testament are closely and wonderfully linked together. If we get a correct knowledge of New Testament history, we are prepared to be entrusted by God with the true doctrine of the same. The third is *Experience*. The Apostle Paul, who wrote the first passage, wrote it out of a divinely inwrought experience. It was the same with Peter, who wrote the second. History was not sufficient for those men. Doctrine was not the only power that kept them in all their tribulations and trials for God, and led them on to martyrdom. They made the history and the doctrine a matter of meat and drink, and it became part and parcel of their inner life, their spiritual experience. We must have something more than an intellectual acquaintance with the Word of God. We would bless God for each one who knows His Word in the letter, but we praise Him more for

those who know the Word of God in *power*. We must not despise the God-given intellect, neither must we lay that upon a shelf and expect the Spirit to come down to our mental laziness and teach us the mind of God independent of any desire or effort on our part.

The great thing for us is to keep the written Word interwoven with a God-given experience. Experimental knowledge is what, I am sure, we all need to-day, rather than intellectual light concerning God's truth. But there is a fourth thing in these portions, and that is *Practice*. It is God's desire that His people should, out of a divinely given experience, go on to practice what they know. You see this is the trend of all Scripture. In it, practice is tremendously emphasised. Do we give it equal emphasis?

Let us return for a moment, keeping this thought of practice before us, to Gal. i. 3. The great object before Christ in giving Himself for our sins was this, "that He might deliver us from this present evil world," and that is where the thought of practice comes in. But before we dwell upon this theme, might I just point out the four things in the Scripture here. The first is the *Giver*, and you find in ver. 3, the full title given to Him is "our Lord Jesus Christ." When you trace that title through the New Testament, more especially in the Epistles, you see its wondrous fulness. Wherever it occurs, it is Christ as seen at God's right hand, standing in an attitude of blessing upon His people. It is a priestly title, and His attitude is a priestly one,

and is to supply grace for His people to adorn the doctrine of God their Saviour in every station of life, and under every incidental difficulty and trial. It is Christ standing before His people, to supply power to carry out every exhortation the Holy Spirit may lay upon heart and conscience.

You will notice that before ever the Spirit of God through Paul begins to speak of the sacrifice of Christ, he directs attention to Him as "the Lord Jesus Christ" upon the throne, and then he shows us how He gained that title, how He reached that position, and also how He now can exercise all the grace of His heart toward His people. He had to give Himself for us. Think of the GIFT—HIMSELF! O, how much is implied in that one word! There was nothing He took in incarnation, but He gave up. Not only His body, but the whole soul of the sinless One was poured out in sacrifice, His precious spirit committed to the hand of His Father, and thus He gave all that He was as Son of Man. Look again, and you will see that He gave Himself "*for our sins*." That was the object. It is not here for sin. He truly put away sin by the sacrifice of Himself" (Heb. ix 26), but here our individual sins are dealt with. He gave Himself for them, that they might be removed out of the way, that He as "our Lord Jesus Christ" might stoop, reach us, and save us, sanctify, keep us, fill us, and make use of us, to His own praise. Not a single sin of any soul in this place to-day, had He not to deal with and undergo the judgment of. The end in view was "That He might

deliver us from this present evil world." Mark you, it is not that He might deliver us from past condemnation merely. "The whole world lieth in the Wicked One." The judgment of God is written upon it; and we know how that judgment hangs over it like a black pall and may fall at any moment. But the end was not attained in Christ giving Himself for our sins to reach us and save us from the judgment due to the world: there is a deeper meaning here than that. It is to save His people out of the world to Himself, and that day by day and hour by hour. God knows we need salvation from the world to-day, though it may not present itself possibly in the gross form it used to do at one time. Its temptations are all the more dangerous because they are fair. It is not now the prison or the stake. The world has a more dangerous side to present than these. It has fair colours, it has sweet music, it has devil-begotten blandishments, and it has its religious allurements. Has the world no evil principles? Has it no evil policy? Has it no evil pleasures? It has, alas! My dear friends, if all God's people got this salvation in fulness and power for which the Lord Christ died, the world would be startled by a living Church, thrilled, filled with the power of God, and it would know even to-day that God has a heavenly people down on earth not subject to its principles and powers and not even its religions, a people walking in the light of God and going on with joy to His eternal glory. This is how the death of Christ is shown to work out in this particular Scripture. It is that He might

reach His people and save them from the power of "this present evil world." And mark you, that is part of an old plan. Do not imagine it has come in by way of accident. Do not imagine that God did this to remedy something that had gone wrong. It is part of His eternal purpose, a plan as old as Himself, and is therefore according to His blessed will. When we get to know the will of God from His Word as taught by the Holy Spirit, and see that will coming to us red with the blood of Calvary, and see it is His will to deliver us from this present evil age, then there will be desires within to be subject to that will, to throw ourselves right under it, with a craving in spirit to know its blessed power in all that concerns our salvation from this present passing scene. May God stir our hearts to-day to get into closer touch with His holy will! May God's will come upon us in living power this afternoon! If it comes upon some child of God that is world entangled, there will be a blessed emancipation, and the result will be speedily manifested in a changed life, changed feelings toward brethren and sisters, changed words about them, changed thoughts of them, a changed heart toward the whole church, and a changed attitude towards the world itself. May God work in us and in all saints His mighty will in the centre of our being, that experimental salvation shall be known from day to day from every worldly entanglement and snare.

Turn to the second Scripture for a moment, and you will see how this wondrous sacrifice of Christ works itself out there. The word "died" is not the

usual word for death—it is not quite so strong as that. It means that we should be so done with the sins that put Christ to death, as if we had died. He bore all our sins. He bore them in their number, in their weight, in their judgment. He went under them in death, and then came up free from them to live for ever apart from them. His sacrifice did away with them and did away with them for us, that we should die to the practise and power of sins that He bore, that is, cease to have anything to do with them. When the student dies, his books are of no more use to him. He is dead to them. Oh! that it might be true of us all who are here to-day that we are done with our “old sins.” I have been terribly shocked of late at hearing of one and another I have known, who have gone down in character, down in position in the Church, and some down physically and mentally, some gone down, too, through the whisky bottle! The danger is that we again give place to the old sins from which we, through Christ, found deliverance. The danger is lest those sins should reassert their power, and we yield to them when they come back to us, and thus the wretched things of the old life again get the mastery. Then the testimony is wrecked and ruined, the reputation is spoilt, Christ robbed of His glory and of the joy of giving rewards at His judgment seat. Oh to die to the sins that made Christ bleed! O to die to the sins His blood put away! Whether it be to the pipe or the pot, or the talk or the book, or any other thing of the old life, for God's sake let us be dying men and dying

women, dead to all the sins that put Christ to death. Then the second part of this wonderful Scripture will be fulfilled. Power will have so entered the soul, that there will be a perpetual living to righteousness. We are so apt to boast in our positional righteousness, but there is a danger besetting us of forgetting that it should be transfused into experience and then translated to practice, and that thus God's people should become a truly righteous people.

LOOKING FOR THE SAVIOUR.

THOSE whose citizenship is in heaven, are possessors of a heavenly hope which is expressed in the words, “From whence we look for the Saviour the Lord, Jesus” (Phil. iii. 20). The One who died for us, lives for us, and will soon fulfil His promise, “I will come again and receive you unto Myself, that where I am there ye may be also” (John xiv. 3), and for Him we look. This bright hope, which the church so cherished in early days, was soon obscured, and then lost sight of. It has during the last half century been greatly revived amongst some of the Lord's people; but the question as to how much we know of its purifying power may well exercise our hearts. The word rendered “we look” denotes a prolonged, steadfast, earnest gaze of expectation. It is not a feverish excitement, such as led some at Thessalonica to give up their daily occupations, but a calm, settled attitude of heart towards the Lord, that would lead us, however occupied here, to be always ready to welcome Him.

W. H. B.

CHRONOLOGY OF SCRIPTURE.

II.—CONSCIENCE; OR, THE PERIOD OF MAN'S UNRESTRAINED WILL.

IT is necessary that we should here retrace our steps a little, and look briefly at some of the characteristics of the CONSCIENCE period. After the fall of man we read in Gen. iii. 24, "So He (the Lord God) drove out the man. And He placed (made to dwell (Newberry, margin) at the east of the garden of Eden, Cherubim, and a flaming sword which turned every way, to keep *the way of the tree of life.*" This we assuredly say was the manifestation of the Divine presence of the Lord God, because (1) a new dispensation was then ushered in, in which fire was the appointed symbol of Jehovah's presence. In the Divine revelation given to Adam and his seed, there are found in type and symbol the same outline of evangelical truths as were afterwards unfolded to Israel, the same expiation for sin appointed. There was the promise of a Redeemer, the necessity of faith in Him, and the way of approach to God by means of a symbolic sacrifice. There was the visible acceptance of the offering of faith, and a visible rejection of self-righteousness and unbelief.

Fire, being the symbol of Jehovah's presence, we have it here in the moving flame at the east of the garden of Eden. (2) That the celestial brightness which accompanied it was the shekinah, is corroborated by the presence of the Cherubim. All through the Scriptures, these beings are connected with the presence of Jehovah, and their presence

with the fire at the east of the garden, identifies that fire with the manifested presence of the Lord. (3) The display of the shekinah in Ezekiel's vision, and the spectacle at the east of the Garden of Eden, present remarkable points of resemblance. In Ezekiel's vision and here, the cherubim and the fire are connected, and in both cases it is seen to be active. (4) This fiery spectacle appears to have presented an awful aspect. From Jewish history it is evident that the aspect of the Divine Glory varied with the relationships in which God stood to men. If here in Eden the shekinah presents an aspect of terror, it is only in character with the occasion. The fall of man had offered a high affront to the Most High, and although the promise of a redeeming Saviour had been given, yet it was fitting that the exercise of mercy should be guarded by a display of Divine justice, marking God's displeasure against *sin.*

Whatever had been the benefits of the tree of life in the garden of Eden to man in innocence, it is henceforth no longer his to partake of. That would have only perpetuated his ruin. Now the Cherubim and the moving flame are made to dwell "to keep the way of the tree of life." It should be observed that it is not the tree of life that is said to be kept, but "*the way of*" the tree of life, which way, instead of being closed, would henceforth be in the Lord God's own keeping, for the One whose right it was, He who, in God's due time, would open up the new and living way into the holiest of all. The word rendered "keep" (*Shamar*) we find

elsewhere bears the meaning of "to preserve," "to maintain," "to observe," this being the primary meaning here, as in Gen. ii. 15, where "the Lord God took the man and put him into the garden of Eden to dress it, and to *keep* it;" and again in 1 Chron. xxii. 12, "That thou mayest *keep* the law of the Lord;" and in Ps. cxix. 9. "By taking *heed* thereto according to thy Word."

This locality of the sheckinah would be the place of nearness to the Lord God. The place would be most sacred to Adam, and from it he would not and did not depart, waiting amid the ruin which sin had brought in, for the coming of the promised Seed. There is no distinct statement in the Word as to the removal of this manifestation of the Divine presence from the earth, but it is more than implied in the translation of Enoch, whose removal from earth is so spoken of that it can hardly be doubted that the departure of the Lord God from Eden and the translation of Enoch were concurrent events. "Enoch walked with God and he was not, for GOD TOOK HIM" (Gen. v. 24). Therefore we conclude that the period of the sheckinah's dwelling at the east of the garden of Eden was throughout all the days of Adam's life, and up to the hour of Enoch's translation from off the earth in A.M. 987. E. B.

WALKING BY FAITH.

GOD never would send you the darkness,
 If He knew you could bear the light;
 But you would not cling to His guiding hand
 If the way were always bright;
 And you never would learn to walk by faith,
 Could you always walk by sight.

GATHERED PEARLS:

FROM NEW YEAR CONFERENCES.

IT is a triumph of God's grace to see so many saved sinners gathered to wait upon God and hear His Word, on the first day of another year. It shews that in some degree at least we are conscious of our need of God, to keep us going on in His way through another period of life's journey.

The Lord Jesus is His people's Example, and they are called to follow His steps. In His obedience, His submission to the Father's will, and His patient suffering, He has set before us a pattern to follow.

The Hope of the Lord's return is less heard of, than it was in years gone by.

In times of stress and strain, when the people of God were hunted on the hills and burnt at the stake, the Lord's coming was a "blessed hope" to their hearts, but now when many are settled on their lees in the world, massing wealth and adding house to house, they do not want Him to "come quickly."

Laodiceanism—utter indifference to the claims of the Lord—is the character of the time in which we live.

There is a vast difference between "forbearing one another in love," and toleration of open departure from the Word of God. In the former, it is a matter between man and man, and may well be borne with in grace; but the honour of God is involved and the testimony we are seeking feebly enough to bear to His Name and His Truth imperilled, when the written Word is set aside, and a compact of silence maintained to keep peace.

When God illuminates (Heb. x. 32) a man, and brings him out of darkness into His marvellous light (1 Pet. ii. 9) it is that he may shine out from his life what God put into him when he lit him up. In the home, in the business, in the church, and in the world, this light should be always shining.

There is need for all the varied ministries which God has set in the church, and there ought to be room for their exercise. But saints are often like children who would live on sweetmeats, and refuse the plain and wholesome fare which is the staff of spiritual life. The result is a sickly race, more needing to be ministered to, than able to help others.

The truth of separation from ecclesiastical iniquity and worldly religious corruption, so fully taught in the Word, and in days past so plainly set before God's people for their deliverance, is hardly heard now, with the result that a generation is rising up in the assemblies who do not know it, and it is to be feared in many cases who have no heart for it. Let those who have the truth preach and teach it all the same, without compromise, or fear. God will always honour His Word, and the truth will never fail to make a way for itself in spite of man's indifference and opposition.

The day of the judgment seat, will be a day of surprises. Things highly esteemed among saints, when manifested in God's "light" (1 Cor. iv. 5), will look very different from what they seem here, and things which were never recognised even among saints, but it may be were regarded with suspicion or openly rejected, may

shine out as true gold. It is well for those who serve the Lord now, to remember that the crowning of that day will be intimately connected with the course pursued here, and the measure of subjection to the Lord and His Word rendered in days of earthly service (2 Tim. ii. 5).

DIVINE ORDER, NEEDS DIVINE POWER.

THE form of Church association, the way of collective worship, and the means of godly edification as set forth in the Word of God, all need spiritual power—the power of the Spirit of God, dwelling in the Church (1 Cor. iii. 16) for their proper exercise. When the Spirit is grieved by the worldliness of the saints individually, or quenched by the will and ways of man being introduced in the worship or service of the assembly, then the whole machinery ceases to work, or is thrown into disorder. Man's churches, with their humanly-devised arrangements, do not require Divine power to keep them working effectively. So long as the man who preaches to a mute and unexercised people, has anything to say, the routine of the "service" will go on, even if there is not a breath of the Divine Spirit's power, or a spiritual person present. This accounts for the manifest failure and consequent upbreak which must ensue where spiritual life and power fail. God has no interest in a mere form, so He allows its nakedness to be seen and its emptiness to be manifest, when it ceases to be ordered according to His Word and energised by His Spirit. Carnal professors need never be expected to carry out God's order, which always requires Divine power.

The Bible Annotator.

GREAT GOSPEL QUESTIONS.

THE FIRST OLD TESTAMENT QUESTION.

"Where art thou?" (Gen. iii. 9).

Answer—Away from God (Isa. liiii. 6).

Guilty before God (Rom. iii. 10-19).

Lost to God (Luke xv.).

THE FIRST NEW TESTAMENT QUESTION.

"Where is He?" (Matt. ii. 2).

Answer—In the Manger—Incarnate (Gal. iv. 4).

On the Cross—Dying (Rom. v. 8).

On the Throne—Exalted (Acts v. 31).

A VITAL QUESTION AND ITS ANSWER.

Who then can be saved? (Mark x. 26).

Answer—1 Tim. i. 15; John x. 9; Acts xvi. 31.

SUBJECTS FOR BIBLE READINGS.

THE POWER OF GOD'S WORD.

It Purifies the Soul (1 Pet. i. 22).

It Feeds the New Life (1 Pet. ii. 2).

It Sanctifies the Walk (John xvii. 17).

It Enlightens the Path (Psa. cxix. 105).

THE BELIEVER HAS DIED.

1. To his Sins (1 Pet. ii. 24).

2. To the World (Col. ii. 20).

3. To the Law (Gal. ii. 19).

THE LIVING GODHEAD.

The Living God (1 Tim. iv. 10)—Our Trust.

The Living Christ (1 Pet. ii. 4)—Our Foundation.

The Living Spirit (John iv. 11)—Our Refreshment.

MISAPPLIED TEXTS.

John vi. 37—"Him that cometh to Me, I will in no wise cast out." These words are generally used to tell the willingness of Christ to receive sinners. But this is not their primary meaning. They do not refer to the repentant sinner coming to Christ to be welcomed, but they declare that He never surrenders or expels one whom he has received. True it is, that He never closes the door in the face of a sinner coming to Him, but the truth here taught is rather that He never puts outside one who has been welcomed in.

Psalm lv. 12-13—"It was not an enemy that reproached me. . . . But it was thou a man, mine equal, my guide, and mine acquaintance," &c. This Psalm is prophetic, and speaks of the connection of Antichrist with Israel in the future. This connexion will, in some respects, resemble

that of Judas Iscariot the traitor to the Lord (see Psa. xli. 9 with John xiii. 18). They will prove the bitterness of betrayal and desertion by one on whom they had leaned and counted as a friend (Dan. ix. 27).

Zech. xiii. 6—"What are these wounds in thine hands?" These words are frequently interpreted as if they referred to the nail-pierced hands of the Lord Jesus, but the context forbids such an application. The reference is to the false prophet whose spake lies in the name of the Lord, and whose parents, seeing the dishonour done to God by such means, "thrust" or "pierce him," so that he disowns the prophet's garb and becomes a tiller of the ground. When some ask "What are these wounds?" he is obliged to own for what cause and from whom he received them. That the true Prophet (chap. xii. 10) was pierced by Israel in their ignorance (see Rev. i. 7), and the true Shepherd smitten by Jehovah in judgment for His people's sins (chap. xiii. 7), is fully set forth in the context, but it is essential to distinguish words which apply to Him alone, from such as are used concerning others, however much alike they may be, otherwise false interpretation must follow.

Answers to Correspondents.

"**INQUIRER.**"—The paper you inquire about is "The Apostolic Missionary," by Edward Irving, and appears in his "Miscellanies." It has many striking passages, but is not free from the erroneous teachings which soon afterwards developed into "Irvingism," and created "The Catholic Apostolic Church."

"**BIBLE STUDENT.**"—The inventor of the 1260-year-day system, taken from Rev. xi. 3, and applied to historic events of the past, was a Calabrian abbot named Joachim, who lived in the days of Richard the First, and deceived that erratic monarch by many strange prophecies. His theory is adopted by most of the school who read into chaps. vi.-xix. of the Book of Revelation events in the world's history during the past 1800 years. That there is no warrant for such an interpretation is clear from the words of Rev. i. 19, which properly rendered divide the Book into three parts: chap. i., "the things which thou hast seen;" chaps. ii. and iii., "the things which are;" chaps. iv.-xxi., "the things which shall be AFTER THESE." "The things WHICH ARE" continue, while there are churches on

the earth. Then chap. iv. 1 begins, "AFTER THESE things"—the exact form of words of chap. i. 19, which mark the opening of the third section of the Book, EXCLUDING all reference to past or present events in the history of the Church or in Christendom such as are described by Fleming, Elliot, Keith, Cumming, and other historic interpreters.

A. M'K., CHESHIRE.—Before receiving one who brings no letter of commendation, and has nothing to give but his own testimony concerning himself, it would surely be necessary to write to the assembly in the place from which he comes, or if no assembly exists, to some known believer in the vicinity, ascertaining if his life and testimony has been consistent with his profession, otherwise you may open your arms to receive any impostor.

J. M., EDINBURGH.—You are perfectly right as one having care in an assembly of believers, severed from the world's religious sects and gathered in the Lord's Name, to refuse to receive as a teacher in your midst, one who appears on public platforms along with sectarian ministers, making common cause with them in openly building up sects from which the Word of God has brought you out. The incongruity of one professing to be outside all sects on the Lord's Day for an hour or so in the morning, around the Lord's Table, then inside all sects and missions helping to build them up for the rest of the week, is not only grossly inconsistent, but shews that the one who so acts, is only a babe in his knowledge of the truth, and needs to be taught rather than to teach. Such, if they ever knew true separation, have lost it, and now oppose it, seeking to "go in" with and please all. It is perfectly well known, that no man who is outside sects, and speaks what he knows of God's truth, will ever be a familiar figure alongside sectarian ministers, or in demand at their conferences. If those who see the evil effects on young believers of such persons being allowed to appear in assemblies as their instructors, would act firmly and unitedly, they would soon cease to trouble them.

W. L. M., MANCHESTER.—Outward activity and display in Gospel efforts are often mistaken by inexperienced Christians for true spiritual power, and attract such into the ranks of upstart sects and factions, which, as has been seen again and again, are of the nature of *Jonah's gourd*, and perish as quickly as they rise. The path of true blessing is, as it ever has been, a patient continuance in the way of obedience to the truth, alike for the

individual and the assembly. All else, will sooner or later manifest its extreme emptiness, whatever its pretensions.

J. D., SUSSEX.—There are silences of poverty as well as of deep spiritual worship in the assemblies of saints gathered in the Lord's Name, under the Spirit's guidance. One accustomed to the continuous movement of the "one man minister" system, where all is prearranged, or others in which all is made to work automatically without the least exercise on the part of the assembled worshippers, would naturally require teaching in the principles of the Word which govern and regulate the assembly as so gathered. You need not expect perfect knowledge of or conformity to such principles on the part of one who has only lately groped his way out from sectarian worship. Let the truth be taught openly and fully, and it will work effectually in all who desire to learn the will of God. We hear a good deal in favour of bringing ignorant Christians into assemblies as they are, to be taught, but there is very little teaching on such subjects in some assemblies. Need you wonder if there is a lack of spiritual worship, that few take part, and that the Lord's Day morning is in many cases largely filled up with a stated sermon by "the ministering brother," which is simply clerisy in its early stage.

Answers to Special Questions.

II.—Who, or what, is the Withholder spoken of in 2 Thess ii. 6?

ANSWER A.—The Spirit of God indwelling the individual believer restrains the flesh, so that it cannot have its way (see Gal. v. 17, R.V.; Rom. viii. 13). In like manner, the Spirit indwells the Church on earth (1 Cor. iii. 16), and while the Church continues here, the full outburst of lawlessness, and the manifestation of "the lawless one" (2 Thess. ii. 9, R.V.) cannot be known. After the Lord's coming FOR His saints, this withholding power will be gone, THEN the Antichrist, who already works secretly, will appear and act, until he is overthrown at the manifestation or appearing of the Lord in glory WITH all His saints. J. M. C.

ANSWER B.—In contrast to Him who humbled Himself and became obedient unto death, and is now exalted (Phil. ii. 6-9), Scripture tells of one who will be revealed in his time, who will exalt himself, and be absed. This is the Antichrist, the Man of sin. This manifestation cannot be, until the present

work of God, in calling out a people for His Name, in whom the Holy Spirit dwells as the earnest of their inheritance until the redemption of the purchased possession (Eph. i. 13; iv. 30), is complete. When the Church, with the Holy Spirit who formed and indwells it, is removed out of the way, THEN the Antichrist, who is the full manifestation of self-will and self-exaltation, will appear. J. S.

ANSWER C.—“The powers that be,” which are said to be ordained of God (Rom. xiii. 1), are in their measure a terror to evil doers (1 Pet. ii. 14), while they protect all who do well. In times such as the French Revolution, when there were rudely abrogated, or their power rendered void, wickedness broke out like a flood. So will it be when in Divine judgment, God removes His restraining hand and allows evil, long struggling for the mastery, to overrun the earth, and the devil incarnate in Antichrist's person to be the world's ruler. Like Enoch, all the true saints of God will be “translated” before this wickedness comes to its climax, and before “the day of the Lord,” of which the deluge is the prototype (see 2 Pet. iii. 5-10) comes upon the world. J. M.

EDITOR'S NOTE.—There are varied interpretations given, and guesses hazarded among expositors, as to who or what the Withholder or restraining power mentioned in this Scripture is. Some of these are stated in the above answers, and others are, that the Restrainer is Angelic, Governmental, Providential. The Thessalonians were evidently in danger of being led into the erroneous idea that the day of the Lord had begun, and this the apostle corrects, by teaching them that this day of the Lord would be preceded by two great events—one in heaven and the other on the earth. “The coming of our Lord Jesus Christ, and our gathering together unto Him”—in heaven (2 Thess. ii. 1), and the manifestation of the Lawless One, out of the midst of a mystery of wickedness already working—on earth (2 Thess. ii. 8, R.V.). The former of these events might happen at any time, the latter could not, and the reason given is “there is one that restraineth now” (R.V.). The same kind of wickedness of which the Antichrist will be the personification, is already working secretly, for as John tells us, “even now there are many antichrists” (1 John ii. 18), miniatures of the coming one. But the full apostacy, the complete dethronement and renunciation of God, Father, Son, and Spirit, cannot break forth, and the mystery become

manifestation, until a certain Restrainer or restraining power is withdrawn, or literally “be come out of the midst.” Then the Lawless One, the actual personal Antichrist, will stand forth revealed in open defiance of God, claiming the honour and worship due to God alone. God is the Restrainer, but there is no definite statement in the passage, what the agency used by Him is. Nor does God always reveal to His people the manifold instruments that He uses in restraining the power of sin and Satan from breaking forth, or whether there may not be a combination of such agencies at work. The presence of the Holy Spirit in the world, the testimony of thousands of individual saints in whom Divine life and the Spirit dwell, making them “the salt of the earth” and “the light of the world;” the Word of God sounded out in power, and the Book itself in man's hands, may all be used of God in restraining mercy. But when the Lord comes all this will cease, and THEN the Man of Sin will appear.

Questions Requiring Answers.

We invite help in the answering of the following questions, by those who have knowledge of the Word and experience in the work of God. Many grateful letters tell of timely aid received through these answers. We desire to continue them, dealing only with subjects for general edification, looking to the Lord for wisdom to be given to all who shall help in this service.

III.—Is it according to Scripture, for an assembly of believers to invite evangelists and teachers to come into their midst, or should such servants of the Lord intimate their desire to go there?

IV.—Is there an interval in the experience of believers now, between being born again and receiving the seal of the Holy Spirit?

V.—Should those not in the fellowship of the assembly, but who may be present in the hall during the Lord's Day morning gathering, be asked to retire, before assembly acts, such as reception, restoration, or putting away, be engaged in?

VI.—Who should distribute the assembly's bounty? Are those who have charge of the funds at liberty to do so on their own responsibility, or should overseers, or the assembly be consulted?

VII.—Is it according to God for brethren who take the place of leaders in assemblies, to associate themselves openly with self-willed and schismatic persons, who go out from an assembly because they cannot get their way and form a new meeting in open division. And if such a course be persisted in, what is the Scriptural remedy?

PRAYER IN CHRIST'S NAME.

BY DR. J. NORMAN CASE, CHINA.

THAT it be offered in the Name of Christ, is the essential element of Christian prayer. This the Lord Himself clearly taught. In that marvellous betrayal night discourse, in two connections, He shewed that henceforth prayer to the Father must be presented in the Name of the Son (John xiv. 13, 16, 24). It is, then, an important question: What does prayer in Christ's Name really mean?

By prayer in the Lord's Name some Christians seem only to understand the necessity to mention that Name either at the beginning or end of their prayers, though most children of God probably know that it means more than this. Such understand, with varying degrees of intelligence, that they come to their God and Father through Christ as *the Mediator*; that in and for Christ's sake, God will be gracious to them, and will hear their prayers and accept of their worship. Hence, it is a common thing to hear the Bible phrase enlarged to, "For Christ's sake," or "For Christ's Name sake." And spiritual Christians find no fault with this. The expression is Scriptural, albeit it is not, I think, used in connection with prayer, but with the forgiveness of sins (see 1 John ii. 12). Now and ever we may hear Christ saying: "*I am the way . . . no man cometh unto the Father but by Me.*" This much, most believers understand by prayer in Christ's Name. That it may mean more fewer realize.

"Name" in Scripture often means *person* or *character*. Prayer in the Name of

Christ contains such requests as Christ desires us to ask and to receive. In the measure that we abide in Him, and His words abide in us (John xv. 7), in that measure we ask what we will, and it is done unto us. In union with Christ and by the Holy Spirit, we pray for such things as He sees will really be good for us to receive; and in accordance with the promise, the Father gives them unto us.

True prayer, is prayer that accords with the teaching and character of Christ. Hence we may not expect to receive, in answer to prayer, anything that has a purely selfish end in view, anything that will not be for the glory of the Father. We must remember in whose Name we come, and ask accordingly. Thus we shall only present such petitions as Christ will endorse, such as He will say "AMEN" to. An illustration may help us here. In a certain town there resides a man well known as an extreme advocate of total abstinence principles. One day, some one goes to a wine merchant in the place, and, in this man's name, orders a gallon of spirits. Does he get it? The order is so out of keeping with the known character of the man in whose name it is presented, that we may safely say it would not be executed. Doubtless, many of our prayers are not answered, because they are out of character with the Holy One of God in whose Name they are professedly offered. This aspect of prayer is most important and searching; we do well to ponder it at all times when coming to God. Then there is another point I would briefly notice.

We in Christ's Name ask the Father,

and *the Father in Christ's Name gives to us.* Such, almost certainly, is the teaching of John xvi. 23. According to the revisers, Alford and others, the verse should read, "Verily, verily, I say unto you, If ye shall ask anything of the Father, HE WILL GIVE IT TO YOU IN MY NAME." We plead the merits of Christ, and the Father accepts the plea and gives to us for the sake of Christ. But further. When we pray with intelligence and spirituality, we ask for things befitting those to receive who belong to Christ and are partakers of His nature; and the Father gives to us such things as it becomes those to receive, who are united to His beloved Son.

Now and for ever Christ is the one means of communication between the believer and His God, as also between the Father and His children. And, however we may pray, the gifts bestowed and the communications made, are in character with the One in whose Name they are given or made. All this explains the reason why so many prayers are not granted, for the promise, "He will give it to you in My Name," contains a most precious principle, which may we learn and appreciate more and more. By the anointing which we have received, may we more and more understand what it is to continually ask and receive from the Father, in the Name of Christ the Son.

THE AGE OF PROGRESS.

"No fear of God before their eyes" (Rom. iii. 18).

The age progresses, fears no God,

No righteous wrath, no Judge's throne;

Man bounds along his new-made road,

And calls the universe his own.

THE EDEN FALL:

ITS FACT AND ITS CONSEQUENCES.

A BIBLE READING. BY THE EDITOR.

IT has become popular among a certain class of theologians and critics, to dispose of the story of the third chapter of Genesis, by relegating it to that class of "allegories" which have a "moral." Some think it is "poetic," other say it is a "legend," but all Rationalists agree that it is not historic, not literal.

The inspired Word of God assumes throughout, that the facts of man's primal creation, his probation in Eden, and his fall, are as described by Moses in the book of Genesis. The Son of God, man's Creator (John i. 3, R.V.), accepted and authenticated them in His ministry (Matt. xix. 4-6), and the Holy Spirit bears witness to the truth of the record in the inspired Word (1 Tim. ii. 13, 14). The doctrine derived therefrom, as set forth in Romans v. 12-19 and 1 Cor. xv. 45-49, is fundamental, and vital to the Gospel, and the faith. Those who deny man's fall and consequent ruin in sin, can have no adequate knowledge of redemption, or of judgment to come. Hence, the varied "humanity" Gospels, while they differ in many points, are alike in this, that they have neither atonement by blood, new birth by the Spirit, nor sin punishment hereafter, in them. How can they? There is no need for either, if man is not fallen, if he is not a sinner.

Reviewing a popular book, whose author is a leader of the "evolutionist" school, the editor of a Christian magazine says, "The book has this defect, it leaves

out of count Eden and Calvary." This is fatal, for no "religion" or system of theology which ignores man's fall and ruin, and Christ's vicarious death for his redemption, has any claim to be called Christianity. It lacks its fundamentals.

MAN'S CREATION.

The record of man's formation out of the dust of the ground, the breathing into his nostrils of the breath of life by the Lord God, the building of the woman for his helpmeet, the minute account of the garden and its locality in which they were placed, can only be historical and actual, and as such they are typical and figurative. Adam was a real personage as surely as Abel and Abraham; he was likewise a figure of Him that was to come (Rom. v. 14)—that is, of Christ.

"IMAGE" AND "LIKENESS."

"Let us make man in our image, after our likeness" (Gen. i. 26), are the words used by Elohim in the day of man's creation. His constitution, of "spirit, soul, and body" (1 Thess. v. 23), makes him a distinct personality, moral and responsible, unlike the beasts that perish. Possessed of mental and moral faculties, which pertain to the "spirit," the highest part of his being, through which he is linked with his Creator—God, who is a "Spirit" and the "Father of Spirits" (Heb. xii. 9). This embodies what is implied by being formed in "the image of God," a fact which abides permanent even in man fallen (see Gen. ix. 6; Jas. iii. 9). He is still God's representative, higher than the beasts, the "image and glory of God" (1 Cor. xi. 7). "Likeness" is more, it is moral and spiritual, some-

thing that can be seen in development. It might be, and has been lost through sin. "God made man upright" (Eccl. vii. 29), capable of holding intercourse with Himself, innocent, and in complete concord with His nature, the crown of all created beings, formed to have dominion, yet dependent, and subject. As such, he was "son of God" (Luke iii. 38)—not in the sense that Christ was, for He was His "only begotten" (John iii. 16), nor as believers now are (1 John iii. 2), through redemption (Gal. iv. 5) and by regeneration (John i. 12, 13)—but as the direct creation of Elohim's hand, in His image, and after his likeness. Adam was "son of God," as truly as Seth was "son of Adam" (Gen. v. 5).

HEAD AND REPRESENTATIVE.

But Adam was more than an individual, he was what only one other Being ever was or ever will be, the federal Head and Representative of his race, the first man, in whom all the after kind were seen, and their probation in some respects completed. Adam was a "figure"—and yet in much a contrast—of Him who was to come, "the Second Man," and "the last Adam" (1 Cor. xv. 45, 47)—"Second Man" because there had been no other man different in nature and character from the first, until Christ appeared; "the last Adam" because there will be no third, none to succeed Him as head and representative of another new race.

MAN'S FALL.

Into the fair scene of man's probation, an adversary, a real, personal Intelligence—under the form of a serpent, called in Rev. xx. 2, "that old serpent the devil

and Satan"—was permitted to enter. Who this mysterious Being was, whence he came, what his character and intentions, Scripture has revealed all that an All-wise God sees fit for man in his present state to know. "Secret things belong unto the Lord" (Deut. xxix. 29), and much regarding the origin of evil and its entrance to Eden, remain for the present, to us insoluble. Coleridge well says, "This fearful mystery I pretend not to understand. But I know that it is so, and what is real, must be possible."

The realm of spirits is known to God alone. He Himself, an essentially invisible Spirit (John iv. 24), is their Centre and their Sovereign Ruler. Angels are spirits (Psa. civ. 4), mighty in strength, yet ever hearkening to the voice of His Word (Psa. ciii. 20), willing servants, ever ready to do His will (Heb. i. 14). We read of "an innumerable company" of them (Heb. xii. 22) of various ranks (see Eph. iii. 10; Col. i. 16). Among these, there had been in the distant past a revolt, led by one who had occupied a high position from which he fell, and is here introduced as the adversary who compasses man's fall. He beguiled the woman by his subtilty (2 Cor. xi. 3). He "deceived her" (1 Tim. ii. 14) by misrepresenting God, assailing His love, questioning His wisdom, and denying His Word. The woman, parleying, drank in the lie, and, disobeying the injunction of the Lord God regarding the tree of the knowledge of good and evil, took it, and sinned. Adam was "not deceived" (1 Tim. ii. 14), but with his eyes wide open to the fearful consequences, he revolted from God and fell. In his fall

he lost his dominion and his liberty, the adversary seizing by right of conquest the sceptre of man's realm, and becoming "prince of this world." Man became Satan's slave; his sin separated him from God, and intercourse with his Creator ceased. The sentence, "In the day thou eatest thereof thou shalt surely die" (Gen. ii. 17) was executed. That penalty was not, as Annihilationists say, "the loss of life, or existence," for we know that, physically, Adam lived 930 years. But in that dread day, the intimacy which had existed between the Creator and the creature ceased; man was severed from God, and passed under the sway of spiritual death, which is separation from God, yet retaining his constitution as a man intact, not deprived of "spirit," as some have said, but in his nature wholly distorted from God, knowing good and evil, yet only doing and loving the latter. This death involves the separation of the soul and spirit from the body, and "after this" the judgment (Heb. ix. 27), which, unless sovereign mercy prevent it, will have as its issue the "second death."

(To be Continued.)

OBEDIENCE AND UNITY.

DEPARTURE from God is the real precursor of schism. True brotherhood in the church, can never be secured or maintained, while obedience to God is forgotten or set aside. This Divine order we need to continually remember, or we shall be attempting to form a fellowship with one another, apart from obedience to God, and the result will be a compromise of truth ending in confusion.—*H. Groves.*

THE FULNESS OF THE BLESSING OF CHRIST.

AN ADDRESS GIVEN IN GLASGOW BY W. J. GRANT.

IT is our privilege to gather in the Name of our Lord Jesus Christ, to shew forth His death till He come. That death is the righteous foundation of all His power in resurrection, and all His authority to bless us. Nevertheless, a crucified Christ alone will avail us nothing, for "if Christ be not raised, our faith is vain, we are yet in our sins" (1 Cor. xv. 17). Thank God, He is *risen*; and that resurrection is God's eternal acknowledgement of the absolute completeness of the great sacrifice, by which His claims have been fully met, Satan's power has been destroyed, and full provision righteously secured for us. I am increasingly convinced of this, that there is a "fulness of blessing" in the risen Christ, which most of God's people have as yet failed to apprehend and enjoy. I know, indeed, that we have been linked by faith with that Risen One, and that through that union, we have life everlasting. Nevertheless, I feel sure from my own experience, and from what I discern in my fellow-saints, that there is a fuller measure of light, and a fuller enjoyment of power which it is the duty and privilege of each believer to enjoy. How wonderful, to be one with Him who is beyond death and judgment—the Living One! The angel said to the women who came to the sepulchre to anoint His dead body, "Why seek ye the living One among the dead? He is not here, He is risen" (Luke xxiv. 5). He said to John, when in

Patmos, when he had fallen before the vision of His glory, "I am the Living One; and I became (Gr.) dead, and, behold, I am alive for evermore." He "became dead:" it was not His proper condition. "And behold, I am alive for evermore" (Rev. i. 18). Resurrection is associated with *power*. While "He was crucified through weakness, He liveth by the power of God" (2 Cor. xiii. 4). The resurrection of the crucified One was the greatest manifestation of the power of God the Father. Hence we read in Eph. i. 19-23, "That we may know . . . what is the exceeding greatness of His power to usward who believe, according to that working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand." Creation indeed proclaims His power and Godhead; but the resurrection of the Second Man, the heavenly Man, the Divine Man, who has been down in the weakness of death, but who liveth "after the power of an endless life" (Heb. vii. 16) is a far greater manifestation of the power of God.

Now, how instructive to notice, that after He had been raised from the dead, while He lingered with His loved ones, He charged them "not to depart from Jerusalem," but to "wait for the promise of the Father," even the gift of the Holy Spirit. The power they were to receive to equip them for His service, was the almighty power that had raised Him from the weakness of death into resurrection life, and which was again exercised when He was lifted up from the earth through the heavens, and set "far above" them

all, in the place of authority. Ten days after His glorious ascension, the Holy Spirit descended and filled those men who had been comparatively ignorant, with the Spirit of wisdom and knowledge. Thus charged with light and power, Peter gave forth that wondrous testimony to the Man whom Jew and Gentile had rejected and crucified, but whom the heavens had received. As the blessed result of that testimony, about three thousand souls passed from death to life. The testimony thus begun at Jerusalem spread out to Judea, Samaria, and adjoining provinces, and then to the uttermost parts of the earth turning sinners "from darkness to light and from the power of Satan to God." We ourselves, to-day, are living witnesses to this. The same truth is brought before us in Eph. i. 17-23; and Eph. ii. 1 and 6; "And you hath He quickened who were dead in trespasses and sins. . . . An. hath raised us up together and made us sit together in heavenly places in Christ Jesus." The words, "hath He quickened" are not in the original; they have been supplied by translators as they thought needful to complete the sense. Let us read it thus from the 19th verse of chap. i., "His mighty power which He wrought in Christ when He raised Him from the dead . . . and you (also) who were dead in trespasses and sins." It was the *same Spirit of power* that raised up Christ from the dead, who has raised us from the death of sin, unto the life of the Risen Son of God. That magnificent and wonderful orb the sun, with all the planets that revolve around him, is not as great and wonderful as *one sinner* raised from the

death of nature into the life and favour of God. Let us enter into this glorious fact and rejoice in it.

Nor is this all. We have been "made to sit together in the heavenly places." God's purposes of grace in Christ Jesus is, to lift up from a lower order of creation into the height of heavenly glory, thus making us "brethren" of the "First-born from the dead," whom He is "not ashamed" to own as such, because He will have made us one with Himself in glory.

But do we not need to know this power in a fuller degree? Perhaps there are some of us still sensible of being in bondage to sin in one form or another. If you feel "the plague of your own heart," and in your experience realise sin triumphing over you, you need to know the power that raised up Christ from the dead, and seated Him at God's right hand, far above all your enemies. Perhaps there is some one sad in heart over life's sorrows and conflicts, or it may be depressed with physical and mental weakness. Then such an one needs to know this mighty power that alone can sustain, in this season of suffering and sorrow, and make us "more than conquerors through Him who loved us." He has been exalted *for the very purpose of supplying power* to His people, to walk in happy, holy communion with Himself, moment by moment. Whatever there is in and around us to hinder and discourage, He has been raised and exalted to supply power to overcome. He calls us to enjoy liberty and rest of spirit in Himself, which He has secured for us through His death and resurrection. Then

as thus emancipated from the power and service of sin, and filled with the Spirit, we shall, as in Rom. xiii. 1, "present" our redeemed bodies to place them at His disposal. And if we maintain the attitude of those who are thus "yielded to God," the mighty Spirit will work through us to the accomplishment of the Lord's will, whether in spiritual or temporal service.

In short, whatever our need be—grace in every form, wisdom, knowledge, comfort, strength to deliver, sustain, overcome, serve—all, all has been provided for us in our exalted Head, and will be supplied to us according to the need of the moment, through the Holy Spirit that dwelleth in us.

The Night and the Day.

"The Dayspring from on high" (Luke i. 78).
 "The Bright and Morning Star" (Rev. xxii. 16).

LONG ages came and went :
 And, sick with hope deferred,
 The voice of faith grew faint, it seemed
 Unnoticed and unheard.
 At length a Child was born,
 At length a Son was given ;
 The Dayspring broke on earth,
 The love came down from heaven.

Long years have come and gone,
 And with uplifted eye,
 The Church, with calm and silent hope,
 Has watched the eastern sky.
 Soon shall the Star appear,
 Whose silent, silvery ray,
 Shall end the gloomy night
 And usher in the Day.

Long has the darkness reigned,
 The powers of hell held sway,
 But soon, the Sun of Righteousness
 Will turn earth's night to Day :
 His beams will shine on all,
 And through the earth shall ring
 The Name of Christ the Lord,
 Its once-rejected King.

GODLY DISCIPLINE.

T. D. W. MUIR, DETROIT, U.S.A.

THE word "discipline" is found but once in the Bible. In Job xxxvi. 10, we read, "He openeth also their ear to discipline"—referring to God's dealings with men. But the same Hebrew word is rendered in a variety of ways. For instance, we read : "*The chastisement of the Lord*" (Deut. xi. 2), "*The check of my reproach*" (Job xx. 3), "To know wisdom and *instruction*" (Prov. i. 2), "Despise not the *chastening* of the Lord" (Prov. iii. 11), "The *correction* of the stocks" (Prov. vii. 22), "I have been a *rebuker* of them all" (Hos. v. 2).

In the above quotations, which might be multiplied, the *italicised* words are the translation in the Authorised Version, of the same Hebrew word. Taken together, they show us the meaning of the word. It may mean "*chastisement*"—that is punishment. It suggests also "*instruction*"—hence the false instruction of idolators is a "*doctrine*" or teaching of vanity. It may mean, as we see, "*a check*"—to hold one back, as, for instance, in the case of Paul, who was given a thorn in the flesh, lest he should get exalted, or puffed up, because of God's revelations to him. It may also suggest a "*rebuking*," because of departure from God, or "*correction*," that we may be brought back. As can be seen in each instance, the object before God, in every phase of discipline, is the ultimate blessing of the one with whom He is dealing.

In the New Testament, while the word "discipline" is not found there, yet the

thing that answers to it is. And the words variously rendered, come from the same root as does our English word "pedagogue"—or "schoolmaster" (Gal. iii. 24, 25). We read of "The nurture and admonition of the Lord" (Eph. vi. 4), "Instruction in righteousness" (2 Tim. iii. 16), "Teaching us that denying ungodliness," etc. (Titus. ii. 12), "whom the Lord loveth He chasteneth" (Heb. xii. 6), "Moses was learned" (in Egyptian wisdom) (Acts vii. 22), (Paul was) "Taught according to the law" (Acts xxii. 3), "Fathers of our flesh who corrected us" (Heb. xii. 9).

Here, again, as is easily seen, the main thought is that of ultimate blessing. We read of "nurture," or care, "teaching" or patient "instruction," that they may "learn"—as a schoolmaster leads along the child intrusted to his care. But it may mean "correction," and "chastening," as in the case of the saints in Corinth, of whom it is said, "Many are weak and sickly among you, and many sleep." "This because they would not judge their evil ways, for he adds, "If we would judge ourselves we should not be judged, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. xi. 30-32).

GODLY DISCIPLINE IN THE ASSEMBLY.

This includes all varieties of service in our care one for the other. In many instances we fear there are hazy thoughts about this matter. If one is "in the meeting," and attends with fair regularity the breaking of bread and other meetings, little else is looked for, and the spiritual condition is seldom inquired into.

Again, many of the younger ones in the assemblies of God's people are left at the mercy of the enemy, because they lack instruction in many of the truths of God's Word. We forget that they need to be led on in the same paths of righteousness as we ourselves have been led along in days gone by. And if they are to be well fortified against the allurements of the world, and the assaults of the devil, they must be taught the Word of God, and the insidious departings from the ways of truth must be checked in a godly manner. This has been spoken of as the "internal discipline" of an assembly of God, and is a most necessary part of the ministry of the elder toward the younger children of God.

(To be continued.)

TEACHING ALL THE TRUTH:

AN INVALID'S LETTER TO A PREACHER.

I WAS glad indeed to hear of sinners being saved. I pray that the lambs and sheep of the Lord's flock may be guided into all the truth, and that they may understand what a privilege they have in honouring the Holy Spirit as their Teacher. He only is able to guide the children of God into all that God has given to them in His Word, and to cause them to enjoy it in power in their souls. This does not in any measure relieve those whom God has fitted to minister His Word, from teaching those who are born of God, all truth "all things whatsoever" (Matt. xxviii. 19) the Lord has commanded. A very great responsibility rests upon those whom God uses in leading souls to Christ, to instruct them in the

truth, and to lead them on in the ways that be in Christ, not only in what concerns their individual salvation and walk, but in the Divine order of church fellowship, Christian worship, and the keeping of the ordinances as the Lord has delivered them to His Church so to be observed (1 Cor. xi. 2). How simply this is seen in the service of the apostles! They carried out the Lord's commission in its entirety. In Acts ii., to the Jews, and in Acts x., to the Gentiles, Peter preached the Gospel to sinners, and when they received his message, the next part of the commission and the first law of God's Kingdom was immediately obeyed. Those who believed were baptised (Acts ii. 41; x. 47, 48). In the later chapters of the Acts, and in the Epistles, we find their practice and the teaching in perfect harmony with the order of the Lord's commission. Many preachers nowadays are quite satisfied with themselves in fulfilling the first part of this commission, preaching the Gospel. There they stop. Young converts are not baptised, nor are they taught the truth which is symbolised in baptism, their death, burial, and resurrection with Christ. In regard to the Lordship of Christ, His Headship of the Church, and Himself as the Centre unto which the saints are to gather (Matt. xviii. 20), separate from the world and together as He has appointed. These truths are what the Lord has commanded, what the Spirit has come to lead the saints into, and what every faithful preacher of the Word should teach. They must not be withheld because they do not please some, and will never be popular with others. They are

given by the Lord and meant to have a very practical effect on our lives. Therefore, young believers should be taught them at the beginning. As the late Mr. Lincoln has remarked, "The Lord's first word to the sinner is, Come unto Me" (Matt. xi. 28), and to those who have obeyed and got His salvation, His next word is—Come out to Me" (Heb. xiii. 13) Like Lazarus, the believer, at the Lord's call, rises up out of death, and comes forth from among the dead. Eph. v. 14, is a summons to those who have life, but are in a state of apathy among the unconverted to "come out" from among the dead ones, and the promise is, "Christ shall shine upon thee" (R.V.). I praise the Lord for having taught me in His Word and by His Spirit, that Christ Himself is the Church's gathering Centre, and that He is all-sufficient for all our necessities, a minister of the sanctuary, the One in whom all the fulness dwells. It is the nearest thing to heaven on earth, to experience Christ thus brought near by the Spirit, and revealed to the soul. When I was able to take my place among fellow-saints, I did enjoy in some measure the blessedness of owning Christ alone as Lord, and the Spirit as Guide and moving power, in worship and ministry in the assembly. And it is the will of God that all His people should share in this joy. Therefore, teach them all the truth concerning it. The way of fellowship with God is in the path of obedience to His Word, never apart from it. The Lord says, "If ye love Me keep My commandments."—Yours sincerely,

C. C. L.

The Bible Annotator.

OUTLINES OF GOSPEL SUBJECTS.

DIVINE ABUNDANCE.

Abundant Mercy (1 Pet. i. 3).

Abundant Pardon (Isa. lv. 7).

Abundant Grace (Rom. v. 20).

Abundant Life (John x. 10).

THREE "THEREFORES."

The Sinner's Guilt (Rom. ii. 1).

The Gospel's Message (Acts xiii. 38).

The Believer's Justification (Rom. v. 1).

THREE "WHOSOEVERS."

The "Whosoever" of Invitation (Rev. xxii. 17).

The "Whosoever" of Salvation (John iii. 16).

The "Whosoever" of Condemnation (Rev. xx. 15).

THREE GOSPEL BLESSINGS.

Pardon of Sins (Isa. lv. 7; Acts xiii. 38).

Peace of Conscience (Col. i. 20; Rom. v. 1).

Power for Life (Eph. iii. 20; 1 Pet. i. 5).

New Testament Words, with Varied Meanings.

THE WORD.

Logos—The Word uttered, the inward thought expressed. Used of Christ, John i. 1, 14; Rev. xix. 13; and of the Scriptures, Luke viii. 11; Acts xx. 32; 1 Thess. ii. 13.

Rheema—A saying, a spoken word, a declaration. Used in Matt. iv. 4, Eph. vi. 17, where the sword is not the Bible, but a "saying" from God, a word, an "It is written," given by the Spirit, from the Book, to meet the enemy.

SERVANT.

Doulos—A bond-servant, his master's property. Used of sinners in John viii. 34; Rom. vi. 17; and of saints in Rom. i. 1; 2 Tim. ii. 24; 1 Pet. ii. 16. The servant in relation to his master.

Diakonos—A free servant, a deacon, serving in liberty and from desire. The servant in relation to his work. Used in Matt. xx. 26; John xii. 26; Rom. xvi. 1; 1 Cor. iii. 5.

MASTER AND LORD.

Kurios—Lord, owner and possessor, wielding authority, for the blessing of those over whom it is exercised. Used in John xiii. 6; Acts ix. 6; Rom. x. 9; 1 Cor. xii. 3. Thus, believers own the Lordship of Christ.

Despotees—Sovereign Ruler, one having absolute authority. Used in Jude 4; 2 Pet. ii. 1; 2 Tim. ii. 21, in acknowledgment of the Majesty and supreme domination of the Lord Jesus.

Didaskalos—Teacher. Used in Matt. x. 24; John iii. 2; John xiii. 6, 13. All of the Lord Jesus.

Answers to Correspondents.

H. R., GLASGOW.—There is no hint given in the Word of God, that any of the Lord's disciples knew that they would "certainly die," except Peter, to whom it was a matter of revelation. See John xxi. 18, 19; 2 Pet. i. 14.

J. N. S., HERTS.—Dr. David Brown, of Aberdeen, in his book, "Christ's Second Coming," sets forth the post-millennial view, then held by many, now by few who take the Word as their guide. Its chief argument is, that the millennium will precede the Lord's coming. Dr. Bonar, who replied to it, puts the case tersely, when he says—"We differ as to the position of the Advent. He places it after the millennium, we before it. This is the great diverging point. We both believe in a millennium and an Advent, but we arrange them reversely." The question may be put thus: Does the millennium bring Christ, or does Christ bring the millennium?

W. S. M.—Limitations, such as you name, and your chairman or committee prescribe, in the ministry of the Word, trench on the liberty of the Spirit, and hinder the Lord's servants from giving such ministry as the Lord, who best knows the needs of His people, may have to send them. It would be a serious thing for any servant of Christ, who knows and values the teaching of Scripture, to put himself into bondage to a humanly devised system, which has as its object the extinguishing of needed ministry that would enlighten the minds of Lord's people, and lead their consciences into exercise regarding truths which are now generally neglected, bearing on the Christian's separation from the world and its religion. Such truths are now as much dreaded and opposed among a certain section of those who profess to be outside of sects, as they used to be years ago by ministers and upholders of denominational religion. There is plenty of scope for all who know the truth and speak it, in spheres where no such limitations are imposed, and there is no difficulty whatever in getting plenty of hungry souls there to hear it.

"INQUIRER," LONDON.—It is not desirable that any assembly of believers should have the use of a hall, rent free, belonging to one of their number, unless they have the utmost liberty to use it for work as well as in worship as the Word directs, and as those who take the oversight in the assembly see necessary. The idea of one man, and he the owner of the building, having entire control of Gospel work, bringing whom he will to preach, apart from the fellowship of others, is in principle a mission, or a sect. Under such conditions there is no room for the exercise or development of gift, nor for the proper functions of the assembly meeting there to be in healthy operation. Surely, they must be at low ebb, if they cannot pay a hall rent, and if they can, but do not, that is still worse. If the hall owner desires to help by his means in the Lord's work, there are many open channels, but he ought not to exercise domination in spiritual things while acting as a patron, nor should those who see the evil result, allow it to continue. Let the brother lease his hall to the assembly for a yearly rent, then take his place as one of their number, to do the work for which he has gift and spiritual fitness.

G. S., FIFE.—To judge of what is acceptable to the Lord by apparent results, is very misleading. Much that at first sight has the appearance of being the work of God, is manifested in time to be only gilded tinsel, utterly unreal, and wholly man's imitation. Never perhaps was there so much of this as in our own time. As you know, many of the Lord's people, have been severely burnt, by too hastily acknowledging such movements and joining themselves to them, or in receiving their fruits as true converts, only to find they are unreal. It may be taken as a safe guiding principle, that if the preaching is of a flippant character, lacking in a full use of the Word, that if godly means are laid aside for novelties to attract, that if there is a felt want of real awakening coupled with undue pressure to "profess," you have the conditions out of which shallow and unreal converts come. On the other hand, when the Word is faithfully preached, and those who are in communion with God have the consciousness that it is griping the consciences and reaching the hearts of the hearers, even if no immediate result is manifested in conversions, it bears its fruit in after days as we have seen again and again. It is of great importance that those who "watch for souls," and by godly counsel guide the saints through these flimsy times, should observe

"those things" (Psa. cvii. 43), and be able to set them before others, so that they may be exercised thereby.

H. M., BELFAST.—To say that "all Christians are gathered unto the Name of the Lord," according to Matt. xviii. 20, is to betray ignorance of Scripture and of facts. If you look at the notice board on any Presbyterian, any Congregational, or any Baptist Church, you will see that they own and assemble in the distinctive name which they have chosen—a name which separates and distinguishes all who bear it, from all others who belong to Christ, and call upon His Name. To be gathered unto His Name, as Matt. xviii. 20 has it, implies a Divine Centre, a gathering power, and the acknowledgment of the Lord Jesus in the fulness of His Name as Christ and Lord, as well as Saviour. It is not the badge of a party, not the watchword of a sect; least of all a distinctive claim, denied to others so assembling, although they "follow not with us." It is the way of the Lord for all, and open to all His people in all ages, even if only a few, and they in feeble measure, yield obedience to, and prove the blessedness of thus assembling.

J. S., LONDON.—Do not argue with unbelievers, or enter the arena of controversy with those who deny the fundamentals of the faith. It is a soul-withering business, and none who occupy themselves discussing with sceptics, long retain that spiritual freshness which is so necessary to effective testimony for God. "Preach the Word," sow the good seed broadcast, and leave God to look after the results. There is plenty of scope for this, without attending infidel debates, or discussing with them.

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Answers to Special Questions.

III.—Is it according to Scripture, for an assembly of believers to invite evangelists and teachers to come into their midst, or should such servants of the Lord intimate their desire to go there?

ANSWER A.—From such Scriptures as Rom. i. 13; 1 Thess. ii. 18; 1 Cor. xvi. 12, it seems to have been the habit of the servants of Christ to intimate their desire to go to certain places, as the Lord had put it in their hearts. A. S.

ANSWER B.—Assuming that the evangelist or teacher has the Divine call, and has commended himself by his ministry and its results, if he should express his desire to visit an assembly (which seems

the Scriptural way 1 Cor. xvi. 5, 7; 2 Cor. ii. 15, 16), he would generally be received, unless circumstances of which he is unaware hinder. H. B.

ANSWER C.—The sphere of the evangelist is the whole world (Mark xvi. 15). His message is the Gospel. Those who give all their time to the proclamation of it, should especially seek to reach the "regions beyond" (2 Cor. xi. 16), where there is little Gospel heard. No one will invite them there; they must "go" (Mark xvi. 15). Churches, who know the need, and have confidence in the preacher, have the privilege of communicating with him when thus engaged (Phil. iv. 15, 16).

W. L.

ANSWER D.—If an assembly of believers, who are exercised about making a special every night effort, to carry the Gospel to those of their town or neighbourhood, feel the need of such help, as one gifted and used of God can give, and have one whom they know as sent of God before their minds, they would surely be acting according to the law of fellowship if they put the need before him, leaving him to seek the Lord's guidance as to whether His will is that he should go there (Prov. iii. 6). This is quite a different matter from the popular but quite unscriptural practice of "engaging" a preacher for some specified time, months ahead, and paying him so much money for giving so many addresses.

J. M.

ANSWER E.—The principles of God's Word, according to which evangelists and ministers of the Word acted in early times, have been long abandoned, and any attempt to return in simplicity to them is met with derision by those who find it easier to conform to the popular pattern, and either "hire" themselves to minister to stated congregations, or to work under some sort of controlling directorate through which their salary is assured. To shake oneself clear of all this, and take the place of simple dependence on the Lord alone, looking to Him for guidance and support is, we believe, the Scriptural path and the way of blessing. Some of us remember well, when such a step was taken by honoured servants of Christ, over thirty years ago, when the truth of this and much else was learned from God's Word. There was real blessing then, and God opened the hearts of His people to care for those who had honoured His Word. They launched into new fields, broke up fresh ground, founded new assemblies, and God was mightily with them. What we need is, a revival of these truths in

power, and conformity to them in practice. Then the inviting of helpers, and their consulting God about coming, would be simple and true. R. D.

EDITOR'S NOTE.—The individual servant of Christ, whether evangelist or teacher, is primarily responsible to use the talents which have been committed to him (Matt. xxv. 14-17), and to fulfil "the ministry which he has received in the Lord" (Col. iv. 17), taking his orders from, and seeking to be guided in his service by his Lord alone. He is no man's servant; he is not to be controlled by any church; least of all, to be at the call of any for "filthy lucre" (1 Pet. v. 2). In the wide world, especially in parts unreached by the Gospel, he looks to the Lord to set open doors before him (Rev. iii. 8; 2 Cor. ii. 12), which he enters, sometimes singlehanded, until God raises up helpers and gives fruit of his ministry, moving the hearts of saints, often at long distance, to have fellowship with him in his work. If a teacher, seeking to make known the truth, in places where no assembly of believers exists to welcome him, he may take a hall and begin to minister the Word in the same way. Here, again, there is ample scope for fellowship, by those who regard the spread of God's Word as part of His work on earth. If an assembly exercised as to the need of Gospel effort or ministry of the Word, find they require the help of those gifted and fitted for such ministry, and have one or more of such brethren brought before them, then let them lay the need before such assuring them of a welcome, with the hearty co-operation of the saints, and leave it with them to be also exercised before the Lord. If, on the other hand, the ministering one should have some special place—perhaps a poor but needy one—laid upon his heart, let him communicate his desire to the assembly there for their fellowship in prayer and consideration. There would thus be exercise of heart at both ends (see Rom. xv. 30-32). Such genuine fellowship is "of the Spirit" (Phil. ii. 1), a sweet savour to God, and grateful to His servants, a different thing altogether from the bargaining and planning which prevails in man's self-chosen way. We believe the whole subject of evangelists and evangelistic work, needs to be reviewed and readjusted in the light of God's Word. It has, like much else, been gradually slipping into the ways of the religious world, for a long time, and there are those who love to have it so. But the Word of God stands unchanged and unchangeable.

DILIGENCE IN GOSPEL LABOUR.

IN the inspired records of the Lord's personal service presented to us by the four evangelists, we see how unceasingly He proclaimed the Gospel (Mark i. 14). His first disciples were unremitting in similar service (Luke viii. 1). The "Acts" gives the record of the first thirty years after Pentecost, and what a record it is of aggressive Gospel work, by individual servants of Christ (see chap. viii. 5, 8; xi. 19-21), and by assemblies of believers (Acts ix. 31; xi. 22; I Thess. i. 8), preaching the Gospel and manifesting hearty fellowship in prayer (Eph. vi. 19; Col. iv. 3) and substance (Phil. iv. 15, 16) with those who were preaching the glad tidings in unreached fields. By this means the Gospel was carried into "regions beyond" (2 Cor. x. 15, 16)—just across the border or the boundary, in "the next towns" (Mark i. 38)—and to "the uttermost part of the earth" (Acts i. 8). Had the same diligence in spreading the Gospel continued, and the same sense of responsibility to "go unto all the world," bearing the message of grace entrusted to the saints of all succeeding ages, been continuously pressed upon them by those who ministered the Word, who knows what the mighty result would have been? But when "first love" was left, a clerical spirit was developed, a few absorbing in themselves all the functions of service, followed by indolence of the saints, resulting in worldliness, corruptions in doctrine, and alliance with the world. Thus the onward course of the Gospel

among mankind was hindered, and in large measure so it continues to the present time. In the Lord's mercy, some have been in measure aroused to see their privileges and feel their responsibilities as those "put in trust with the Gospel:" (1 Thess. ii. 4), to spread it among men, individually and as churches of saints. Where this is done after a godly manner, God gives blessing and increase, and the Lord's people themselves are maintained in the dew of their youth, fresh and green. With the Summer at hand, giving opportunities to "launch forth" into hitherto unreached places, to "go," literally and personally to sinners, who do not "come" to hear the Word; to preach in towns and villages where spiritual darkness reigns, there is abundant scope for the energies of all who love the Gospel and have confidence in its power to "save sinners." It is the privilege of all saints to personally share in this, either actively, or by their prayers and substance. It is part of the fellowship and testimony of every church or assembly of saints seeking to be guided by the Word, to speed the labours of those who, having the call of God and the confidence of their brethren, give their whole time to the evangelisation of those in needy places, by giving them a helping hand, and providing liberally alike for their personal need and the necessities of the work. The time is short; the shadows of the day of grace are lengthening; the coming of the Lord is at hand; therefore let us hear and heed the Word. "Go out into the highways and hedges . . . and compel them to come" (Luke xiv. 23).

CRUCIFIED WITH CHRIST.

NOTES OF AN ADDRESS, AT ABERDEEN.

By J. C. M. DAWSON.

Rom. viii. 5-13; Gal. ii. 20.

THE second Scripture read, puts in a very simple way how spirituality—the subject of this evening's consideration—can be brought about in each individual case. None of us claim to have attained to what we might in this direction, whether our days in Christ have been few or many. It is remarkable that the apostle Paul does not here say "I *died* with Christ." It is true that every child of God is reckoned to be one who has "died with Christ" (Col. ii. 20), but this is not what is spoken of here. He says, "I have been crucified with Christ;" that is, I myself am looked upon as a crucified man. There is a vast difference between crucifixion and death. The object of crucifixion is death, but death does not immediately follow crucifixion. It is a lingering death, a death of shame and dishonour. The crucified one was an object of scorn, derision and mockery, to every passer by. He might be maintained in that position for many days, before the pains of crucifixion brought life to a close. Believers are looked upon here as crucified with Christ, and what God wants us to do with ourselves, with the old "I," is to treat self as crucified, to refuse to pamper and minister to it, to deny it, not merely in little things but altogether, and to treat it with contempt, making no provision for the flesh or its desires. That is the clear teaching of the Word, but it is one of the most difficult

things for God's people to put into daily practice. It needs much grace to do it.

Then the verse goes on to say, "Nevertheless I live, yet not I, but Christ liveth in me." The place that self had in unconverted days, Christ is to have now. Then we did what self wished; now we are to do what Christ wants. There would be no slackness in obedience to the precepts of the Word, whether baptism, breaking of bread, separation from the world, or anything else, if we would only remember this. Christ is now our Master and Lord. He has taken up the reins of government, and I am simply to let Him have His way. This is the practical Christianity that God wants; to listen to Christ, to obey Christ, to allow the life of Christ to be seen in our mortal bodies. That is true spirituality, nothing less and nothing more. Does the Lord bid His people do this? Does He tell them to be separate from the world, to be baptised, to gather in His Name? If He does, that is final; that settles the matter for ever. And the same applies to everything. He wants His will to be carried out in everything, and nothing short of this is true growth in the divine life. And let us ever remember, that it is only in the Bible that we can find His will.

If we are to be spiritually minded, if there is to be a savour of Christ about us, if God is to have real pleasure in our lives by our becoming more like that which He wants us to be, there will have to be this practical denial of self, this keeping of self in the place of crucifixion, and this wholehearted allegiance to the Lord Jesus Christ, bowing to His authority

over us through His Word. How is this to be practically accomplished? The Word tells us. This life can only be lived "by the faith of the Son of God." It is only by looking to Christ, by leaning upon Him that we can turn a deaf ear to what self wishes, and have an open ear for what Christ desires. In order to grow in spirituality, we must exercise constantly faith in the Lord Jesus Christ.

Then, there is another thing in the verse that which will stimulate us to put faith in Christ. It is found in the last clause, "Who loved me, and gave Himself for me." It is only as I daily seek to remind my soul by means of the Word of God, of the love of Christ for me, as I think of that blessed One and what His love for me cost Him, that I will be really spurred on to give Him the pleasure that He wants to have in me. This last clause seems to me to teach four simple lessons which ought to cause us, on the one hand, to hate, loathe, abominate self, and, on the other hand, to love with an ever-growing love the blessed Lord Jesus Christ. The four lessons are these. (1) My own vileness, my loathesomeness, my entire depravity, because it says I was so bad that Christ had to give "Himself for me." My debt to God was so great, that nothing less than the infinite sacrifice of the peerless Person of the Lord Jesus Christ could defray it. As we go on to learn this in the presence of God, it will cause me to loathe self, and to desire with all the strength of our hearts to turn always a deaf ear to what it desires. (2) The wonderful love that the Lord Jesus Christ has for me. If He had merely emptied

Himself, His love would have been great; if He had become poor for eternity His love would have been wonderful; but that One who emptied Himself, who became poor that He might make us rich, sacrificed Himself, gave Himself for us. No less sacrifice could remove our guilt, so He gave Himself for us that we might be brought to God. In proportion as we realise this love, we shall yearn to please Him. (3) The wonderful value that the Lord Jesus Christ has put upon us. We value a thing up to the price we have paid for it. If a rich man sees something that attracts his notice, something that his heart desires to possess, he purchases it. We will suppose the price is £50. He pays down the money; he receives the thing he has purchased; he values it up to £50. But if he had to sell everything that he possessed in the world, and, then with the proceeds of that sale, was barely able to purchase the coveted thing, he would value it up to the price that he had to pay for it. It would represent to him all his wealth—all that he once possessed. So it is with us. The Lord Jesus Christ had to give His all, in order to buy the field in which the treasure was hid (Matt. xiii. 44), that His heart yearned after. He values His people up to the price that they cost Him, even His precious blood. They represent to Him what He yielded up on the Cross of Calvary to make them His own. (4) Our absolute security, so that we need never have any anxiety with regard to the fact that one day we shall actually be in heaven with the Lord Jesus Christ for ever. We have cost Christ too much

for Him ever to be able to afford to do without us. His people cost Him His blood; He cannot be in glory and leave them behind.

I believe if we learned these four lessons in the presence of God, our own vileness, His amazing love, the wondrous valuation He has put upon us, and the fact that we are absolutely certain to be with Him, that we would yearn to please Him, to do His will, to allow Him to be practically the Lord of our everyday life. May we have ears opened every day to hear His voice, to learn the desires of the One who loved us and gave Himself for us, and spirituality will be the sure result.

I Am Debtor.

"I am debtor" (Rom. i. 14).

"How much owest thou?" (Luke xvi. 5).

A DEBTOR! For the love of God unbounded,
Embracing all, hath taken thought for me,
Providing pardon, peace securely founded,
And life and joy to last eternally.

A debtor! For mine eyes have seen His glory,
And in mine ears the Gospel music rings;
Familiar is the old, the blessed story
Of how He died, who is the King of kings.

A debtor! For He trusts me with His treasure
That I may share His blessed work—to give;
And life has come to me at His good pleasure,
That others, too, may hear the Word and live.

A debtor! For in shadows darkly lying
Are souls for whom my Saviour shed His blood,
And distant lands, in sin and sorrow sighing,
Wait for the message of the grace of God.

A debtor! Loyal messengers have started—
God bless them, help them, speed them on the way;
Accept their service, keep them faithful hearted—
What am I doing my great debt to pay?

GODLY DISCIPLINE.

PART II. T. D. W. MUIR, DETROIT, U.S.A.

WE find in 1 Thess. v. 14, a word addressed to those having a care in the assembly: "Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all," etc. This was part of their varied service for the saints. There are the "weak" ones who need support, "feeble-minded," or (faint-hearted, R.V.) who need comfort or encouragement, and "unruly"—disorderly, *margin*—who need to be warned.

The word "unruly" is from an expression meaning to be "out of order" or "out of rank." The idea is a military one, and suggests the condition of a soldier, who, on the march, falls out of rank with his fellows. There are usually such in all meetings of any size, and part of the ministry of those caring for the flock is to "warn" them. But of how little use would it be for brethren to warn disorderly ones, if, instead of co-operating with them, the Christians in the assembly sympathise with and encourage these offenders?

In 2 Thess. iii. 13-15, we have the Spirit of God giving instructions as to how *the* saints are to act towards such disorderly or unruly ones. The special thing before the apostle here, is the case of some who were *unruly*—or not keeping rank with their brethren—in that they were lazy and refusing to work (see verses 10-11). To correct this, the apostle commands them to "work and eat their own bread." God's Word is ever against a lazy or

slothful man or woman, so He would have them "warned." The principle of action in such cases is, however, of wider application. A man may be most industrious, and yet be "out of rank" with his brethren, and in other ways may be going contrary to the Word.

HOW TO DEAL WITH SUCH.

The apostle says, "If any man obey not our word by this epistle, note that man and *have no company with him*, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." This is a kind of family discipline but little understood, and less practised by many of God's people. We do not believe this Scripture teaches exclusion from the assembly, nor refusing one his place at the table of the Lord, but we believe it *does* teach that God's children are enjoined to keep no company with disorderly persons *in* the assembly. If their course necessitates the "warning" of 1 Thess. v., then those who are subject in heart and ways to the Word of the Lord, should seek to maintain the honour of the Lord's Name, by showing no sympathy with their unruly ways, but rather, by word and act, show their acquiescence in God's corrective discipline.

NOT AN ENEMY, BUT A BROTHER.

Yet here, the spirit that should move to such acts of firmness, is not one of anger, or vindictiveness. Nor is it, as in the ultimate action of Matt. xviii., where the excluded one is to "be unto thee as an heathen man and a publican." The discipline is still *within* the house, and the erring one is still in the place where godly care and wise dealing may save him from

the sure end of his unruly ways, if he persisted in.

Hence, the word, "Count him not as an enemy, but *admonish* him as a brother." This word "admonish" is the same as that rendered "warn" in 1 Thess. v. 14: "*Warn* them that are unruly." Paul, in Acts xx. 31, uses the same word when he says to the elders of Ephesus "I ceased not to *warn* every one night and day *with tears*." He did not *scold*, or "tell them the truth" in order to "cut" them. He warned them with *tears*, and usually that kind of warning hurts worse than the other. Treat them kindly, as belonging to Christ, yet make them to feel that their unruly course is contrary to God's Word, and that therefore you have no sympathy with their ways. Rather admonish them by the Word, that they may be ashamed, and subject themselves to the Word of the Lord as God's beloved sons.

PURITY AND PEACE.

THERE is a tendency in our time to sacrifice everything for the sake of peace and unity among Christians. There can be no diversity of thought as to the desirability of peace among the Lord's true people. An assembly of saints living in peace and unity is a pleasant sight, But this, in order to be well-pleasing to God, and of real blessing to the saints themselves must be attained in God's way. There is a way which is not of God: it is gained at the expense of righteousness. It may please men, but it dishonours God, inasmuch as it compromises His truth.

THE EDEN FALL.

ITS FACT AND ITS CONSEQUENCES.

PART II.—A BIBLE READING. BY THE EDITOR.

SOME who sneer at the truth of human depravity have spoken of the record of man's fall as "a fall upward," as if the incursion of sin to man's nature were a necessary stage of human development. Hence, the flattering theory of "the Ascent of Man." But Scripture does not so speak.

The fullest statement of the results of Adam's fall upon his posterity, is given in Rom. v. 12-21. It may be summarised thus :

1. By one man, "SIN entered into the world," and through his disobedience "many were made sinners."

2. DEATH by sin passed unto all, for in Adam, their federal Head and Representative, all are reckoned to have sinned.

3. "JUDGMENT was by one to condemnation," and that "upon all men." Thus, the sin of Adam, when he stood as our Representative in Paradise, is the ground of the judgment pronounced. As we elsewhere read, "In Adam all die" (1 Cor. xv. 22). Apart from, and before, our actual and individual transgressions by breaking God's known commandments, "after the similitude of Adam's transgression," we are regarded in the courts of heaven as having sinned in our legal Representative, and thus become amenable to Divine judgment. The result and penal consequence of this is, the transmission of an infected and corrupt nature to all his seed, which asserts its presence in inward evil and outward development,

leading on to acts of lawlessness, making mankind transgressors. Thus, as Levi is reckoned to have been in Abraham's loins, and paid tithes to Melchizedec before he was born (Heb. vii. 9-10), so are Adam's sons reckoned in him to have sinned, and, conversely, Adam in his fallen and corrupt nature appears in them, as they come into the world, "born in sin" (Psa. li. 5), by nature children of wrath (Eph. ii. 2), their hearts deceitful above all things and desperately wicked (Jer. xvii. 9), alienated from God, and loving to have it so. Thus, fallen man is regarded in a threefold way to be a sinner in the sight of God. 1. By the imputation of Adam's sin. 2. By the innate corruption imparted, the penal consequence of that sin. 3. By his own personal sins and transgressions. Against the first, the revolted heart of man rebels, and, execrating the thought that one should be charged with another's sin, it passes sentence on the ways and Word of God, declaring the former to be unjust, and the latter to be untrue. Then follows his aversion to the doctrine of natural depravity which Humanism terms "a degrading doctrine." This no doubt it is, for it fixes upon the race the solidarity of their sin, and levels man's pride by placing him as a distorted and fallen creature, corrupt in his nature, afar off, morally estranged from his God, and exposed to judgment. Moreover, there is a fixed enmity and determined hostility in his infected nature toward his Creator, described in the inspired words of Holy Scripture as "enmity against God." This is manifested in insensibility to His

love, indifference to His Truth, and aversion to His Justice. And sin not only depraves, but it makes the sinner amenable to judgment. Guilt belongs to it. The whole world is "guilty before God" (Rom. iii. 19). This involves punishment, and against the doctrine of righteous retribution, all shades of unbelief—joined now in large measure by nominal Christianity—wages continual war. But if God has said in His Word that "the wicked shall not be unpunished" (Prov. xi. 21), we may safely accept the testimony, and rest assured that in regard to its measure and its justice, "the Judge of all the earth" shall do "right" (Gen. xviii. 25). When sin in its relation to God is known, sin as that which has touched every region of man's constitution, alienating him from God, leaving him in a fixed condition of distance, totally depraved, with no power or will to reverse it, then there will be no disposition to "reply against God," or to find fault with His judgments. The sinner thus convicted freely owns his ruin, and confesses his need of a mercy upon which he has no claim, and of a power outside of himself for his deliverance.

Sin in its nature is lawlessness, and man in his natural state "is not subject to the law of God, neither indeed can be" (Rom. viii. 7). All that he is as "flesh," is incurably bad: it can neither be reformed nor remedied. Nor is man able to recover himself, for he is impotent and "without strength" (Rom. v. 6). As a guilty sinner he needs Redemption, and as a ruined sinner he needs Regeneration.

To be followed next month, by "The Eden Promise.

CHRONOLOGY OF SCRIPTURE.

III.—THE DAYS BEFORE THE FLOOD.

BY ELLIS BARRACLOUGH.

CAIN and Abel, sons of Adam, born after the fall, and therefore at a distance from God, came to the one appointed place to offer sacrifices. That they are not alike in their offerings, or in the motives that led them to offer is soon revealed. Abel comes as a sinner; his bringing of a lamb to the altar proves the acknowledgment that the wages of sin is death. God accepts his sacrifice (Gen. iv. 4), because it prefigures Christ the Lamb of God accepted and owned by faith (Heb. xi. 4). Cain refuses this confession, and while he acknowledges God as Creator, His right to homage and worship, and is even willing to part with some of his substance (the fruit of the earth which he tilled), he comes on a false basis, and is rejected. Abel represents the true, and Cain the false worshipper.

The object of the chronology of Scripture is not only to show the bright but also the dark side of man's history and ways. The principles that actuated Cain and Abel have been handed down. In Lev. chap. i., we have set forth the first of Israel's sacrifices, like that which Abel offered, typifying the sacrifice of Christ offered wholly to God, in which the offerer is accepted, passed down the line of faith from Abel, telling the need of atonement by a spotless victim, in order to acceptance with God. In chapter ii., we have the Meat or Gift-offering following in its order and place, without blood. This was what Cain brought, ignoring the need of the

holocaust offering of chap. i., which must ever precede the gift offering of chap. ii., thus witnessing his disbelief in the fall and its results, with no necessity therefore for an atonement. Those who follow in "the way of Cain" (Jude 11), in these last dark days, shew the same antipathy to sin and atonement, while they make much of that which is man's portion.

Thus Cain, the denier of God's truth and a despiser of God's abounding grace, "went out from the presence of the Lord," to proudly set up for himself. He desired no further dealings with God, no more knowledge of His ways (Job xxi. 14), and God was not in all his thoughts (Psa. x. 4). In his pride and selfwill he builded a city, and called the name of it after his son Enoch (Gen. iv. 16-24). Cain's progeny, given to the sixth generation, were remarkable for their inventive power and skill—for fallen nature does not hinder man's mental activity or dull his inventive power, but we find no men of faith, no walker with God, no preacher of righteousness among Cain's sons. There are those who by name are professedly Enoch (dedicated), some Methusael (man of God), other Lamech (powerful), but no (Noah) man of rest for "the wicked are like the troubled sea when it cannot rest" (Isa. lvii. 20-21).

Thus, after Adam's death, and the translation of Enoch, with the removal of the Shekinah from the east of the garden of Eden, man's wickedness increases as an overwhelming flood (A.M. 987), and the word of prophecy so many years unrecorded, "The Lord cometh with ten thousands of His saints to

execute judgment upon all," &c. (Jude 14, 15), was first made known. Then began a twofold testimony on earth in living persons: Methusaleh, at whose death the deluge comes, and Noah, a preacher of righteousness.

Noah was born A.M. 1056, and after a period of 480 years, A.M. 1536, "strange flesh" appeared (Gen. vi. 1, 4), which brought swift and awful judgment on "the world of the ungodly" (2 Pet. ii. 5). The flood came A.M. 1656. Noah, in virtue of his righteousness, entered the ark (Gen. vi. 18; vii. 1), his wife, his sons and their wives, kept free from the general corruption by his influence and authority, are spared from judgment in virtue of their association with him, but evidently not themselves regenerate, for when they go forth on the purged earth, they and their seed soon fill it with violence and corruption again.

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BUY THE TRUTH AND SELL IT NOT.

THE truth of believers' baptism (Matt. xxviii. 19, Mark xvi. 16), or of the Lord's Supper each first day of the week (Acts xx. 7), or any other part of "the apostles' doctrine" and fellowship, may seem even to God's children not sufficiently important to be always and everywhere adhered to. The fear of man, or the love of the fellow-creatures' company and smile, may tempt us to *sell* the truth of God in these matters, and not buy it. But let us never yield to this. That which is God's truth for this or that place, is His truth also for all times and all places.—*Henry Dyer.*

THE CHURCH AND THE WORLD.

BABYLON'S great sins are spiritual uncleanness, selfishness ease, and luxurious worldly magnificence, the former the chief, again and again referred to by the Lord in terms of strongest animadversion. Yet in this she glories, and her chief advocates, "who wax rich through the abundance of her delicacies," are wont to represent their "church," as being in this exalted position in the world, because of her service to Christ the Lord. Thus it is that so few are awake to her wickedness, and so many attracted to her. By the established churches both kings and peoples are alike courted and dallied with. With such there is perhaps a greater fondness for royal and aristocratic favours, while with those religious confederacies, who are not so petted by the State, the great aim is to stand high in the estimation of the people and to gain their favour. The true character of all this is only seen, when we remember what the world truly is in the sight of God, and how great is the sin of unhallowed union with it (see James iv. 4).—*Wm. Lincoln.*

KEEPING AT THE GOSPEL.

WHEN the early preachers of the Gospel gave themselves to the discussion of philosophies, and to become leaders in various factions, which the diverse teachings of the time succeeding the apostolic age produced, it is very clear from the records of Church history, that "the Gospel spirit" was very soon lost. Active and aggressive evangelistic effort ceased. The same is witnessed in our

own time. Whenever an evangelist, one whose gift and calling is to preach the Gospel, leaves his appointed work, and gives himself to the discussion of debated subjects, the regulating of Church affairs, and the rectifying of what in his eyes are irregularities, he very soon loses the "fire" of the true evangelist, and likewise the power for winning and warning souls. The devil is never slow to find something to withdraw a God-sent servant from his service and his path, and he "scores" well, when he succeeds in rendering useless one whom God has used in the great work of winning souls. Let the evangelist keep at the Gospel; it is an honourable work.

GETTING NEAR THEM.

CONCERNING a great shipwreck on the Italian coast, a report was made to the Government describing the catastrophe as follows: "A large ship was seen coming close to shore. We endeavoured to give every assistance through the speaking trumpet, nevertheless, four hundred and one bodies were washed ashore this morning." The assistance rendered through the speaking trumpet did not meet the need. What a pity they did not launch the lifeboat; that might have succeeded better. In the great work of rescuing the perishing, the trumpet is not the only, or even the chief instrument that needs to be used. Certainly, they need to be warned as from God (Ezek. xxxiii. 11). Sinners need to hear, and should have it unceasingly proclaimed in their hearing (Mark xvi. 15).

The Bible Annotator.

OUTLINES OF GOSPEL SUBJECTS.

THE GOSPEL, IN OLD TESTAMENT MOUNTAINS.

MORIAH, the Mount of Sacrifice (Gen. xxii. 2).

ARARAT, the Mount of Salvation (Gen. viii. 4).

PISGAH, the Mount of Departure (Deut. xxxiii. 49).

TWO GREAT HOURS.

The Hour of Lifegiving (John v. 25)—Present.

The Hour of Judgment (John v. 28)—Future.

FORGIVENESS OF SINS.

Its Procuring Cause (Eph. i. 7)—The Cross.

Its Free Proclamation (Acts xiii. 38)—In the Gospel.

Its Full Extent (Col. ii. 12)—All Trespasses.

Its Personal Enjoyment (1 John ii. 12)—By Believers.

Texts with Perverted Meanings,

Frequently used by Annihilationists, Destructionists and others, to establish their Errors.

Psalm xxx. 5.—"His wrath endureth but a moment: in His favour is life." These words—as their context shews—apply to the discipline of the righteous, and have no bearing whatever on the doom of the wicked. Of the unbeliever it is said, "The wrath of God abideth on him" (John iii. 36).

Job xvi. 22.—"I shall go the way whence I shall not return." This means he will not return to life on earth, otherwise it would deny resurrection, which Job elsewhere confesses he shall share (see chap. xix. 25).

Ecc. iii. 19-21.—"That which befalleth the sons of men befalleth beasts: even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; so that a man has no pre-eminence over a beast." This is a stock quotation with Annihilationists. It is the utterance of a man who "said in his heart" (ver. 18) certain things, and sought at that time to speculate by human reasonings on the mystery of man's existence, and to find by human wisdom what God alone could make known by revelation. This Solomon learned, as chap. xii. 11 tells. Here he testifies that the "spirit of man" returns at death to God who gave it. This is not so with a beast,

Ecclesiast. ix. 5.—"For the living know that they shall die, but the dead know not nothing." This verse does not teach that the dead are annihilated,

or unconscious, but simply that they know nothing of things transpiring on earth after they leave it (see Job xiv. 2). This, the words of the following verse surely confirm, "Neither have they any more a portion for ever in anything that is done under the sun."

The Young Believer's Question Box.

What are we to understand by the words, "David is not ascended into the heavens" (Acts ii. 34)? Where then is David? In an earlier verse of the same chapter (ver. 29), the apostle says, "He is both dead and buried, and his sepulchre is with us unto this day." This gives the reason why David is not ascended into the heavens, for ascension must be preceded by resurrection, and always implies a bodily act. The word is never used of the departure of the soul from the body. The Lord said of Himself after His resurrection, "I am not yet ascended" (John xx. 17), yet He had been in paradise since His death, and there welcomed the converted robber (Luke xxiii. 43). So "the spirits of just men" (Heb. xii. 23), who are not dead but living (see Matt. xxiv. 32), of whom was Abraham, David, and others, who died in faith in former times, are now "with Christ" (Phil. i. 23) as surely as the departed saints of this dispensation.

Would it be according to the Word of God for a young Christian to join a Limited Company, of which several of the partners are unconverted? The express prohibition of an unequal yoke with unbelievers in 2 Cor. vi. 14, applies alike to a co-partnership of ten or a hundred, as it does to two whose names may appear together on the same signboard. Whatever is of the nature of a "yoke," committing one to the act of others, is forbidden by God, and should be observed by His people. Some who would not dare to allow their name to appear openly as in business with a single ungodly partner, find a salve to their conscience in investing their money in companies of all sorts, without care or concern how the profits are made, so long as they pay large dividends, as if it were a less evil to be yoked with scores of unbelievers than with one. We believe many have lost spiritual freshness and power, others gone have back to the world, while not a few of those who manifest their opposition to all definite teaching on separation, personal, commercial, and ecclesiastical, do so, because they are unclean before God in this very thing. Occa-

sionally it all comes out when a crash occurs, but so long as the godless combine yields its "fleece," it is defended "tooth and nail." If you want to spare yourself many sorrows, keep clear of all such "yokes," and have the comfort of being able to acknowledge God and know His guidance and blessing in your business, which no man ever will, who knowingly sets God's truth on one side.

Answers to Correspondents.

"STUDENT."—"The Irrationalism of Infidelity," by the late J. N. Darby, might help your friend. It has helped others.

J. H. B., CARLISLE.—The Word in Jer. xxiii. 22, is quite literal, the host of heaven "cannot be numbered." Modern science has not been able to do it. When Herschel set up his great telescope in 1789, he computed that in one hour, 116,000 stars passed before it, and there were myriads beyond too far off to be clearly seen. "The heavens truly declare the glory of God" (Psa. xix. 1).

A. L., MALVERN.—The apostacy of Rev. xx. 8, seems only to be that of the Gentile nations. Jerusalem and Israel remain true to the Lord. This final revolt of unregenerate man will exceed in fury all that have preceded it. It is Satan's last desperate effort against Christ and His saints.

E. G., BRISTOL.—Knowledge of the simple "signs" of "The Newberry Bible" is very easily acquired, and in the experience of all who have studied them, are of great value in the understanding of the Word of God. Your young men will greatly benefit by their use.

A. F., LIVERPOOL.—Christian young men attending football matches, and such like, on Saturday afternoons, then absenting themselves from the Lord's Table on the following morning, or if present, being wholly unexercised and unfit for taking any part in the worship of God, is one of the many "signs" that the path of separation from the world and its follies is being abandoned. Of what value is a profession of separation from the world's religion in worship, if there is conformity to it and association with it, in its follies. Those who frequent such places are generally either lifeless professors or backsliders. In either case, honest, personal dealing, will either recover or unmask them. Plain teaching from God's Word on such practical matters, both at Conferences and in general ministry, would prevent some from wandering into such ways,

and is the appointed means for correction, as well as of instruction (2 Tim. iii. 16) of believers.

R. E. C., Co. DUBLIN.—No man who is associated with "the drink traffic," either as promoter, proprietor, shareholder, or salesman, should be regarded as fit to lead or minister to the people of God. It is an unholy, soul-ruining business, with which no man or woman upon whom the Lord's Name is called, should have the remotest connection. Even decent worldly people, who make no pretensions of Christianity, disclaim identification with it and detest it. Read Eph. v. 11 and 1 Tim. iii. 7 as an answer to your query.

J. L. LANARKSHIRE.—When a division such as you describe occurs, and assemblies in the locality desire to know with whom their fellowship continues, the only satisfactory way is, for accredited representatives of all these assemblies to ask the leaders of both companies to meet them and state their case in presence of each other, so that the necessary questions may be asked and statements verified. Generally this suffices to manifest who is at fault, and in cases where there was a willingness to receive godly counsel, happy results have followed. If this is refused by either party, it goes a long way to shew where the blame lies. You need not be deterred from such a course by the sarcasms of some who stigmatise all such godly efforts at peacemaking as "interference," while they themselves take sides with and support those whose line of action approximates to their own, without the least investigation or consideration of others, thus manifesting a purely party spirit.

Answers to Special Questions.

IV.—Is there an interval in the experience of believers now, between being born again and receiving the seal of the Holy Spirit?

ANSWER A.—The words of Gal. iv. 6 clearly teach, that there is no interval. Born into God's family (John i. 12) when Christ is received, made "sons of God through faith in Christ Jesus" (Gal. iii. 26), then "because they are sons" (Gal. iv. 6), they receive the Spirit of God's Son into their hearts.

J. T.

ANSWER B.—At the beginning of the dispensation there were official apostles, through whom God bestowed certain blessings upon His people (Acts viii. 17; xix. 6), and by whose hands signs were wrought (Acts v. 16; xxviii. 8) and gifts conferred

(1 Tim. i. 6). These existed before the Word of God had been completed (Col. i. 25), and ceased when it was. Now that Word is the means used for conveying life (1 Pet. i. 23), and the seal of the Spirit upon the believing soul (Eph. i. 13) follows.

W. J. M.

ANSWER C.—A true believer may lack liberty and need instruction in the truth (John viii. 32) to set him free; one may be "carnal" and another "spiritual" (1 Cor. iii. 1-3); one a "babe" and another "full grown," but there is no such condition as that of a born again child of God in this period of grace, who has not the seal of the Spirit.

J. H.

EDITOR'S NOTE.—The rendering of Eph. i. 13 in the Authorised Version, has been made the basis of the theory of an interval between believing and sealing, which is untenable. The Revised reading, which is confirmed by others is, "In whom having also believed," or as some give it, "in whom believing, ye were sealed with the Holy Spirit of promise." This makes no provision for any interval. As one of our correspondents points out, it was otherwise at the inauguration of the dispensation, when apostolic ministry was used as a channel of communications and of ministries which are now made good to believers through the completed Word of God. The experience described in Rom. vii. 14-24, has been spoken of as that of a quickened soul not having received the Spirit, and this because the Spirit is not named in the conflict. But there is a vast difference between not having the Spirit and not knowing and enjoying His indwelling and power, which latter is rather the condition there described. The word "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9), surely settles conclusively, that none who are born of God, and therefore Christ's, lack the seal of the Spirit.

Observations and Words of Counsel.

BY AN AGED DISCIPLE.

IT has been my happy privilege for something over thirty-five years, to go in and out among assemblies of the Lord's people gathered unto His Name, seeking to order their worship and service according to the simple pattern given in the Word. It has been a joy to see the blessing and the increase God has continuously given in many such companies of His people throughout

these years, and I have had to sorrow deeply over others, who have either departed from the ways of the Lord openly, or by introducing practices which are opposed to the principles and precepts of the Word, have become barren, and lost all distinct testimony to the truths of which the Christian assembly should ever be a witness, sinking down into the condition of a sect, or a mission, with little to distinguish it from the religion of the world. I have sought to give some help in cases where such was possible, and in coming in contact with fellow-believers personally and in their homes. I have been brought into contact with that which has gone a long way to explain to me the strange course that some have taken in recent years. It is perfectly evident to me that the root cause of much of the departure from the simplicity of the earlier path of individuals and assemblies is due to "worldliness." The desire to be rich, to live in good style, to vie with others in dress, to have money to spend in pleasure, absorbs the energies and steals the hearts of many, leaving no time for private prayer and reading of the Word. This is the worm at the root of many a blighted testimony. Worldliness in the home, living up to or beyond the income; families opposed to the path of separation, parents yielding to and ruled by them; has caused not a few to turn aside from their early faith and go where their families lead. This is often due to a desire see them well married to those in good social position, apart from any consideration of walking in the truth. Persons brought into assemblies because of family connections, and to please friends; others because they like the ministry, or have opportunity to speak which they had not in their denomination, and some, because they can get their own way and find less resistance to their dominant will than elsewhere. All this grieves God's Spirit, reduces the spiritual temperature, and unless there are a sufficient number of godly ones in the assembly to lay hold on God and act unitedly, resisting the introduction of worldly methods by world-minded men, things go from bad to worse. There are companies of believers who go on in the simplicity of their early love, seeking in all things to be guided by the Word, using it in plain and searching ministry to keep the spiritual condition of individuals right, and to deal with difficulties and evils as they arise. And where the leaders are godly and wise, acting for God and not for place and power, the Lord owns their work and gives the blessing. Let all who serve, ever seek the honour of God first.

PRAYER AND WORK.

WHEN Luther was in the zenith of his labours, day by day being filled with incessant preaching, he said to some of his co-workers, "I cannot get on in this work without three hours of prayer every day." These hours of personal dealing with God, were the secret of his spiritual strength. No man can long be sustained in freshness of soul for the service of God, who neglects such secret fellowship with God as is enjoyed in prayer and by meditation on the sacred Word. A continuous bustle of activity in the outward things of the Kingdom, to the neglect and nourishment of the inner life, soon becomes manifest in shallowness of preaching and fruitlessness of service. To prayerlessness more than to any other cause, must be traced the lack of permanent fruit in Gospel service. The high pressure of life so common to our time, has come into the spiritual kingdom. Work for God is arranged, begun, and carried on, on exactly the same lines as business. The modes in which it is to be done, the periods for which it is to continue, the instruments through whom it is to be effected, are all planned, arranged, and chosen by what has been designated "sanctified commonsense" and "business tact," and, of course, God is then asked to sanction the arrangement and to bless. But He does not. First appearances may seem favourable, the sudden springing of the rocky-ground seed may indicate a harvest, but the after results of such movements, as many know, are unsatisfactory. The primal cause of the failure,

is the lack of God. All that is genuine and enduring in Gospel effort must be "begun, continued, and ended in God." Early preachers said, "We will give ourselves to prayer, and to the ministry of the Word" (Acts vi. 4). The early churches commended and sent forth from their bosom, with "fasting and prayer" (Acts xiii. 3), men who had proved themselves by service and self-denial. God was inquired of, consulted, and recognised at every step. To this we must return, if the blessing of former times is to be known. It is not less energy in effort, or less activity in compelling the people to come in, but more of God; less of man's ingenuity, more room for "the hand of God" to work, and for the Divine directorship of the Spirit (Acts xvi. 6, 7) to guide, in the blessed work of evangelisation. Let the saints "come back to prayer," to the old-time habit of "waiting on God," of consulting Him before "going in" for Gospel work. Let the spiritual condition of Israel be examined before Ai is attacked, else some hidden Achan in the camp may bring disaster (Josh. vii. 5). And when true conversions are given as fruit of the Gospel preached in "the power of the Spirit" (1 Thess. i. 5), let them be swaddled, nursed, and taught in the truth, "praying always" (Col. i. 3) for them, and "labouring fervently in prayer, that they may stand perfect and complete in all the will of God" (Col. iv. 12). True revival, the blessing of the Lord that waiteth not for the sons of men (Mic. v. 7), comes in the way of prayer, and dependence upon God.

THE LORD JESUS IN HUMILIATION.

NOTES OF AN ADDRESS GIVEN IN HAMILTON.

BY H. B. THOMPSON.

Read Psalm xvi.

WE might turn to many portions of God's Word bringing the Lord Jesus before us in His humiliation, but few so complete and in order as this Psalm. Two results come to us from a right consideration of the Lord Jesus. First, self-abasement. When God fills a soul's vision with Himself, self-abasement is sure to ensue, as in the case of Job, who said, "Behold, I am vile." Isaiah confessed, "I am a man of unclean lips," and Peter, when he saw the power of Christ, said, "Depart from me for I am a sinful man, O Lord." The second result is transformation into His blessed image. "We all with unveiled face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). Surely these are most blessed results of our contemplation of the Lord Jesus. In Rom. viii. 29, God tells us that He hath "predestinated us to be conformed unto the image of His Son." This is wrought in coming to the Word, and through our contemplation of the Lord Jesus there, the Spirit moulds us increasingly into that image, from day to day.

In the sixteenth Psalm, we have the Lord Jesus Christ brought vividly before us in His humiliation. For a moment we might think of who that Blessed One was. He it is who is spoken of in Micah v. 2, "whose goings forth were of old from

everlasting." Of whom Isaiah had that wondrous vision, which caused him to exclaim, "Woe is me. Mine eyes have seen the King, the Lord of Hosts." He it was who came from heaven and assumed that spotless humanity which God, His Father, had fitted for Him. Of His Incarnation it is written, "that holy thing which shall be born of thee, shall be called the Son of God." O dear friends, if God ever had a sanctuary on this earth, that sanctuary was the Lord Jesus Christ. How reverently we should speak of Him! One of the statutes of God to Israel was, "Thou shalt reverence My sanctuary." There never was a period in history, when Christians required to lay to heart that word as we do to-day. We need to guard with holy care the Person of our Lord Jesus Christ. Standing around King Solomon's bed by night, we are told there were seventy valiant men of the valiant of Israel, and these men were armed for fear in the night (Song iii. 7). And dear fellow-believers, there is in all this a voice to us. We are to "contend earnestly for the faith once for all delivered unto the saints." An important part of that faith is, the perfect Deity and spotless Humanity of our Lord Jesus Christ. In the Gospels, we have the life of the Lord Jesus brought before us. The record given in these four Gospels is analagous to those four days during which Israel's paschal Lamb was kept up. The more we examine the Gospels and scrutinise the ways and life of our adorable Lord, the more we will be persuaded that He was the holy and spotless Lamb of God. There were two things essential to an acceptable sacrifice.

First, the priest who offered it must be without blemish, otherwise, even though he were a priest, he might not draw near to the altar of his God. Second, the offering must be perfect. And so our Lord Jesus Christ, as Offering and Priest, was alike perfect. And blessed be His Holy Name, we know that every blessing flowing from that One is a perfect blessing. Perfect atonement, perfect forgiveness, perfect redemption, perfect peace, flow from the perfect sacrifice of our Lord Jesus Christ.

When we turn to the Book of Psalms, we find the inner experiences of the Lord. In the four Gospels, we learn something of the bodily sufferings He endured, but we need to turn to the Psalms to find His inner experiences in life and in death. In the 69th and the 22nd Psalms, we find the expression of His heart's sufferings as they went out to God in earnest prayer. This 16th Psalm is applicable in its fulness to Him alone. Yet, blessed be God ! it may be fulfilled in measure in all the children of God. It will be as they gaze on the Lord Jesus, and are changed into His image. What do we find in this Psalm ? We see some of the graces which shone forth in all their perfection in the Lord Jesus when He was on the earth. There were no inequalities in Him. There was no one grace pre-eminent or predominant. He was like the "fine flour" of Lev. ii. 1, in which there was no unevenness. There are some who are predisposed to to side of grace, and others to the side of truth, but our blessed Lord was perfect, and we ought to seek to be well balanced Christians, esteeming all God's precepts

concerning all things to be right (Psa. cxix. 128).

The first verse of this Psalm is a prayer. The prayer is one for preservation, "Preserve me O God." Dear fellow-believers, as we get nearer and nearer towards the end of His dispensation, the times become more perilous, and we need so to pray. The basis of this prayer is expressed in the next sentence, "For in Thee do I put my trust." He trusted in God under all circumstances. We have only a small conception of how it glorifies God and pleases Him, when He sees His children trusting in Him. It is easy to trust when things go well, but "those who go down to the sea in ships, who do business in great waters, these see the works of the Lord and His wonders in the deep" (Psa. cvii. 23, 24). They are cast upon God there, and consequently there is room for God to shew His power. We think of the Lord as the perfect Truster. From the moment of His entrance into this world, He trusted in His God (Psa. xxii. 9). The apostle Peter tells us that the Lord has left "us an example that we should follow in His steps" (chap. ii. 21). The Greek word means "a writing copy," and this writing lesson of our Lord, contains every letter of the alphabet. And so the Lord's life is given us here, and in the Gospels, that we may imitate it in every detail, by the Spirit of grace resting upon us.

(To be continued.)

THE INNER LIFE.—If the inner life of the Christian is neglected; if spiritual condition is lacking, preaching will lack freshness, and service will be void of power.

THE EDEN PROMISE:

ITS NATURE, AND ITS FULFILMENT.

A BIBLE READING. BY THE EDITOR.

IN the words spoken by the Lord God to the serpent after man's fall—"I will put enmity between thy seed and her seed, it shall bruise thy head, and thou shalt bruise His heel" (Gen. iii. 15), lie wrapt up the promise and the way of man's redemption. The words were not directly spoken to Adam, for the first man and the old creation were not to be restored but replaced by another. Nor was the promise made to the woman, although she was to share with the man the fruits of the triumph of the coming Victor, who was to be her Seed. The words were spoken in judgment upon the serpent. The woman's Seed was to bring deliverance from his power, and the victory was to be won through suffering. The promised Seed was to deal a crushing blow upon the enemy's head, while he was permitted to wound the heel of the Conqueror. This, the primary promise and prophesy of salvation through Christ, was kept alive in the minds of succeeding generations, God speaking "in divers manners" (Heb. i. 1), until the personal coming of the promised Seed in "the fulness of the time" (Gal. iv. 3) appointed. In the Antediluvian age, while as yet there were no written documents, the promise was handed down by sire to son, confirmed by the example of faith, and set forth in type and shadow by the altar and the offering. The longevity of the ten generations from Adam to Noah enabled these earliest of faith's witness

bearers (Heb. xi. 2), to orally transmit the sacred Promise to those of future generations. Adam lived contemporary with eight generations of his descendants, and would converse with Methusaleh, who lived until the year of the flood, and was contemporary with Noah for over six hundred years. Thus there were but two steps between the Fall and the Flood! In Patriarchal times, Jehovah appeared from time to time to Abraham, Isaac, and Jacob, augmenting and expanding the promise of the coming Deliverer (Gen. xxi. 5; xxii. 17, with Gen. iii. 14), making known that He would come of Abraham's seed and through David's line (2 Sam. xxiii. 5; Matt. i. 1), and through the testimony of the prophets, shewing what His character, the manner of His coming (Zech. ix. 5), and the nature and results of His death would be. The typical teaching of the Tabernacle, the Temple, the Offerings, and the Priesthood, with all that pertained thereto, set forth pictorially the Person of the Redeemer and the character of His work, and thus kept before the chosen people "the Promise" which He "spake by the mouth of His holy prophets" (Luke i. 70).

THE MANNER OF THE DELIVERANCE.

In the language of New Testament Scriptures, the Deliverer and His work is thus announced, "For this purpose the Son of God was manifested that he might destroy (undo) the works of the devil" (1 John iii. 8). "The strong man armed" had held his goods in peace for long, but the one "stronger than he" was to come (Luke xi. 21-23) and overcome him. For

this Incarnation, Redemption, and Resurrection were necessary.

THE REIGN OF DEATH AND OF LIFE.

"From Adam to Moses" (Rom. v. 14)—that is, from the Fall to the giving of the ten commandments at Sinai—death reigned universally, not only over those whose glaring acts of impiety might well have brought down the hand of God in judgment, but "over them that had not sinned after the similitude of Adam's transgression," which was the breaking of a known commandment. Little children died, and still die, as surely as hoary headed sinners, hardened in voluntary sin. This, in spite of unbelief's outcry against it, shews that man's present fallen state, subject to death and exposed to condemnation, places him in direct connection with Adam's sin and Eden's fall, antecedent to his own acts. By the offence of the one the many died (Rom. v. 15). But Adam was "a figure of Him that was to come." Christ is "the Second Man" and the "last Adam," in much a contrast to, as well as a comparison with "the first man Adam." As "the one offence" of Adam brought death upon the whole of the race which he represented, so "the one righteousness" of Christ, including all that the Lord did in life and in death, has brought "life and righteousness." So that as death has reigned through Adam's sin, so now life reigns in virtue of the work of Christ over those—such as little children who have not believed after the similitude of Adam's faith. But here we must carefully distinguish between the tendency of Christ's work and its actual result in those

who believe. In Rom. v. 18, "all men" are in view, and the work of Christ is "toward all men to justification," or as we have it elsewhere stated of "the righteousness of God," it is "unto all," but only "UPON all them that believe" (Rom. iii. 22). But when the actual result is in view, as in Rom. v. 19, the limitation is to "the many"—in other words, to those who are in vital union with Christ, through redemption and regeneration.

To meet the *generic* fall of the race in Adam, God has brought in a full remedy in Christ, but for the *specific* fall of each individual sinner, and his own actual revolt from God, "repentance toward God, and faith toward our Son, Jesus Christ" (Acts, xx. 21), are needed for salvation. The work of Christ is all-sufficient and salvation-procuring *for* all (1 Tim. ii. 6); the grace of God is salvation-bringing *unto* all (Tit. ii. 11), but in actual result, only those who believe are reconciled and saved. There is no way of salvation made known for those who refuse the reconciliation (2 Cor. v. 19), nor is there any reserve of mercy available to those who despise the Gospel of our Lord Jesus Christ (2 Thess. i. 8, 9).

TRUE GREATNESS.

SIZE of an assembly does not make true greatness; still less does wealth, or wit, or human skill of arrangement. Nothing makes an assembly divinely great, but its having gathered to His Name, and no poverty, or feebleness, or fewness, can prevent its being great, if it be really thus gathered.—Henry Dyer.

GODLY DISCIPLINE.

PART III. BY T. D. W. MUIR, DETROIT, U.S.A.

IN Matthew xvi. and Matthew xviii., we have the two earliest references to the Church found in Scripture. True, we read of "the Church," or Assembly, "in the wilderness" (Acts vii. 38), where the reference is undoubtedly to Israel, on their way from Egypt to Canaan. But there is no conflict here. Israel were God's *earthly* people, called out of an earthly bondage to an earthly inheritance, in the land promised to their fathers.

THE CHURCH IN TWO ASPECTS.

The Church, as referred to by the Lord Jesus in Matt. xvi., was something yet in the future—something He would yet build upon the immoveable rock foundation of His own Divine Person. "On this Rock," He says, "I *will* build My Church"—a *heavenly* thing.

Called *out* from the authority of spiritual darkness, called *into* the marvellous light of God, called with a high and heavenly calling to be associated in resurrection glory with the Lord Jesus Christ. Such is the characteristic place occupied by the Church. Israel's hopes were connected with the *earth*, where their inheritance was. The Church's hope is in *heaven*—where the Lord Jesus is. In the midst of Israel there was doubtless a spiritual seed, whose hopes reached beyond the present scene, and who, like Abraham, "looked for a city that had foundations, whose builder and maker was God," a true "Israel of God," within the nation, the boundary of whose expectations and desires was not the land of Canaan, but,

looking forward, by faith, they saw Christ's day, and was glad (John viii. 56).

But they were *not* the "Church" of which our Lord speaks in Matt. xvi. This was something still future. The foundation of this wondrous structure He would yet build, it must be laid in His death and resurrection. Nay, more, He must, by His return to heaven, secure "the promise of the Father" to His people here on earth (Luke xxiv. 49; Acts i. 4; Acts ii. 33; and John vii. 37-39), the abiding presence of the Spirit in the world, not only as convicting men of sin, and leading them to Christ, but as the One through whom those gathered out from the world during this dispensation, are builded together for an habitation of God in the Spirit (Eph. ii. 18-22). This is the fulfilment of "the promise of the Father," and this is that which characterises the present time.

A LOCAL ASSEMBLY OF GOD.

In Matt. xviii. 15-20, we find instructions given to a Church of God, evidently in a given locality, having certain responsibilities, and exercising, if need be, certain authority. That this is not the same aspect of the Church, as we have brought before us in Matt. xvi., is evident. In chap. xvi., it is the Lord Himself who builds His Church. No man has power to build one living stone into it. As *instruments* they may be used in doing the work, but *He* Himself is the builder, and, by His own power, He places each several stone in its place, never to be removed again.

Here, however, in Matt. xviii., is the supposed case of a man who is eventually

put out of the church, and to be reckoned by them as "an heathen man and a publican." It is not hard for the unprejudiced eye to see that this is another aspect of the case altogether from Matt. xvi. There, it is *not* a question of human responsibility. Here it is. Man cannot "*put in*" nor can he "*put out*" of the Church as described in Matt. xvi. In Matt. xviii., men are *commanded* (as also in 1. Cor. v.), to exercise discipline upon those within if necessary. And, now, as this is really the point of our present study, let us see the Scriptural *way*, as well as the *reasons* for this extreme act on the part of an Assembly, toward one who is thus locally linked with them in Christian fellowship.

In reading Matt. xviii. 15-20, one is struck by the patient way in which everything is to be done. There is to be no winking at sin, no indifference, either to the individual who has sinned, or to the welfare of the Church. Much less is there indifference to the glory of Christ. But up to the last effort, the objective point is, the restoration and blessing of the erring one. It is his wilfulness and insubjection added to his sin, which all this patient dealing makes manifest, that eventually necessitates his being "cut off."

A PERSONAL TRESPASS.

"If thy brother shall trespass against thee." This would seem to be a trespass or sin, against an individual. And probably it is a sin of a more or less serious character, which cannot be overlooked. What is to be done about it? "Go and tell thy brethren, or thy friends, and acquaintances"—and thus help Satan

to sow discord among the saints? No. "Go and tell *him* his fault between thee and him *alone* : if he hear thee, thou hast *gained* thy brother." The objective point is to "gain" thy brother. Note, also, that the "trouble" is to be kept within the bounds of the small possible circle—"between thee and him alone." What trouble might have been averted, what heartbreakings avoided among the people of God, had this always been the course pursued by individuals trespassed against! Alas, how often such go everywhere, and to almost everyone else with their story, defiling the souls of old and young with their "tale of woe." This, eventually reaching the ear of the object of all this criticism, has the effect of *embittering* him and driving him further from God. Then he begins to justify himself, tells *his* side of the story, and gathers his sympathisers around him. Thus cliques are formed among the people of God, and if division does not eventually result, Satan at least succeeds in setting aside all godly discipline in the assembly, and in alienating the hearts of God's people, one from the other, instead of their being the closer knit together.

GODFEARING MEN.

IN other days, Christians were known as "Godfearing men," now they are "believers" or "believers in Jesus," for thus the communism of the times delights to speak of "faith toward our Lord Jesus Christ." The lives of many give proof that the truth of the Lordship of Christ has almost died out from their hearts.—*Sir R. Anderson.*

CHRONOLOGY OF SCRIPTURE.

IV.—THE PERIOD OF PROMISE AND HOPE.

BY ELLIS BARRACLOUGH.

ON the first day of the first month, A.M. 1657, the 601st year of Noah's life, he removed the covering of the ark and beheld the face of the earth again dry, the waters of judgment having passed away. On the seven and twentieth day of the same month, he, and all who had been in the ark with him came forth, and again inhabited the cleansed earth, the promise given to Adam and Eve being repeated to him (Gen. ix. 1, 2). His first employment was in worship; he built an altar and offered sacrifice thereon. From that altar and its burnt offering, setting forth in type the sacrifice of Christ, God smelled a sweet savour ("savour of rest," Newberry), and said in His heart, no one hearing, "I will not again curse the ground for man's sake." This promise, founded on the sacrifice, in grace, without any condition, remains unchanged, and the earth has never again, through all the ages of its sin, been visited with such an overwhelming judgment. "The bow in the cloud," the token of the covenant, was given to man, and in addition to the green herb, the flesh of animals—but not the blood—was given as food. The altar and the sacrifice are from this time onward, in the absence of the shekinah glory on earth, regarded as the expression of faith in the coming Deliverer.

Noah's planting of a vineyard and consequent failure through drunkenness, gave opportunity to his sons—his parental restraint having been lost through his sin—to manifest their true character.

They go forth into the earth, and develop the same lawless ways as the seed of Cain. For 300 years, no distinguishing mark of faith appears among them, and this indicates that Noah remained throughout this long period a solitary witness for God in the earth, which had become the scene of the most degrading idolatry and sensuality. See Romans i. 22 to 25 for the full description of man's condition at this time. And this continued, until the God of glory appeared to Abram while he served other gods (Josh. xxiv. 2), and called him, A.M. 1996. Noah's sons and their progeny show no distinguishing mark of faith, yet it is a remarkable fact that three of them outlived Abraham, the man of faith—Shem by 35 years, Salah by 3 years, and Eber by 64 years. Yet the Word tells us that Abraham "died in a good old age, an old man, and full of years, aged 175" (Gen. xxv. 7, 8), gathered home at the close of his pilgrimage, as the Lord's true pilgrim people will be, while the world of the ungodly went on in its lawlessness and forgetfulness of God to judgment. In the days of Peleg, born A.M. 1577, the earth was divided, men having already formed themselves into bands to take possession and rule by the strength of the sword. At this time Nimrod, of the seed of Ham, appears, "a mighty one in the earth" (chap. x. 8), and as "a mighty hunter" before (or "in the face of the Lord") defying all His claims. He forcibly takes possession of the fertile plains of Shinar, defeating Peleg, (xi. 19). Thus he who first took possession and ruled by the sword perished with it (Matt. xxvi. 52) at the age of 239 years.

LIBERTY OF CONSCIENCE.

IT has become current speech among some who are seeking to *broaden* the basis of the Christian faith so as to include unscriptural teachings, and to *widen* the door of admission into the Christian assembly so as to admit those who hold and practise such teachings, to say that there must be liberty for each individual to believe and do whatever his conscience approves, quoting such words as, "To his own master he standeth or falleth" (Rom. xiv. 4). But these and other similar words have no bearing on such a case, as their context fully shews. On matters such as "meats and drinks," concerning which there is no commandment of the Lord, there is indeed such liberty, but it does not apply to any revealed truth given in the Sacred Word for the individual believer and the Church to receive and obey. The truth of Christian Baptism does not come under such a rule, because God has clearly revealed what His will is, regarding its subjects, its mode, and its meaning is. Separation from evil, whether moral, doctrinal, or ecclesiastical, is not to be regarded as something concerning which every man has the same liberty as he has about his food and dress; it is a commandment of the Lord given—not to be whittled down, or to come under the same rule as eating and drinking of Romans xiv., but to be obeyed. To claim "liberty of conscience" to disregard and disobey any of the Lord's commandments, or to supply a tradition of man in their place, is lawlessness in its most deceitful form,

inasmuch as it seeks to establish itself under a perversion of God's truth. To speak of the disowning of God's truth as "liberty of conscience," and to plead for the same recognition to those who make the Word of God of none effect by their own tradition (Mark vii. 9, 13), as to those who seek to own the authority of the Lord Jesus in obeying it, is to remove the landmarks which an Allwise God has placed between truth and error. According to the same reasoning, it might be said that those who followed Absalom in his revolt and those were in allegiance to king David, were all equally good Israelites, only according to the law of "liberty of conscience" they had different "views" as to who should reign in Jerusalem, and that the disciples, whom those who arose in the Church at Ephesus speaking "perverse things," drew away after themselves, were only taking a different way, such as "conscience" dictated, and must not be regarded as heretical or disorderly persons. Such reasoning may serve to deceive those who are ignorant of God's Word and the Lord's claims, but they will be decisively rejected by all who fear God and seek to own the authority of the Lord Jesus, as expressed in the commandments He has given in His Word.

 Be in Earnest,

Men die in darkness at your side,
 Without a hope to cheer the tomb.
 Take up the torch and wave it wide,—
 The torch that lights earth's thickest gloom.
 Toil on, faint not, keep watch, and pray;
 Be wise the erring soul to win;
 Go forth into the world's highway,
 Compel the wanderers to come in.

The Bible Annotator.

GOSPEL TRIPLETS FOR PREACHERS.

PARDON by God (Micah vii. 18 ; Isa. lv. 7).
 PEACE, with God (Rom. v. 1 ; Rom. xv. 13).
 POWER, from God (Acts i. 8 ; Eph. iii. 16).
 LIFE, in the Son believed (John iii. 36).
 LIGHT, from the Word received (Psa. cxix. 130).
 LOVE, by the Spirit imparted (Rom. v. 5).

REDEMPTION by Blood (Eph. i. 7 ; 1 Pet. i. 19).
 RECEPTION by FAITH (John i. 12 ; Rom. iii. 25).
 REGENERATION by the Spirit (John iii. 5).

THEMES FOR BIBLE STUDIES.

CHRIST : PROPHET, PRIEST, AND KING.
 AS PROPHET He speaks from God to man (Luke xxiv. 19).
 AS PRIEST He appears before God for man (Heb. ix. 24).
 AS KING He will rule over man for God (Rev. xix. 16).

"ONE ACCORD," IN THE CHURCH.

One Accord in PRAYER (Acts i. 14, with iv. 24).
 One Accord in WORSHIP (Acts ii. 46).
 One Accord in TESTIMONY (Acts v. 12, with iv. 32).
 One Accord in ACTION (Acts iv. 25 ; Rom. xv. 6).

LIFE, IN RELATION TO CHRIST.

Life from Christ (John vii. 37, 38)—Its Source.
 Life by Christ (John vi. 37)—Its Sustenance.
 Life like Christ (1 Pet. ii. 21)—Its Pattern.
 Life for Christ (Phil. i. 21)—Its Object.

New Testament Words with Varied Meanings.

Good Works.—Two Greek words are represented in this phrase, as it stands in the Authorised Version. "*Agathos*," which means "good," in the sense of marking the essential moral character of the works, and "*Kalos*," which denotes their attractive and noble character. The former is used in Eph. ii. 10 ; Col. i. 10 ; 1 Tim. v. 10 ; 2 Tim. ii. 21 ; Heb. xiii. 21. The latter in Matt. v. 16 ; Mark xiv. 6 ; 1 Tim. iii. 1 ; v. 10 ; rendered "worthy" in Jas. ii. 7, and "honest" in 1 Pet. ii. 27.

Evil.—Viewed in its origin, malignity, and active power for mischief, it is "*Poneeros*"—wickedness ;

Satan in this connection being named "the Evil One" (Matt. vi. 13 ; xiii. 19 ; 1 John iii. 12, R.V.). The word thus used appears in Matt. xv. 19 ; Luke vi. 24 ; John iii. 19 ; and Rom. xii. 9. "*Kakos*," is translated "evil" in Acts ix. 13 ; Rom. vii. 19 ; xii. 17 ; 1 Cor. xv. 33 ; "harm" in Acts xvi. 18 ; xxviii. 5, and "bad" in 2 Cor. v. 10. "*Phaulos*," which is the word in John iii. 20 ; v. 29 ; Tit. ii. 8 ; Jas. iii. 16, views evil in its worthlessness and uselessness.

The Young Believer's Question Box.

What are we to understand by John being called "a burning and a shining light" (John v. 35) ? The R.V. gives us great help by rendering the passage "He was the lamp that burneth and shineth," the lamp used in every cottage home, which burns and illuminates before the sun has risen. Such was John. Consumed while he illuminated others, ceasing to be seen when the One appeared, to whose coming he had borne witness (John i. 8, 23 ; iii. 30).

Is the common phrase, "If the Lord tarry," according to the Word ? The Scriptures says He "will not tarry" (Heb. x. 37). The right thing may be meant, but it is better to express it in Scriptural language and to say, "If the Lord will" (James iv. 15).

Would you advise a Christian young man to join the new Territorial Army ? No. There are plenty of the world's own young men for this. The Lord has given to His people other kinds of work. Take, for example, the following commandments of the Lord, which are of present hour application to all Christian young men :—Mark xvi. 15 ; Acts i. 8 ; Luke xiv. 21-23. There is enough there to fill up every spare hour and day you have. And if soldiering is wanted, 2 Tim. ii. 3, 4 ; 1 Tim. vi. 12 ; Eph. vi. 10-18, gives full scope for all your energies, on lines that will not hurt but help and splendidly exercise and develop your spiritual life.

Answers to Correspondents.

"ANON."—The hymn you inquire about, beginning "In songs of praise adore the Lamb," was written by the late Dr. W. P. Mackay. It is sung to the tune of "The Marseillaise."

G. W., CUMBERLAND.—If younger ones in an assembly of believers are not encouraged to share

in Gospel testimony, nor room found for those who are gifted to preach according to their measure, it is no great wonder if they seek a sphere of service elsewhere. Where one or two habitually occupy the platform, or have it filled by those of their own choice, who preach all the year round to the same people, and these mostly or wholly professing Christians, what else can hearty young Gospellers do, but "launch out" on lines of their own choosing, to reach the masses who need the Gospel. It is much safer and happier, when brethren of heart and experience lead them out and give them their practical sympathy and help.

E. W., CHORLTON.—There is no liberty or leading of the Spirit, which is contrary to the principles of the Scriptures. All claims to such leading must be subjected to the test of the written Word. This is your only safeguard. Some of the most flagrant departures from "the faith, once for all delivered to the saints," have claimed to be of the Spirit's leading, and several of the worst phases of present day apostasy have this as their hallmark. We would earnestly commend to your prayerful reading, the following portions of the Word:—1 Cor. xii. 3; Jer. xxiii. 25-32; Isa. viii. 20.

W. G., GLASGOW.—Divine principles need Divine power to give them effect. When believers get away from God, this power is lost to them in large measure. They know it, and feel how irksome it is to keep up a form from which the sap and substance has departed. Then expediency comes in, and the Divine principles of the Word for the regulation of worship, ministry, and order in the assembly are quietly set aside, and others, copied from the world's religion, introduced. This is not the Lord's way to remedy spiritual decline. There was a low spiritual condition in the Church at Corinth; doctrine, moral state, and godly order all had failed. When the apostle wrote by inspiration of the Spirit the First Epistle to correct what was wrong, he did not suggest that the principles of spiritual worship and ministry should be altered to suit their fallen condition, but emphasised and reiterated them (see chap. xii.-xiv.), claiming for them the obedience due to "commandments of the Lord" (1 Cor. xiv. 37). The modern ready-to-hand method to prevent disorders in ministry is: have a chairman; for poor singing, get a choir and organ; and if the preaching is not pleasant and palatable, hire a man, pay him a salary, and call him "THE MINISTER."

W. B., BRISTOL.—There is nothing in the dates of Scripture, either in Daniel or Revelation, which has the slightest bearing on the coming of the Lord for His saints, which is the believer's proper hope (John xiv. 3; 1 John iii. 2, 3). Dates are all connected with Israel and the world, as are "times and seasons," while the Christian and the Church belong to heaven. They are not the subject of prophecies or of dates. Attention to this simple canon of Scripture interpretation, would preserve from many an error and bypath.

J. S., MAINE, U.S.A.—There is nothing gained by amalgamation with any association which is at variance with the Word of God. It is infinitely better to go on, even if you only number half a dozen, gathering in the Lord's Name, with an open door for all His truth and freedom from man's traditions to give it effect, than to amalgamate with what—judging from your description of it—is virtually a sect, composed of Christians, no doubt, but originated and held together by certain peculiar teachings, which are not according to God's Word. If some—as you suppose—are getting deliverance from these doctrines, the best evidence of it is, that they will sever their connection with those who hold and enforce them, and come to where there is liberty to give effect to that which they have learned of the truth of God.

Answers to Special Questions.

V.—Should those not in the fellowship of the assembly, but who may be present in the hall during the Lord's Day morning gathering, be asked to retire, before assembly acts, such as reception, restoration, or putting away, are engaged in?

ANSWER A.—It surely would be unseemly for any who are not associated with the assembly to remain, while acts of discipline, or other private matters, in which only those in the fellowship of the assembly are interested, are being engaged in. A simple intimation for those in fellowship to remain after others go, would prevent all such disorder.
G. L.

ANSWER B.—The word, "Let all things be done decently and in order" (1 Cor. xiv. 10) obeyed, would prevent any such irregularity as unsaved ones or strangers being present when matters of importance are being dealt with, connected with the assembly. Fear of offending visitors, or the

inconvenience of children and friends having to wait a little, often accounts for such matters being publicly dealt with in the presence of those who have no right to hear them.

J. S.

ANSWER C.—There are many matters which need to be named and spoken of in the Christian assembly, which others not in its fellowship, whether visitors or children of Christian parents, have no need to be acquainted with. The habit of discussing assembly affairs, cases of backsliding and restoration, giving testimonies of applicants for fellowship, and such like, in the presence of strangers, is very reprehensible, and causes many matters to become subjects of public talk, which ought never to go beyond those who compose the assembly. It is largely due to the lethargy or lack of wisdom on the part of those who take oversight when such conditions exist.

W. J. M.

EDITOR'S NOTE.—Proposals for fellowship, details in connection with reception, cases of absence, illness, backsliding, and others requiring visitation, gifts to servants of Christ at home and abroad, collections for various objects, and many other matters of private interest to those in the fellowship of the assembly, should not be spoken of or discussed in the presence of others. After general intimations of meetings, &c., are given at the close, "those in fellowship" may be asked to remain for a short time, and the matters to be dealt with so arranged beforehand by those who are primarily responsible to bring such matters before the assembly, as not to unnecessarily spend time over them, least of all to give opportunity for prolonged discussion of them by all and sundry. Mothers, servants, and others with home responsibilities, need to be considered, and time—always so precious and generally all too short on the Lord's Day for its many services—conserved, as much as possible.

Observations and Words of Counsel.

PART II. BY AN AGED DISCIPLE.

It is very noticeable that companies of the Lord's people, who have little gift in their midst, but gracious and godly men as their guides, increase and go on with God much better than assemblies where there is plenty of "preaching ability"—as it is called—but little stated teaching and godly shepherding of the saints. This shews that grace and godliness are of more value than attractive

preaching, in the building up and knitting together of saints and assemblies of believers. I have observed, likewise, that the effect of sensational but shallow preaching is, to deprave the spiritual appetite of saints, and make them dissatisfied with the plain fare of the Word. The "leeks" of Egypt became more suited to the taste of Israel leavened by "the mixed multitude," than the manna rained from heaven, although it was "angels' food" (Psa. lxxviii. 25). A genuine revival of saints, and a true work of conversion among sinners, will leave their marks on the assembly in which they are enjoyed, for many a day, and will readily be recognised by an increased flow of spiritual worship, more fervency in prayer, deeper love for the Word, and a general increase of devotedness to God, love for one another, good attendance at worship, prayer meetings, and Bible readings, with diligence in Gospel work and liberality in helping it forward. But if, on the other hand, the whole evaporates when the preacher goes, and the general spiritual condition is no better than before, then the "stir," whatever may have been its causes, was not of the Spirit of God. This is a matter exercising many of the godly at present, who see the fallacy of these "got up" revivals, and their disastrous after-effects on the assemblies where they have been. I have watched with some care, the course of companies of Christians who receive those who profess conversion at such seasons, with little care, or who at the preacher's wish bring in his converts with undue haste, before there has been time to prove their reality, and my observations has led me to the conclusion that such practices are unscriptural in principle and demoralising in practice. Moreover, the assemblies in which such lines are pursued, do not actually increase in numbers, for while they may be largely augmented in numbers at the time of such movements, it is well enough known that the greater part of these drop off, or go back to the world, and the net result is, that the actual number in the assembly is less than before. This is not of God. The multiplication of a company of Christians "walking in the fear of the Lord and the comfort of the Holy Ghost" (Acts ix. 31), is steady and permanent, not by such extraneous and forced efforts, but from a right spiritual condition, all being "echoes" of the Gospel (1 Thess. i. 8), and channels through which the stream of blessing flows forth to the world (John vii. 38). God has His way, and it is always different from man's.

PRAYER TO THE LORD JESUS.

W. H. BENNETT, YEovil.

ALL the instructions given by the Lord to His disciples on the subject of prayer—as recorded in the Gospel by John—just before He retired to Gethsemane for His own last special time of prayer, give prominence to the blessed fact that thenceforth access to the Father through Him and in His name, was to be their great privilege. As godly Jews they had worshipped and prayed to Jehovah, the God of Israel. Now, while worshipping the same God, they were, with understanding hearts, to draw near to Him as THE FATHER, themselves taking the new ground of standing before Him as bearers of His Son's name, which is worthy of all that He can bestow. Jesus said, "I am the way, the truth and the life; no man cometh unto the Father, but by Me," and having thus revealed Himself as "the way" to the Father, He added, "Whatsoever ye shall ask in My name, *that will I do*, that the Father may be glorified in the Son." Thus the Lord declares that *Himself* would answer prayer, while He presently says, "Whatsoever ye shall ask the Father in My name, *He* will give it you."

The statement connected with these encouragements to prayer—"And in that day ye shall ask Me nothing"—has sometimes been misunderstood. The contrast is not praying to Him and praying to the Father; but between *asking questions or inquiring* of Christ and *presenting their petitions* to the Father. In the sentence "Ye shall ask Me nothing" it is the same

word as in verse 19, "Jesus knew that they were desirous to *ask* Him," while in the following promise—"ye shall *ask* the Father," a different word is used.

Only the Son knoweth the Father, and to reveal the Father was the great mission of our Lord Jesus Christ. In one brief verse in Ephesians ii., the result of our Lord's fulfilling His service as the Sent One is told out, and the special grace bestowed on believers of this dispensation set forth—"Through Him we both [Jew and Gentile] have access by one Spirit to the Father." To know God—not simply as the Almighty, but as the FATHER, to worship Him as the Father, to have fellowship with the Father and the Son, by the Spirit, constitute our highest privileges. To make known all our need as *children* to our heavenly Father is part of our high calling, and should draw forth unceasing prayer with thanksgiving from our hearts.

This coming to the Father through Christ, and presenting their requests in His name is characteristic of the apostles after Pentecost, and though in the Acts (chap. iv.) we find them, when surrounded by their enemies, appropriately addressing God as the Sovereign Ruler, yet the opening of Peter's first Epistle shows us how he had entered into the blessedness of speaking of and to God as *the Father*. It is, however, in the Epistles of Paul that we specially get examples of prayer to God the Father, and once he says definitely, "For this cause I bow my knees unto the Father" (Eph. iii. 14).

But while all this shows how the apostles entered into the mind of the Lord as to

that access to the Father which grace had given them, there are many instances of their addressing the Lord Jesus, and when we consider their relationship to Him as *servants* we see how natural and becoming it was for them thus to appeal to Him. The case of Stephen (Acts vii.) manifests this. When his own people "gnashed on him with their teeth," God raised him above all his surroundings by giving him to see "the glory of God, and Jesus standing on the right hand of God." His testimony being rejected, as his Master's had been, they stoned Stephen, calling upon (the Lord) and saying, Lord Jesus, receive my spirit." This was not his only prayer, for "he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge."

Thus we have a man "full of the Holy Ghost" presenting two definite petitions to the Lord; not only responding to His gracious expression of sympathy by committing his spirit to Him, but also beseeching Him *as the Lord*—the Judge—not to charge the sin of his murder upon those who committed it.

Let us now take an example from the man in whom that prayer was answered, and who became Stephen's true successor. When the Lord Jesus revealed Himself to Saul of Tarsus, the question that rose from his heart was "Lord, what wilt Thou have me to do?" and the records of the Acts show how communications between him and his Lord were kept up. Paul was chosen by the Lord to receive many revelations, some for his own personal help and comfort in his service and sufferings, some for the church;

and he tells us, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, lest I should be exalted above measure." Deeply exercised by this painful trial, the character of which is not revealed, Paul says, "For this thing *I besought the Lord thrice*, that it might depart from me." *The Lord's* answer was not the removal of the thorn, but something far better, even the assurance, "My grace is sufficient for thee; for My strength is made perfect in weakness." Accepting this answer, Paul says, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

That Christ is the object of all heaven's worship is known to every one who has read the book of the Revelation, and that He is *worthy* of that worship is acknowledged by all who have learnt anything of redemption by His precious blood. Whether these visions refer to the present or the future, makes no difference in this respect. They who worship God as Creator, giving "glory and honour and thanks to Him that sitteth on the throne," and they who fall before Him and say, "Thou art worthy, O Lord and our God, to receive glory and honour and power," all with one accord fall down before the Lamb in the same attitude of worship, and use the same form of address, "Thou art worthy" (Rev. iv. and v.).

But the song that will be sung in heaven must be learnt on earth, and those who will own the worthiness of the Lamb *there*, must, in some measure at least,

confess it *here*. Therefore while we look forward with joyful hope to the time when He, equally with the Father, will be the object of our heart's adoration—even though we shall form part of the blessed company in the midst of which *He* will sing praise to Jehovah—we delight to anticipate that glorious time, as far as we may, by responding now to the word, "He is thy Lord, and *worship thou Him.*"

—o—

THE MASTER'S LAST COMMAND.

HIS farewell charge, His parting word,
Ere entering into glory,
Was, "Go and preach" till all have heard
The great Redemption story.
Oh! haste! fulfil, o'er sea and land,
In earth's remotest borders,
This sacred trust, His last command,
The Christian's marching orders.

The call rings forth, the word is clear,
And hot the battle rages.
The world refuses still to hear,
That Message of the Ages.
Yet we shall view a glorious band
Hereafter to adore Him,
Redeemed around His throne to stand,
To serve and bow before Him.

The time is short; He comes again
Amid the clouds of heaven;
Up, Christian! Be it not in vain
This part to thee was given!
The world in darkness hastens on,
The hosts of hell grow stronger,
Soon God will set His judgment throne,
Then grace will reign no longer.

THE LORD JESUS IN HUMILIATION.

NOTES ON AN ADDRESS GIVEN IN HAMILTON.

PART II.—BY H. B. THOMPSON.

THE next verse is a confession of His subjection to Jehovah. "I have said unto Jehovah, Thou alone art my Sovereign Lord" (ver. 3). These are days when the Lord's people are slipping away from the Lordship of Christ. Like the days which preceded Judah's captivity in Babylon in the days of Jeremiah, when the people said "prophesy smooth things," and when the men who prophesied for God were put into the dungeon. We want to be able to say truly "Thou art my Sovereign," and to have respect to all God's commandments. What do we know of this experimentally? Then in verse 3, "To the saints that are in the earth, and to the excellent in whom is all my delight." We read in 1 John v. 1, "Every one that loveth Him that begat, loveth him also that is begotten of Him." We should delight in God and delight also in His people. In these days of selfish ease, we need more godly care for one another. It was more exercised years ago generally, than it is to-day.

In verse 4, He expresses His entire devotion to God and separation from evil. "Their drink offerings of blood will I not offer, nor take their names upon My lips." He was the perfectly devoted One; He never swerved from the path of obedience to God; He was apart from all that dishonoured the Name of His God. Is it so with us, beloved fellow-saints? There is a growing tendency to look lightly on evils from which the Word of God has separated us, and in some there

is a going back to that which once was left in the days of early love to Christ. To obey the Lord in baptism and to shew forth His death in the breaking of bread, **does** not comprise the sum total of obedience to God. There is to be the daily walk in the truth, in separation to God. He prizes His people's obedience to the truth. He says to His ancient people Israel, "I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after Me in the wilderness" (Jer. ii. 2). When first love declines, the path of separation to God is soon left. When the heart is true to Christ, nothing is too great to give up, no path too hard to tread for Him. In the Church of Ephesus there was still activity and a zeal for the truth, but the Lord saw that love had declined, and well He knew what would follow. Here we have the Lord Jesus Christ the pattern of perfect devotion to the will of God, His Father. "He became obedient unto death."

Verse 5, "The Lord is the portion of mine inheritance." Here we learn the perfect satisfaction of the Lord Jesus with the lot in life, which God His Father had assigned to Him. He had to say, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not whether to lay his head." If we had gone to the Lord in the days of His flesh, and asked, "Lord, is it so that Thou hadst to go to the mountain top, when every man went to his own house," He would have said, "The lines have fallen unto Me in pleasant places." No murmur ever found its place in that perfect heart. Are we

satisfied? Does God see submission to His perfect will in us? God has planned your life for you, and my life for me. I love that word in the 40th Psalm. "I am poor and needy, yet the Lord thinketh upon me;" it means "planneth," "deviseth skilful devices," does the very best for me. Shall not I be satisfied then to say, "Even so Father, for so it seemed good in Thy sight." O may God keep ever before us, that Blessed One, who, though He had nothing to call His own here, was ever able to say, "The lines are fallen unto Me in pleasant places."

In Isa. 1. 3, we read, "Morning by morning He wakeneth mine ear to hear as the learner." In verse 8, we see His gratitude for the support which God His Father gave to Him. Though He was omnipotent, we must remember He lived His life here below, not in the power of His Godhead, but as the perfect expression of the pathway of faith—as the perfect Trustee. And so He speaks here of God, His Father, thanking Him as the One who gave Him counsel and support. Then, in view of death and in hope of resurrection He says, "Thou wilt shew Me the path of Life, in Thy presence is fulness of joy, at Thy right hand there are pleasures for evermore." Such are some of the graces which shone forth in the life of the Lord Jesus Christ when He was here.

First, His perfect confidence in God.

Second, His delight in God, and consequently in God's people.

Third, His devotedness to God His Father; and fourth, His complete and perfect satisfaction with the place in life

which God His Father had assigned to Him.

Fifth, We see His gratitude to God for counsel, and support, and at the end of the Psalm His joyous hope of resurrection, with endless life at God's right hand. "Life" is in the plural; life in all its variety, pleasures, and joys with God for evermore.

IRREVERENT SPECULATIONS.

QUESTIONS, the idleness of which is only equalled by their irreverence, as to how different suppositious accidents would have affected our Lord's body, have been propounded by certain persons engaged, I am afraid, in heresy-houting. To any troubled by such controversial questionings, I would venture to recommend a close adherence to the very words of Scripture; avoiding carefully all attempts at definition where Scripture is silent. Thus, for instance, Matt. ii. 13 says, "Arise and take the young child . . . and flee into Egypt . . . for Herod will seek the young child, to destroy Him." And verse 20, "Go into the land of Israel; for they are dead which sought the young child's life." And John viii. 59, "Then took they up stones to cast at Him: but Jesus hid Himself," &c. This gives us one side of the truth, and a very real side. Those who slur it over, in their eagerness to avoid error, are in more danger than they suspect of falling into the opposite heresy of Doceticism, which denies to the Lord a real body.

Now for the other side, no less important than the first. In Matt. xiv. 25 we see

"Jesus . . . walking on the sea." Again, in Mark xvi. 18, we read—"They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." And in Luke xix. 19, the Lord says to His disciples, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you," to which we may add the words in John x. 18, "No man taketh My life from Me, but I lay it down of Myself."

It is difficult to see what useful purpose can be served by raising such speculative questions about the person of the Lord, even if they did not seem to raise the question as to whether God's purposes were safe in His own hands. In fact, I believe that the true answer to these speculations as to what would have ensued, had certain eventualities happened, is simply "They did not happen."

W. HOSTE.

INCENTIVES TO OBEDIENCE.

IN every true child of God there is a desire to know His will in order to do it, and to "walk worthy of the Lord unto all pleasing." To this there are three incentives. The first and highest is Love; the lowest is Fear; the intermediate, Reward. By love and reward the blessed Master was actuated, but of fear He knew nothing. To obey from fear of chastisement is better than to disobey; and it is lawful to have respect to reward, but to love is the highest motive as it is also its true spring. "I love the Father," said the Son, "and as He gave Me commandment, even so I do."—HENRY HEATH.

THE EDEN PROMISE:

ITS NATURE, AND ITS FULFILMENT.

A BIBLE READING. BY THE EDITOR.

FOR the fulfilment of the Eden promise, Incarnation, Atonement, and Resurrection were necessary. The promised Deliverer was to be the woman's Seed, true, but sinless man, and yet ever and always the Mighty God, a mystery beyond our comprehension, at which reason stumbles, in which faith rejoices. The Son of God was manifested in the bond-servant's form, taking the place of willing subjection to God, and pursuing the path of obedience all the way up to death, "even the death of the Cross" (Phil. ii. 8). Tempted by the great adversary, who had succeeded in the distant past in leading a revolt among angelic beings who "kept not their own principality" (Jude 6, R.V.), and later in Eden, in withdrawing the first man from the place of dependence on his God, he met the Lord on equal terms, claiming to have had delivered unto him all the authority and glory of the kingdoms of the world, which he offered to the Son of God on the one condition that He would acknowledge his power and take Himself out of the place of subjection to God. Such was and still is the devil's claim. And incredulous as it may appear in the light of the boasted liberty of this twentieth century, that claim to "power" is almost universally acknowledged in this world. Thus it is that he is named "the prince of this world" (John xii. 31) and "the god of this age" (2 Cor. iv. 4), Satan, "who deceiveth the whole world" (Rev. xii. 9; xiii. 14).

THE VICTOR AND THE VICTORY.

It was to destroy (undo) the works of the devil that the Son of God was manifested (1 John iii. 8). He went about healing those who were oppressed of the devil (Acts x. 38), in the midst of a world in which that Being's awful power was everywhere in evidence. The slaying of the Bethlehem children, the great temptation in the wilderness, the raising of the storm on the lake, and the dark deed of Judas, the traitor, were all instigated by the great adversary, and directly aimed at the One who was to be his Bruiser and Vanquisher. Again and again the Lord intimated to His disciples His entrance into a mysterious "hour," of His meeting with a superhuman "power of darkness" (Luke xxii. 53), and a coming of "the prince of this world" (John xiv. 30) who, after the temptation had departed from Him only "for (or until) a season" (Luke iv. 13, R.V.). He was "a murderer from the beginning" (John viii. 44). Long before the Eden fall, he had dragged others with him in his first revolt, and that revolt was evidently against the purpose of God made known to heavenly intelligences of the pre-eminence of Christ who as "Master Workman" was to be the Firstborn and Head (see Prov. viii. 22-30). Failing in his dire attempt, and hurled from his place in heaven (Luke x. 18; 1 Tim. iii. 6), he turns his attention next to Adam, to whom God had given dominion over the first creation (Gen. i. 28), and quickly compasses his ruin and that of his race. Then at last he meets in person the Son of God, not in a fair garden, with everything in His favour, but

in the lone wilderness, with wild beasts around (Mark i. 13), amid the groans of a ruined earth. There the great arch-rebel and man's adversary meets the promised Deliverer! The Woman's Seed and the Serpent of Eden are there at last, face to face, not yet for the final struggle, but to test the fitness of the Victor to enter upon it. From the day of Satan's triumph in Eden, he had held his own unchallenged. his claim had been everywhere for so long owned, and his behests obeyed by the whole of Adam's race, save a few for some Divine grace had wrought deliverance. But this they owed to God; in themselves they were "undone" (Isa. vi. 5), like others. Here stood One, in whom the prince of this world had "nothing" (John xiv. 31), in whom was "no sin" (1 John iii. 6), who "knew no sin" (2 Cor. vi. 21), true Man, yet sinless, dependent and obedient, living by every word that proceeded out of the mouth of His God. And by unswerving obedience to that Word, by submission to its supreme authority, bringing "it is written" to meet the tempter in every wile, the adversary was foiled, and retired beaten for the first time, in his own domain. But only to renew the attack in more awful force at Calvary. "The Cross" was the great crisis. There, the full concentrated power of Satan, aided by the strength of his mysterious but awful kingdom, and of his empire the world, and its vassal rulers (1 Cor. ii. 8), were combined against "the Prince of Life" (Acts iii. 15). The Cross was, as the Lord had described it, their "hour, and the power of darkness." Hell had gone

forth. Would it be to conquer? This was the great question to be settled at Calvary.

"The prince of darkness came,
Woe to the hated race!
What man can meet that brow of flame,
Or live before his face?"

Earth trembles in the scale,
Yet knows not of her fight,
And if her fearful foe prevail,
It will be always night.

No seraph's sword of light
Reddened in righteous wrath,
Flashed downward from the crystal height
To bar his onward path.

Lo, sheathed in shining light,
Heaven's wondering warriors stand,
With pinions closed for downward flight
Waiting their Lord's command.

But never comes that word,
That night knows yet no dawn,
And still must each impatient sword
Sleep on each thigh undrawn.

Alone, His steadfast eye,
Must cleave the rolling gloom,
Where that dread sentence flames on high,
The sinner's death of doom."

No finite mind can ever know the full meaning of that awful hour, or what was involved in the bruising of the heel of Him who was the Woman's Seed, the crushing of the great adversary's power and the triumph of the Son of God over all the powers of hell.

Blessed be God, the victory was complete. "Through death" He has brought to nought him that had the power of death that is the devil (Heb. ii. 14), stripping him of his authority, robbing him of his spoils, and breaking up that hierarchy of evil (Col. ii. 15), who had carried out his dread designs, making an open show of

them. Yes, the great adversary has been vanquished, his head bruised, his usurped authority wrested from his grasp and placed in the hands of the Victor (Matt. xxviii. 18). Such is the triumph of Christ (2 Cor. ii. 14, R.V.), in which His people even now are led, and which they shall yet more fully share in that coming day when the great enemy shall be cast from his present place of antagonism to the saints (Eph. vi. 11, 12) and "bruised" beneath their feet (Rom. xvi. 20). In virtue of the triumph of the Cross, and the enthronement of Satan's Victor at God's right hand, the reign of sin has been annulled, and grace now reigns through righteousness unto eternal life, made known through the Gospel "to every creature under heaven." And when the appointed hour has come, and the Victor of Calvary puts forth the power He has acquired, the great arch-enemy who has now a measure of mysterious liberty and will, as the final hour approaches, evidently have more (2 Thess. ii. 9, Rev. xii. 9) must, in virtue of the Cross, at last yield to the hand of the true Firstborn and Ruler. Then the earth, released from the great usurper's power, and its curse removed, shall know the blessedness of a reign of righteousness and peace, followed by a last outburst of Satanic power, which is met by swift judgment on the Adversary, who is at last seized and sent with all who have taken sides with him to their final doom (Rev. xx. 10).

"Creation thus set free :
And the dark spoiler driven
From his usurped seat,
Now earth is one with heaven."

GODLY DISCIPLINE.

PART IV.—BY T. D. W. MUIR, DETROIT.

WHERE, with the sin, there is also that stubbornness which will not bow to the entreaties of his brother, the offender is not to be given up. The next step is an enlargement of the first. "If he will not hear thee, then take with thee one or two more, that in the mouth of *two or three witnesses* every word may be established." The number of those who *must* know about this thing, is still as small as the conditions allow. "One or two more." The effort is still to "gain" the brother, by leading him to repentance.

Taking the character of those referred to in Gal. vi. 1, as indicative of those whom God can use, in this matter, we would say that here again it is not "any one" who will do for such a service. If I have something against my brother, it is the most natural thing in the world for me to take with me those I feel would favour *my* side of the matter, especially if they are men of "influence." But, if I have the mind of God, I will not consider the outcome of the matter as regards myself, so much, as I shall think of the restorative effect this second visit may have on my erring brother.

Humbled at my failure in gaining my brother while "alone" with him, I should now seek out one or two others, in whom I have confidence that they will seek the glory of God, and the ultimate blessing of all concerned. Together we go over the matter again, and if still obdurate, and unwilling to bow to God's Word, the self-will of the erring one is made still

more manifest, as the testimony of the "two or three witnesses" confirm. Their testimony, in this case, would seem to be to the Assembly, to whom they bear witness of their effort to gain the erring one, and of his obduracy in not yielding to the Word of God.

THE THIRD EFFORT.

"And if he neglect to hear them, tell it unto the Church (Assembly); but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican" (Matt. xviii. 17).

A last effort will thus be made to recover the trespasser. It is still within a circumscribed circle—"The Assembly." What mischief has been wrought, and what dishonour to the Name of the Lord produced, by telling it to "the world."! Or, how often has it been made the subject of table talk, before the unsaved members of the family, thus giving the Devil an added opportunity of hardening them against the truth! If God's children were only alive to the dishonour that sin, in any child of God, brings upon His Name, they would surely hesitate ere they gossip about it in the presence of either saved or unsaved persons.

The matter at last becomes an assembly responsibility. Will he hear them? No. Then there is but one course. "Let him be unto thee, as an heathen man and a publican." By his self-will, as well as his sin, he has forfeited all right to fellowship with his brethren. He is placed outside, among those to whom *morally* he belongs—the heathen and the publican. Subjection to Christ as Lord, and to His will as revealed in the Word of God, is charac-

teristic of a true Church of Christ. Insubjection, and a refusal to bow to God's Word, is characteristic of the world outside. Hence, because of his insubjection to God's Word, he, after repeated attempts to lead him on to repentance, manifests that he is morally on the same plane with the world, and so designates the place that belongs to him, until God in grace restores him to Himself again.

BINDING AND LOOSING.

And lest any should think lightly of such an action of the part of an Assembly, and contemptuously refer to it as something "they" did, the Lord further adds: "Verily, I say unto you: Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." This is not a question of salvation, or of eternal life, or a place in "the Church, which is His body." These are God's prerogatives. But, it does mean that godly action taken by an assembly of God's people in putting away *from*, or restoring *to* their fellowship, if according to the Word of God, has the divine sanction and seal of approval. Thus, this extreme act of discipline is a serious matter, and one to be gone into in the fear of God, and according to His Word. And surely it might well break the most stubborn will to know, that fellow-saints, in seeking to carry out the will of God, were forced to deal thus with one who has been in their fellowship, and their action being according to the Word, God has sanctioned it! May the very mention of such a solemn act cause us to walk softly and humbly in dependence on God.

The Bible Annotator.

SUBJECTS FOR BIBLE READINGS.

"HIMSELF."

He gave HIMSELF for our sins (Gal. i. 4)—Atonement.
By HIMSELF purged our sins (Heb. i. 3)—Expiation.
Purify to HIMSELF a people (Tit. ii. 14)—Salvation.
Present to HIMSELF the Church (Eph. v. 27)
—Glorification.

THE WORK OF CHRIST.

RECONCILED to God by His Death (Rom. v. 10).
SAVED by (or in) His Risen Life (Rom. v. 10).
SUCCOURED by His Priestly Service (Heb. ii. 18).
GLORIFIED together at His Coming (Rom. viii. 17).

DIVINE RESOURCES FOR BELIEVERS.

The Peace of God (Phil. iv. 7)—To Keep.
The Power of God (1 Pet. i. 5)—To Preserve.
The Presence of God (Heb. xiii. 5, 6)—To Defend.

Notes on Contested Texts.

Matthew xxvi. 55.—"I sat daily with you teaching in the Temple." There are two Greek words translated "temple" in the New Testament; one *Naos*, the dwelling-place of God, the holy and most holy places only. The other, *Hieron*, including the entire compass of the temple buildings, outer courts, porches, and porticos. The Lord taught in the latter, and drove from them the money changers with the buyers and sellers who had intruded there. Into the *Naos* the Lord never entered, nor could He, it being for the priests of the Levitical order alone, and this the Lord was not (Heb. vii. 14).

Matthew xxiii. 35.—"Whom ye slew between the temple and the altar." Here the word for temple is *Naos*, the inner temple, the Holy Places, in front of which, in the court, the Brazen Altar stood. That this altar—not the Golden Altar which was within the *Naos*—was the scene of this murder, 2 Chron. xxiv. 21, tells us.

Matthew xxv. 46.—"These shall go away into everlasting PUNISHMENT." The word *kolasis* here rendered "punishment," occurs only once again in the New Testament, in 1 John iv. 18, and is there translated "torment." It is no temporary or corrective discipline, having as its object the bettering or restoration of him who endures it, as Farrar, Jukes, and Restorationists generally claim for it. The word expresses the relation of the punishment to the conscious guilt of those punished.

The Young Believer's Question Box.

Is the Lord's Day Morning meeting around the Lord's table a suitable occasion for general ministry? No. The object of that gathering is "to shew forth the Lord's death," and all words of ministry on that occasion should be in keeping with its character, in presenting the Person and Work of Christ, to lead the hearts of those assembled forth in worship toward God. Ministry, of a general, often of a hortatory character, before the breaking of bread, tends to occupy the mind with other objects, foreign to the special character of that meeting, however worthy in themselves, or seasonable at other times. The same is true of hymns of an experimental character, which occupy the worshippers' thoughts with themselves, rather than with Christ. Much that would be acceptable and helpful at another time, is quite out of place and season at the Lord's table.

The employees in our warehouse have a yearly trip, with games. Although not provided by the firm, there is sometimes strong drink used, and there are other practices engaged in, which I consider unbecoming for a Christian. Others, older in the faith than I am, go, and say I am wrong in staying away. What would you advise in these circumstances? You must act as an individual before God, and according to the light you have from His Word. The presence of older Christians there, is no safe guide to you, for, alas! some who once were separated from the world and its ways, have gone back in large measure to both. There are few who go into worldly society socially, who maintain their position as witnesses for Christ (Acts i. 8) there. When the Lord Himself went to a feast in a Pharisee's house, it was to bear witness to the truth, and to meet and save a sinner there (Luke vii. 36). Do those Christians who go to the trip, testify to their fellow-employees of the Saviour? Or do they go in with the unconverted in their amusements, as if they were worldlings? You are infinitely safer staying away, than going to get your conscience defiled and your testimony marred, by mingling with the unsaved in their sin and folly.

Answers to Correspondents.

STUDENT.—The word in Psa. iv. 2, rendered "leasing," is lying. It is used generally to express what s false.

A. L., CROYDON.—The name "Christian" (Acts xi. 26) was not given to believers by the world in contempt, as some assert. The word translated "called," is "divinely called," or as Newberry gives it, "oracularly called, (see other places where it occurs), and shews it was God given.

W. F., BELFAST.—The word "daysman," in Job ix. 33, means umpire or arbiter, one who is able to prove or convict. It has no reference here to the mediation of the Lord Jesus.

A. S., NORWICH.—"Short Papers on Church History," by Andrew Miller, is the most reliable and spiritual work on the subject known to us.

J. C., CANADA.—The Scriptures give us Divine principles, and provide examples for our guidance in all that pertains to the constitution and order of the Christian assembly throughout the entire period of its existence on earth. To say that these are insufficient or inapplicable, or that we may supplement or alter them according to the necessities of our time, is to impugn the wisdom and foreknowledge of God who knew the end from the beginning, and made ample provision in His Word for His people's guidance, and the ordering of His worship and service throughout the entire period of His church's continuance and testimony in the world.

A. M., PARTICK.—It is important to distinguish between the exercise of spiritual gifts, such as ministry of the Word, preaching the Gospel, shepherding of the saints, and being entrusted with the assembly's money, or correspondence, &c. Only in the latter may the assembly look out and make choice (Acts vi. 3, 5) of certain brethren, or ask them (2 Cor. viii. 4) to undertake such service. In the exercise of spiritual gifts, those who have them are responsible for their exercise, in and out of the assembly, as the Lord may guide them. But in the matter of the charge and distribution of the church's bounty, it would be altogether out of place for even the best known and most respected of the saints, to assume such responsibility of his own accord.

J. C., BIRMINGHAM.—The words "in the Lord" (1 Cor. vii. 39), qualify the act, and mean much more than marrying one who is a Christian. There are many unhappy marriages and unsatisfactory married lives among those who claim to be Christians, because the union has not been "in the Lord." To own the authority of the Lord, to seek His counsel (Prov. iii. 16), to obey the commandments

of His Word, to do all in His Name (Col. iii. 17) well pleasing to Him (Col. i. 10), are all involved in the expression "in the Lord." The tendency in our time is, to neglect such a line of things in public ministry, with the result that younger ones are not exercised in such truths, while some who ought to be examples to the flock disregard them, marrying wives in the sects, with the result that they must either soon go with them there, or what is worse, have their evil influence dominating them and their doings, so that they become leaders in retrogression, seeking to drag others along the path of selfwill in which they themselves wander. "In Christ" all true believers are, but "in the Lord" would not apply to any walking in open disobedience to His Word, or in paths of selfwill and neglect of His truth.

Answers to Special Questions.

VI.—Who should distribute the assembly's bounty? Are those who have charge of the funds at liberty to do so on their own responsibility, or should overseers, or the assembly be consulted?

This subject has been dealt with before in these pages (see Vol. III., 143), and we can only give a digest of the answers now sent to the above question.

1. There are quite a number who take the view, that "deacons," or those who have charge of the assembly's bounty, being chosen, or approved by the saints, they ought therefore to have a free hand to distribute it as they see fit.

2. Others contend, that the assembly's approval should be sought before anything is disbursed, save for current expenses, and that a full and detailed public account of all sums received and paid, should be statedly given.

3. While recognising the fitness of such as give themselves to and are approved of their brethren for this service, many consider it wiser, and tending to promote heartier fellowship in all money matters, that, in all cases where gifts to ministering brethren and sums for special purposes are given by the assembly, the fellowship of all overseeing brethren should be sought, and when it is possible the approval of the assembly likewise. We would only add to the wise counsel given in 3, that in this, as in much else, concerning which there is no definite "commandment of the Lord," the application of the principles of the Word by

wise and spiritual men concerning all that makes for godly unity, will go far to prevent divided counsels on all such matters. While none, save those who are imbued with a Socialistic spirit, would demand that each disbursement should in all its details be made the subject of a public intimation, there are few who undertake such a service, who would not wish to have it examined in a thoroughly business manner, and its results made known to those on whose behalf it is rendered. For this and such purposes, a quarterly or stated meeting of the assembly is held in many places, giving opportunity to discuss many matters which would not be desirable or seasonable, at the close of the Lord's Day morning meetings.

Questions Requiring Answers.

The limited space at our disposal for these, is inadequate for the large number of queries sent by our esteemed Correspondents. We take those for general edification in rotation, and hope to deal with a larger number by condensing replies. Help will be valued in the following:—

VII.—Is it according to God for brethren who take the place of leaders in assemblies, to associate themselves openly with self-willed and schismatic persons, who go out from an assembly because they cannot get their way, and form a new meeting in open division? And if such a course be persisted in, what is the Scriptural remedy?

VIII.—Is the "gift of tongues" movement of such a character, that Christians seeking to acknowledge the Scriptures as their guide, should take part in it? The following query may be added to this one:—What should be done in the case of one who takes the lead in an assembly, who frequents meetings where the "gift of tongues" doctrines are taught, and who commends them to others?

IX.—It is being publicly taught that the early Churches had instrumental music in their worship. Can this be shewn from Scripture?

X.—Are there elders in assemblies now? If so, how are they recognised, and what is their work and relation to the assembly?

XI.—Should an assembly's offerings be used first for general expenses, giving the surplus to Gospel work, &c., or should each object have a separate box or bag?

XII.—Is it likely to be of the Spirit's leading, that one brother should occupy much of the time every Lord's Day morning in ministry, and always give thanks for the bread and wine?

Energy in Gospel Tent Work.

DEAR MR. EDITOR,

I was converted twenty-eight years ago in a canvas tent in the city of Glasgow, and ever since, it has been my firm conviction that there is no better way of reaching sinners with the Gospel during the summer months, than by tent meetings. The wonder to me is, that so little is done in this way. It would be a means of untold blessing to many assemblies of believers, if a tent were wrought by them, say for three months each summer, in a place or places not usually reached. If two or three assemblies can unite in the practical working of it all the better. We have had such work in the part of the country where I live, and have seen a little fruit, but not nearly so much, or of so abiding a character as we were accustomed to see in earlier years. I ask myself why should it be so? The usual reasons about people being Gospel hardened, careless, and such like, are not to the point. Sinners were always just what they are, and the devil was just as cunning then as now. We must seek for the causes elsewhere—I think in ourselves. First, there is less prayer—perhaps more intellectual preaching, but less laying hold on God. As a rule, tent prayer meetings are thin. Next, there is less hard work. I remember two of the evangelists who preached in the tent when I was converted, used to visit the houses regularly every afternoon, inviting and speaking personally to the people. When we who were working men knew that they wrought so hard, it stirred us up to work also, and the result was great numbers were reached and saved. Half-an-hour's evening address, with scarcely any through-the-day visitation, is no day's work at all, and if no more is done by the preacher than this, it is no great wonder if meetings are small, interest little, and Christians disheartened. Gospel work needs energy, zeal, and continuous keeping "at it," pegging on all the day and every day in the work, and when this is done in a prayerful, godly way, there always is and will be blessing. May we individually and as assemblies, be aroused and kept alive to the responsibility of giving our energies to the great work of spreading among our fellows the Gospel of God, while the day lasts. There are many assemblies to which a season's active tent work would be an untold blessing.

Yours ever in Christ,

A LOVER OF SOULS.

THE TRUE SOULWINNER.

A TRUE soul-winner has a passion for souls. He seeks and he finds them. He is always "watching for souls." "In season out of season," he seeks to reach sinners with the Gospel: it is his business. He knows his work, sticks to it, and eschews whatever would be unfit for it. He is often misunderstood, sometimes criticised, but he goes on all the same. He does not advertise himself or his work. His spiritual children, those whom he has begotten through the Gospel (1 Cor. iv. 15), mark him out. He is not necessarily a *gifted* man, in the sense of being able to speak to thousands, but he is a *godly* man, one who habitually speaks to and walks with God. He is on terms of intimacy with the Most High. The sanctuary of God is his dwelling-place (Psa. xc. 1). There, he is freshly supplied with the holy unction (Psa. xcii. 10) in the power of which he goes forth to "rescue the perishing." There are many preachers, few soul-winners. Fewer still, to whom God can entrust this holy work continuously. The common danger is, that when one has been used even in a little measure, he is apt to become puffed up, to imagine that he is somebody. Thus he robs God of His glory and deprives himself of the honour of being a chosen instrument of winning sinners to the Saviour. It was said by the Lord to Jeremiah concerning Coniah of old, "Write you this man childless" (Jer. xxii. 30). This was regarded as the curse of God upon him. But what shall we say of the saint, the servant of Christ, the preacher of the

Gospel who is written childless in the book to be opened at Christ's judgment seat, because of the cherished sins of pride, egotism, and jealousy of others? The end and object of all Gospel testimony is, to bring sinners old and young to the Saviour. He who fails in this, misses the chief end of his service. "To seek and to save the lost" was the mission of the great Soul-winner. "By all means to save some," was the ambition of His most ardent follower, Paul. Oh, to be consumed with the same desire; to be as one of old, who cried in agony of soul—"Give me children or I die" (Gen. xxx. 1). It is to such that the honour and the joy of winning souls to Christ are given. The true soul-winner has a passion for souls! Would you be an honoured soul-winner, fellow-believer? Would you share in this honourable service, which angels well may covet, but will never share? Then be true to God. Draw near to His Throne. Deal with Him at His mercy seat. Lay yourself upon His altar. Cut yourself adrift from every encumbrance, every entanglement. Hold yourself in readiness to do His behests, to speed forth at His bidding, to join yourself as Philip of old to whatever chariot He may see fit to send you. Be at the guidance of the Spirit of God. Hold yourself ready to go where He directs. Do not allow yourself to become the bondman of any church, any society, or any man. Ready to be a free servant of all, yet the bondservant of none save Christ. And see to it that no self-will, no pride of yours, no dread of the frown or sneer of others, is allowed to hinder you from fulfilling the ministry you have received from the Lord.

THE HEAVENLY CALLING

OF THE PEOPLE OF GOD.

THE heavenly calling has been known from the beginning. The earth having been, in every age, a scene of Divine disappointment (to speak after the way of men), and the elect being therefore strangers and sufferers in it, the heavens have been disclosed to them as their place of rest and inheritance. Abraham desired a heavenly country. Enoch had been already translated there. Moses lost the land of promise, but got the Pisgah of God. David confessed that he and all his fathers had been strangers with God in the earth. Elijah among the Prophets in the latter days of the Old Testament, as Enoch among the Patriarchs in its earlier days, was taken to heaven. And thus, the heavenly calling was had in constant remembrance, and kept in view. And all the elect, in these Old Testament times, whether Patriarchal, Mosaic, or Prophetic, have, I doubt not, a part in the heavenly places. The Lord calls them all "children of resurrection"—and by that He teaches us that they will be called to their inheritance by resurrection from the dead, where they will not, as He further teaches, marry and give in marriage, as though they were children of the earth.

In the Divine reasoning of the Epistle to the Galatians, they are alluded to and considered as standing in *sonship and heirship*, with the elect now gathering.

So, in the Hebrews, they are considered as *perfected and sharers of the heavenly calling*, with us of this day.

But the Epistle to the Ephesians never

takes them up to associate them with the saints now gathering in *the body of Christ*.

These distinctions are very significant, and they lead us to the conclusion that the Old Testament saints enjoy the heavenly calling, or heavenly places as their home and their inheritance, though kept apart from the Church, the body of Christ, and the Bride of Christ. I may say this concerning them.

But leaving these times of the Old Testament, times of Patriarchs and Prophets, and having entered the New, we reach in due season the day of Pentecost. The Holy Ghost is then on earth, upon the glorification of the Son of Man in heaven; and we find Him doing a work of "exceeding riches of grace," and which is to be to "the praise of the glory of God" in the ages to come. He is baptizing the election now gathering, into one body; a body of which Christ is the Head; a body which is also called "the fulness of Him that filleth all in all." And the whole, Head and body together, is called by an eminent wondrous title, "Christ" (1 Cor. xii. 12).

All this is peculiar indeed.

Of course this election, thus forming the body or fulness of Christ, will, with the Old Testament saints, have their place and inheritance in heaven. But while they thus share the heavenly calling with their Old Testament brethren, those brethren will not be in the body of Christ with them. When the Kingdom in its glorious form comes to be displayed, when "the world to come" is reached, Old Testament saints will have "a name" there, and be, as it were, principalities

and powers in heavenly places ; but the election now gathering, and baptized into one body, will then be "the fulness" of Him who sits above those principalities and powers and names, of Him who "fillet^h all in all."

I am suggesting and submitting my judgment on these truths.

And then—as I would go on to say—when all these have been translated to meet the Lord in the air—when Old and New Testament saints together, as alike "children of the resurrection," have taken their place in the heavens, as thus ordained to be theirs from the beginning—then the action of the Apocalypse, from chapter iv. begins. In the course of that action, some saints of God will die as martyrs ; and such also will be taken to heaven, and there occupy their places as certain dignities and thrones, "a noble army," or "a goodly fellowship," as we may say ; but they will not be a part of the body of Christ with the election now gathering.

Those saints of God who survive the great judicial process of the Book of the Apocalypse, will form the seed or first-fruits of the earthly people. Their calling is not heavenly. They have no part in the heavenly places. They begin to fill and furnish the millennial earth ; and to them as a firstfruits will be gathered a harvest, till the face of the whole earth be fruitful—Jerusalem, the land of Israel, the people of Israel, and the nations all the world over, constituting a scene of power and of government, and a sanctuary for the service of the God of heaven and who will then be displaying his Kingdom-glories.

And this Kingdom is the subject of notice in the Scriptures of the Old Testament, together with the judgments which introduce it, and the glories which give it its character. But the calling out of a body for Him who is the Head of that Kingdom is not the subject of these Scriptures. It is called, in an eminent sense, "the mystery," and is declared to have been "hid in God from the foundation of the world," and only now revealed to the prophets of the New Testament, Paul the apostle of the Gentiles being made the great vessel and depository of it, its special witness and publisher.

There have, however, been glances at it from the very beginning ; the Divine mind letting out hints of the secret it carried, now and again, as we ourselves are wont to do with some favourite thought of which we cannot or dare not speak particularly, times and seasons forbidding it. Is not this so ? Is not this so with us, and do we not delight in seeing it thus with God and His secret ? In spite of such forbiddings, in the face of such restraints, however respected they may be, and rightly so, the secret will at times break bounds, and cross the field of our vision in a type or in a story, leaving the eye of many a gazer unable to make out what it is or what it means.

Such glimpses of this brilliant secret I would now look at for a moment or two, having already travelled from the beginning to the end of Scripture, as "with all saints," noticing the destiny of the Old Testament saints, of the election now gathering under the Holy Ghost, and of the Apocalyptic saints, whether they

die in the course of it or outlive the action of that awful season.

I believe, then, that "the mystery," the Church, the Bride of the Lamb, begins to tell itself out in the first woman. She was taken, as we know, from the side of Adam, when he was cast into a deep sleep; and she was then formed by the Lord God for Adam, and finally set at his side to be his helpmeet, and in a sense and measure his co-ordinate companion.

All this tells us of the Bride of Christ (Eph. v.). The same mystery, in different phases of it, is to be read in the stories of other women in the book of Genesis, as in Rebecca, in Rachael, and in Asenath. And so, in the book of Exodus, in Zipporah the Gentile bride of Moses.

It is very easy to read something of the Church in each of these. Ephesians v. has surely encouraged us, and led us in the way, and given us a sample of the manner in which we are to read these types.

J. G. B.

NO HUMAN AUTHORITY.

NO authority, either of an individual, or of the church, must be presented or allowed, that would practically interfere with the immediate authority of Christ as Lord of the conscience and of the affections and conduct of His body the Church. Anything else is only a modification of Popery, which is practically the church standing between Christ and the saint. And this no saint or servant of God can tolerate or yield to for an hour. It would not only bring him into bondage to man, but hinder him from giving effect to God's commandments.—*J. M. Code.*

TRUE RELIGION.

DR. J. NORMAN CASE, WEI-HAI WEI.

CERTAIN teachers of the present time are fond of telling us that Christianity is not a "Religion." But to speak in that way is surely to play with the usual meaning of words. A dictionary by my side says religion is "An acknowledgment of an obligation to God, accompanied by a feeling of reverence and love." That Christianity, in the highest degree, produces such results, will be admitted by all. Whether in the present age such a state of soul is ever found apart from the power of the Gospel, I do not stay now to enquire.

By religion, however, we suppose those above referred to, mean "Outward observances of a religious character." Even so, it becomes a serious matter to speak, for the logical result of such statements is that ordinances such as Baptism and the Lord's Supper are unnecessary, and to have no abiding place in pure Christianity. Hence, we find that some who consider themselves exceptionally well taught and spiritual, neglect and despise those ordinances which were appointed by the Lord to be observed by His people "till He come." We contend that to neglect such appointments is to despoil believers of valuable aids to life and godliness. To teach that no outward ordinances are necessary to individual and collecting growth unto the measure of the stature of the fulness of Christ, is to set aside what Divine wisdom has given to this end. However valuable private and social study of the Scriptures may be,

and however important individual service and testimony, they do not as a rule, when isolated from other collective privileges and responsibilities, tend to frame an all-round Christian character, nor produce well balanced Christians.

It must be apparent to impartial observers that the Gospel spirit, the passion for souls, is seldom found in those who so teach. Their own special line of things, often one-sided, is reiterated with a tiresome pertinacity, but other parts of God's truth, equally important, is held in abeyance, if not ignored.

A well known catechism, speaking of the "sacraments," says that "two only are generally necessary to salvation." This is a set off against the seven sacraments of Rome. That most readers of these lines, I may safely assume, have learnt from God's Word that no sacrament or ordinance is ever necessary to salvation. Salvation is wholly of grace, by Christ, through faith. Ordinances have no part in the matter. Yet from the same word, as well as from the common Christian experience of the centuries, most of us believe that these two ordinances are generally necessary to growth in grace and godliness. There are no doubt exceptional cases for which God makes gracious provision. Some children of God are so situated in regard to health, circumstances, and otherwise, that they can neither be scripturally baptised nor observe the Lord's Supper. But where possible, we hold that all believers should understand and obey the Lord in these Divine ordinances.

In the Greek New Testament there are

several words for "Religion," which it may be profitable briefly to examine.

Eusebeia.—This word points to right conduct springing from a right state of heart. That which is inward is chiefly in view. It—or a word from the same root—is found in the Pastoral epistles some ten times. Generally it is rendered "godliness." In 1 Tim. v. 4, it is "holiness," and translated to "shew piety." In Acts iii. 12, "holiness," and in chap. x. 2, 7, "devout." It is a most important word, and will well repay careful study, especially if such study leads to practise.

Theosebeia.—This is the same word, having prefixed to it the term for "God." Its meaning is thus defined for us. The term includes worship and service toward God. In John ix. 31, it is given "a worshipper of God," in 1 Tim. ii. 10, it is rendered "godliness."

Deisidaimonia.—This word literally means, "devoted to fear of the gods." It was originally used by an idolatrous people in relation to their idols. The word, according to its connection, means either religion or superstition. Without doubt at first it had an honourable meaning. The term is found in Acts xvii. 22.; xxv. 19, rendered in the A.V. "superstitious" and "superstition." In the first of these passages I submit that "religious" would be the better word. The apostle was too wise and experienced as a preacher to begin his address in offending his hearers, by cutting off their ears. We may decide that he was not guilty of the folly of telling this people, the leisured and cultured Athenians, that they were in all things "too super-

stitious." He began by conciliating their prejudices, and thus for a time winning the ears of all, and for ever winning the hearts of some, to the message he had to deliver. I judge that the American revisers give the meaning when they read, "I perceive that in all things ye are very religious." In Gal. i. 13, 14, there is no word for "religion;" we now should say Judaism. Of course the apostle chiefly had in mind Judaism as a God-given, religious system.

Threeskeia.—This is a most interesting and instructive word. It refers to outward acts of worship; to ritual and observances. It is rendered *religion* in Acts xxvi. 5; *worshipping* in Col. ii. 18; *religious* and *religion* in Jas. i. 26, 27. As employed in the two latter verses let us peruse the word a little more at length.

The use of these terms by James is remarkable and unexpected. For, without the least disparagement, he may be regarded as the chief leader of the Jewish party in the Apostolic Church. While loving and serving the same Divine Saviour, his teaching was the antithesis of the Apostle Paul. For years he occupied the leading place in the churches in Judea. He it was who on a memorable occasion said to the Apostle Paul, "Thou seest, brother, how many thousands (myriads) there are among the Jews of them which have believed; and they are all zealous for the law" (Acts xxi. 20, 21). As far as we can gather from the Word, he never wholly broke with the temple and its observances. He was pre-eminently the apostle of the circumcision.

(To be Continued.)

THE WORD OF GOD :

ITS PLACE IN THE CHRISTIAN'S LIFE.

AN ADDRESS GIVEN IN ARCHER ROAD HALL, LONDON.

BY THE EDITOR.

THERE probably never was a time in which the Bible was more assailed than it is at present. Its Divine origin, its absolute perfection, and its supreme authority are all called in question or set nought, not only by avowed infidels, but by many who bear the Christian name and claim to be acknowledged as ministers of Christ. By means of their false criticisms and human reasonings, very many who confide in them as guides in spiritual things, have been wholly led astray. And not only so, but among true children of God full confidence in the veracity of the Book of God is apt to be shaken, and deep reverence for its integrity lessened by means of these devices of the enemy. All this would be a dark outlook indeed, if the Scripture itself had not forewarned us to expect such things. This it has done, most fully and minutely, and God has graciously provided us also with the means of preservation in the midst of such conditions. With an earnest desire to help those who are young in the faith, and to strengthen others who may need a word of encouragement in this line of things, I would seek very simply to trace along the pages of the sacred Word, some of the Divine characteristics of the Book of God, then seek to gather from the same source some of the uses it has been given to us for, and finally look at some of the devices made use of by the enemy to corrupt and render the Scrip-

tures of none effect. May the Comforter, the Holy Spirit, whose work it is to guide God's people, "into all the truth" (John xvi. 13, R.V.), be our helper in this.

There are some wonderful words in 2 Tim. iii. 14-17, which may suitably introduce to us this subject. Timothy was Paul's child in the faith (1 Tim. i. 2); he had been converted through his instrumentality, and led on in the truth and ways of God under his teaching and godly example (Phil. ii. 21; 2 Cor. iv. 17). He had known his doctrine, seen his manner of life, shared his service and his sufferings (2 Tim. iii. 10-11). Previous to his conversion, in his very earliest years, he had been made familiar with the Old Testament Scriptures, and had the godly care of a pious mother and grandmother (2 Tim. i. 5). Now the aged apostle was in prison, and Timothy was serving Christ in preaching the Gospel to sinners in the world, and in ministering the Word to saints in the church (2 Tim. i. 8; iv. 2) in the midst of outward persecution and inward decay, with many forms of error arising, all evidently gaining adherents and leading away disciples after them. To strengthen Timothy, and to guide believers in all time future amid such conditions, the apostle wrote these two epistles to this individual servant of Christ, which are of inestimable value to us. After exhorting Timothy to "continue in the things" he had learned, and "been assured of," and entrusted with (chap. ii. 2), he casts him upon the all-sufficiency of the God-breathed words of "Holy Scripture," which he says are able to make "a child" wise unto salvation,

and to completely furnish "the man of God unto every good work." Such is the value and the use of the Book of God. To convict the sinner, to bring life to the believer, to feed and sustain Divine life and to exercise its functions; to sanctify the saints, to cleanse his ways, to enlighten his path, and become his counsellor in everything, in all spheres and departments of life, personal, social, in the family, the business, the church, and the world. The Book of God was not given to be an ornament in the house, much less a tenant of the pew, but as a daily guide book, an "Enquire within for everything" among the people of God. It was given to be read (1 Tim. iv. 13), searched (Acts xvii. 11), meditated on (Psa. i. 3), and loved (Psa. cxix. 17, 140). Its words were to be treasured by God's ancient people in the heart, taught to the children, spoken of in the home, used first thing in the morning and last at night, made the subjects of conversation walking by the way, and inscribed on the door posts and gates of their houses (Deut. vi. 6-9).

THE INSPIRATION OF THE SCRIPTURES.—The words "given by inspiration of God" in 2 Tim. iii. 15, represent one word in the original language—*Theopneustos*—God-breathed. Here we have the Author of the Scriptures. The writers were "holy men of God," moved or "carried along by the Holy Spirit" (2 Pet. i. 21). The accuracy, purity, and completeness of these Scriptures have been miraculously preserved, and with the utmost confidence we can say that the book we know as the Bible, not only contains but is "The Word of God." It was so regarded and named

by the Lord Jesus, when He was on earth (Mark vii. 17). He read it (Luke iv. 17), preached from it (Luke xvii. 26; xxiv. 27), and used it as His only weapon in His conflict with the devil (Matt. iv. 6). This is sufficient for faith. The Book that was used by the Master is surely good for the servant.

THE PURITY OF THE WORD.—So pure, so perfect, so all-sufficient is the Word of God that it must not be added to (Prov. xxx. 5), nor diminished by a word (Deut. iv. 2). At the close of each section of it this warning is repeated, and God's people cast upon "All the commandments of the Lord," upon which time works no change (see Deut. xii. 32; Prov. xxx. 5; Mal. iv. 4; Matt. xxviii. 20; Jude 17; Rev. xxii. 18, 19). May our souls heed these weighty words, and our faith stand in the whole revelation of God. Where the Word is lightly esteemed or neglected by the individual believer or the church, spiritual life declines; where the Word is loved, revered, and obeyed, God gives His approval and His blessing. All spiritual revivings have been associated with a return to God and His Word, and if in these last days there is to be found a living and godly seed in the midst of empty profession and corrupt Christianity, they will be a people who are seeking in all humility of mind to walk with God in the paths of His holy Word.

There is an inseparable connection between Christ and the Scriptures, between the Word Incarnate and the Word inspired. Christ owned and used the Scriptures, and put His imprimatur on them (John v. 34; x. 35). The Scrip-

tures testify of Christ (Luke xxiv. 27-44). To asperse the written Word is to dishonour its Author, who "spake all these words" (Exod. xx. 1), and no vital godliness or spirituality can co-exist with loose ideas of the Holy Scriptures. Let us now look at some of the uses of the Word of God.

THE WORD IN CONVICTION.—The Word preached is the instrument used by the Spirit in producing conviction in sinners. Preachers who make a free use of "the sword of the Spirit, which is the Word of God" (Eph. vi. 17), are, when clean and spiritual, those whom God uses in bringing sinners to Christ. Look at the model discourses given in the Acts! How they abound in Scripture. The Spirit's record of the labours of Gospellers of that time is, that they "went everywhere preaching the WORD" (Acts viii. 4; xi. 19); that "The WORD of the Lord was published throughout the region" (Acts xiii. 49). They preached Christ "out of the Scriptures" (Acts xvii. 2), as He Himself had given them an example (Luke xxiv. 27). They had confidence in their weapon and used it freely. It needed no embellishment to make it attractive. When the Word takes a grip, it brings the people to hear it. "The whole city came together to hear the Word of God" (Acts xiii. 44): just the Word. They had no "accompaniment." But they had and they owned the Spirit of God, who never fails to use the Word when rightly divided and wisely spoken. Let us honour and make a free use of the Word. Flash the light of the Word, sow the seed of the Word, preach the Word fully, and God will use

it. There can be no deep, abiding work, no solid foundation laid either in conversion, or in a healthy church, where the ministry of the Word in its fulness is lacking. The root cause of so much shallow and shoddy profession in present day popular evangelistic work is the lack of the Word thus preached and honoured. Therefore let all who evangelise, use the Word. Plough deeply and scatter freely the good seed broadcast, orally and printed.

THE WORD IN REGENERATION.—It is through the Word that believing sinners receive life. "HEAR and your soul shall live" (Isa. lv. 3). "Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever" (1 Pet. ii. 21). As the seed falls into the ploughed-up soil, to produce life and cause fruit (Matt. xiii. 8), so the Word received into a heart prepared by conviction of sin, and repentance toward God (Acts xx. 21), and thus made "honest" and "good," as Luke viii. 15 has it, is used by the Spirit to convey spiritual life to the one who thus in faith welcomes it (Jas. i. 21).

THE WORD IN CHRISTIAN GROWTH.—As it is through the Word that life is begotten, so by feeding on the Word the new life is sustained and strengthened, and thus it develops. "As new-born babes desire the sincere (pure) milk of the Word that ye may grow thereby" (1 Pet. ii. 2). The indwelling Word (Col. iii. 16), and the indwelling Spirit (Eph. iii. 16), are the believer's sources of supply. To grieve the Spirit (Eph. iv. 30), and neglect the Word by which the believer lives (Luke iv. 4), is to deprive the regenerate soul of

its means of subsistence. The "inner man" needs to be daily renewed (2 Cor. iv. 16), and for this God has given us our "daily bread," which like the manna, must be freshly gathered each day throughout the whole of our wilderness journey. Thus, as the "restaurant" is to the body, the Bible is to the soul, but each must be used, and the food provided partaken of. The bustle of daily life, the cares of the household, the rush of business, must not be allowed to steal the time we should give to prayerful reading and meditation on the Word. If we do not have time we must take it, securing a part of each day for personal dealing with God and His Word. It is just the lack of this, and the consequent feebleness of spiritual life in the most of God's people, that is the root-cause of the lack of godly life, diligent service, and Scriptural testimony among us. No remedy short of a return to the Word of God and its use in daily experience, esteeming the Word of God's mouth more than necessary food (Job xxiii. 12), finding them "sweeter than honey" (Psa. cxix. 103), esteeming them "more precious than gold" (Psa. xix. 10), will ever make "men of God" strong for the battle, furnished and fitted to stand for the truth at all costs, in the midst of the apostacy of these last days, in which new forms of Satanic errors and delusions are raised continuously, deceiving many who are ignorant alike of God's Word and its teachings, and of Satan's devices. It is the lack of personal acquaintance and experience in the Word that makes so many an easy prey to error.

(To be Continued).

The Bible Annotator.

BRIEF BIBLE STUDIES.

THE HOLY SPIRIT AND THE CHRISTIAN.

- In His Heart (Gal. iv. 6)—As a Son.
 On His Person (Eph. i. 13)—As a Seal.
 In His Body (1 Cor. vi. 19)—As a Temple.

EMBLEMS OF THE BELIEVER'S GROWTH.

- As a Seed (Mark iv. 27)—In Steadiness.
 As a Lily (Hos. xiv. 5)—In Lowliness.
 As a Cedar (Psa. cii. 12)—In Strength.
 As a Palm (Psa. xcii. 12)—In Uprightness.

DIVINE FULNESS FOR GOD'S PEOPLE.

- Fulness of Grace (John i. 16)—Our Resource.
 Fulness of Blessing (Rom. xv. 29)—Our Privilege.
 Fulness of Joy (John xv. 11)—Our Portion.

WHAT CHRISTIANS ARE "PARTAKERS" OF.

- The Divine Nature (2 Pet. ii. 4)—In Regeneration.
 The Heavenly Calling (Heb. iii. 1)—Their Position.
 The Inheritance (Col. i. 12)—Their Possession.
 Fatherly Care (Heb. xii. 6)—Their Discipline.
 Of the Glory (1 Pet. v. 1)—In Hope and Prospect.

WORDS TO YOUNG PREACHERS.

- First, have something to say—YOUR MESSAGE.
 Second, say it in the best way—YOUR MANNER.
 Third, know when to stop—YOUR MEASURE.
 To get HEARERS—Be Interesting.
 To get LISTENERS—Be Earnest.
 To get RESULTS—Be Practical.
 By prayer, the SPEAKER is prepared.
 By study, the SUBJECT is possessed.
 By preaching, the SINNER is persuaded.
 Preach the Word (Acts xiii. 5)—To the Religious.
 Preach the Cross (1 Cor. i. 18)—To the Proud.
 Preach the Gospel (Acts viii. 25)—To the Anxious.

Disputed Texts Examined.

1 Cor. xi. 29.—"Not discerning the Lord's body." This does not refer to "the Church which is His body" (Eph. i. 20), or to its unity. The mystic body of Christ is never in Scripture called "the Lord's body." The expression clearly applies to that which is symbolised in the Lord's Supper, "This is my body." Some at Corinth had failed to distinguish between the symbol bread and that which satisfied hunger, and were in a callous and irreverent manner partaking of the former, for which they were "judged of the Lord."

Matt. xxviii. 9, R.V.—"Make disciples of all the nations." Not of the nations, or Gentiles as nations; apart from faith and conversion, as some will have it, but by the preaching of the Gospel, sent to "all nations," for "the obedience of faith" (Rom. i. 5; xvi. 26). Thus God is taking out from the nations "a people for His Name" (Acts xv. 14), who individually own Christ as their Lord (Rom. x. 9), and confess their discipleship in baptism and by obedience to His Word.

Answers to Correspondents.

"STUDENT."—Sir Robert Anderson's book, "Daniel in the Critic's Den," gives the most satisfactory calculation of the prophecy of the 483 years of Daniel ix. 25, that we know. You should read it.

T. P. MA'VERN.—It is to Augustine that the saying to which you refer is attributed. In its original form it is, "In the Old Testament the New is LATENT; in the New Testament the Old is PATENT."

J. H., STAFFORDSHIRE.—A swing of the pendulum from rigid exclusiveness and arrogant assumption of high church position, to extreme looseness and reckless indifference toward church fellowship and Scriptural order, indicates an unstable mind. A sudden change of "views" on Church position and such like is generally associated with petty grievances and personalities, although other reasons may be given. You had better make inquiries as to the antecedents of the new movement you mention before joining yourself to it. Something can usually be learned in this way. And you should also seek information regarding its leaders, who they are, where they have been, and why they now disown their former position. God never uses men who are continually changing their minds and building again the things they once destroyed, as instruments to carry into effect any work of which He is the Originator.

J. L., MOTHERWELL.—Dr. Bullinger's pamphlet, which you send, teaching "the sleep of the soul after death," is a tissue of distorted Scriptures, with erroneous meanings read into them. It may mislead those who take everything they read on credit, but not any who test and prove all things by the standard of the Word.

J. M., SYDNEY.—The expression, "spiritual songs" (Col. iii. 16), does not affirm that they were divinely inspired, any more than the "spiritual"

person of Gal. vi. 1, was an inspired man, but that they were songs of a spiritual character, and not as the common "ode" or song, used in feast or battle celebrations. Many of the pieces in our hymn books partake of this character.

W. S., Bo'NESS.—"The kingdom of heaven," as described in the seven parables of Matt. xiii., covers the period of His absence, during which that which owns the Lord's Name exists as a "mystery," including false and true. When the King returns, it will be in mystery no longer, but in manifestation. Meanwhile those who are truly saved, are in the kingdom of the Son of God (Col. i. 13), owning Him as their Lord (1 Cor. xii. 3).

Answers to Special Questions.

VII.—Is it according to God for brethren who take the place of leaders in assemblies, to associate themselves openly with self-willed and schismatic persons, who go out from an assembly because they cannot get their way, and form a new meeting in open division? And if such a course be persisted in, what is the Scriptural remedy?

ANSWER A.—Division, in the form of an open rupture, among those who have been together in God's assembly is a most serious matter, and is ever so regarded in the Word of God. Those who "cause" such divisions are to be "marked" and "turned away from" (Rom. xvi. 17, R.V.). To condone such sin and help to confirm those who are guilty of it by openly associating with them in their evil course is, according to the principles of the Word, to become their partisans and "partakers in their evil works" (2 John 11). "Not self-willed" (Titus i. 7) is one of the qualifications of a guide among saints. A "factious" or self-willed man (Titus iii. 11), one who takes his own way in spite of every remonstrance, is wholly unfit to stand before others as an acknowledged guide or teacher in the church. J. S.

ANSWER B.—One of the bitter results of the "lax" teaching of recent years, leading as it ever does to lawless action is, the increase of divisions from trivial causes. When a few restless or perverse men, who have never done anything to help the assembly in which they are by spiritual ministry or godly care, find a suitable opportunity of creating a faction, or going out with as many kindred spirits as they can influence Absalom-like to follow them, one would expect that some inquiry would be made

of the assembly from which they have gone, as to the causes of their going, and in common courtesy, if from no higher rule, this is due to them. In order to prevent confusion, and the spread of complications, elder brethren in the nearest assemblies are primary responsible to investigate such matters. For outsiders, who can know nothing save a one-sided story, to rush to the assistance of those who may be guilty before God of the sin of making division, is a most solemn thing to do. Instead of being humbled over such divisions some seem to glory in them, and shew their approval by associating with them. We would refuse to recognise any as fitted to be guides or ensamples to the flock who act in such a manner. W. J. M.

ANSWER C.—Notwithstanding all the teaching we hear about unity and the exhortations to forbearance and love, divisions multiply. In the part of the country where the writer lives, there are seven divided meetings within an area of twelve miles. Not one of these divisions is owing to any fundamental evil doctrine held, but from personal or trivial causes, which, had they been dealt with in a godly manner by those responsible to do so, they could have been remedied. But this was neglected, in fact ignored, because of divided views and counsels among those who take the place of leaders. Now some go to one company, some to another, according to their liking. Younger ones look on in wonder, and those seeking after the Lord's ways are stumbled. Until God's people are humbled over such a condition of things, and seek unto Him for the remedy, how can there be blessing in assemblies? J. M.

ANSWER D.—When Christians, who know better, and especially preachers, associate openly with those who cause division "contrary to the doctrine," they ought at least to be made to feel that they cannot be regarded as teachers or as ensamples to those who desire to observe God's order and go according to His Word. A little firmness, with united action among assemblies toward men who think they can with impunity set aside all godly order, and do as they like in such matters, would in many such cases have a salutary effect. W. D.

EDITOR'S NOTE.—The only warrant for going out from a company of believers, meeting according to the Word is, that they have received and retain evil doctrine, or that they have given up the fundamental principles of the Word, according to which they formerly gathered, in profession or practice.

In so doing they would cease practically to be God's assembly owning Christ's Lordship and the authority of His Word, and would consequently have no room for the exercise of obedience to the will of the Lord or the guidance of the Spirit. In days of decline from the principles of the Word, and return to worldly religion, clerisy and human authority in the worship and service of God, such conditions may have to be faced in places where no remedy is possible, or appeal to the Word available. But even then, no haste, no eagerness to cut the last link, should be cherished, but deep humiliation before God, and every effort used and entreaty made to recover from the evil under which some willfully, and others doubtless deceived by the craft of those leading on in the evil course have fallen. It is truly wonderful what God can do, and has done, even at the last stage, and after man's efforts have failed, when He is truly sought by humbled and contrite hearts. No division can be of God that is from personal or party causes. When there is doubt as to who is at fault, it is safest to stand apart and leave room for God to manifest with whom His approval and blessing is, which in His own time He never fails to shew. When men rush with eager haste to support those who have ruthlessly divided an assembly of believers, they manifest what spirit they are of, and what they will be ready to do themselves, when they fail to get their own way, or are unable to coerce others into subjection to their imperious will.

Questions Requiring Answers.

VIII.—Is the "gift of tongues" movement of such a character, that Christians seeking to acknowledge the Scriptures as their guide, should take part in it? The following query may be added to this one:—What should be done in the case of one who takes the lead in an assembly, who frequents meetings where the "gift of tongues" doctrines are taught, and who commends them to others?

IX.—It is being publicly taught that the early Churches had instrumental music in their worship. Can this be shewn from Scripture?

X.—Are there elders in assemblies now? If so, how are they recognised, and what is their work and relation to the assembly?

XI.—Should an assembly's offerings be used first for general expenses, giving the surplus to Gospel work, &c., or should each object have a separate box or bag?

The Late Mr. Thomas M'Laren, Glasgow.

On the morning of Tuesday, June 9th, after a long period of weakness and much pain, our esteemed brother in Christ, Mr. Thomas M'Laren, passed into the presence of the Lord, aged 76 years. His long association with assemblies of believers gathered in the Lord's Name in Glasgow, his help in ministry and godly counsel there, and far beyond, his deep interest in the Lord's servants and work, especially in distant lands, for a period of nearly forty years, caused him to be known and beloved by very many, who mourn his loss as a father in Christ. Brought to the Lord in early life, he came from Bannockburn to Glasgow, where he began business, also serving the Lord in preaching the Gospel. Learning from the Word his privilege of meeting only in the Lord's Name, on simple Scriptural lines, he associated himself with a little company of believer's so assembling, and afterwards met in Nelson Street and Buchanan Court Halls, on the south side of the city. In later years he was with believers gathering in Argyle Hall, Cambuslang, and Hebron Hall, Glasgow. In the early "seventies," when interest was awakened in foreign work and *The Missionary Echo* began to aid in fostering fellowship with labourers in other lands, Mr. M'Laren gave himself to the work of helping this on in Glasgow, welcoming labourers to his home, communicating with them, and stirring up interest in their work among assemblies throughout Scotland, a work which he continued all through the years, and on his retiral from active business life gave himself wholly to it. He visited the Faroe Isles, Norway, and made a prolonged tour through the Mission Stations of India, cheering, helping and encouraging the workers there. To his last days, amid weakness and suffering, grace sustained his prayerful interest in this service, and enabled him to dictate words of godly counsel to labourers in many parts. Such will, most of all, miss the valuable ministry which is now closed. The labourer is at rest. Thus, one by one, aged and honoured standard-bearers leave us, and few of the same sort seem to be arising to fill the vacant places. The public funeral service in Wellcroft Hall, was attended by a large number of brethren and sisters, who walked in rank behind the hearse to the Southern Necropolis, where the remains were laid to rest to await the resurrection morning. Much sympathy goes forth to his widow and to the family of three sons and two daughters—the youngest, Mrs. Harold Watson, the wife of a missionary in India—who mourn his loss. May the Lord, who loves His people and His work, raise up those fitted by grace and godliness to carry on the valuable service so long continued by this departed servant of Christ.

STANDING BEFORE THE LORD.

THE highest privilege of men and angels is to stand in the presence of their God. When the angel Gabriel appeared in the temple at Jerusalem, bearing a heavenly message to Zacharias, the aged priest, he could speak of his holy embassy in no higher terms than "I am Gabriel that *stand in the presence of God*" (Luke i. 19). In the dark days of Israel's apostacy and sin, when Elijah became the bearer of Jehovah's message of impending judgment, he came before the wicked king Ahab with the words, "As the Lord God of Israel liveth, *before whom I stand*" (1 Kings xvii. 1). To stand before God in the light of His presence, to come forth conscious of having been sent to speak the words heard in the solitude of the Most High, and to deliver His message in the confidence that no word from God that goeth forth from His mouth shall be void of power (Isa. lv. 11), is the honourable calling of all who are God's messengers to their fellowmen. It is to be feared that now, as in ancient days, there are not a few who are ready in their utterance and eager to be heard, who know practically nothing of the holy experience of standing before the Lord hearkening to the voice of His Word (Psa. ciii. 20), in the attitude of the waiting servant, who looketh on his master's hand (Psa. xxiii. 2) for the signal to depart on his errand. The Lord's complaint against Israel's prophets, who by their words made His people "vain," and caused them to err from His ways, was, that they had not "stood in His

counsel," they had not perceived or heard His Word, but spoken "a vision of their own heart" and not the message "out of the mouth of the Lord" He had not sent them, "yet they ran;" He had not spoken to them, "yet they prophesied" (Jer. xxiii. 16-22). There is much of such preaching in our day. It lacks the Divine unction. It utterly fails in its effect. The preacher may have the gift of "fair speech"; he may be able to draw the people; his words may have a passing effect and be mistaken by the inexperienced and unspiritual for "power," but they lack the true fragrance of the sanctuary of God. The speaker, however "talented" as men reckon, lacks the heavenly fire, the holy calm of the man who stands before the Lord and comes forth from the audience chamber of the heavenly King, armed with Divine authority, clothed with spiritual power, and burdened with the Lord's message, to utter it. A ministry of power has its secret springs in the Divine presence. This, beyond all else, is the need of our time. This is what all who seek a reviving from the presence of the Lord should cry for—God-sent men with God sent messages. The blighting effects of flippant, and shallow ministry are everywhere apparent. Unsent men, who miss no opportunity of thrusting themselves to the front, can only bring barrenness and blight. The need of the time is, men of God sent from the Divine presence, whose ministry will be as the refreshing stream, able to say without guile, "but as of sincerity, but as of God, in the *sight of God* speak we in Christ" (2 Cor. ii. 17).

FLESH AND SPIRIT.

BY DR. J. A. OWLES, BRIGHTON.

SEVERAL months ago, after I had spoken on the above subject, it was suggested to me that I should repeat it, but as this was impossible, I propose to write briefly on this theme.

The word "flesh" is used in varied ways in the Scriptures. Thus, in 1 Cor. xv. 39, we read of different kinds of flesh, of "men, beasts, fishes, birds;" but I shall consider now only passages in which the word applies to men. There are two classes of such which need to be carefully distinguished, as one instance of each will prove. In 2 Cor. iv. 11, we read, "For we which live, are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." This is similar in meaning to the previous verse 10, where we have the words "in our body." On the other hand, in Rom. vii. 5, the apostle writes "when we were *in the flesh*," to men who like himself were still in the body. Here it is a reference to the fact that the believer's standing before God is no longer, as in the case of the unsaved, "in the flesh." He is "in Christ," joined to another, even to Him who was raised from the dead" (ver. 4, R.V.). The trial of the flesh in this sense is past. Man has been tested in innocence, with a conscience, under law, and visited in grace, and in each has proved himself guilty and deserving of death. And not only is man's trial over, but the sentence has been executed at the Cross. There the old man has been put to death judicially,

and there "is a new creation" (2 Cor. v. 17). At Calvary we learn a double lesson: what the flesh in men thinks of Christ, and what God thinks of men in the flesh. As Christians, we should never forget that the flesh is in us, and that in it to the very end of our pilgrimage, there "dwelleth no good thing" (Rom. vii. 18).

Again, flesh and spirit are found, not only as in Gal. v. 17, active powers, "contrary the one to the other," where the Holy Spirit is referred to, but they are combined and yet separated in Matt. xxvi. 41, Mark xiv. 38, where our Lord, at the time of His own agony in the garden, apparently graciously explains, if not excuses, the failure of His disciples in their sleeping, when they should have watched, by the words, "The spirit indeed is willing, but the flesh is weak." Here it is not the Holy Spirit, but the inner man, and we should remember that here it was previous to the Cross, and before the Holy Spirit came as an abiding Comforter.

Another combination of these occurs in 2 Cor. vii. 1, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And again in 1 Thess. v. 23, R.V., "And the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame, at the coming of our Lord Jesus Christ." In the first of these Scriptures the body is not included, but the *two* parts of man which, though redeemed, can be defiled by sin and from which "filthiness" we may "cleanse ourselves." It should be observed that

when we are exhorted to act, the flesh is named before the spirit. In the *second*, man in his entirety is a tripartite being, God is his sanctifier and preserver, and He begins with the *spirit*, or within, and then operates on soul and body. How important that we should remember that the desires of the *mind* (or thoughts), as well as of the *flesh*, are evil in the natural man (Eph. ii. 3), and need to be judged by the believer, in order that he may be delivered from them.

Let us consider now a very important Scripture—I Cor. ii. 14 to chap. iii. 4, R.V., “Now the *natural* man receiveth not the things of the Spirit of God, for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he Himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ. And I, brethren, could not speak unto you as unto *spiritual*, but as unto *carnal*, as unto babes in Christ. I fed you with milk, not with meat, for ye were not able to bear it: nay, not even now are ye able, for ye are yet *carnal*. For whereas there is among you jealousy and strife, are ye not *carnal*, and walk after the manner of men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal and walk after the manner of men.” A glance at this passage will teach us that there are THREE classes of men referred to. There is the *natural* man who, whatever his culture and refinement, or whatever his moral and religious attainments, “receiveth not

the things of the Spirit of God.” Then there is the *carnal* (or fleshly) believer, gifted it may be, like the Corinthians, who came “behind in no gift” (chap. i. 7), yet so lacking in Christ likeness, that he is accused of “jealousy and strife,” and condemned as walking “after the manner of men.” There is also the *spiritual* man contrasted with the *natural* in chap. ii. 14, 15, and with the *carnal* in chap. iii. 1-3. What are the characteristics of this spiritual? They have “the mind of Christ” (chap. ii. 16), and they do not walk—as the Greek implies—“according to man.” This is intensely practical and solemn, for it explains not only the real ignorance of learned men—perhaps Higher Critics and others who “cannot know” (chap. ii. 14) “the things of God” (chap. ii. 11)—but it also exposes the cause of many evils, divisions, and such like, among Christians, where gift, learning, scholarship, and ability have been exalted unduly, and allowed to dominate or exercise “pre-eminence” (3 John 9), whilst what is vastly superior, real grace after the character of Him who was meek and lowly in heart” (Matt. xi. 29), has been crushed and despised. Will not many who have been first in this respect be last, and the last first?

Heb. v. 11-14, gives us the key to spiritual growth. We must partake of “solid food” (verse 12, R.V.), and not only of “milk” and by “*experience* of the word of righteousness,” we must by “reason of use” (or habit) have our senses exercised to discern good and evil.” This surely means formation of character

by the assimilation of the Word received in the heart, and not only the intellectual knowledge of its letter with little intimate acquaintance with the Lord Himself.

(To be Continued).

TRUE RELIGION.

PART II.—DR. J. NORMAN CASE.

THERE is in James' Epistle something deeper than a reverence for Judaism; there is a love for moral righteousness. A judicial or legal righteousness which did not issue in a moral righteousness is, as he reckons, vain and worthless. And in this the apostle Paul is at one with him. James has a holy scorn and contempt for mere lip profession. It was, primarily to Judaistic Christians that he wrote the searching sentences in Chap. i. 26, 27, which are very similar to Paul's teaching in the second half of Romans. It is as if he said: "You are greatly occupied with outward washings, formal prayers, and visible observances of Mosaic institutions; but this know, that orthodox ritual, that proper observances before God and the Father are these:—'To visit the fatherless and widows in their affliction, and to keep yourselves unspotted from the world.'"

"True" and "undefiled" describe the positive and negative aspects of purity; just as positive and negative duties are enjoined in the latter part of the verse. Since God "hath visited and wrought redemption for His people" (Luke i. 68), it is only fitting that we should visit the sick, the bereaved and afflicted in their need. In Psalm lxxvii. 5, we read:—"A father of the fatherless, and a judge of

the widows, is God in His most holy habitation." And in the reckoning of the King in Matt. xxv. 34,43, such service has great reward. Thus the work here indicated is peculiarly dear to the heart of the Father and the Son. Let us, in this as in other things, seek to be "imitators of God as beloved children" (Eph. v. 1 R.V.). The world as such is defiled and defiling; it lies in the wicked one; it is not of the Father; therefore we must watch to keep ourselves unspotted from it. And this we can only do as we seek to co-operate with God, to fulfil the prayer of Christ as expressed in the words: "I pray not that shouldest take them out of the world, but that Thou shouldest keep them from the evil." The love of the Father filling the heart, will expel and keep out the love of the world.

These are truths which need to be pressed home in the present day. It is, surely, a sight to make demons rejoice, to see oftentimes good and earnest men occupied with mere points of ritual and procedure, while thousands of needy ones are waiting for a visit of comfort and help; while in all the great cities of Christendom myriads are born, live, and die in unutterable vice and misery. And, verily, it is enough to make angels weep to observe groups of intelligent Christians expending time, energy, and means on comparatively unimportant details—on many of which Scripture is silent—while millions in Christendom and heathendom are going down to Christless graves, never having heard spoken in love and power the Gospel message.

Even for us it is not without signific-

ance that in the judgment of Matt. xxv. creed and ordinances are not mentioned; everything turns on conduct, albeit the conduct there in view is, that which flows from a right perception of and response to the claims of the King. The same principle will hold in the examination of Christians for their rewards (2 Cor. v. 10). Judged by the standard of our verse, how many who are Christians in good standing, who have been baptised, who break bread regularly, who could easily get a letter of commendation on moving to another place, who are active in preaching and other Christian work, are not truly "religious," as God uses that Word. Selfishness, worldliness, and fashion steal and claim the heart. They seldom or never really do anything, or give anything for the help of others. "If a man thinketh himself to be something when he is nothing, he deceiveth himself." "True religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." May it be so through grace, to the end.

FEEDING ON THE WORD.

FEED upon the Word. Do not merely skim the surface. A friend lately told me that he has seen far out at sea the thistledown borne along over the surface of the ocean and pitching nowhere. It is possible to go over the mighty depths of the Word of God and pitch nowhere, and hence bear no fruit. Read, not as chemists to analyse, but as living men to feed and grow. THOS. NEWBERRY.

THE WORD OF GOD:

ITS PLACE IN THE CHRISTIAN'S LIFE.

AN ADDRESS GIVEN IN ARCHER ROAD HALL, LONDON.

PART II.—BY THE EDITOR.

I WOULD now trace a little further along the pages of the Word, its use in sanctification and edification, and its claim as our guide in all that relates to the corporate privileges and responsibilities of God's people, in their church association, worship, and testimony. The Word in this, as in all else, must be the final appeal.

THE WORD IN SANCTIFICATION.—The Word is the instrument of the believer's practical sanctification and separation to God from all that is displeasing to Him. "Sanctify them through Thy truth; Thy Word is truth" (John xvii. 17). As the Word is searched and obeyed, its commandments and precepts allowed to renew the mind (Rom. xii. 2), to cleanse the ways (Psa. cxix. 9), and to give light on the path (Psa. cxix. 105), the believer becomes practically holy (1 Pet. i. 13), is kept safe from the paths of the destroyer (Psa. xvii. 4), and preserved in a state of spiritual cleanness, "sanctified, and meet for the Master's use" (2 Tim. ii. 21). There is no other way of maintaining godly separation from things forbidden of God and hurtful to the saint, than by means of a walk "in the truth" (3 John 3); nor is any holiness or spirituality according to God possible, apart from obedience to that which He has commanded in His Word.

THE WORD IN EDIFICATION.—Jude, who warns of apostacy and departure

from God, says, "Building up yourselves on your most holy faith" (ver. 20), and Paul, when giving counsel to the elders of Ephesus, in view of evils arising in their midst, says, "And now, brethren, I commend you to God and to the Word of His grace, which is able to build you up" (Acts xx. 32). Personal dealing with God and His Word in the individual, and a healthy, well balanced ministry of the Word in the church, keeping nothing back, compromising nothing, but speaking the truth in love (Eph. iv. 15), ministering the Word faithfully, teaching the saints "all things whatsoever the Lord has commanded" (Matt. xxviii. 20), as they are able to bear (Mark iv. 33), leading them on in "the ways that be in Christ" (1 Cor. iv. 17), is the Divinely appointed means of edification and growth, as it is God's way of preservation of His people in the midst of increasing error and advancing unbelief in many deceitful forms, some "corrupting" the Word for personal gain (2 Cor. ii. 17), others "handling it deceitfully" (2 Cor. iv. 2) to mislead the hearer. If God's people are not taught the truth, they will be swept along on the current. If separation to God from evil doctrine, and those who hold and teach it is not set forth clearly and definitely as it is found in the Word (Prov. xix. 27; 1 Tim. vi. 3-6; 2 Tim. ii. 19; Rev. ii. 14), ignorant and unwarned ones will be led away with "the error of the wicked" (2 Pet. iii. 17), as many, alas, are to-day are by Higher Criticism, New Theology, Christian Science, and other depravities and deceptions. It is a spurious charity that condones disobedi-

ence to the least of God's commandments, or trifles with error. Divine love is always "in the truth" (2 John 1), and the definition of love given in the Word is not high sounding religious words, or phraseology, but something more definite and tangible. "THIS is the love of God, that we keep His commandments" (1 John v. 3). And the test of true spirituality is, "If any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the COMMANDMENTS OF THE LORD" (1 Cor. xiv. 37).

THE WORD IN WORSHIP AND SERVICE. —We are to be guided in our worship, in our church association, and in all our service by "Thus saith the Lord." Many are little exercised as to this. They seem to think that Christians are left very much to their own choice, in regard to what church they join, with whom and how they worship, on what lines and in what manner they serve. The Word says otherwise. The bond of fellowship among saints (Matt. xviii. 20), the pattern of church constitution (1 Tim. iii. 15), the way of worship (Phil. iii. 3, R.V.), the path of service (2 Tim. ii. 5), and all else connected with what bears the name of the work of the Lord (1 Cor. xv. 58), have all been the subjects of Divine counsel and legislation, and the Lord's abiding will concerning them is recorded in His Word for the obedience of His saints and servants all through this present age of grace "till He come." How simple, how safe, and how blessed it is for faith to receive and love to obey "all things whatsoever He has commanded!" He

will never fail to give His own the needed strength to keep His words even in the darkest hour, for He who claims to have "all authority" and who gives the commission to "observe all things" whatsoever He has commanded, has said, "Lo, I am with you all the days, even unto the end of the age" (Matt. xxviii. 18-20, R.V.). In the midst of many contrary voices, and much to perplex the young believer in matters connected with church association, there is one clear and definite path marked out by God for His people in the pages of His Word. To those who come with a willing mind, having no plan or way of their own to establish, but "willing to do His will" (John vii. 17, R.V.), they will find "a plain path" in which to walk with God cast up for them there. It will always be a path unpleasant to the flesh, and unpopular in the world, but it "drops fatness" (Psa. lxxv. 11) to the godly soul, and is ever a path of rich spiritual blessing to those who walk humbly yet firmly therein with God.

—○—

In the Paradise of God.

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

Drink of Life's perennial river,
Feed on Life's perennial food,
Christ, the Fruit of Life and Giver,
Ours through His redeeming blood.

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

CHRONOLOGY OF SCRIPTURE.

BY ELLIS BARRACLOUGH.

IV.—THE PERIOD AFTER THE DELUGE.

FOR three hundred years after the deluge, no distinguishing mark of faith is found in Noah's sons. Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor (see Gen. xi. 11-25), all lack the faith of their progenitor, and all that the Word has to say of them is that they lived, begat children, and died. Yet three of them outlived Abraham, the man of faith; Shem 35, Salah 3, and Eber 64 years, for the world will go on in its lawlessness after men of faith have gone to heaven. In the reckoning of God, Abraham was "an old man and full of years, and was gathered unto his people" (Gen. xxv. 8) at 175 years, for the righteous accomplish more in their short pilgrimage, and their deeds are held "in everlasting remembrance" (Psa. cxii. 6), whereas the name of the wicked, even should he live twice their years, "shall rot" (Prov. x. 7). Peleg is distinguished in having his genealogy twice given. In Gen. x. 25, where it is recorded that in his days the earth was divided, men having thus early formed themselves into bands to conquer. Peleg took possession doubtless by the sword, and held it thus, until Nimrod, the son of Cush, a descendant of Ham, came upon the scene, and he being "a mighty one in the earth," and a hunter "before (or in the face of) the Lord," in defiance of His Word, took forcible possession of the fertile plain of Shinar, where he founded his kingdom (ver. 10), Peleg doubtless being defeated and slain, dying

thus a premature death at the age of 230 years (chap. xi. 18, 19, a youth in comparison with Noah, who was then 940 years old, the first witness to the truth that those who use the sword and rule by it, perish with it (Matt. xxvi. 52). To commemorate their victory and make themselves a name, lest they should be scattered, Nimrod and his followers began to build Babel—the city and the tower—which brought down the hand of God in judgment, scattering the rebels and confusing their language—a solemn forecast of a more awful judgment, which will fall upon men for their iniquity, when they will again be combined and organised into a huge world wide system in days to come (Rev. xviii.).

Concurrent with this scattering, the little nucleus of believing ones (Gen. xi. 3)—Terah, Abram, Lot, and Sarai—went forth from the Ur of the Chaldees, “WITH THEM,” that is, with Noah and those with him, to go into the land of Canaan, Abram alone (Isa. li. 1) being called by the God of Glory (Acts vii. 2). They all halted short of it at Haran, where at the end of seven years Noah died—the word “his father,” in Acts vii. 4, it is claimed, not referring to Terah as is generally supposed, but to Noah, in the same sense as Shem is stated in Genesis x. 21, to be the “father” of all the children of a fourth generation. Then Abram might well have made a fresh start, and in the energy of faith obeyed the call of God in full and went forth to enter the land, but this he did not until 17 years after, the whole period of his tarriance at Haran being 24 years. When faith fails, and the power of God's

Word ceases to operate in the heart, it needs some fresh dealing of God's hand to stir up the nest and cause faith to again become active in the way of obedience.

Abram was born when his father was 70 years old—as the Hebrew Septuagint and Samaritan text of Gen. xi. 26 agree in saying—not when Terah was 130, as is often said.

DEMON WORSHIP.

THE Gentiles of old, amongst whom the Gospel was preached at first, were thoroughly sunk in this sin, and of them the apostle (1 Cor. x. 20) using the words of Deut. xxxii. 17, thus speaks—“The things which the Gentiles sacrifice, they *sacrifice to devils and not to God*, and I would not that ye should have fellowship with devils.” Did the ancient heathen think that they were adoring evil spirits—demons—when they sacrificed to their gods and demi-gods? when they honoured Jupiter and Hercules? And yet the Scripture thus teaches us that the worship did actually go to demons, and it was thus directed by Satan. The worship rendered to so-called “saints” does not ascend to them; the honours paid to the Virgin Mary, to St. Francis, and others, are not received by them or by any other saints whether real, supposed, or non-existent. Saints in heaven would refuse—as angels do (Rev. xxii. 9)—such worship. The Scripture removes the veil, and shews us not the Virgin or others, as the receivers of such worship, as is offered to them by blinded men and women on earth, but some potent demon, some especial leader under the banner of Satan.

HOW A REVIVAL BEGAN.

I LIVED in a dead religious parish. I knew only one who professed to be a child of God, and he would hardly confess it before others, for the first few years I lived here. Then a young Christian farm servant came, who was not ashamed to own the Lord. The three of us met for prayer, crying to God for a revival, and for the conversion of sinners. We continued thus all through the winter, and God blessed us, and drew our hearts together. After a while, we believed the time had come to make some effort to reach the unconverted, so we got the use of a farm kitchen and began a meeting on Sunday nights. Neither of us was a fluent speaker, but we told in simple words God's way of salvation, the sinner's need of it, and how God awakened and saved us. The first night a servant maid was awakened, and ten days later she was saved. She began to tell it everywhere, and before a week the whole parish seemed astir. The people came in such numbers that we had to take the meeting to the barn. Then we were cast upon God for some one to preach to them. He knew the need and sent from Himself a brother who has been honoured to reap many sheaves. The work has gone on continuously since, and last night, twenty gathered for prayer and praise, all saved, and happy in the Lord. We can only say to the praise of His grace—"What hath God wrought"? True revival of saints, and the awakening of sinners, is the work of God alone, and He must be sought for it at all times.

CHRISTIANS AND POLITICS.

DELUSIVE indeed are the endeavours which children of God often make to impart a Christian character to this world's politics. To Christians seeking political power, or the prosperity of a political party, we would earnestly recall Jotham's parable. The trees went to select a king, but neither the vine, the fig tree, nor the olive, would consent to sacrifice the *fatness* of the oil, the *sweetness* of the fruit, or the *joy* of the wine. The bramble has none of these to lose, and may readily undertake the charge. The Christian can never enter into the strife of the world's politics without some sacrifice of spiritual blessing, and no earthly gain or influence can compensate the loss of this.

H. GROVES.

A BACKSLIDER'S CONFESSION.

A YOUNG man who, for a number of years, bore a bright testimony for the Lord, fell under the power of strong drink, and was for many years a miserable backslider. In grace the Lord restored him, and, when seeking restoration to the fellowship of the saints some months after, he said, with the tears streaming down his cheeks: "It was a glass of spirits, given me by a believer, that began my evil course. The old craving was revived. I seemed to lose all control of myself. I knew I had taken myself out of God's keeping, and put myself at the devil's mercy, when I took that first glass." Let the children of God beware of thus parleying with sin, and exposing themselves to its power.

The Bible Annotator.

THEMES FOR BIBLE STUDY.

THREE ASPECTS OF CHRISTIAN WALK.

Walk in the Light (1 John i. 7)—The sphere.
Walk in Love (Eph. v. 2)—The spirit.
Walk in Truth (3 John)—The steps.

FIGURES OF CHRISTIAN UNITY.

Members of one Body—Christ the Head (Eph. iv. 15).
Sheep in one Flock—Christ the Shepherd (John x. 16).
Stones in one Temple—Christ the Foundation (1 Cor. iii. 11).

THREE WONDERFUL "HATHS" IN COL. I.

"HATH delivered us" (ver. 13).
"HATH translated us" (ver. 13).
"HATH made us meet" (ver. 12).

OUTLINES OF GOSPEL SUBJECTS.

TWO PRODIGALS.

Under LAW (Deut. xxi. 20)—Expelled, condemned.
Under GRACE (Luke xv. 11-24)—Received, forgiven.

LAST WORDS FROM THE CROSS AND THE THRONE.

"It is Finished" (John xix. 30)—On the Cross.
"It is Done" (Rev. xxi. 6)—On the Throne.

THINGS "EXCEEDING."

Man's exceeding Sin (Gen. xiii. 13).
Christ's exceeding Sorrow (Matt. xxvi. 38).
God's exceeding Grace (Eph. ii. 7).
The Believer's exceeding Joy (1 Pet. iv. 13).

Points for Bible Students.

The number of Books in the Old Testament is 39.
The number of Chapters in the Old Testament is 929.
The Books of the New Testament number 27.
The Chapters of the New Testament number 260.
The Old Testament was written in Hebrew.
Only Jer. x. 11; parts of Ezra and Daniel in Chaldee.
Writers: A Lawgiver, Herdman; Prophets, Priests
Kings.
1000 Old Testament Texts are cited in the New.
The "Law," "Prophets," "Psalms," its three parts.
Old Testament History is from Genesis to Nehemiah.
The Bible was divided into Chapters in 13th Century
The Bible divided into Verses in the 16th Century.
The first English Bible was issued in 1380.
The first printed Book in Europe was a Latin Bible.

The Young Believer's Question Box.

Are we right in speaking of God "offering" eternal life to sinners? The inspired Word says, "The GIFT of God is eternal life" (Rom. vi. 23), and it is always safest to use God's own terms in speaking of Divine things. No words of ours can possibly describe them so perfectly as His. An "offer" may be conditional, it may be limited, or at any time withdrawn. But throughout the whole of this day of Grace, the great Gospel invitation is, "Whosoever will, let him take the water of life freely" (Rev. xxii. 17).

Is it right to say our English Bible is inspired? Inspiration belongs alone to the Holy Scriptures as given by God, His "God-breathed words, as 2 Ti. iii. 16, describes them. The Hebrew and Greek M.S.S. from which our version is derived, are only copies—the originals having possibly been destroyed in times of fiery persecution—and there are verbal discrepancies in them, caused by errors of copyists. But we have in our excellent English Bible, with its Revisions and re-translations of words which have somewhat altered their meanings, a very full and faithful transcription of the Holy Writings, as originally given by God, and can confidently speak of the book we call the Bible as "the Word of God," even as our Lord did of the Scriptures which were in use in His day, although they were a translation of the original Hebrew Scriptures (see Mark vii. 13; Matt. iv. 4; Luke xxiv. 27).

Answers to Correspondents.

J. M., SILLOTH.—There are many crossings in the path of life, in which human judgment at its best is but a poor discerner and a fickle guide. Even the counsel of experienced Christians may fail. There is one safe and absolutely trustworthy principle, which although little used has never failed: that which is recorded in Prov. iii. 6—"In ALL thy ways acknowledge Him, and He shall direct thy paths." We commend it to you in your difficulty. You may possibly be regarded as antiquated and "peculiar" in taking God into your confidence regarding such matters and seeking to be guided by Him in them, but the end will amply repay whatever your faith and endurance may be called to bear, in waiting for the Divine hand marking out your path. There is nothing trivial for the great God to concern Himself with. He delights to be consulted and acknowledged by His people "in everything" (Phil. iv. 6).

G. B., GREENOCK.—There is nothing non-essential or unimportant in the Word of God, but while all the truth of God is to be held fast and loved, certain fundamental verities of the faith are of supreme importance; others in comparison are not so regarded. Our Divine Lord in speaking of the tithing of herbs, contrasts it with the "weightier matters of the law," such as "judgment, mercy, and faith." We are thus warranted in discriminating between that which is vital and that which is not. For example, were one to deny the Deity of the Lord, His perfect manhood, His atoning death, or to set at nought the Fall of Man, the need of regeneration, or the punishment of sin, we would refuse to company with, or regard him as a Christian; but one whose confession of Christ is true and whose life is godly, while yet ignorant of many truths that we rejoice in and practice, would be surely loved as a brother and as such helped on as opportunity is given to a fuller measure of the knowledge of the Lord's will and ways. In the one case there is no Christ and no life, in the other both are manifest, and because they are, fellowship is possible, and further light would, in ordinary conditions, be welcome. Great mistakes are often made from failing to discern cases and "things that differ" (Phil. i. 10, mar.), and by applying an iron rule to all alike.

W. S., GLASGOW.—There may be, and often is, as much of the sectarian spirit manifested by those who claim to be liberal in their creed and practice, as in others who are regarded as narrow and exclusive. This comes out in deeds rather than in words. Wherever you find a select inner circle, formed and held together by a common belief in certain tenets, or by a community of interest in certain matters from which others are excluded, THERE you have sectarianism in essence and in character. This becomes manifest in a time of stress, by those of "the party" supporting and defending each other, no matter how far wrong their actions may be, simply because they are "of us." True catholicity knows no such coteries; it ever says—"Thy people shall be my people," and acts accordingly. Those who observe these things will not be easily misled by high sounding words about charity and liberality.

D. S., GLAMORGAN.—There are very many godly ones, like those you mention, in all the denominations, who are sorely perplexed by the rapid developments of recent years, in their ministers giving up the fundamentals of the faith and preach-

ing a thinly veiled unbelief in all that they have hitherto been thought to hold as the truth. It is not always easy to help such, because of the existing prejudice in their minds and their natural clinging to systems and denominations in which they were brought up. But one thing is clear, where there is good pasture, in the form of sound and healthy ministry of the Word, a warm spiritual atmosphere, and a spirit of love and godliness, there is a power of attraction to all who have Divine life and love for the Lord in them, and we rejoice to hear of many being helped in the ways of the Lord in such conditions. It is a mistake to suppose that such believers will be attracted by lowering the standard of truth, or adopting semi-worldly devices to catch them. Those who can be so caught are not the truly spiritual. These have had their fill of such attractions, and are looking for something fresh to feed their hungry souls. They find it in a Christ-exalting ministry, with plain, wholesome teaching on all that pertains to life and godliness.

Answers to Special Questions.

IX.—It is being publicly taught that the early Churches had instrumental music in their worship. Can this be shewn from Scripture?

ANSWER A.—Those who make such statements should support them by reference from the Word of God. In the absence of this, we must treat them as traditions, of the same character as the common assertions about infants being baptised. J. W.

ANSWER B.—The only place in the New Testament where instrumental music is found in connection with religion, is in "Babylon the Great"—the false church—where in the day of her judgment by God, "harpers and minstrels," and "flute players and trumpeters" are found in conjunction with "the blood of prophets and of saints" in her (Rev. xviii. 21, 23). No wonder the call is, "Come forth My people, out of her, that ye have NO FELLOWSHIP with her sins" (Rev. xviii. 4, R.V.). F. B.

ANSWER C.—The use of instrumental music in the worship of God is held by some who use or want to introduce it, on the slender foundation that the word "psalms" (Col. iii. 16)—one of the three forms of sacred poetry with which believers are to "teach and admonish" themselves—is supposed to come from a word which means to "strike as a lyre," and is therefore something sung to the accompaniment of an instrument. Be it so.

How many such "psalms" are usually sung in worship? Are any at all, in evangelistic work? And is the organ not used with the "hymns and spiritual songs" as well? They must be very easily satisfied, who accept as "proof" that musical instruments were used in the early church, such paltry evidence as this.

J. C. M.

EDITOR'S NOTE.—We have received a number of communications bearing indirectly on this subject, which however interesting in themselves, do not strictly cover the question as it is here put. We may return to some of these again, but meantime we regret that we cannot find room for them in the brief space at our disposal. In the dispensation that is past, when the worship of God was connected with an earthly temple and its ritual, we read of "musical instruments of God" (1 Chron. xvi. 42), "psalteries, and harps and cymbals" (1 Chron. xv. 16), accompanying the voices of the appointed singers of the sanctuary. In a dispensation yet to come, when an earthly company will stand upon Mount Zion, there is found in that connection "harpers harping with their harps" (Rev. xiv. 1-2), and in many of the Millennial psalms (see Psa. cl.) musical instruments are mentioned as being in use by "the children of Zion" who praise Jehovah "in dance," and "sing praises unto Him with the timbrel and the harp" (Psa. cxlix. 2-3). But in the present dispensation of the Spirit, the hour spoken of by the Lord as "coming" in John iv. 23, in which "the true worshippers" should worship the Father "in spirit and in truth," there is an absolute silence in God's Word regarding any kind of instrumental music being in use, either in the worship of the early churches, or in the evangelistic work of the early preachers of the Gospel in the world. It was when Judaism, afterwards blended with Paganism, crept into the churches, that ritualistic practices with instrumental music are first heard of. The Roman, Anglican and other great worldly religious systems have vied with each other, in their surpliced choirs and organs, and gradually other denominations have followed on the same lines, until "services of song," "musical evenings," and "sacred concerts" have largely superseded the preaching of the Word. In popular evangelistic movements instrumental music has a chief place, the choir and the soloists occupying more time than the preacher, with the result, that there is little conviction of sin, or of the kind of preaching that produces it, and many—how many a coming judgment day will fully reveal—of the

professed conversions are unreal, as those who watch these movements know by painful experience. The introduction of all this musical display was tardy at first by the more evangelical denominations, but now nearly all have adopted it, and there seems no finality to the uses to which it is turned, so-called worship, social entertainments, bazaars, and church dances, all having their full measure of it. When once the thin end of the wedge is introduced, it only needs the energy of the most worldly to drive it the whole way, and the protests of those who demur are unheeded. They lose their opportunity when they silently acquiesce in its introduction. Apart from all this, and outside of it wholly, a few believers here and there, sought back to the first principles of the dispensation, and having found in the Word their character, began to assemble for worship according to the pattern given in 1 Cor. xii.-xiv., seeking the guidance of the Spirit (Phil. iii. 3; 1 Cor. xvi. 4-8), and counting on His aid in ministry for the edification of all. There has been much felt weakness and plenty of failure on the part of those thus assembling, yet the consciousness of the Lord's presence and the joy found in His way of assembling have been very blessed, to those who are exercised therein. But as it has ever been in all attempts to do what pleases God on this earth, the enemy has sought to introduce from without, or bring in with some who never were separated from them, practices contrary to the Word, opposed to the Spirit and foreign to the spiritual character of the dispensation. Of these, instrumental music is one. Although as yet it has not, so far as we know, been adopted in any gatherings for worship, it is in some places in meetings for ministry, prominently so in the evangelistic work of certain assemblies. In some of these, it was thrust in without the fellowship or consent of many of the believers. In fact, they were not asked. The organ was brought in by a few who wanted it, and others had either to submit, or to leave. And some did leave, rather than defile their conscience or sacrifice their liberty to those who assume a domination that is condemned in the Word. Even an apostle had to bear the rebuke, "Why compellest thou?" (Gal. ii. 14), and to own that he had exceeded his responsibility. Those who are in favour of music, have no right to override the consciences of their fellow-believers, by thrusting into the work of the Christian assembly anything that they are unable to give Scriptural warrant or example for using in the service of God.

THE FAMILY OF GOD.

THE family relationship on earth is a happy and intimate one. It involves mutual responsibilities and duties; but as these arise out of the relationship, their discharge is a labour of love.

Amongst all the other glorious blessings and privileges which we owe to the love of Christ towards us and His death for us, our introduction by the new birth into the family of God holds a foremost place. The Word of truth gives much instruction concerning this family, which is a *real* one, and not a mere figure of speech. In it is found the relationship of Father to child, or brother to brother, and of the great Firstborn to those who become members of the family through faith in Him. It may be of interest and profit to briefly consider some of the revealed facts connected with God's family; and, beginning with the Father, we learn from Eph. iii. 15-16, that He it is who

NAMES THE FAMILY.

Earthly fathers give names to their children, and in early times these names were of a real significance. In Rev. ii. 17, we read of a "new name" being given to the overcoming believer. When Solomon was born, God sent by His servant the news that He had bestowed on the child a name of special favour. John the Baptist was named by God, and the Lord Jesus Christ Himself was announced as "Jesus" before His incarnation. He Himself renamed Peter, and others of His disciples.

In view of these facts, may it not be

that every member of God's family has a name given to him or her by the Father, which will be revealed in the glory, and that in this way the Father names the family?

There is in any case another way in which Ephesians iii. 16, is true. The children derive any dignity they possess from the father's position. The royal family of this country is royal, because it is the family of the king. What the head of the family is, the children are; and every earthly family is in this way "named" of the father.

How gloriously true is this of the household of God; and what supreme dignity belongs to the children of God! What a status is conferred upon them by the Father being who He is! What unspeakable honour is involved in the words "heirs of God, and joint heirs with Christ!"

In mentioning the name of Christ, we are reminded of another family relationship, for the Scriptures speak of Him as the FIRSTBORN.

Every man must be in his own order, and God could never have had a family unless there had first arisen this Firstborn, who in resurrection and ascension entered glory as the forerunner of the "many sons" (Heb. ii. 10). In Colossians i. 18 He is said to be "the *beginning*" (*i.e.*, of the family) as the "*firstborn* from the dead;" and in His declaration of the Father's Name in John xv. 17, He speaks in the character of the Firstborn, for He says, first, "*My Father*," and then "*your Father*." As the Firstborn, unto Him has been given the honour of Ruler. He

RULES THE FAMILY.

In patriarchal times—and in the East generally still—the firstborn son occupied a position of special honour. The whole family in a greater or lesser degree obeyed him, and he had the “double portion” of his father’s goods (Deut. xxi. 17, compare also Luke xv. 31).

How blessedly is all this apparent in the Lord Jesus Christ! Exalted in glory at the Father’s right hand, the whole heaven-born family traces its lineage through Him. It possesses the same life, bears His Name, rejoices in His gracious unfolding of His Father as its own, and is subservient to His rule (Heb. iii. 6). He is first in the song of praise raised by the united family, and the leader of it; His own name, blood, glory, and mighty deeds constituting the theme of it (Rev. i. 5). Every one of God’s children shall one day have a joy that will be full (John xvi. 22), but even in joy He as the Firstborn will have a pre-eminent portion (Heb. i. 9).

There is another relationship in the family which characterises the Lord Jesus besides that of the Firstborn. He is also THE BROTHER. With the deepest reverence let us acknowledge His grace in calling us “brethren;” but let us, while owning the place of kinship He takes, ever remember that we have no warrant to address Him familiarly as “our Elder Brother,” but ever as our LORD. He is the Brother—let us fall at His feet in adoring love, for how well He fulfils the kinsman’s part!

Joseph is the great type of the Lord’s gracious activities as the Brother (compare

“I am Joseph your brother,” Gen. xiv. 4, and “My brethren” (John xx. 17). From Joseph’s history as a type we learn that as the Brother,

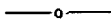
(1) *He Delivers the Family* (Gen. xlv. 7). There was famine in the lands of Canaan and Egypt, but under Joseph’s hand there was a supply sufficient for all their need. It was their once rejected brother who was used by God to save Jacob’s sons from death by starvation; and it is the Man of Isaiah liii. 3, who has delivered with a great deliverance from the lake of fire, every child of God.

(2) The Brother is *provider for the family* (Gen. xlv. 10 to 12). There is not only the great initial deliverance, but the subsequent furnishing of a constant supply for a continual need. It is as the Brother that He also charges Himself with this responsibility. Joseph would provide a goodly land for his brethren, and a goodly portion for their nourishment. He would feed them himself (ver. 11; compare Rev. vii. 17), and would not delegate this to another. The word in Egypt to the needy ones was: “Go to Joseph;” and the Father of the heavenly family sends each of His children to the Brother for *their* supply (John vi. 45). Joseph’s brethren feasted with him before they knew him (Gen. xliii. 34), but the Lord Jesus in the fulness of His *revealed* love, provides for us the table (Psa. xxiii. 5), the bread (John vi. 51), the water (John iv. 14), and the fruit (Song of Sol. ii. 3).

(3) The Brother *gathers the family* (Gen. xlvii. 11). It was through the instrumentality of Joseph, that the once more or less scattered family of Jacob, found

itself together in the best part of Egypt. And they were there near Joseph himself. He was now one of them again ; in fact, the whole purpose of the final journey into Egypt of that family—so far as concerned Joseph's heart—was to be near unto *him* (Gen. xlv. 10).

How sweet the picture of Joseph's love and tender solicitude, yet it forms but a faint shadow of the love that fills the heart of our Lord who has gathered us in spirit already to Himself (Eph. ii. 5, 6) ; already presenting Himself and us in association before the Father—His and ours. We wait, however, in fellowship with His own desire, for the meeting in the Father's house, where He has prepared the place, that gathering together unto Him in the glory, when in the full joy of His heart, He will be able triumphantly to say of Heb. ii. 13, "Behold, I and the children whom God hath given Me."—F.T.



GROWING "INTO CHRIST."

THE word in Eph. iv. 15, "grow up into Him," has a fuller meaning than growing in likeness to Christ. It is a growth in deeper, closer, personal union with Him. The branch grows out of the stem and manifests its union in the fruit it bears, but that outward growth is conditioned by and in proportion to an inward growth, the fibres taking firmer hold and growing further *in* as the branch grows further out. It is this deepening, this secret strengthening of the inner life, that the Spirit's ministry in the saint carries on, and that the believer should see to cultivate and cherish.

THE TRUE DEITY OF CHRIST.

DR. J. NORMAN CASE.

A DETERMINED effort is being made in our day to rob Christ of His unique personality. These enemies of the truth would at one fell stroke deprive us of all belief in His true Deity and His miraculous conception. Briefly this paper treats of the former of these two great subjects. The reader is asked to turn up the Scriptures referred to, and in doing so to remember the apostolic injunction, "Prove all things ; hold fast that which is good."

From very early days, within the professing Church, men have arisen denying that Christ is absolutely and fully God. But Christians generally have tenaciously held fast the doctrine, regarding it rightly as a foundation truth of the Gospel. Those who deny this truth are called Unitarians. They are usually unsound on the personality of the Holy Spirit, the plenary inspiration of the Scriptures, the necessity for atonement and regeneration, and other important doctrines of the Word of God. From such teachings few who know the grace of God in truth will need to be warned.

But in recent years, from America, there has been promulgated a most specious and dangerous form of Unitarianism. There are other false and harmful theories associated with this ; and the whole is so mixed with sound and helpful teachings of the Scriptures, that by means of it simple and unstable souls are oft led astray. The false and dangerous teachings referred to are usually spread

by agents canvassing from house to house bound volumes of a publication called "Millennial Dawn," with pamphlets and books from the same publisher. Against such books and agents I would earnestly warn all who read these pages. And now the advocates of the "New Theology" have gone astray on this, as on other fundamental doctrines of the faith. Against all such teachings all Christians need to be put on their guard.

I desire to briefly and in order set forth some of the scriptural proofs that Christ is God in the full sense of the word. Mr. Chapman has truly said, "There is no error but what can be based on some Scripture, while no error will stand the test of the whole Word of God." And let it be kept in mind that the Scriptures also teach the full, true, sinless humanity of our Lord Jesus Christ. As God only He could not have died and atoned for our sins; as a creature only, even the very highest, His death could not have availed for the sin of the world. So that to deny that Christ is God is to destroy the very foundations of the Gospel. The teaching of Scripture as to the Being and nature of the Triune God is above our full comprehension; and theories that profess to explain everything and make everything clear to our understandings may well be suspected. We rather say with the apostle, "Without controversy, great is the mystery of godliness: He who was manifested in the flesh," etc. (1 Tim. iii. 16, R.V.). But to come to the Scriptures on this subject.

I. HE IS CALLED GOD. Isaiah foresaw

His day, and prophesied of Him saying, "His name shall be called Wonderful, Counsellor, THE MIGHTY GOD," etc. (chap. ix. 6). At His birth, the title *Immanuel* was applied to Him. That it was intended to be taken literally is evident, for it is said, "Immanuel, which being interpreted is, GOD WITH US" (Matt. i. 23). At the opening of John's Gospel we read: "In the beginning was the Word, and the Word was with God, and THE WORD WAS GOD." This Gospel also makes clear what the original hearers of Christ concluded His teaching involved, viz., *equality with God* (chap. v. 18). In the Jewish mind that was the just ground for putting Him to death (chap. xix. 7). By comparing Isaiah vi. with John xii. 37-41, it will be seen that the title *Jehovah* is applied to Christ. "These things said Esaias when he saw His glory, and spake of HIM." That is, when he saw *the glory of Christ* and spake of Him.

Speaking of the national privileges of Israel, the apostle adds: "Of whom, as concerning the flesh, Christ came, who is over all, GOD blessed for ever. Amen" (Rom. ix. 5). In Hebrews i. 8 the words of the Psalm are quoted and applied to Christ: "Thy throne, O GOD, is for ever and ever," etc. Two men were once arguing this point; at last one said to the other, "What would you have had the Scripture say to convince you that Jesus is very God?" The other replied, "I would like it to have said plainly, 'He is the true God.'" "Well," replied his friend, "you are very happy in your choice, for the Bible does say of Him very plainly, 'This is THE TRUE GOD, and

eternal life' ” (1 John v. 20). Could language be more definite than this ?

II. DIVINE WORKS ARE ASCRIBED TO HIM. (1) He is again and again spoken of as *the Creator* of all things. “All things were made by Him ; and without Him was not anything made that was made ” (John i. 3 ; Col. i. 16). Thus, what in the Old Testament is ascribed to God directly (Gen. i. 1 ; Isa. xlv. 24), in the New Testament is shown to have been done by Him who on coming to earth was given the name of Jesus.

(2) By Him all things are upheld and preserved. “He is before all things,” writes the apostle, “and by Him *all things consist* ” (Col. i. 17). Again, “Who being the brightness of His glory . . . and *upholding all things* by the word of His power,” etc. (Heb. i. 3). He who does the works which none but God can do, must be God Himself.

(3) He pardons men. As the Lord Himself said : “The Son of Man hath power on earth to forgive sins ” (Mark ii. 10 ; Luke vii. 47). The scribes sitting near were perfectly right in their question : “Who can forgive sins but God only ?” They meant that no one else had the right or power to do this. The Scriptures forced them to that belief. Their mistake consisted in this : they did not discern in Jesus, Immanuel—God manifest in the flesh. Had they done so, every difficulty would have been removed.

(4) He will be the Judge of men. In the Old Testament it is written : “God shall bring every work into judgment,” etc. (Eccl. xii. 14 ; iii. 17 ; xi. 9). This

is the uniform testimony of the Old Testament. But on coming to the New Testament we read : “The Father judgeth no man, but hath committed all judgment unto the Son ; that all men should honour the Son, even as they honour the Father ” (John v. 22-23 ; *cf.* Acts xvii. 31 ; Rom. xiv. 9-12).

(5) As sovereign Lord, He gives spiritual life to whom He will (John v. 24). Just as at the appointed time His voice shall call all that are in their graves to come forth (ver. 28). “The Son quickeneth whom He will ” (ver. 21). In the same way He speaks of raising Himself from the dead (John ii. 19-22), while other Scriptures ascribe it to the Father (Rom. vi. 4). Surely, these things could not be said of a created Being, even though He were the first and highest of God's creatures !

(To be continued.)

SPIRITUAL FRESHNESS.

THE words, “Thou hast the dew of thy youth ” (Psa. cx. 3), have special reference to the Lord Jesus, as their context tells. Of Him alone can these words be used in their fulness. But in measure they may be true of all His saints. It is the privilege of all, to maintain a condition of spiritual freshness, to be like the “green olive ” in the house of God (Psa. lii. 8), like the palm tree in old age, “fat and green ” (Psa. xcii. 14, margin). Such freshness can only be maintained by a close walk with God, and by meditation on His Word (Psa. i. 2). If this is neglected, spiritual freshness departs.

FLESH AND SPIRIT.

SECOND PAPER. DR. J. A. OWLES.

I WOULD now seek to compare with what has been written, a remarkable passage in Ezek. xlv. 9-24, R.V., "Thus saith the Lord God, no alien, *uncircumcised* in flesh, shall enter into My sanctuary, of any alien that is among the children of Israel. But the Levites that went *far from Me*, when Israel went astray, which went astray from Me after their idols, they shall bear their iniquity. Yet they shall be ministers in My sanctuary, having oversight at the gates of the house, and ministering in the house; they shall slay the burnt offering and the sacrifice for the people, and they shall *stand before them* to minister UNTO THEM. Because they ministered unto them before their idols, and became a stumbling block of iniquity unto the house of Israel; therefore have I lifted up mine hand against them, saith the Lord God, and they shall bear their iniquity. And they shall not come near UNTO ME, to execute the office of priest unto Me, nor to come near to any of My holy things, unto the things that are most holy; but they shall bear their *shame*, and their abominations, which they have committed. Yet will I make them keepers of the charge of the house, for all the service thereof and for all that shall be done therein. But the priests, the Levites, the sons of Zadok, that kept the charge of My sanctuary when the children of Israel went astray from me, they shall come near to Me to minister UNTO ME; and they shall stand BEFORE ME to offer unto Me the fat and the blood, saith the Lord God. They

shall enter into My sanctuary, and they shall come near to My table, to minister UNTO ME, and they shall keep My charge."

Then in ver. 23, "And they shall teach My people the difference between the holy and the common, and cause them to discern between the unclean and the clean. And in a controversy they shall stand to judge; according to MY JUDGMENT shall they judge it."

Here again we have three classes, similar to those in 1 Cor. ii. and iii. There are the *uncircumcised* in heart . . . and in flesh, who were to be excluded from God's sanctuary corresponding to the *natural* men, who can neither see nor enter the Kingdom of God, for "that which is born of the flesh is flesh" (John iii. 3-6). Then there are the Levites who "went astray" and who were permitted only to "stand before the *people* and to minister unto *them*," but not to come near unto the Lord God or to any of His holy things. Do these not resemble *carnal* believers who may be very popular and prominent in service, but yet are not found ministering "to the Lord" (Acts xii. 2), as were the prophets and teachers of apostolic days? It is not here a question of right of access, for all are priests, but rather a lack of spiritual fitness and ability. Is it not an unhealthy sign when mouths are often open to preach the Gospel and to teach the saints, which rarely lead an assembly in worship or in prayer? We may well judge ourselves in such matters, while we should be very slow to condemn our brethren.

Again, there were in Israel those who "kept the charge" of the sanctuary when

others went astray, and they surely would represent the *spiritual* and godly ones whom the Lord hath "set apart for Himself" (Psa. iv. 3). Such were to minister "unto the Lord," to offer unto Him the fat and the blood, to come near to His table, and to keep His charge. Further, it is very significant that they only were to teach the people "the difference between the holy and the common, and cause them to discern between the unclean and the clean."

Believers in our day, who are in a spiritual condition, will love worship more than ministry. They will value prayer more than music or singing; the Word of God more than the words of men, and in their service for God they will manifest in their faithfulness, "a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. iii. 4), rather than that self-will which disqualifies for oversight (Titus i. 7), and the exalting of self which must sooner or later be followed by being humbled (Matt. xxiii. 12).

"The fruit of the Spirit" (Gal. v. 22) can be produced only by abiding in Christ (John xv. 4), and apart from this, "the works of the flesh" will be manifest. Among these we find "strife, jealousies, wraths, factions, divisions, heresies, envyings" (Gal. v. 20, 21, R.V.). The rapid increase of error and of fleshly means in what is called "the Lord's work," and the sad diminution of spiritual power, call for much exercise of heart and conscience among God's people. The admixture of light and darkness, of good and evil, of what is of God and what is of Satan and the world, needs much

discernment, such as those who are spiritual alone possess, enabling them to distinguish truth and error. It is the lack of such discernment, which in large measure accounts for the differences of judgment as to the character of the great evangelistic movements in our day, and their results. Beginning—as some of us can—with that which commenced in Ireland about 1857, and extended to Scotland and England in "the sixties," then in later years by more popular movements, and the so-called Revivals in Wales, in India, and in Norway, with their strange and varied results. Have not many been led astray who might have been preserved in the faith, had their been godly ministering brethren, *spiritually* fitted to teach the younger ones what to accept and what to avoid? Far be it from me to express a judgment of God's servants or their work, but this much is required of all who are the Lord's, that we should "prove all things," and "hold fast that which is good" (1 Thess. v. 21).

There are different words used by the Holy Spirit to enlighten us as to the ways of Satan. In 2 Cor. ii. 11, Paul writes, "we are not ignorant of his *devices*;" the meaning there is a conception of the mind—a thought, a purpose—the same word being found in chap. x. 5, where we read of "bringing every *thought* into captivity to the obedience of Christ." Apparently his actions may be plausible, yet the end he has in view must be disastrous to the welfare of his victims who have been deluded by his subtlety.

Another word is in Eph. vi. 11, translated "the *wiles* of the devil." This is

in Greek the derivation of our English *method*. It occurs also in chap. iv. 14, R.V., "the *wiles* of error." How truly we need "the whole armour of God," or in one word the *panoply* of God, to stand against our foe. One weapon of defence missing, and we shall be wounded in the conflict. One more I will add, in 2 Tim. ii. 24, which in both A.V. and R.V. is rendered "the *snare* of the devil." Its uses elsewhere are helpful and suggestive. Thus, in Matt. xxii. 15, our Lord was subject to the same, the Pharisees sought to entangle—or ensnare, R.V.—Him in his talk, so that we should pray with the Psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psa. cxli. 3, R.V.). In Luke xxi. 35, the day of the Son of Man coming to the earth is described as "suddenly as a *snare*." The judgment of God's earthly people for rejecting Christ, foretold by David in Psa. lxxix. 22, and quoted in Rom. xi. 9 as being fulfilled, has the same word, "Let their table be made a *snare*." Two more are in 1 Tim, the first in chap. iii. 7, 8, the peculiar danger of a novice given as a reason why he should not be an overseer, "lest being puffed up, he fall into the condemnation of the devil," is followed by the general importance for all who thus serve, that they should have "good testimony from them that are without, lest they fall into reproach and the *snare* of the devil;" the second is a word of alarm for those who "desire to be rich" (chap. vi. 9), because such "fall into a temptation and a *snare*."

I will conclude with a word of encouragement for all who desire to "cleave

unto the Lord" (Acts xi. 23). "Who is he that will harm you, if ye be zealous of that which is good?" (1 Pet. iii. 13, R.V.). "Greater is he that is in you, than he that is in the world" (1 John iv. 4). With such an Omnipotent Being inside us, we may well be of good cheer. Whether young or old, rich or poor, in sorrow or in joy, in prosperity or in adversity, even in the present time we may be "more than conquerors" (Rom. viii. 37), and in a little while there shall be no more "mourning, nor crying, nor pain" (Rev. xxi. 4, R.V.); the final, eternal victory will be won, and we shall be for ever with and like our Lord.

Leaning on His Arm.

I do not ask, O Lord, that life may be
 A pleasant road;
 I do not ask that Thou should'st take from me
 Aught of its load;
 I do not ask that flowers should spring
 Beneath my feet;
 I know too well the poison and the sting
 Of things too sweet.

For one thing only, Lord, my Lord, I plead—
 Lead me aright;
 If strength should fail, and heart too deeply bleed,
 Be Thou my Light;
 I know that deadly evils compass me
 On every hand;
 Yet these I fear not, if but Thee I see,
 And with Thee stand.

I need Thy love. O, let it brightly shine
 Upon me still;
 I have enough, since I can call Thee mine,
 All wounds to heal;
 Thine arm alone, O Lord, I lean upon,
 A bruised reed;
 And till the conflict's o'er, the victory won,
 None else I need.

“DISPENSING” THE LORD'S SUPPER.

A LETTER WRITTEN IN 1808.

THE following letter was written a hundred years ago, to a little company of Christians who had been saved, baptised, and gathered together in Jessore, India, by means of the Gospel preaching and help of Wm. Carey and his fellow-labourers. It is of value to us to-day, as shewing how fully the truth of God, which is held and practised by many now, was well known and firmly held by these few disciples of the Lord a hundred years ago, and nobly contended for in the face of greater and less departures from the Scripture pattern of how to eat the Lord's Supper. The same firmness is needed in this day. Ritualism abounds in the State Churches, and clerisy creeps in stealthily in new forms to simple gatherings of believers, to assert its power, and needs to be watched and gripped. This letter, written a century ago, shews how godly men of that time did this.

“We hope the brethren will consider how far the Word of God warrants the making a distinction between the Lord's Supper and other ordinances. The church at Jessore, we suppose, observe the other commandments of the Lord Jesus, but one of the native brethren who has been ‘set apart for the work of the ministry,’ goes once a month to ‘administer the Lord's Supper amongst them.’ This language is unscriptural. We nowhere read of *dispensing* or *administering* this more than other ordinances. This is a relic of Popery, where the mass being a sacrifice, can only be celebrated by a *priest*. It is curious to trace the progress

of truth, as well as of error. There is first the mass, where the priest by consecrating the elements, converts them into the real body and blood of Jesus. This is *Transubstantiation*. Next comes Luther's doctrine of *Consubstantiation*, which only differs from the former in being more unintelligible. Then comes *Consecration*, where the bread and wine which are left, are devoutly eaten, as in the Church of England, that they may not be applied to a common use. The next step is giving up consecration, but only an ordained minister must ‘dispense the ordinance.’ We do not talk of dispensing the ordinance of prayer, or praise, or contribution, or exhortation. Were this language adopted, it would soon introduce a *mystery* into these ordinances, and people would not think themselves at liberty to attend to them without an authorised *administrator*. How much need have believers to be careful, lest, as the serpent beguiled Eve through his subtilty, their minds should be corrupted from the simplicity that is in Christ. Nothing can be more simple than the Lord's Supper, and we trust that this and all other ordinances and teachings of the Word will be daily better understood among believers.”

Our Great High Priest.

Thou hast passed a pilgrim Stranger,
Through these hostile scenes below ;
Want, repulse, temptation, danger,
Thou in grace hast deigned to know.
Thou hast felt the desolation,
We in measure prove to-day,
Now we have Thy consolation,
As Thy Father we obey.

The Bible Annotator.

SUGGESTIVE SUBJECTS FOR STUDY.

THE HEART.

By Nature (Gen. vi. 5; Jer. xvii. 9; Matt. xv. 19).
At Conversion (Rom. x. 9; Heb. x. 22; Acts xv. 9).
In the Christian (Gal. iv. 6; Rom. v. 5; Eph. iii. 17).

THE LEADING OF THE SPIRIT.

In the Believer's Life (Rom. viii. 14; Gal. v. 18).
In the Lord's Service (Acts viii. 29; xvi. 6, 7).
In the Assembly (1 Cor. xii. 7; xiv. 15).

THE POWER OF GOD'S WORD.

In Regeneration (1 Pet. i. 21; Jas. i. 18; John vi. 63).
In Sanctification (John xvii. 17; Psa. cxix. 8, 9).
In Edification (1 Pet. ii. 2; Col. iii. 16; Eph. iv. 15).

Notes on Biblical Words.

The Scriptures (John x. 35; 2 Tim. iii. 16).—The words "The Scripture" and "The Scriptures" are often used by the Lord and His apostles, as the name given to a certain number of well known books, to which they always appeal as having Divine authority, calling them in their entirety "The Word of God" (Mark vii. 13), "the Word of Truth" (2 Tim. iii. 15). These books were exactly the same in number and denomination then as they are now. Had there been anything uninspired or fraudulently included in the collection, how could our Divine Lord, who knew all things and all men (John ii. 24, 25) have sanctioned such a fraud by calling them "the Word of God?"

The Comforter (John xvi. 16).—The new name given to the Holy Spirit in His Pentecostal descent and abiding presence throughout the present age. The same word is rendered "Advocate" in 1 John ii. 2, and is there applied to the Lord Jesus. *Parakletos*, in Greek, is scarcely translatable into any single English word. It signifies, "One called in to our aid," to be Helper, Strength, Teacher, and Guide. Christ's exaltation at God's right hand making "intercession there" for us" (Heb. ix. 24), and the Spirit's presence "in us," also making intercession according to God (Rom. vii. 26, 27), are the heritage of the believer and the church throughout this age of grace, from Pentecost to the Parousia, or coming of the Son of God from heaven.

Restitution (Acts iii. 21).—A word only once found in Scripture, which points onward to the consummation of all that God has spoken through all the prophets of all the ages, of the redemptive

work of Christ. That this restitution does not include the unbeliever and Christ-rejector is evident from the context (ver. 23), and other Scriptures (2 Thess. i. 9; ii. 7), which tell that the time of the restitution of all things at the appearing of the Lord, will be marked by the judgment of His enemies

Answers to Correspondents.

STUDENT.—The quotation in Titus i. 12, is said to be from the Greek poet Epimenides, who was a heathen. It is no more "inspired" than are the sayings of the fool (Psa. xiv. 1), and of Satan (Gen. iii. 4), both of which are lies. It is the record of them that is of God, given for our instruction and warning.

G. B., ESSEX.—The lack of continuous, healthy ministry of the Word in the local assembly, by those whom God has fitted to give it, at such times as all may avail themselves of it, is we believe the chief reason why there is so little exercise of heart on the part of many in the truth of God. Apart from brief words of exhortation, occasional conferences, and odd visits of ministering brethren, there is absolutely no exposition of the Word in some assemblies of believers, nor much desire for it. Need we wonder that young ones are ignorant of the truth, and that a general listlessness regarding Divine things prevails? It was the prominence given to sound and spiritual ministry of the Word in all its bearings, that drew so many of God's people in years gone by to where they got their souls fed and their strength renewed. None of the modern attractions of recent years have had the same effect, or brought the same class of seekers after God into the assemblies of His people.

G. M., AYRSHIRE.—An assembly of believers professedly gathered in the Lord's Name, and in separation from the world's denomination, must surely be in a very low condition, if it requires to call in the help of official sectarian preachers and office-bearers in local denominations to assist in its Gospel work. Quite likely some individual who has by self-appointment become "responsible for the Gospel work," may have "invited" them, but that does not free the assembly of blame.

Answers to Special Questions.

VIII.—Is the "gift of tongues" movement of such a character, that Christians seeking to acknowledge the Scriptures as their guide, should take part in it? The following query may be added to this

one:—What should be done in the case of one who takes the lead in an assembly, who frequents meetings where the “gift of tongues” doctrines are taught, and who commends them to others?

ANSWER A.—The present day manifestation of what is known as “speaking with tongue” has developed so many utterly unscriptural doctrines and practices that it is now regarded by all thoughtful Christians, who have had opportunity to examine, and have ability to discern its true character, as being the work of Satan, from which all who fear God and love His Word should stand apart.

A. S.

ANSWER B.—“Tongues” and wonderful cases of “healing” have been associated with many movements, which have utterly departed from “the faith,” and drifted into deadly error. Irvingism was a notable example of this in its early stages, and the “signs” which it boasted were the snare to catch many who are always ready to go after every new movement having that in it that, which, like the doings of Simon Magus, the sorcerer, makes people say, “This is in the great power of God” (Acts viii. 10). The Word bids us “try the spirits” (1 John v. 1), and the test is not some supposed spiritual power or gift, but do they speak and act according to the Word of God (see 1 Cor. xiv. 37, with Isa. viii. 20).

G. B.

EDITOR'S NOTE.—“Tongues” were given at Pentecost (Acts ii. 4) evidently to all. In the church at Corinth some of the saints had this gift bestowed upon them (1 Cor. xii. 10, 30), not all. It was regarded by the apostle as inferior in value to others (1 Cor. xiv. 5), and was to cease (1 Cor. xiii. 8). The abiding gift of the dispensation is the Spirit of God (1 Cor. xiv. 16), the sign gifts were only temporary, and those who possessed them did not have them in perpetuity. Special miracles were at one time wrought by Paul and the sick healed (Acts xix. 11, 12), while at another time Epaphroditus lay sick “nigh unto death” at Rome (Phil. ii. 27); and Trophimus was left by him sick at Miletum (2 Tim. iv. 20), and no miracle was performed to heal them. Are we to infer that Paul had “lost the power,” as we are sometimes told the church has, because of “unfaithfulness,” or was it because the time for “signs and wonders” (Acts v. 13) was past? The unhealthy craving among a certain class of Christians for a “second Pentecost,” and the foolish notion that a display of some sort of supernatural power in speech or act,

with ability to influence others, is “the power of God” (2 Cor. vi. 7) by which the true minister of God stands approved, causes many to accept as Divine every “manifestation,” and to subordinate the truth of God's Word to subjective experiences which Satan can easily use to deceive. As the scaffolding and framework, no longer needed, disappears, when the building takes shape, and reaches the stage of completion, so “tongues” and other sign gifts ceased, when the purpose for which they were given had been served, and the Scripture had been completed. Any appearance of “manifestations,” such as have been witnessed in the recent “revivals” in Wales and India, are more likely to be from “beneath” than of the Spirit of God, and this is the judgment of many who have had ample opportunity of examining their character and seeing their results. That such “signs” will be abundant in days to come, and used by Satan for deception is sure (2 Thess. ii. 9; Rev. xiii. 5, 13, r.v.), and the shadow of this is already with us. As this dispensation of grace was inaugurated by public displays of God's power, so will the dispensation to come be (Joel ii. 28-30), but in this last stage of Christendom's apostasy from the truth, God is not so manifesting His power, but calling on His people who would be overcomers to hold fast His Word and not deny His Name (Rev. iii. 11). “Unlearned and unstable” men, who are carried away by every new movement, may well be borne with in patience, and their recovery sought; but it would be disastrous to place such, or recognise them if they place themselves, as teachers of the saints, and ensamples to the flock of God.

Reminiscences and Observations.

BY A VISITOR FROM A DISTANT LAND.

AFTER thirty years' absence from the land of my first and second birth, it was a great joy to me to have the prospect of visiting familiar scenes and meeting with fellow-believers in whose company many happy days of Christian life and service were spent. For the last three months it has been my privilege to share the fellowship of the Lord's people gathering simply unto His Name, in the districts in which my early years were spent, and in other parts which I have visited. As might be expected, very many loved friends and fellow-pilgrims of early years have gone to their rest and home. I have missed their familiar faces and words of godly counsel and cheer. A new gener-

ation has arisen. It has been a cause of thanksgiving to God and a great joy to me to see some of the assemblies in which I formerly gathered, going steadily on in the old paths, having the Divine blessing, God using their testimony, and adding to their number. Where the leaders are godly and wise, not seeking place for themselves, but humbly serving the Lord, ministering the Word for the upbuilding and preservation of the saints, and thus maintaining them in godly unity, there is and must be the blessing of the Lord (Psa. cxxxiii. 1-3). But in some places other conditions obtain, which have saddened me much. I have found some assemblies sadly bereft of spiritual power, which in former years had a godly savour and were a testimony for God and His truth; others are much reduced in numbers from various causes, and a few have gone out of existence altogether. Some, while maintaining numbers and energy, have sadly departed from their "first works," and are little different from the worldly denominations around. The Word tells us "The curse causeless shall not come" (Prov. xxvi. 2), therefore for such decline there is a cause, or causes. I have been much exercised in heart before the Lord in regard to this, and would seek to be searched in my own heart and life by the Word which alone preserves from decline and departure from the Lord. So far as one is able to discern, lack of godliness and personal separation from the world, among those who are prominent as leaders, has much to account for in this matter. When men are engrossed in the world, mixed up with its schemes, having shares in its public companies, being thus unequally yoked with godless men, by whose principles and ways they are bound to be governed, it is impossible that they can under these conditions, maintain their spirituality, and it goes without saying that their testimony to separation soon ceases. The leaven which they have received into their commercial life permeates their church life, and the same principles are introduced there. What is all the cry for charity, liberality, and liberty of judgment, but the outcome of this? And why the dread of God's Word being spoken as it used to be at conferences and in ordinary ministry, but the fear of exposure of these unholy and forbidden compacts. I know that some have gone beyond the Word of God in teaching and practising a separation from fellow-believers, which is unwarrantable, and the results have been disastrous; but this can never alter the

truth of God, and ought not to slacken our grasp of it, or our subjection to it. Both extremes are wrong; the path of obedience and blessing lies between, and to this path I am thankful to see many are seeking back. Lack of wholesome teaching of the truth, such as I was accustomed to in my early years prevails, and its results are painfully manifest. I can never forget the help I received in the Word on the Lord's Day afternoons then, or cease to be grateful for it. Those who have the truth are responsible to pass it on to others, and to find means to do so; if some doors are closed against them, others will open. It is theirs to fulfil "the ministry they have received in the Lord" (Col. iv. 5), and the responsibility of those who value the truth to be "fellow-helpers" with it (3 John 8). There are large sums of money used for the furtherance of very questionable objects, and for the support of those who are opposing the distinctive truths which brought assemblies into existence, that ought to be used in other ways, and would be, if God and His Word guided their distribution. The appeals for money I have heard made in public gatherings, and by circulars read in assemblies I have visited, clearly shew that things are drifting from the principles of the Word into the ways of the religious world. Does God take no notice of this, or has it no connection with the lack of His power and blessing, and the "stiffness" that is felt in Gospel work in many places? There are doubtless other causes, but these are apparent, and the only remedy is humiliation before God, confession of sin, and a return to the ways of the Word. It was when in our early love, with many stumblings and mistakes, we took God's Word and determined by grace to "go by the Book" in everything, casting ourselves in confessed weakness upon God Himself, counting upon the Spirit's aid in giving effect to all we had learned of the truth, and ready to be corrected as further light was given, that the wonderful flow of blessing in which we all shared came. And I am persuaded it is by returning to and continuing in these old paths, that God will yet bless His people and dwell among them in these closing days, until the Lord shall come. I return to the land of my adoption with a more ardent desire to cleave to the Lord and to His Word, and for this I shall not cease to pray on behalf of fellow-saints of my native land, who need more than ever to "hold fast the faithful Word as they have been taught" (Titus i. 9).

SPIRITUAL FRESHNESS.

IN the tender mercy of the Lord, He has made ample provision for all His people retaining the dew of their spiritual youth, and that freshness of soul which is maintained by continuous abiding in His love, and drawing daily from His fulness. In spite of the barrenness of the times, and the "great and terrible wilderness" (Deut. viii. 15), there are to be found here and there saints of God, who are "like a tree planted by the rivers of water" (Psa. i. 3), whose leaf is ever green, and who bring forth their fruit in season, even unto old age (Psa. xcii. 14). It is not that they have fewer foes than others, for of many of these it may be said, as it was of Joseph, "the archers have sorely grieved him and shot at him and hated him," but the secret of his freshness and his strength is well told out in his father Jacob's words, "Joseph is a fruitful bough, even a fruitful bough by a well" (Gen. xlix. 22, 23). "The well" from which his hidden roots received their moisture was the cause of his branches running over the well, yielding sustenance even to those who had "sorely grieved him." To abide in the fulness of Christ, making it the first and chief business of the soul to keep right with God, and do the thing that pleaseth Him, is the secret of freshness of soul and fruitfulness of life and ministry. Of Moses, who carried the burden of a nation, and had to continually listen to their murmurs and their strife (Deut. i. 12), it was said when he stood on Pigah viewing the goodly land at the age of a hundred and twenty years,

"his eye was not dim, nor his freshness fled" (Deut. xxxiv. 7, Newberry). He retained to the end of his long pilgrimage the dew of his youth; as his long day of service so his strength had been. Blessed be God, so it may be so with us all. The secret of spiritual freshness, of fragrant life and fruitful service, lies within the reach of every child of God. It simply consists in keeping in the love of God, drawing from the fulness of Christ, and walking in the ungrieved power of the Spirit. To trifle with sin, to indulge in unholy things, to walk in forbidden paths is to forfeit the secret. Sin, whether as cherished in the heart or practised in the life, severs the soul from God and cuts off the supply. The channel is still there, but for the time it is choked, and so it remains, until the cause is dealt with and dragged out into the light of God. There can be no spiritual freshness, no power in service, no abiding fruit to God, where sin in any of its forms is cherished or allowed. Unhallowed alliance with the world, robs many of their spiritual strength. Then, like Samson, shorn of his locks in Delilah's lap, they shake themselves as at other times, and know not that the Lord is departed from them (Judges xvi. 20). Like Ephraim, who "mixed himself among the people," strangers have devoured their spiritual strength; grey hairs—the token of decay, are upon them, but they know it not (Hosea vii. 8, 9). But the godly soul who abides in the Divine fulness, will ever be as "a dew from the Lord, as the showers on the grass, that tarrieth not for man, nor waiteth for the sons of men" (Micah v. 7).

OPERATIONS OF THE HOLY SPIRIT :

WHICH NEED TO BE DISTINGUISHED.

FIRST PAPER. WM. HOSTE, B.A., BRIGHTON.

“LET not your heart be troubled.” Not to the world did the Lord speak thus, but to those given Him by the Father. But how could they not be troubled in view of His departure? The following words give the answer: “Ye believe in God, believe also in Me. . . I go to prepare a place for you. . . I will come again and receive you unto Myself” (John xiv. 1-3). Though lost to sight, He was to be to them as real an object of faith, as the unseen God, in whom they then believed. Though far away, He would no less be occupied for them than when He was with them here below. Though absent, it would not be for long, for soon He would come again to take them to be with Himself. Later on, the Lord goes further, “If ye loved Me,” He says, “ye would rejoice, because I said; I go unto the Father, for My Father is greater than I” (ver. 28). If for their own sakes they could not but be sad at the thought of losing Him, for His sake they should be glad that He whom they had known in humiliation as the Son of Man, was about to return to the glory of the Father’s house. Later on still, in chap. xvi. 7, He reveals the surprising fact that it was truly expedient for them that He should go away, “for,” he adds, “if I go not away, the Comforter will not come to you; but if I depart I will send Him unto you.” How great must be the blessing promised, if rather than it be forfeited, ’twere better to see

their beloved Lord depart! The advent of the Comforter was indeed to prove to be not only the consequence of His departure, but the condition of His return, not in the sense of John xiv. 3—“I will come again and receive you unto Myself”—a promise certain of literal fulfilment, but in the spiritual sense of verse 18, “I will not leave you orphans, I will come to you.” The office of the Spirit would be to glorify Christ, to fill His people everywhere with increasing revelations of their unseen Lord, and to make His personal presence a blessed reality.

The special object of this paper is to seek to distinguish between some of the various phases of the Spirit’s operations, namely, between those that are plenary in bestowal and permanent in character on the one hand, and those which are fluctuating in character and subject to renewal or increase on the other. The former are connected chiefly with our relationship to God and our position and possession in Christ; the latter with the experience and enjoyment of our privileges. The former do not need to be renewed because the full effect of the first bestowal is never lost; the latter being variable in measure and progressive in character do need constant renewal. Great confusion has arisen and exists to-day in the professing church, from a failure to distinguish these two aspects of the truth. Some teachers insist much on the important side of the Spirit’s work in connection with our standing in Christ; others are occupied almost exclusively with what certainly ought not to be lost sight of, the experimental side of things.

The former hold fast to the truth that the Spirit has come, that believers have been baptised into one body and are His temple, etc. ; the latter urge the necessity of a fuller experience of power and blessing, and when they do so in Scriptural terms, help is often the result ; but when such expressions as a "fresh baptism of the Spirit" are used and believers are exhorted "to wait for the Spirit," or to "get their Pentecost," the result is not for edification. Some Christians profess to see little importance in the way they express themselves, provided they mean right in a general sense ; but the Spirit of God says by the mouth of Paul—"Hold fast the form of sound words" (1 Tim. i. 13).

Before entering on our main subject, it may be well to remind ourselves of the careful distinction to be drawn between the relations of the Spirit to the people of God before and after Pentecost. It is true that certain operations are common to all dispensations. The Spirit, for instance, strove with men even before the flood, and filled men of God before as well as after Pentecost, but generally speaking there has been a great change in His relations with believers since that notable day. The prayer of David in Psalm li. 11, "Take not thy Holy Spirit from me" was in harmony with the dispensation, for such had been the sad experience of Saul. But now, wherever the Spirit comes to dwell, it is "for ever" (John xiv. 17). Before Pentecost, when "the Spirit was not yet given" (John vii. 39), it was right to expect the Father to "give the Holy Spirit to them that asked

Him" (Luke xi. 13). Now the Spirit is given "to them that obey Him" (*i. e.*, who yield obedience of faith to the Gospel) (Acts v. 32, compare Rom. i. 5 ; 2 Thess. i. 8). Though we may and should ask to be strengthened by the Spirit (Eph. iii. 16), it is as unscriptural to ask God to "send down His Holy Spirit" now, as it would be to ask Him to send His beloved Son to die for our sins. Before Pentecost, the Holy Spirit accomplished in various ways the purposes of God, but He did not DWELL in the people of God. The Lord distinguishes the relation of the Spirit to the apostles before and after Pentecost by such words as these, "He dwelleth *with* you and shall be IN you" (John xiv. 17). Before Pentecost the Spirit "rested upon the seventy elders" (Num. xii. 25), and came upon a Samson and a David. At Pentecost "the Comforter, the Spirit, the Holy" (John xiv. 26, lit. Greek) came down to make believers His temple. We need not dwell further on this aspect of the truth. Though there are operations of the Spirit, as has been said, common to all dispensations, no intelligent believer will deny that Pentecost has introduced a vital change in the relations of the Holy Spirit to the people of God.

(To be continued.)

The Peace of Faith.

Oh ! for the peace of a perfect trust,
My loving God, in Thee ;
Unwavering faith that never doubts
Thou choosest best for me.

Best, though my plans be all upset ;
Best though my way be rough :
Best, though my earthly store be scant,
In Thee I have enough.

THE FULNESS OF THE BLESSING.

FIRST PAPER. BY W. J. GRANT.

THE words "fill" and "fulness" are of frequent occurrence in the Word of God (see Acts ii. 4; iv. 31; Rom. xv. 13; John i. 16; Col. i. 19; ii., 9, 10; Eph. iv. 10; iii. 19). The reason of all this is obvious. Man, through sin, has become a moral void. His emptiness is so vast and deep, that nothing less than the fulness of God in Christ can meet it.

In Gen. i. 2, we read: "The earth was without form and void, and darkness was on the face of the deep." What a picture of the condition of this earth, when God began to work, to bring it into a state of order and fitness for the use of man! The earth already in existence, and I believe, pre-occupied, had passed through judgment into a state of devastation and desolation. What a picture! And as we gaze upon it, does it not speak to us of our fallen condition through sin, in darkness, desolation, and death? But there were resources in God, well fitted to meet our desperate case! He could bring light out of darkness, order out of confusion, and life out of death in the first creation, and that is what He did. In Gen. iii., we have brought before us a ruin more terrible, a desolation more awful. Man made in the image of God, God's representative on the earth, endowed with faculties like his Maker, feelings, will, intellect, clothed with a material organism, the body, through which the feelings of his heart, the decisions of his will, and the thought of his mind could be expressed and fulfilled. All this became

ruined by the subtlety of the prince of darkness. Yet out of this moral waste (far more serious than the ruin of the natural creation) it is God's purpose to bring a new creation, established on a divine basis, perfect according to the perfection of Him who created it. We may well be interested in this new creation, for through sovereign grace we are privileged to form part of it. But who shall undertake this mighty work? The first man has abundantly proved that he is utterly unable to recover himself. Where, then, shall we turn for grace, wisdom, and power to meet this ruin and emptiness? We turn to the second Man, the Son of Man who is also Son of God, and in whom "it has pleased the Father that all the fulness should dwell" (Col. i. 19). What for? To be retained in Himself? Nay, verily; but to be communicated to His people, till we all attain to oneness of faith in and knowledge of the Son of God "into a full grown man, unto the measure of the stature of the fulness of Christ" (Eph. iv. 13). It is the purpose of God to bring every member of his marvellous creation into absolute proportion to the Christ its Head.

In looking at the provision that God has made for us in our desperate need, the first thing that meets us is our state as guilty sinners. We did not at first recognise that state; but God "who commanded the light to shine out of darkness" in the first creation, shone upon our conscience, giving us in measure to see the danger to which we were exposed, and our helplessness to meet His righteous claims. The question: How shall man be

just with God? (Job ix. 2), pressed heavily on us, and a dark experience proved that God alone could answer it. That answer was heralded and introduced by the

First Great Miracle of Redemption, Incarnation. The Son of God was born of a woman, "He became flesh and tabernacled among us" (John i. 14), and for more than thirty years He passed through all the probationary experience of man. He was tried in infancy, in youth, in manhood. He was tested in His home, in the wilderness, in His public ministry. He thus approved Himself with God by a perfect obedience, and then on the basis of a life of perfect obedience He offered unto God a sacrifice of perfect expiation for sin, through which, too, every foe has been virtually and will one day be actually destroyed, and a full provision for man as a sinner has been righteously secured.

The work of the Cross I have stated in its propounder. How slow we are, notwithstanding all our spiritual instruction, to give God the first place in everything! The first and grandest object of the Son of God in coming into this scene of sin and judgment, was to declare and manifest God's character, and to meet the righteous claims of His throne. I take it that the salvation of the sinner was secondary to this. Christ came "to put away sin by the sacrifice of Himself" (Heb. ix. 26), The more we are brought into sympathy with Him in this great object, the more shall we gratify His heart. It was the glory of God as the holy and righteous One, whose character sin had maligned, whose throne sin had dishonoured: it was thus

that stood prominently before that blessed One when He set His face stedfastly to go to Jerusalem. In connection with the institution of the Lord's Supper, I believe that in the mind of the Lord Jesus, when He took the loaf and gave thanks, it was not only as an example for His followers to imitate in all time coming until His return, but it was also a personal thanksgiving to God that He had provided Him with a body in which He could glorify Him in making atonement for sin. In the Church of England, the feast of remembrance is called the "Eucharist," in allusion to the thanksgiving for the loaf and the cup. The name is therefore scripturally true; and the idea ought to be present in our minds in the observance of the supper. What infinite delight God had and ever will have in His beloved Son through His humiliation and His yielding of Himself up as a sacrifice for sin on the Cross! In Him the heart of God the Father has ever been resting, and His name has for ever been glorified. In all the three instances in which the voice of God the Father was heard during His stay on the earth it was in connection with His death. That voice was heard at His baptism by John in the Jordan—a symbol of His death and resurrection. Again, it was heard by the three disciples, Peter, James, and John, on the Mount of Transfiguration, in connection with which we read that Moses and Elias talked with Him of "His decease which He should accomplish at Jerusalem." That voice was heard again as recorded in John xii. 27, &c., when it was heard by a larger company, who did not, however, recognise

it as God's voice, but we know that it was He who said, "I have both glorified it and will glorify it again." The whole of this passage refers to His work on the Cross. On the banks of the Jordan, when that blessed One was baptised, God the Father from the opened heavens said, "This is My beloved Son in whom I am well pleased." It is in the past tense in the original. It should read in whom *I was* well pleased. God found His rest in His Son, as the One set apart from before the foundation of the world to be offered up in sacrifice for sin. Let us seek to enter into the joy which God has and ever had in that blessed One, and in the perfect surrender of Himself to do His will.

THE EFFECTS OF CARNALITY.

THERE are many causes of dearth and barrenness in the churches of this present time, but the chief is, the lack of vital godliness in the personal lives of those who compose them. There never can be spiritual churches, apart from the condition of the individual members, and especially the leaders of these churches. One or two singers, whose voice is out of tune, may mar the harmony of a whole choir, so a few carnal, worldly, unsavoury Christians, of barren souls and blighted testimony, may wither up and render of none effect the entire testimony of a church for the Lord and His truth. All attempts to gloss over carnality of life and worldliness in walk by working up a spurious "revival," which has no connection with personal spiritual condition, is an abomination in God's sight.

THE TRUE DEITY OF CHRITT.

PART II. DR J. NORMAN CASE.

THE Lord Jesus Christ possesses divine attributes. (1) Omniscience. "Jesus . . . knew all men, and needed not that any should testify of man," etc. (John ii. 24-25). Again, "Jesus knew from the beginning who they were that believed not, and who should betray Him" (chap. vi. 64). In the end, His disciples were constrained to confess, "Now are we sure that Thou knowest all things . . . by this we believe that thou camest forth from God" (chap. xvi. 30; cf. xxi. 17). In vision John sees the once slain Lamb, "Having seven horns and seven eyes," etc. (Rev. v. 6). The seven eyes symbolise perfect knowledge; and that results from possessing the Spirit of God without measure or limit. "In Him," it is written, "dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). This could not be, were our Lord not *fully and absolutely* GOD.

(2) Omnipresence. The Lord's well known declaration in connection with the gathering together of His disciples in His name, involves the possession of this attribute (Matt. xviii. 20). And this is even more emphatically true of the great missionary promise of chapter xxviii. 20. "Lo, I am with you alway," declared the Master to His servants, "even unto the end of the world." What! Christ *at the same time* with all His servants in all parts of the world! Then, He must be God over all; for He owns an attribute which belongs to God only. And all this is true, even though as to His human

body, He is now seated on the right hand of the majesty on high.

(3) Omnipotence. Since our Lord Jesus created and upholds heaven, earth, and all things ; since He is able to subdue all things unto Himself (Phil. iii. 21) ; since He is distinctly called *the Almighty* (Rev. i. 8), it is evident that this divine attribute also belongs to Him. The One who possesses these glorious powers cannot be a creature. He is surely nothing less than God, equal with the Father and Holy Spirit.

IV. THE FATHER HAS ORDAINED THAT ALL INTELLIGENT BEINGS, IN ALL PARTS OF THE UNIVERSE, SHALL OWN THE SON AS SUPREME, SOVEREIGN LORD. (Read and ponder Phil. ii. 5-11). And mark that all this is said concerning Him who as a Man on earth was known as Jesus of Nazareth. Of all the confessions of Christ recorded in the Gospels, that of Thomas reaches the highest watermark of spiritual insight. When at length he was thoroughly convinced of the reality of the Lord's resurrection, he looked up into His face and said, "MY LORD AND MY GOD!" And note well, for the point is important, the Lord did not disown the titles, refuse the homage, or rebuke the disciple for so addressing Him. Yet if He had not known Himself to be the supreme God, if He had not been willing for His followers to believe He was such, and honour Him accordingly, He must have taken the opportunity of setting them right on such a stupendously important matter. His silent acceptance of these high titles proves that He knew Himself to be IMMÁNUEL—God with us. His words and

works prove that He was all that Thomas confessed Him to be. And happy are they who now and here, from their hearts, make the same confession.

With the scene recorded in John xx. 26-29 compare another scene preserved for us in Rev. xix. 10. In the latter case our judgment approves of the rebuke administered to the apostle ; for the one at whose feet he would have worshipped was like himself—a creature and servant of their common Lord. And if Christ was only a creature, although the highest of all, He would not have received supreme worship : to offer it would rob God of His glory, and on our part it would be sinful.

But let us not fear. We make no mistake in owning Him as our Lord and God, and rendering to Him supreme worship and absolute obedience. For *angels*, as well as redeemed sinners, will worship Him. As it is written, "When He (God) bringeth again the first begotten into the world, He saith, And let all the angels of God worship Him" (Heb. i. 6, R.V.). In the fulness of time it shall be known that the throne of God and of the Lamb is one and the same. Nearest to that throne, the Church the Bride, made up of redeemed sinners, shall find her place. Beyond that, angels innumerable shall assemble and cry with a loud voice ; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And beyond that circle, another great company composed of all created intelligences, whether in heaven, on the earth, under the earth or in the sea, shall be heard joining in the same grand chorus.

CHRISTIAN MINISTRY:

ITS SOURCE, VARIETY, AND OBJECTS.

BY THE LATE DONALD MUNRO, TORONTO.

THE source of all ministry is the ascended and glorified Son of God. We learn this from Eph. iv. 7-12. The Church can neither create nor call its ministers. They must come from the Head, or if they do not, they are counterfeits. Man can no more make a minister of God, than he can make a child of God. Both must be the workmanship of God Himself. Here we get the variety and use of all the Divinely given gifts.

APOSTLES.—The gift of an apostle was specially to communicate the mind of God, hence we have their writings inspired of God in this blessed Book. There are no apostles now in the Church, but we have their ministry in the New Testament speaking to us still.

PROPHETS.—This does not mean the Old Testament prophets, as Jeremiah, Ezekiel, Daniel, and others. There were New Testament prophets as well. We do not have many of their writings or their saying in the New Testament. They spoke by revelation from God, and they always come after the apostles. They filled a gap or niche in the assembly of God, at that time, but the need for them does not exist now. The Church did not have a Bible then, most of the New Testament being unwritten. There was not a single Bible, as we have it, in the assemblies. Just think of an assembly of God's people now and not a Bible in it! All they knew was, what the preacher taught them while he was with them, or

others who followed him. The prophet spoke by revelation from God, for the edification of the Church. We have the complete Word of God now, and the Holy Spirit who taught the prophets, to unfold it to us. The prophet's message is no longer needed. He is here to supply our need, and to see that God's people are edified from the Word.

EVANGELISTS, PASTORS, AND TEACHERS continue till the end. Why is this? Because sinners still need the Gospel, and saints still need to be cared for and taught the truth, right along until the Lord come. So the Risen Head continues to give these gifts all the way, until the work of grace is completed, and we all "come unto a perfect man, unto the measure of the stature of the fulness of Christ."

The **EVANGELIST** goes out into the world with the Gospel. He is the quarryman who has to blast the rocks and dig out the stones. God works by his instrumentality in the conversion of sinners. The Gospel is the power of God unto salvation. Preached in the Holy Ghost it needs no embellishment, no organs, or solos. It does what God has sent it for; it has God's power, His "dynamite" in it, and blasts out the mass, those whom God will build into His house. Then comes the **PASTOR**, whose work is to feed the flock, to care for the saved. He loves the Lord's sheep. The pastor, or shepherd, who cares for the Lord's flock, is not a man who does it for a salary, but one who from love to the Owner of the sheep, feeds and tends them. The Lord asked Peter, "Lovest thou Me?" Then said He, "Feed My sheep." I am going to heaven, but I am

leaving behind a few sheep. Show your love to Me, by looking after them." It is an honourable work, but gets little praise of men. But when the Chief Shepherd comes back, He will have a bright reward for those who watch over and shepherd His flock.

TEACHERS come next. Who is a Teacher? A teacher does not get revelations direct from heaven, but the Spirit of God gives him understanding of the Scriptures, and He has given a gift to him to enable him to communicate what he has learned to the saints. When anyone comes to us with professedly a word of teaching, it is to lead us to the Bible, never from it to man's theories. We have got the Bible in our own hands, and if we are in any measure in fellowship with God, we compare what we hear with that Book. We welcome it, not as that teacher's "views," but as God's truth (1 Thess. ii. 13), and if it is not according to the Word of God, we reject it, no matter who brings it, not even if he has the reputation of being a teacher in the Church. The word is "Prove all things" (1 Thess. v. 21).

The Teacher instructs the saints in the truth, and builds them up on their most holy faith. He brings out from the Book of God things new and old. In order to have a message fresh from God for His people, he needs to be a man of prayer and study of the Word. It was said by those who ministered to the saints in early times, "we will give ourselves continually to prayer and to the ministry of the Word" (Acts vi. 4). If there is a dearth of those who preach the Gospel to sinners, and are used by Him in

conversions, and of those who shepherd and teach the saints in the truth of God, let us cry to God to give them. They must come from Him, or they will be worse than useless, for neither men nor colleges can make any man a minister of God. There is the constant danger of those who once learned these things letting them slip and returning to the traditions of men. Hence the need of those who have the truth, teaching it fearlessly in the power of the Spirit of God.

IT NEEDS GOD.

THE world's religious systems are so ordered and administered, that they may continue and even be a success as men reckon, apart from the power of God working in them, or the spiritual condition of their members. Human skill and clockwork arrangement are all that they require to make them go. But when any come back to God's Word and God's pattern of His Church, and seek to conform thereto in matters of worship, ministry and order, it needs God Himself to keep His people in a right condition to give effect to all that He has given in His Word on such matters. If they become carnal, or get away from the clear and full commandments of the Lord (1 Cor. xiv. 27), or bring in human expediency and the world's ways, then their whole attempt will prove a failure. The blame of this is often put upon the "principle," whereas in fact it is the "practice" that is at fault, or the condition of those who, apart from dependence upon God's power, try to carry out in human wisdom, what is only possible by Divine strength.

The Bible Annotator.

SUBJECTS FOR BIBLE STUDY.

CHRISTIAN DEVOTEDNESS.

- The Body presented to God (Rom. xii. 1).
 The Temple of the Holy Ghost (1 Cor. vi. 19).
 The Members yielded to serve (Rom. vi. 10).
 Glorify God in the Body (1 Cor. vi. 20).

CHRISTIAN STEDFASTNESS.

- Stedfast in the Truth (wcts ii. 4).
 Stedfast in the Faith (Col. ii. 3).
 Stedfast in Life and Work (1 Cor. xv. 58).
 A Stedfast Mind—Conversion (Ruth i. 18).
 A Stedfast Look—Transfiguration (Acts vi. 55).
 A Stedfast Purpose—Consecration (Luke ix. 51).

CHRISTIAN SERVICE.

- Converted to God to Serve (1 Thess. i. 9).
 Constrained by Love to Serve (2 Cor. v. 14).
 Serving an Owner (Acts xxvii. 23).
 Serving a Lord (Col. iii. 23).
 The Servant's Reward (Rev. xxii. 12).

CHRISTIAN STEWARDSHIP.

- Stewardship of the Gospel (1 Cor. ix. 17).
 Stewardship of the Truth (2 Tim. ii. 2).
 Faithful and Wise (Luke xii. 42).
 Good and True (1 Pet. iv. 10).

NOTE.—These subjects are used as Weekly Bible Readings in many assemblies, and as Studies in Bible Classes and Young Believers' Meetings. Helpful notes and suggestive outlines are given on each subject monthly in "The Bible Student's Helper." To any desiring to share or introduce them, a dozen Cards of Subjects for the year and a copy of the Notes will be sent free.

The Young Believer's Question Box.

Are Peter's epistles Jewish, and only applicable to believing Jews? There are those who so teach, but Peter himself who wrote these epistles says nothing of the kind. Take one passage, 1 Pet. iv. 16, R.V., "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this Name." How could any suffer as a Christian unless he had become one, or glorify God in a name that was not his? That there are many references in these epistles which would be of special value to those from among "the circumcision," to whom Peter was especially sent (Gal. ii. 7, 9) is apparent, but this does not limit their application to "the

Jews," any more than Paul's epistles primarily addressed to churches gathered from among the Gentiles, are for them only.

Would it be pleasing to God and according to the Word, for a Christian parent to send his children to learn dancing and deportment? If he wants them to become worldlings and to take their places amid the God-forgetting pleasures in which worldly people spend their time, he will be setting them on the proper course by sending them to a dancing school, and very lively will reap the bitter fruit of his sowing in later years. It is to be feared that not a few Christian parents have seen too late their folly in sending their children to acquire that which may become the enemy's coil to bind them to the world, or to be a snare to them, if they should ever be converted. The apostolic word is, "bring them up in the nurture and admonition of the Lord" (Eph. vi. 4), which includes the whole of their training, physical, moral, and educational, and shuts out everything that cannot be included as being "of the Lord." Can dancing and its environments be called "of the Lord?"

Answers to Correspondents.

"VERITAS," LONDON.—Newberry's "Notes on the Book of Revelation" is possibly the most reliable work on the subject.

"THEOPHILUS."—The words, "The Holy Child Jesus," in Acts iv. 27, of the Authorised Version, are properly rendered "Thy holy Servant Jesus" in the R.V., which establishes the connection between the prophecies concerning Him as the "Servant" of Jehovah (Isa. xlii. 1; lii. 13) and their fulfilment.

A. S., SMETHWICK.—Gal. iii. 28 has no bearing on women's right to pray or minister. The subject is the common sonship of all believers, no matter what their race or sex, but such Scriptures as Eph. v. 22-33; Col. iii. 18-20; 1 Pet. iii. 1-7, clearly show that, while there is neither male nor female "in Christ," there is in the home, the social circle, and the church. Advocates of "Women's Ministry" usually ignore these distinctions, and base their claims upon passages perverted from their meaning or snatched from their context. We commend to you a careful search and study of the teaching of the epistles on the whole subject. This is of more value than an interpretation of isolated passages.

J. L., GLASGOW.—Your remarks regarding the

lack of spiritual attractiveness in many assemblies are sadly true, but the remedy you suggest is worse than the disease. The power of attraction of former times, to which you refer, did not consist in whittling down the truth to meet the taste of sectarian believers, nor in speaking only such things as all were agreed about. In those days the whole counsel of God, bitter and sweet of it was taught fully from the Word, as was the truth of separation from the world, from unequal yokes in business, and from association with worldly religion. The gathering of saints to Christ alone, was proclaimed with no uncertain sound, yet the people came, and many were blessed and led on in the Lord's ways. But there was this difference: when exercised Christians came to the places where believers met, they saw the truth in practice, which in many cases they would not see now.

W. L., AYRSHIRE.—There are still to be found assemblies of believers who carry on continuous aggressive Gospel effort on the old lines, and God blesses their efforts. It is a great joy to see in such places, constant additions to the assembly, of "clean cut" converts, who have been brought to Christ by means of the ordinary preaching of the Gospel by local brethren, in the hall used by the assembly for worship and other purposes. There is no fear of "getting the people," and in good numbers too, if the preaching has the right "ring," and the Christians are hearty, earnest, and working harmoniously. The notion that there must be a "stranger" every Sunday, and some "fantastic" subject advertised to draw the crowd, ruins Gospel work, and hinders all development of gift and godly energy among the younger men in the assembly. After all man's devices have been tried in turn and found wanting in genuine results, God's people are beginning to learn by experience that the Lord's work must be done in His own way, to have His abiding blessing. It is pleasing to have your testimony to an increase of fellowship and interest among the saints with you, and of conversions as the result of the Word preached on old lines, with much prayer.

W. M., MIDLOTHIAN.—We believe there is need for a clear and definite testimony against the desecration of the Lord's Day. Not only is its sanctity being set aside by the world, but many children of God are, it is to be feared, being carried away by the same spirit. It is due to the first day of the week, the sacred memorial of our Lord's resurrection, that there should not only be retire-

ment from secular employment, but from recreation, sight-seeing, and all travelling for self-gratification and enjoyment. The worship and service of God, the personal and family occupation with and instruction in the Word of God, with visits to sick and needy saints, and evangelistic efforts to reach the perishing, will occupy every hour of the day of rest, leaving no time and no desire for motoring, cycling, and making calls of a social or secular character. You are perfectly right in calling attention to such matters in the Christian assembly, and bringing the Word to bear upon them. If this and kindred subjects formed the theme of exposition and godly exhortation at Conferences, as well as in ordinary ministry more frequently than they do, there would be less to complain of in irregularities regarding them.

A. M'B., HERNE BAY.—If one who is professedly gathered in the Lord's Name can forsake the assembly and go to preach in a Baptist Church on the Lord's Day morning, he may have to be borne with as one uninstructed in the Word, and taught the way of the Lord more perfectly. But if he imagines that he "knows better," and attempts to teach or assume leadership in the assembly—as we infer from your remarks he does—his claim must be steadfastly resisted. One who has not learnt the first principles of God's assembly, or if he knows yet ignores them, is utterly unfit to teach or guide others. There should be no hesitancy in those who have the first responsibility in acting firmly yet graciously in such a case, which if neglected, may cause many to stumble.

Questions Requiring Answers.

X.—Are there elders in assemblies now? If so, how are they recognised, and what is their work and relation to the assembly?

XI.—Should an assembly's offerings be used first for general expenses, giving the surplus to Gospel work, &c., or should each object have a separate box or bag?

XII.—Is it likely to be of the Spirit's leading, that one brother should occupy much of the time every Lord's Day morning in ministry, and always give thanks for the bread and wine?

XIII.—Can you suggest any practical method of getting younger brethren to take part in prayer meetings? In some assemblies public prayer is shared by only two or three.]

Falling Asleep of Mr. Donald Munro, Toronto, Ontario, Canada.

On the afternoon of September 10, we received a cablegram from Toronto bearing the sad news that our beloved friend and father in Christ, Mr. Donald Munro, had gone to be with the Lord. For some months he had suffered from severe gastric catarrh, which gradually weakened him, until on the early hours of Thursday, September 10, "without a struggle or a groan, like a warrior taking his rest"—as Col. Beers describes his end—he passed in to be with the Lord whom he loved and had served so long. For over forty years he had laboured in preaching the Gospel and ministering the Word, and the day of Christ alone will declare the full result of that service. In consideration of his very decidedly expressed dislike of any publicity being given to his labours, or anything like statistics recorded of their results, only those who were his co-labourers and personal friends knew what great things the Lord wrought by means of his godly and faithful testimony. In earlier years of his evangelistic work along the north-east coast of Scotland, in the Orkney Isles, and later in the inland towns of Aberdeenshire, Banffshire, and Morayshire, then on Tyneside, the fruits of his labours were everywhere to be found. In association with the late Mr. Donald Ross, whose intimate friendship and fellowship he long enjoyed, Mr. Munro attacked the strongholds of lifeless profession in these inland parishes, where spiritual death held sway, and under his penetrating and stripping ministry many discovered their true condition before God, and were led through deep waters of conviction to the Cross. Never shall we forget while memory lasts, the effect produced on an audience of scoffers the one night, and of unconverted church members the next, by his message, as the Spirit of God carried it home. In these earlier years there was tremendous opposition, especially from the religious world. This was the means used by God to open the eyes of many to the true condition of things in the churches, and to slacken their relations with them. Then as light was given from the Word, entire separation from them and all their belongings followed, with a definite gathering unto the Lord's Name as commanded in the Scriptures. Mr. Munro was not one who reached his conclusions hastily; he required to see things clearly and to be convinced of them fully by the Word before he moved, and this matter of separation from the world's religious associations

was one which he settled for ever, with God and His Word, and from the hour that he saw the "plain path" cast up in the pages of the sacred Word, he neither hesitated nor faltered but went straight forward, practising and preaching what God had taught him, at all times in every place. He was too "extreme" in these matters for some, and his teaching was not relished by those who are seeking to "soften down" the truth of separation or to oppose it, but to all who desire to walk in "the old paths," with God, his message, however humbling, was ever welcome, and we only wish there were more of its character.

In 1872, Mr. Munro crossed to Canada to visit friends, and in the province of Ontario God used his ministry, first to the conversion of some of his own kindred, then of others. From that time until the end, his field of service has been Canada and the United States, where for the long period of 35 years he has laboured in the Gospel and in ministering the Word, single-handed and in fellowship with others. All over the province of Ontario, and in many of the cities of the United States, assemblies of Christians are to be found gathered according to the simple pattern of the Word, who owe their origin to his and his co-workers' labours, and where they pioneered others now enter to find things ready to their hand. Of Mr. Munro's earliest co-workers, Mr. Donald Ross, Mr. James Campbell, and others, have reached the rest before him, while Mr. John Smith and some others still remain. The labourer's work is done, his course is finished, his record is on high awaiting the manifestation of the judgment seat. We hope some worthy memorial and record of his long day's toil, and of the secret springs that sustained him in it, maintaining his bow in strength and keeping the heavenly dew upon his branch, may yet be given, to strengthen and encourage younger men who are coming forward to fill the gaps and raise the standard of the Lord in the midst of the increasing depravities and apostasies of these last days. For the widow, who was his true companion and helpmeet, now in her loneliness, many hearts will go forth in prayerful sympathy. May the Lord, who alone knows the need and who alone can supply it, raise up and equip men of God, faithful and fearless, to raise the standard of His Truth and to proclaim His Gospel in the province of Ontario, and the large and needy fields of the United States.

A FRESH OPERATION OF THE SPIRIT :

THE ONLY REMEDY FOR THE PRESENT NEED.

THERE is only one remedy for the spiritual leanness and lack of power in assemblies of believers, which is so widely felt and owned by godly souls at the present time—that is, a fresh operation of the Spirit of God. The hackneyed phrase “a Revival,” has been so long perverted in its use, and applied to movements with which the Spirit of God has nothing to do, that we advisedly say a fresh operation of the Spirit, which all true God-given revival is. Such a movement is the work of God’s sovereign grace. In one aspect it is “as the showers upon the grass that tarrieth not for man, nor waiteth for the sons of men” (Micah v. 7). Sometimes, as in the original effusion on the Pentecostal day, the operation of the Spirit is sudden and widespread, affecting a whole community at once. “The Spirit breatheth where He willeth” (John iii. 4, R.V., mar.) in sovereign grace and lifegiving power. But Scripture history as well as observation and experience teach us, that when spiritual condition is low, the more common way for God to move is, by bringing His people to search their ways as with the candle of the Lord, to humble themselves before Him in confession of their failures and sins, and as thus forgiven and cleansed from their unrighteousness (1 John i. 9), to turn to the Lord with their whole heart (Jer. xxiv. 7), in prayer and supplication for His restoring and reviving grace, ready to welcome it in whatever way and by whatever means He may be pleased to send it.

We may be sure that the chosen channel will be one that will yield no honour to man’s proud heart, but bring glory to the sovereign Lord and honour to His holy Word. If such workings in grace for the reviving of spiritual life in the saints, for restoration of spiritual power unto godly unity and edification within the churches, and for efficient Gospel testimony in the world, come, it will be along the channels cleansed and prepared by humiliation, confession, and supplication. If as individual believers and assemblies, a lowly beginning were made in this way, dealing honestly with God, allowing His searching light to bring from their hiding places the sins which have quenched the Spirit’s power, and His Word to correct the unscriptural and unspiritual methods and ways which have turned away the refreshing stream, the Lord in grace might have mercy upon His people and stay the hand of the avenger. If some are too high to take such a course, let them have their self-chosen way, but unto all who fear the Lord and desire to see His hand as in ancient days, He will make known His restoring grace. To those who seek His face, God has rich blessing in store even in these last days. He will make them as the remnant of Jacob of coming days, “in the midst of many people as a dew from the Lord” (Micah v. 7)—a means of blessing to the weary world in which for a season they remain, until at the call of their returning Lord they rise to their own land, where in eternal freshness and fragrance they shall know no more blight or barrenness, but as trees of the Lord shall yield unceasing fruit (Rev. xxii. 2).⁴

THE CHRISTIAN CALLING.

DR. J. NORMAN CASE, CHINA.

IN the New Testament, the word *calling*, as a noun, is found ten times. The same word is once rendered *vocation* (Eph. iv. 1). With one exception it always refers to the Divine calling in and through the Gospel (1 Cor. vii. 20). Hence the cognate verb is frequently translated "bid" (see Matt. xxii. 3, 4, 8, 9). But as used in the Epistles (and the noun is not found earlier), the word "calling" points to that inner and effectual call which all believers have heard and obeyed. This calling is preceded by the Divine foreknowledge and predestination, is accompanied by justification, and will be consummated in glory (Num. viii. 29, 30). Let us briefly ponder a few things connected with this subject.

I. *The Ground of the calling.*—(1) It is not because of any natural wisdom, position, or powers that men may possess. As saith the apostle (1 Cor. i. 26, 29). (2) Neither is it in an account of anything that we have done, are doing, or shall do. For again it is written: "God . . . hath saved us and called us . . . not according to our works" (2 Tim. i. 9). (3) But it was, as this verse shows (a) because God, before times eternal, had planned and purposed that He would so do; (b) and because it is in keeping with the grace manifested to men in Christ Jesus.

II. *The Character of the calling.*—(1) It is a *high* or an *upward* calling. Morally and spiritually the call is to an altogether

higher plane of living. "I press toward the mark," says the apostle, "for the prize of the high (upward) calling of God in Christ Jesus" (Phil. iii. 14). Dupes and slaves of sin and Satan, are called to become sons of God and joint-heirs with Christ. (2) It is a holy calling. The Gospel calls from sin to holiness; from moral defilement and deformity to purity and likeness to Christ. Out of sinners of the deepest dye, God forms saints of the highest type. All who have become partakers of this calling, hunger and thirst after righteousness, holiness and conformity to the image of God's Son. For God hath saved us and called us with a holy calling (2 Tim. i. 9). (3) It is a *heavenly* calling (Heb. iii. 1). The call is from heaven as its source, and to heaven as its goal. It stands in contrast to the national and earthly calling of Israel in the past. Moreover it is a call *now* to the contemplation and employment of our heavenly Priest, our heavenly place of access to God, and our heavenly Father. (4) This calling is *through and in Christ Jesus* (Phil. iii. 14). Christ is THE Called One, we are called *in* and because of Him. To Him, with all reverence, the words of the poet may be addressed—
 "Thou art the Called—the rest admitted with Thee."
 Through and by His Son, God sends the invitation; through and in His Son believing sinners accept of the same. We rejoice to acknowledge ourselves to be "the called of Jesus Christ" (Rom. i. 6). Apart from the incarnation, death, resurrection, and glorification of the Redeemer, this calling could never have been purposed or consummated.

III. *The Manward aspects of the calling.*

—(1) We are under obligation to walk worthy of this calling. "I beseech you," writes the apostle, "that ye walk worthy of the vocation wherewith ye are called" (Eph. iv. 1). In the family, in the church, in the world, we are expected to behave as those who are partakers of God's high, holy, and heavenly calling. "How strange would it seem to us," says R. C. Chapman in one of his *Choice Sayings*, "to see a prince in sooty garments seated on the ale bench in company with common men! How much greater the inconsistency when a child of the living God, a king and priest unto God, degrades himself to fellowship with the unregenerate." It should ever be our aim to walk worthy of our vocation. (2) Now and here, it is often a *call to suffering* and slight from the hands of wicked and unreasonable men. And this all the called ones in Christ Jesus must reckon on meeting with. "If when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps" (1 Pet. ii. 20-23). This aspect of our calling let us not forget, or seek to escape from it by compromising with evil. (3) We must shew diligence in making our calling sure. As saith the apostle: "Wherefore the rather, brethren, give diligence to make your calling and election sure" (2 Pet. i. 10). Many Christians fight shy of this verse, and the important principle therein indicated. They seem to think that to exhort others to practise this, shews a lack of understanding of the Gospel of

the grace of God, and a doubt as to the final salvation of believers. But this is not so. Diligence and earnestness in making sure of a thing do not necessarily betoken doubt as to the issue (see Phil. iii. 7-11). As a matter of fact, according to the Scriptures, these are characteristics of all who are partakers of the heavenly calling. For it is certain that no person walking after the flesh, seeking his own, or wholly setting his mind on earthly things, has any ground for concluding that he has part or lot in this matter. In such cases doubt and distress are seemly.

IV. *The Hope of the calling.* The Holy Spirit, through the apostle, desires us to know "what is the hope of this calling" (Eph. i. 18). Hope, here, points to the end or ultimate issue which is wonderful and glorious. It is that we should be conformed to the image of God's Son (Rom. viii. 29). Or as the apostle Peter puts it, it is that there may be richly supplied unto us the entrance into the eternal Kingdom of our Lord and Saviour, Jesus Christ (2 Pet. i. 11). May we, by the operation of the Holy Spirit, understand more fully the nature and hope of our calling; seek grace to walk worthy thereof, and to give all diligence to make it sure. Then with humble confidence, we may look forward to sharing the rest and reward of "the called, and chosen, and faithful" in Christ Jesus.

THE DEEPER LIFE.

A life that deepens in the things of God,
Enduring hardness, bowing to the rod;
Christ all our hope, and naught from Him apart,
Himself our Pilot and His Word our chart—
So shall we weather life's tempestuous sea,
And find eternal peace, O Lord, in Thee.

THE RULE FOR THE NEW CREATION.

NOTES OF AN ADDRESS BY J. HIXON IRVING.

“As many as walk according to this rule”
(Gal. vi. 16).

THERE are two principal words used in the New Testament for the “walk” of the Christian. The word “walk,” when used figuratively, means the behaviour, the manner of life, that is the conduct, and there are two words used by the Spirit of God to express the manner of life of the believer. The word used here is a very peculiar one: it only occurs five times in the New Testament. It is not like the word in 1 John i. 7, “If we walk in the light;” that word means locomotion, that is, going on and on and on; making progress in a wondrous sphere of light ruled by God Himself. But *this* word does not mean locomotion merely: it means to *walk by measure*, to have every step measure by a divinely constructed rule. It therefore means a measured walk, measured by a rule that God Himself has devised and given.

Now, what is this “rule?” We should always try to get to know the meaning of a word, and one never regrets time spent in obtaining an exact knowledge of the *words* of God. The word “rule” used here, is that employed for a carpenter’s measure. The Spirit of God has sanctified it from the carpenter’s bench and business. It also means the *tongue* of a pair of balances. We take a pair of scales and weigh an article, and we see how the tongue operates, telling exactly what weight we have to the very pound, ounce, or grain, as the case may be. This word then means both the carpenter’s rule and

the tongue of a pair of scales, and God has used it to express His will concerning the walk of His people. It is a perfect rule, which if used will lead to great wealth, for it will lead us to all the wealth of God that is treasured up in His Son.

1. When we read this epistle we will find that the rule mentioned here is first of all the rule of the CROSS OF CHRIST. The very moment we open this Epistle we are face to face with the Cross of Christ, “Who gave Himself for our sins” (ver 4). We start there and go on to see what that blessed Cross does, and then at the end of the Epistle there comes that glad confession, “God forbid that I should glory, save in the Cross of our Lord Jesus Christ” (chap. vi. 14). What has the Cross done? Bought God’s people to Himself. (The word “redeemed” from the curse of the law is simply the word “bought,” for there is a distinction between purchase and redemption). The blood of Christ is that which bought us from the curse of the law, and brought us into the place of privilege. The Lord Jesus Christ “gave Himself for our sins” that He might get such a grip of us that He might deliver us out of this present evil age, lift us up out of it by His own power introduced into our hearts and lives by the Spirit of God. If we trace the Cross of Christ through the Epistle, we will see that is the rule by which we have to walk in the light of God. And the man that keeps his eye on the Cross is one who is sure to walk by it as the blessed measuring rule.

2. THE HOLY SPIRIT is also the rule. He is mentioned by name thirteen times

in this Epistle : not once in the first part (chaps. i. and ii.), but four times in the second (chaps. iii. and iv.), and the remaining nine times in the third (chaps. v. and vi.), where He is connected chiefly with the walk of the believer. When we look at the Spirit's work we see what a blessed rule God has given us for this walk (chap. v. 5). What is the rule? We have to remember that the Holy Spirit of God has come into our hearts and is dwelling there, and He Himself is the Spirit of sonship and gives the assurance of it as well as the power to express our relationship to God (chap. iv. 6). We are in God's family, having been put there by the Spirit of God. Then again He who is in us is the One that takes us by the hand to guide us; He who is in us is the strength for the walk that pleases God (chap. v. 16-17); He who is in us is the very life of God Himself, and that life becomes fruitful and we bear the fruit of the blessed Spirit of God (chap. v. 22-25). So if we abide under the shadow of the Cross, the Holy Spirit gets His blessed sway in the soul, and the feet are led in the paths of light, peace, joy, and blessing.

3. Then, again, we will find a number of quotations in this Epistle from the Old Testament. The Spirit of God makes much of THE WORD. We could easily take the passages in which the terms "the Scripture saith," "it is written," "the Word of truth," "the Gospel of truth," "the truth of the Gospel," are found and see in this Epistle, short as it is, the Word of God comes to the front continually, and the Word is shown to be God's rule to

guide us in walking so as to please Him. If we will just take this thought and trace it through the Epistle, we see that God the Father, God the Son, and God the blessed Spirit have ordained the Word to be the rule of the life of the saved.

4. Another thing we find is, that the exhortative portions of this Epistle also form the rule. Just as a carpenter's rule has its inches, half inches, quarter inches, eighths and sixteenths of inches and so on, all marked out, so God's blessed Word has here mapped it out like that. If we take the third division of the Epistle, chaps. v. and vi., and examine the exhortative portions, we see how many inches, half inches, quarter inches, so to speak, there are, that bear exactly upon the practical detail of the walk of the believer.

The Owing of Christ's Lordship.

WHEN the Lordship of Christ is owned, every question is easily settled as to the Church and its discipline, and when the Lordship of Christ is recognised and submitted to in the assembly, the blessing is unbounded; when none lifts hand or foot without Him, not only not acting contrary to His will, but not acting without His will. Now that the Lord Jesus is away, the Holy Ghost is not setting up a democracy, but maintaining the Lordship of Christ.

Thos. Newberry.

The Darkness and the Dawn.

When the wrong seems all victorious,
When the foe stands in his strength,
When the true lie crushed and bleeding,
God puts forth His hand at length.

OPERATIONS OF THE HOLY SPIRIT :

WHICH NEED TO BE DISTINGUISHED.

SECOND PAPER. WM. HOSTE, B.A., BRIGHTON.

THE question in Psalm xxiv, "Who shall ascend into the hill of the Lord! Who shall stand in His holy place?" found its full answer in the ascension of Lord Jesus Christ. "The everlasting doors" were lifted up to let the King of Glory in, and the Son of Man entered in virtue of His own blood, and was "straightway glorified."

"Lo! He takes the highest station ;

Oh, what joy the sight affords !"

But even then He could not forget His own. He receives and sends forth upon them the promised Comforter to unite them in one body to Himself, and every operation of that blessed Spirit only reveals some fresh relation between them and their ascended Lord. To rightly divide these operations is the object before us. Some are the inalienable portion of all believers. Such we may term *permanent* operations. Others depend on individual appropriation and growth in grace. We may call these *variable* operations. They may be summarised thus :

PERMANENT OPERATIONS.

1. Regeneration (Titus iii. 5).
2. Sanctification (perfect) (2 Thess. ii. 12 ; 1 Pet. i. 2).
3. Baptism in the Spirit (1 Cor. xii. 13).
4. Indwelling of the Spirit (John xiv. 7 ; 1 Cor. ii. 16).
5. Witness of the Spirit (Rom. viii. 16 ; Heb. x. 15).

VARIABLE OPERATIONS.

1. Renewing (Titus iii. 5 ; Col. iii. 10).
2. Sanctification (progressive) (2 Cor. iii. 18 ; Rom. viii. 13).
3. Filling (Acts ii. 4 ; iv. 31).
4. Supply of the Spirit (Gal. iii. 3 ; Phil. i. 19).
5. Spirit of Adoption (Rom. viii. 15 ; Gal. iv. 6).

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| <ol style="list-style-type: none"> 6. Anointing (2 Cor. i. 21 ; 1 John ii. 20, 27). 7. Sealing (Eph. i. 13 ; iv. 30). 8. Earnest (2 Cor. i. 22 ; v. 5). | <ol style="list-style-type: none"> 6. Teaching (Jn. xiv. 26 ; xvi. 13 ; 1 Jn. ii. 27). 7. Inworking (Gal. v. 17, 22 ; Rom. viii. 26). 8. Enduement (Lu. xxiv. 41 ; Eph. iii. 16). |
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This list lays no claim to be exhaustive. Nor is it affirmed that the various operations here enumerated are experienced in any given order, or are even necessarily closely connected. As the object is to distinguish, rather than to deal fully with the various aspects of the Spirit's work, a brief treatment of each will suffice.

I. We will consider first *Regeneration* and *Renewing*, found together in Titus iii. 5. "Who hath saved us, by the washing of regeneration and renewing of the Holy Ghost." (a) *Regeneration*.—"Ye must be born again" (John iii. 7). To enter a divine sphere, a divine nature is indispensable. This new birth is therefore essential in all dispensations, whether before or after Pentecost. Born at first, possessed of one nature, fallen and corrupt, a man is born again of water and of the Spirit. In other words, by means of the Word and by the agency of the Spirit, he is brought to repent and to believe the Gospel. The old evil nature is not regenerated or even improved, but the posses or of that nature is born again, and receives in addition to the old a new nature, holy and heavenly, and a new life which is the very life of Christ risen. This regeneration admits of no degree. A father in Christ is not more regenerate than a babe in Christ. Nor can the experience be repeated, because the life imparted never dies. The ecclesiastical figment of "a germ of life" implanted in baptism, which may

or may not come to fruition, as also that doctrine, so widely held to-day, that a true child of God may become "unborn again," and so need to be regenerated afresh, are both foreign to the Word of God. The same may be said of the modern teaching which affirms that a man can be born again and yet not possess eternal life (compare John i. 12, 13, and 1 John v. 13). These teachers do not explain what kind of life it is these semi-Christians possess, who are regenerated and yet have not received *eternal* life. When Paul reminds Titus that they had been saved "by the *washing* of regeneration"—the word for "washing" is that translated "bathed" in John xiii. 10, R.V., "He that is bathed needeth not save to wash his feet, but is clean every whit." Regeneration is accordingly a blessing received once for all. It introduces the newborn one into the family of God, "for which cause He (Christ) is not ashamed to call them brethren" (Heb. ii. 11).

(b) *Renewing*.—"The renewing of the Holy Ghost" is a continuous and should be an uninterrupted process. New birth will lead to new growth. "As new born babes desire the sincere milk of the word, that ye may grow thereby" (1 Pet. ii. 2). We have the same root (*anakainosis*) in three other passages of the New Testament. Col. iii. 10—which teaches that the subject of the renewal is "the new man;" the means of it—increased knowledge of Christ; the pattern of it—the image of Christ. Again, from Rom. xii. 2, we learn that the seat of this renewal is the inner man, and from 2 Cor. iv. 16, that

this process is normally going on in the believer day by day. We see therefore that this operation of the Spirit is not accomplished once for all at conversion, but is a progressive process in the one who walks in the Spirit, and whose "delight is in the law of the Lord" (Psa. i. 3).

II. The next pair of truths we will consider are Perfect Sanctification or divine calling, and Progressive Sanctification or divine conformity.

(a) *Perfect Sanctification*'—Some may feel surprise that this subject should be treated thus early, and especially as one of the completed operations of the Spirit. This need not be were it remembered that the meaning of the word "sanctify" in the New Testament is "to set apart for a special object." The altar sets the gift apart (Matt. xxiii. 19). The Lord Jesus set Himself apart (John xvii. 19). The unconverted husband is set apart (1 Cor. vii. 14), relatively by the believing wife. In none of these passages can "sanctify" mean "to be made holy." "Sanctification of the Spirit" might indeed have been considered first, for it begins before regeneration, and represents the action of the Spirit in bringing an elect soul to Christ, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). Here we have four things in their true moral order, (1) the sovereign choice of the Father, (2) the setting apart by the Spirit of the elect for God through various dealings and leadings—a work issuing in (3) his obedience of

faith, resulting in (4) his sheltering beneath the atoning blood. This initiatory work may begin in childhood and extend over many years, but it is only when the sinner obeys the Gospel that he becomes a child of God, and receives forgiveness. The same order is found in 2 Thess. ii. 13, election, sanctification, belief of the truth. This may also account for the fact that in 1 Cor. vi. 11, sanctification precedes justification. Of course it is utterly anti-scriptural to allow any idea of personal holiness to precede justification, as the Romanists and Ritualists do, but sanctification here only means setting apart for God "by His will," through the offering of the body of Jesus Christ once for all" (Heb. x. 10). The sinner who is thus set apart is henceforth a saint, and is so addressed in the epistles. This side of sanctification is positional and perfect. The believer is set apart for Him, on the ground of whose work he is for ever saved.

(b) *Progressive Sanctification* is the practical carrying out of the divine purpose. The day that Pharaoh called Joseph to be ruler over all the land of Egypt, he became ruler though he knew nothing of government nor of the ways of courts. He neither returned to prison nor to Potiphar's house, but set himself apart to fill the role of Pharaoh's choice. This is practical sanctification—the apprehending that for which we have been apprehended of Christ Jesus. This is progressive to the end of life. Never can the prayer of 1 Thess. v. 23, become inapplicable to anyone of us. "The very God of peace sanctify you wholly." This work is never

intended to be the ground of our peace or the object of our contemplation, but we are to see to its accomplishment. "If ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. viii. 13). And as the Word of God is applied to our souls by the Spirit, so it is carried on every day, "Beholding . . . we are changed . . . as by the Spirit of the Lord."

(To be continued.)

THE BEST SUBJECT.

WHEN the devoted missionary, Adoniram Judson, returned to his native land, shattered in health by imprisonment and thirty years of work in Burmah, he was announced to address a meeting in a provincial town, to which an immense concourse of people gathered to hear him. The man of God, worn and haggard, rose, and, amid breathless silence, spoke for about fifteen minutes of "the Precious Saviour," who had so loved us, done so much for us, and to whom we owe our all." On the way home, the friend on whose arm he leaned said: "I fear, Mr. Judson, that the people were much disappointed. They expected to hear you speak of something else." "What else did they want? I tried, to the best of my ability, to speak of the most interesting subject in the world." "But they wanted a story." "Well," said Judson, "I gave them the most thrilling story I know." "Yes; but they expected something new from a man just come from the Antipodes." "Then I am glad they will have to say, that a man from the Antipodes had nothing better to tell them, than the story of the love Jesus."

NOT DISTINCT ENOUGH.

WHEN the Lord's departed servant, Donald Munro of Toronto, was nearing the close of his long day of service and testimony, he said to a brother in the Lord by his side, "We have not been distinct enough in our preaching of the truths of separation from the religious world; now others are arising who would seek to drag the saints back to bondage." Few have given so distinct a testimony in preaching and in practice as he through grace did for thirty-six years, to the truths of separation from the world's religion and gathering to the Name of the Lord alone, yet in the light of the eternal world, which was then shedding itself upon him, the man of God saw need for a more definite and distinct testimony to those truths of God's Word which separate and keep apart believers from the religious world. This surely has its voice to those who serve the Lord in ministering to His people. A full and distinct preaching and teaching of such truths in the grace and power of the Spirit, is the Divinely appointed safeguard to preserve the people of God from being led into bypaths and bondage by the retrograde teachings of those who, from various causes, are seeking to remove the ancient landmarks of the Word, and make a league with systems of worldly religion from which the truth of God would ever keep His saints apart. We are fully aware of the difficulties of the times in which our lot is cast, of the need of Divine wisdom in giving out the Word, and of the danger of growing depravity and departure from the truth,

bringing into action an opposite extreme, and causing danger in another direction. But the remedy for this is surely not a studied silence on all that vast, sanctifying and edifying range of Divine truth given by God to be ministered to His people for their preservation from unhallowed alliances with the world and association with the corruptions of Christendom in these last days, nor in stating it in a halting, uncertain manner as if we were half ashamed of it. The failures of man can never affect the eternal truth of God. Like its Author it remains the same yesterday, and to-day, and for ever. It is the responsibility of all who have learned it from God to pass it on to others (2 Tim. ii. 2), and to give a clear and certain sound, like the watchman on the walls, who is set for the safety of the people, to warn of approaching danger, without fear or compromise. It is not part of our business to "strive" with those who oppose. Leave them to God, who will not fail to show with whom His approval is. Our work is to go quietly and firmly on, teaching all God's truth to all who will hear it, with grace and patience, ever seeking to maintain our own souls in a right spiritual condition, in which to practice the truths we preach.

 When Accused Falsely.

Self-vindication shun : if in the right,
 What gainest thou by taking from God's hand
 Thy cause? If wrong, what dost thou but invite
 Satan himself thy friend in need to stand?
 LEAVE ALL WITH GOD : if right, He'll prove thee so,
 If not, He'll pardon—therefore to Him go.

J. J. Penstone.

The Bible Annotator.

OUTLINES OF GOSPEL SUBJECTS.

TWO GREAT "WHOSOEVERS."

- The "Whosoever" of Salvation (John iii. 16).
The "Whosoever" of Damnation (Rev. xx. 15).

REDEMPTION.

- Obtained (Heb. ix. 12)—At the Cross.
Made known (Psa. cxi. 9)—In the Gospel.
Experienced (Eph. i. 7)—In the Present.
Perfectured (Rom. viii. 23)—In the Future.

TWO MEN WHO TREMBLED

- Under the Preaching of the Apostle Paul.
Felix (Acts xxiv. 25)—Procrastinated and Perished.
The Jailer (Acts xvi. 29)—Believed and was Saved.

THE SALVATION OF GOD.

- Its Author (Heb. v. 9)—Is Christ.
Its Way (Acts xvi. 17)—Through Faith.
Its Knowledge (Luke i. 17)—By the Word.

SUGGESTIVE BIBLE STUDIES.

TWO OPERATIONS OF THE SPIRIT.

- The Spirit's Baptism (1 Cor. xii. 13)—Once for all.
The Spirit's Filling (Eph. v. 18)—Continuous in all.

THE PEOPLE OF GOD.

- A Saved People (Deut. xxxiii. 29).
A Separated People (Lev. xx. 24).
A Holy People (Deut. vii. 6).
An Obedient People (Lev. xix. 5).

THE CROWNED CHRIST IN HEAVEN.

- His People's Representative (Heb. ix. 24).
His Church's Head (Eph. i. 22).
His Servants' Lord (Col. iii. 24).

Notes on Texts in the Revised Version.

The Heart.—"Having the eyes of your heart enlightened" (Eph. i. 18). "Heart" in Scripture, embraces intelligence, affections, thought, and will, the whole inner powers of the new man.

Unbelief.—"He that believeth on the Son hath everlasting life; but he that obeyeth not the Son shall not see life" (John iii. 36). Three stages of unbelief are marked in the Word. First, simple absence of belief (Luke i. 20); next, disbelief (Acts xxviii. 24); then disobedience (Acts xix. 9). The latter two are the ground of man's condemnation (Mark xvi. 16).

Children and Sons.—"As many as received Him, to them gave He the right to become CHILDREN OF

God" (John i. 12). "Pray for them that persecute you, that ye may be sons of your Father" (Matt. v. 45). *Children* is the word which tells of tender relationship, community of nature, and dependence. *Sons* of the place of privilege, dignity, and manifestation of moral likeness. Sons may be adopted, children must be born. The two words are often confused, sometimes transposed in the A.V.

The Young Believer's Question Box.

Is there anything in Scripture to warrant the assertion, made by Anglican and Romanist writers, that Peter was first bishop (or Pope) of Rome? There is not the slightest evidence in Scripture that Peter was ever in Rome at all. Romanists assert it, but so they do that the Virgin Mary is "Queen of heaven." Protestants, eager to get a peg to hang their theory that Rome is "Babylon," make 1 Pet. v. 13 to say that Peter was there when he wrote his first epistle, but the R.V. rightly gives "she that is in Babylon," not a church, but a female, and Babylon means Babylon, not Rome. There is not a word about Peter in the epistle to the Romans; he is not named as being there during Paul's imprisonment. Even had he been, there were no "bishops" of the sort Peter is reputed to have been, and certainly no Pope. All that Peter had by way of distinction was "the keys of the kingdom of heaven" (Matt. xvi. 19)—not of the church, as Romanists aver. These he used as is recorded in Acts ii. and x., but he had no position of supreme authority, and his name is only mentioned once (Acts xv. 7) in the latter half of the Acts.

What is meant by the words "Satan hindered us" (1 Thess. ii. 18)? The word "hindered" has in it the idea of breaking up a road to prevent the approach of an invading army. What the particular hindrance in this case was we cannot tell, but it is clear that then as now, the great adversary had power to prevent the Gospel and its messengers from reaching sinners. How dependent we are upon God for everything in connection with His work up on earth!

Answers to Correspondents.

F. B.—Socrates, though a teacher of virtue and himself a martyr for it, was nothing more than a heathen philosopher, and in his last words ordered a sacrifice to be made to the gods. When a pro-

fessed Christian teacher sets up a pagan as his pattern of virtue, you may conclude he has drifted into darkness, if ever he was in the light. Christ is the pattern and example for His people (see 1 Pet. ii. 21).

G. B.—The entire New Testament was completed before the close of the first century. The only one of the Lord's apostles who lived to see the completed Word of God, was the apostle John.

A. L. F.—We cannot recommend you to go to an unbelieving man who rejects the Divine authority of the Scriptures, to study the Greek Testament. We think it would be a dangerous position spiritually for a young believer to place himself in. The following weighty words of the late Robert C. Chapman, who was personally an able scholar, and what is of more value in such a matter, a saint of deep spiritual insight and ripe experience, may help you. Writing to a Christian young man who had asked him such a question as yours, he replied—“Care not to study Greek. When Moses made the tabernacle, he put in it only what had been brought out of Egypt. The believer that is without scholarship, but walks with God, will have wisdom from God to use the books of scholars for discerning between divers meanings of the same word. The breath of God shines in its own beauty and glory, whatever the language wherein it is written.” These are wise and godly words, well worth your consideration.

W. J., SOUTH WALES.—It is cheering to hear of exercised believers being brought out from the world's religion and intelligently gathered with those who assemble only in the Lord's Name. Such records of godly ones attracted by the presence of Christ, severed from unscriptural associations by the plain teaching of separation truths as found in the Word, and welcomed scripturally and joyfully into the fellowship of the Christian assembly, there to remain, are the best refutation of the charges that such are “driven away” and treated as “unclean” by those who seek to observe God's order in welcoming others to His assembly. A look around the country will prove to any unbiassed mind, that hundreds of such have been and are being received, where the authority of the Word of God is owned.

G. M., GLASGOW.—When it is a matter affecting yourself personally, in which you can “let your yieldingness be known” (Phil. iv. 5), it is God-like to forbear and to suffer. You will not be a loser ultimately by so doing, and you may safely leave God to look after those who do you wrong. But

when God's truth is in peril of being dishonoured, it is not yours to yield, you are only a steward, not an owner, and “it is required in stewards that a man be found faithful” (1 Cor. iv. 2), not liberal. The word which applies in such a case is “contend earnestly for the faith” (Jude 3). Only you must see that the spirit and manner in which you contend is such as God can approve of, and not “after the flesh.” Under the specious plea of “holding fast” the Word of God, there has sometimes been such unmeasured language of invective and personal abuse used, as to wholly nullify the desired effect, and turn the sympathies of right-minded people in the opposite direction.

W. M., STIRLINGSHIRE.—When those who guide and minister to God's people are of one mind and striving together in one spirit, seeking only the welfare and blessing of the saints, there will be found as a rule harmony, unity, and blessing. but when divided counsels prevail, and elder brethren are pulling opposite ways, barrenness, confusion, and every evil work follow. By godly counsel, forbearance, and a diligent use of the Word, most of such difficulties may be healed, but where this is impossible, it is better to quietly withdraw from such service than to perpetuate schism or encourage division. We have generally found, that outside influences have most to do with such difficulties, and that where sowers of discord and mischief makers are kept at bay, they do not exist.

Answers to Special Questions.

X.—Are there elders in assemblies now? If so, how are they recognised, and what is their work and relation to the assembly?

ANSWER A.—There are in most companies of believers, even the smallest, those into whose hearts the Lord has put an earnest care (2 Cor. viii. 16) for the welfare of His people. Such according to their measure “labour among and are over them in the Lord” (1 Thess. v. 12). They are to be known, esteemed, and honoured for their work's sake. G. M.

ANSWER B.—There are no “official” elders in the sense of Acts xiv. 23, because there are no apostles to appoint them, but there are in all healthy and scripturally gathered assemblies of believers, those who seek to feed and tend the flock (Acts xx. 28), because fitted by the Spirit to do so. They go before, are the guides (Heb. xiii. 17), and may easily be recognised by their character

(1 Tim. iii. 1-6) and work. It is not that they all sit on the front seat and attend oversight meetings, but they do a shepherd's work, guiding, healing, restoring. They are not "office-bearers" but workers among the saints. J.M.

XI.—Should an assembly's offerings be used first for general expenses, giving the surplus to Gospel work, &c., or should each object have a separate box or bag?

ANSWER A.—Expenses are not offerings but debts. When a score or a hundred Christians assume assembly responsibilities, they must be aware, or ought to be, that this involves joint responsibility for rent of hall, gas, and all other necessities. To pay for these is their obligation, and in order that they may know and discharge it, they should be made aware of what its extent is, reducing it to figures, by telling how much each requires to give per week to meet his and her share of obligations. If the sum be a shilling, those who give sixpence are in debt, while they may consider they have been "giving to the Lord." If such simple matter of fact things were made the subjects of conversation at business meetings, and people told what is done with the money they give, there would be less to complain of in the lack of money, and no need for begging appeals. A. L.

ANSWER B.—"The bag" carried by Judas seems to have been the general store, out of which things necessary for the passover, and what was given to the poor, was derived (see John xiii. 29), which some think favours the thought of a common fund from which all material needs are supplied and gifts bestowed. If the Christians in the assembly are kept informed of their financial condition, it is not perhaps of much account whether money is kept in one or more compartments. Only it should be made clear what money is collected for and to what uses it is put. When believers get into their minds that assembly funds are disbursed in a "hole and corner" or unsatisfactory manner, it tends to dry up their liberality. There is need for a careful re-examination of the principles of the Word, and plain teaching of them at seasonable times, as it is feared very many who are brought into assemblies know little and care less how finances are wrought, so long as they have a "cheap religion" with no pew rents or minister's salary to pay. J. M.

EDITOR'S NOTE.—We commend to the thoughtful consideration of our readers the above two answers which cover, we think, the entire ground of the question, and give practical suggestions how

exercise of conscience may be quickened in all, concerning the matter of "giving." Like much else it is seldom heard of in public ministry, yet much is said about it in the Word, which it is to the Christian's personal advantage to know. We remember the time when there were no circulars issued soliciting money for evangelistic work, yet there was no lack, because the Lord's people knew their privileges, felt their responsibilities, and gave as they were blessed. It has got into the minds of many somehow, that there are very large sums of money lying by somewhere, which ought to be available for Gospel and missionary work, therefore they do not trouble themselves. And spiritual condition is reflected in the contents of the "box" about as truly as anywhere. Some in Israel would have little to give for "the Tabernacle;" they had laid out their store on the "calf." When the heart is right and spiritual condition in the assembly as it ought to be, there is no lack of money. When these fail, worldly ways are generally resorted to, to raise funds, which God neither approves nor blesses.

Questions Requiring Answers.

The limited space at our disposal for these, is inadequate for the large number of queries sent by our esteemed Correspondents. We take those for general edification in rotation, and hope to deal with a larger number by condensing replies. Help will be valued in the following:—

XII.—Is it likely to be of the Spirit's leading, that one brother should occupy much of the time every Lord's Day morning in ministry, and always give thanks for the bread and wine?

XIII.—Can you suggest any practical method of getting younger brethren to take part in prayer meetings? In some assemblies public prayer is shared by only two or three.

XIV.—As many believers are being brought into assemblies, who have no opportunity where they are of hearing truths that would help them to share in worship, service, and testimony, and to enable them to give an intelligent reason for being where they are, is it not the responsibility of those who know these truths and can teach them, to have meetings for this purpose. Many would gladly avail themselves of such meetings, and profit by them?

XV.—What is the difference between a "tale-bearer" (Lev. xix. 16; Prov. xi. 13) and a "reviler" (1 Cor. v. 10), and is the former, because not included in the latter passage, exempt from all Scriptural discipline?

"GOD IS IN THE MIDST OF HER."

THE presence of the Lord in the midst of His people, is the source of their blessing and the secret of their security. There can be no lack of blessing where the living Lord is known and honoured. "There is a river, the streams whereof make glad the city of God, the holy places of the tabernacles of the most high. God is in the midst of her; she shall not be moved. God shall help her" (Psa. xlv. 4, 5). In the days that Jehovah "walked in a tent and in a tabernacle" (2 Sam. vii. 6), in the midst of His redeemed and separated people, passing through that "great and terrible wilderness" to the land of their inheritance, Balaam, the soothsayer, who was hired to curse the pilgrim people, had to confess as he stood upon the height, looking down upon their "goodly tents spread forth as gardens by the river side," and wholly unable to accomplish his evil design—"The Lord his God is with him, and the shout of a King is among them" (Numb. xxiii. 21; xxiv. 5, 6). That feeble folk, "the fewest of all people," were the objects of Jehovah's love (Deut. vii. 7-9). He had espoused their cause and made it His own. And he that stretched forth an impious hand to touch the least among the thousands of Israel, touched "the apple" of Jehovah's eye" (Zech. ii. 8). No weapon that was formed to strike could prosper, no tongue rising up in judgment could succeed (Isa. liv. 17) against a people over whom the shadow of the Almighty was resting, as "their guide, their glory and defence." They were

invulnerable, so long as they abode beneath His wing, and this their enemies and all who rose up against them were made to feel. And the coming days of Jerusalem, the chosen city, will be the witness to this great truth in grander measure, when the Lord shall be unto her, "a wall of fire round about," and "the glory in the midst of her" (Zech. ii. 5).

Now, these times and seasons of the past, in which "the Holy One of Israel was great in the midst" of His earthly people (Isa. xii. 6), have given place to a closer intimacy and a fuller measure of manifested power in grace, in this day in which the Father's love has been fully declared (John xvii. 26), and the saints have been "accepted—or taken into favour—in the Beloved" (Eph. i. 6). The feeblest of the ransomed flock is now held secure in the hands of the Father and the Son (John x. 28, 29), and he who stretches forth His hand against, or who causes the least of God's little ones to stumble, it were better for him to be anchored in the depths of the sea with a millstone around his neck (Matt. xviii. 18), when once the Divine vengeance awakes to recompense his deed (Heb. x. 30).

But the presence of God in the midst of His people has its solemn claims, as well as its blessings and securities. It was the mark of Israel's separation from the heathen around them. It was in recognition of this great principle, that Moses, the man of God, who well knew the meaning of it, uttered these memorable words, "Wherein shall it be known here that I and thy people have found grace in thy sight, is it not that Thou goest with

us, so shall we be separated, I and Thy people from all the people that are upon the face of the earth" (Exod. xxxiii. 16). The ways of the camp in the midst of which Jehovah walked (Deut. xxiii. 14), and the manners of the people among whom He dwelt, were to be regulated according to the character of Him who had said, "I am holy, and have served you from other people that ye should be mine" (Lev. xx. 23-26). In days of relaxation of God's truth which severs and keeps separate His people from the world and its ways, and of a removal of God's ancient landmarks between that which of Himself and of man's invention and tradition, this principle of Divine holiness needs to be held fast. Human charity and religious humanitarism alike disregard it, and Christians who walk in the counsel of the world, learning of its ways, imbibe the same spirit and then seek to spread it in the church. And the flesh in the saint, which is always against God, takes up the enemy's side, when it is allowed to have its way.

When the claims of Divine holiness are set at nought, and the honour of the living Lord in the midst of His people is disallowed, then He becomes the avenger of His own dishonoured name. Balaam, unable to curse the people in whose midst he heard the shout of their King, was able to compass their ruin by leading them into unhallowed alliance with the daughters of Moab (Num. xxv. 34), an act of Satanic skill which we are warned will have—as it has had in time past—its antitypical fulfilment in the churches of the saints (Rev. ii. 14). What the roaring lion is

unable to do (1 Pet. v. 8), the subtle serpent often accomplishes (2 Cor. xi. 3). We need to be more on our guard in this easygoing day, than when the prison and the stake were the enemy's weapons, for need drives us to God, but indifference to His honour makes the heart an easy prey to any foe. And God has nowhere promised to be the Protector or Defender of His people, if they turn their backs upon His truth, or close their eyes to His light, or trifle with what dishonours His Name.

In the day that the house of the Lord at Jerusalem became defiled with idolatry (Ezek. viii. 7-18), and Jehovah's rest was disturbed by the iniquity of the covenant people, we see the symbol of His presence slowly and, we may say, reluctantly taking its departure, first to the threshold (Ezek. x. 3, 4), as if to warn them, then as they continued to walk "after the heart of their detestable things" (chap. xi. 21), it went up "out of the midst" of the city.

"Jesus in the midst" may be a flippant form of words on the lips, while His Lordship is disowned. He who walketh in the midst of the churches, has described His goings there as having "eyes like unto a flame of fire," searching the hearts and reins of those who are therein, and while His presence is the source of all power and blessing to all who render that godly fear which is due unto the Lord in the assembly of His saints, that He may be "held in reverence of all that are about Him" (Psa. lxxxix. 9), His table approached in an unjudged condition becomes a place of judgment (1 Cor. x. 30-32), and self-satisfaction a cause of Divine chastisement (Rev. ii. 19).

THE FULNESS OF THE BLESSING.

SECOND PAPER. BY W. J. GRANT.

BY the Cross, the claim of Satan to the principedom of the world has been fully met. He was righteously "Prince of the world" from Adam's sin till the second Man suffered upon the Cross. The moment that Adam, the responsible head of the first creation fell, the sceptre dropped from his hands and was transferred in judgment to the hands of Satan, and in his hands it remained until the Second Man gained the victory. Over every man out of Christ, Satan has a positive claim. They are his servants (John viii. 44), and God recognises them as such. But now, through the death of the Son of God, the claims of Satan for believers are gone for ever.

John xii. 27-33, "Now is My soul troubled, and what shall I say? Shall I say Father, save Me from this hour? But for this cause came I into this hour. Father, glorify Thy Name. Then came there a voice from heaven, saying, I have both glorified it (in that perfect life) and will glorify it again (in His atoning death). The people that stood by and heard it, said that it thundered; others (who heard it more distinctly), said, an angel hath spoken to Him. Jesus answered and said, This voice has not come because of Me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me. This He said, signifying what sort of death He should die."

Observe how clearly the Lord teaches

that His death on the Cross was the "crisis" of the world. This is the meaning of the word "judgment." "Now is the 'crisis' (or judgment) of this world." Now was the prince of this world to be cast out. By that death, that mighty one has been bound and spoiled.

But to return. In Col. i. 14, we read, "In whom we have redemption through His blood." Forgiveness is the first blessing we need supplied. It is grace that does that; it is not righteousness that forgives. Justice never forgives. Justice ever declares a man right because he is so, or condemns him because he is wrong. Grace said to each of us when we looked to Christ on the Cross, "As a sinner you deserved to be punished for your sins, but I will not punish but forgive you." That is grace. Grace sits upon a throne of righteousness. The basis of the throne of grace is pure righteousness. "Without the shedding of blood there is no remission" (Heb. ix. 22).

But there is something more than forgiveness, there is justification. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 24). What is justification? I take it to be making one righteous who is not so originally. So God makes me first righteous through the death of my Surety, and then declares me to be what that death has made me. The sinner, the moment he believes, is absolutely clear; that is, justified from every charge that God has against him.

This is a distinction between the sin of our sinnership and the sins which, alas! though saints, we may commit. This

distinction has been dimly apprehended. We talk glibly about this matter of "forgiveness." We must be, however, cautious in our statements. It is perfectly true that our sins were so borne by Christ, that as sinners we are eternally justified; but remember, that as God's children we stand responsible for obedience to God as our Father; and if we disobey Him it will bring down upon us in love a Father's disciplinary rod. This discipline is indispensable to our spiritual profit. God has made such provision against being overcome by sin, that we are absolutely without excuse of yielding to sin. If we do sin, the spirit of grace works repentance, and God overrules it for His glory and for our instruction and profit in the end. Moreover, let us remember that we are not only children, but also servants. Rich in efficacy as is the blood of atonement, it does not exempt us from losing in the matter of reward. We must distinguish between things that differ. It is according to the measure of our faithfulness that we shall receive a reward in the coming day. Therefore how important it is to remember that word of exhortation in 2 John ver. 8, "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."

A third benefit received for us by the blood is, what I would call "*relative sanctification*." Heb. xiii. 12, "Jesus also, that He might sanctify the people with His own blood, suffered without the gate." That means, that He might bring the people into relationship with a Holy God. It is not a matter of *moral* sanctification, it is simply a matter of relative

position—a being set apart for a holy God. It is of the deepest importance that we distinguish between the work of the Cross and the work of the Holy Spirit. The work of the death of Christ is legal, or judicial, the Spirit of God works morally upon the conscience and heart of sinners. The work of Christ in death is a work of righteousness; the work of the Spirit is a moral work dealing with the conscience, and through faith imparting life everlasting. Sanctification through the blood is simply setting us apart from the world in condemnation, to be a holy people unto God.

The great Sin Offering was burnt to ashes outside the camp with the fire of judgment, that He might bring us inside the veil. But in order that we may enjoy the blessedness of being in "the holiest of all," we must be practically crucified with Christ.

Further, through the work on the Cross we have in a sense been "made perfect." Heb. x. 14 says, "By one offering He has perfected for ever them that are sanctified." In what sense has the blood perfected us? Has it perfected us as regards Christian experience, or in the matter of growth, or of service? Surely not. But it has perfected us in the sense that it has given us a perfect standing before God in righteousness, on the ground of a perfect atonement for sin. Hence in type the blood was once struck on the mercyseat, but seven times on the ground on which the High Priest stood. Let us therefore rejoice in the light of His countenance in the Holiest, yet "walk in the light" that we sin not.

THE RULE OF THE NEW CREATION.

SECOND PAPER. J. HIXON IRVING.

I. **A**N exhortation to *stand fast* (chap. v. 1). The apostle exhorted them to stand fast in the freedom from legal bondage into which Christ had introduced them: the freedom of the new creation; and not to bend the neck to the former "yoke of bondage" that is to "days and months, and times, and years," and cutting of the flesh. If they thus stood fast they would not fall from grace (ver. 4). Men, in relation to such things, either stand or fall. They stand if they maintain their freedom from legality; and they fall in proportion as they give up that freedom. It were better for the believer to die than to lose the freedom Christ has given, by accepting legal, religious, or ecclesiastical bondage. One rule then for the new creation is, to stand upright!

2. An exhortation to *serve* (chap. v. 13-14). This exhortation might be paraphrased thus—"Brethren, ye have been called into freedom from ceremonialism by Christ; but don't use that freedom to please the flesh: your own selfish desires; but through love do bond-service one to another. For all the law is brought to an end in this one sentence, "Thou shalt love thy neighbour as thyself."

Another rule for the new creation is to serve one another in the power of divine love. Where love wanes and fails service in proportion ceases, and then often begins the animal work of "biting and devouring one another," followed by the sure judgment "consumed one of another."

3. An exhortation as to the *walk* (chap.

v. 16). "Walk (circumspectly) in the Spirit, and ye shall not fulfil the lust of the flesh." The word for "walk" here is the same as in chap. vi. 16. It occurs in three other places—"Thou thyself *walkest orderly*" (Acts xxi. 24); "Who *walk* also in the steps of that faith of our father Abraham" (Rom. iv. 12); "Let us *walk* by the same rule" (Phil. iii. 16). It denotes the careful direction of the footsteps. The Holy Spirit is the guide of the new creation as we have seen. If He guides the feet, the flesh will have no influence or power upon the walk. There is perpetual enmity between the two—the Spirit and the flesh—and sides must be taken in the conflict. If the side of the Spirit be taken, then the walk will in proportion be a spiritual one, and will please God and be fruitful; but if sides be taken with the flesh, the conduct will in that measure be carnal, and the life worse than barren. One carnal person may carnalise a company, because carnality is so contagious. There are, it is to be feared, whole companies of Christians to-day, upon whom carnality is stamped, and yet they hardly seem to be aware of it; it has become so settled a condition. The cause is, a practical denial of this rule for the new creation.

4. An exhortation to *Restore the erring* (chap. vi. 1). This exhortation is to the "spiritual" ones. Who are they? Those in whom the Spirit of God dwells in *power*. They who abide in Him and walk as led by Him. Those in whom His fruit is found. Such are exhorted to mend, restore and repair, those who have been suddenly overcome under some sudden

temptation. It is not the habitual sinner which is here spoken of, but one who, under some sudden impulse or temptation, has been tripped up. The "spiritual" alone have power to restore such to fellowship with God and men. A meek condition of mind and demeanour are necessary adjuncts to such; and a fearfulness of spirit, lest the same fierce temptation should assail the soul with the same sad results. There are many sad hearts to-day waiting for the work of the "spiritual"; for alas! there are few pastors among the sheep now. Many are waiting to be brought back to the place of blessing, and communion with God. It is only as God designs to use His men in this work, that it can be accomplished.

5. A fifth exhortation to *Burden-bearing* (chap. vi. 2). The word "burdens" has to do with such heavy burdens as sorrow, trial, affliction, and distress, which fall so frequently upon God's people. The members of the "household of faith," the "brotherhood," have many such burdens to bear and often need some one to help them to carry the load. Where this is done, the "law of the Christ" is fulfilled. What is that law? It is His Word, His will, His Spirit, His love, and His example. His desire is met, whenever and whenever this is accomplished. It is an expression of the "new creation," a manifestation of its presence and power.

6. An exhortation to *Test work* (chap. vi. 4). "Let every man *prove* his own work." This means let him *test* his own conduct or work. That is, put it to the test as to its true character and value, to see if it is in accord with God's Word and will. If it is

for His glory the advancement of His truth, and the blessing of His people. If the work thus tested is found to be *real*, then the tester will have joy in it. That is, joy even in the testing as well as in the thing which has borne the test. Joy in *himself*; it will be his experience, his luxury; and he will not be without joy in the day of Christ, when every man will have to bear his own responsibility (verse 5). Gifts differ, opportunities vary, privileges are not the same; responsibilities are therefore not equal; but each will have to bear his own responsibility both here and at the judgment seat of Christ. Therefore all these gifts, privileges, and opportunities should be kept under scrutiny in the light of "the day."

7. The exhortation to *Communicate* to the teacher, is the seventh and last of the number which here bear upon the new creation (chap. vi. 6). The New Testament teachers did not give mere "talks," or "lectures." They took portions of Scripture in their own hands and expounded them from house to house. They thus went from town to town, teaching and preaching. When men were saved and companies were gathered to the Lord, the whole time of such teachers was given to such companies. Hence they could not follow their usual avocation to procure their daily bread. It was therefore the responsibility of the latter to provide such for the former; on the principle that "spiritual things," freely given, should be acknowledged and rewarded with "carnal things"; and so lodgings, food and raiment were supplied to the "teachers of good things" of the first century. The

rule holds good in the beginning of the twentieth century as in the first ; for the law of God is unchangeable ; " Whatsoever a man soweth, that shall he also reap." The sowing time is now ; the full time for reaping will come in " due season." " As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith." Ponder then this sevenfold rule for the " new creation " (found in chaps. v. and vi.), and seek its application to the various points of the life indicated, in the fear of God, and His double benediction of " peace " and " mercy " will be as a crown upon the brow.

" HITHERTO."

" Hitherto hath the Lord helped us " (1 Sam. vii, 12).

WHEN our soul is much discouraged
By the roughness of the way,
And the cross we have to carry
Seemeth heavier every day ;
When some cloud that overshadows
Hides our Father's face from view ;
Oh ! 'tis well then to remember
He has helped us " HITHERTO."

Looking back the long years over,
What a varied path ! And yet,
All the way His hand hath led us,
Placed each hindrance we have met ;
Given to us the " pleasant places,"
Cheered us all the journey through ;
Passing through the deepest waters,
He has blessed us " HITHERTO."

Surely, then, our souls should trust Him,
Though the clouds be dark o'erhead :
We've a Friend that draweth closer,
When all other friends have fled :
When our pilgrimage is over,
And the gates we're sweeping through,
We shall see with clearer vision
How He helped us " HITHERTO."

OPERATIONS OF THE HOLY SPIRIT : WHICH NEED TO BE DISTINGUISHED.

THIRD PAPER. WM. HOSTE. B.A., BRIGHTON.

THE third pair of blessings we will now consider briefly are, the *Baptism* in the Spirit and the *Fulness* of the Spirit.

(a) *Baptism in the Spirit*.—The witness of John the forerunner was to Christ as the Lamb of God, as the Son of God, as the Baptiser in the Holy Ghost (John i. 29-34). This baptism is referred to specifically seven times in the New Testament; four times in the Gospels prophetically, twice in the Acts historically (Acts i. 5 ; ii. 16), and once in the Epistles doctrinally (1 Cor. xii. 15). " In one Spirit were ye all baptised into one body." Some consider this baptism as an attainment of advanced believers, but were this so, could the apostle have written as he did to the Corinthians, who were " carnal, and walked as men " (1 Cor. iii. 3) ? To such Christians, modern teachers would have rather written, " You need the baptism of the Spirit." The apostle's words clearly show that all believers receive this blessing at their conversion. This is indeed the distinctive truth of the present economy—union with Christ ascended to Heaven, by the Holy Spirit sent down from heaven. Exhortation to believers to " seek their Pentecost," or " to get a fresh baptism of the Spirit," lead to spiritual pride, confusion and weakness. All believers are in the " one body," and Christ is their head. Faith grasps what God reveals, and acts accordingly.

(b) *The Fulness of the Spirit*.—In Acts ii. 41, we read, " They were all filled with

the Holy Ghost," but in chap. iv. 31, we see some of these same persons being re-filled. Each fresh need demands fresh fulness, and our hearts need to be emptied in works of faith, deeds of love, or words of power, to be kept full. At Pentecost the fulness came unsought; later it came in answer to their prayer. In Eph. v. 18, we read, "Be not drunk with wine . . . but be filled with the Spirit." The exhortation, like the prohibition, ever holds good. This is no single act of permanent import, but a habit of the soul. Room must be made for that which is of God, by refusing that which is not of God. As has been said, "If we want to get on, we must give up."

IV. The next operations of the Spirit to be considered are, His *Indwelling* and His *Supply*.

(a) *The Indwelling* is connected with the reception of the Spirit, and that again with His permanent advent. When Christ was glorified, the rivers of living water of John vii. 38, flowed down from Him to His people—destined in their turn to be the channels of blessing to those around. The reception of the Spirit constitutes the believer a temple of the Holy Spirit and the means of this reception is faith. This is the clear inference from the apostle's question in Gal. iii. 2, "Received ye the Spirit by the works of the law, or by the hearing of faith?" No question is raised, be it noted, as in the case of the twelve disciples in Acts xix., whether or no they had received the Spirit. Paul knew them; he did not know the Ephesian disciples, and his question to these latter proved to be justified. They had heard

of Christ as "He that should come after," but apparently neither of His death and resurrection, nor of the great event of Pentecost. They are not types of present day believers; to all of whom it could be said, as to the Corinthians, "Know ye not that your body is (the) temple of the Holy Ghost which is in you" (1 Cor. vi. 19). By the reception of the Holy Spirit the Lord Jesus is brought to His own in the sense of John xiv. 18, "I will not leave you orphans, I will come to you." We must not confound "the gift of the Spirit" with the miraculous GIFTS of the Spirit. The latter are abnormal, and may even be possessed by unregenerate men; the former is essential to and demonstrative of vital Christianity. The hundred and twenty at Pentecost received both the gift and the gifts. The three thousand, as far as we read, received only the former. The reception of the Spirit is a permanent blessing to each believer; for where once received He dwells "for ever" (John xiv. 16).

(b) *The Supply of the Spirit*.—This is a question of measure and renewal. Paul refers to it in Phil. i. 14, "I know that this shall turn to my salvation, through your prayer and the *supply* of the Spirit of Jesus Christ." The same word occurs in Gal. iii., "He that *ministereth* to you the Spirit." The reception of the Spirit in verse 2, had been a definite act in the past. This *supply* in verse 5 was a present continuous experience, and closely connected with the "fulness" of the Spirit, already referred to. In 1 Cor. x. 4, we read, that all Israel *drank* of one spiritual drink (where the tense marks a definite

past experience), "for they all *drank* of that Spiritual Rock that followed them, and that Rock was Christ." Here the tense denotes habitual course. We too need this daily drinking from Christ, and though to ask God to "send the Comforter" is a practical denial of Pentecost, we may well claim fresh supplies of His refreshing grace and power.

(To be continued.)

RELIGIOUS RADICALISM.

THERE is a special danger to which those Christians who seek in practice to recognise the common brotherhood of the children of God and the equality grace has given to all who are "in Christ" are exposed, to which others are less liable. It is to lapse into a sort of religious Socialism, each claiming to have the same right to all that is implied in the term "fellowship" in the things of God. But this is far from being the doctrine of the Word. There, we surely have the truth of a joint-interest in Christ of all in common (Rom. viii. 17), of a fellow membership of the one body (Eph. iii. 6, R.V.), in which national and social distinctions are unrecognised (Col. iii. 11). But this does not mean that in service and spiritual gift all are equal. The distribution and diversity of such gifts is clearly taught in 1 Cor. xii. 4-8, and the relative positions of masters and servants in 1 Tim. vi. 2. To ignore these distinctions in theory or in practice, is religious Radicalism, a doctrine opposed to the Word as much as sacerdotalism. The spirit of Socialism, so rampant in the world, is fatal to godliness and order in the church.

GOD OVER ALL.

"Who worketh *all* things after the counsel of His own will"
(Eph. i. 21).

"*All* things work together for good, to them that love God, to them who are the called according to His purpose"
(Rom. viii. 28).

BACK of all that foes have plotted,
All that friends of God have planned;
Human schemes, or work of demons,
Moves a higher, hidden Hand.

Man's horizon is but finite,
Present mysteries ensnare;
Wrongs, in vain seek an Avenger,
Right, is tempted to despair.

But in God's eternal future
The exact and full reward
Will reveal the even balance,
In the judgments of the Lord.

Through the mystic fabric, woven
On the great Historic loom,
Runs one golden thread of Purpose,
Not a tangled skein of Doom.

Warp and woof, are heaven's making,
All the pattern good and wise;
On the earth side, strange, perplexing;
Perfect to celestial eyes.

Nothing too minute to enter
Into God's complete design,
Perfecting the forms and colours
In the outline so Divine.

Nothing happens accidental,
All that men ascribe to "chance,"
Choice of God has first determined;
Nothing can evade His glance.

E'en the wrath of man, unconscious,
Serves one all controlling Will.
Man proposes: God disposes.
All things His designs fulfil.

This, the goal of all the ages;
Hither, highways, byways tend;
So, despite all foes and factions,
GOD, proves Victor in the end.

The Bible Annotator.

OUTLINES OF GOSPEL SUBJECTS.

SACRIFICE AND SAVIOUR.

Jesus Christ the Sacrifice (Heb. ix. 26)—Godward.
Jesus Christ the Saviour (1 Tim. i. 15)—Manward.

A TRIPLE TYPE IN EXODUS XII.

Safe by the Blood (ver. 13).
Sure by the Word (ver. 23).
Satisfied with the Person (ver. 8).

LOVE, IN THREE ASPECTS.

Love of Compassion (Rom. v. 6) for Sinners.
Love of Complacency (1 John iii. 1) in Sons.
Love of Communion (John xiv. 23) in obedient ones.

THREE STAGES OF EXPERIENCE.

Life from Christ (John iii. 6 15).
Liberty in Christ (Gal. v. 1).
Labour for Christ (1 Cor. xv. 58).

The Young Believer's Question Box.

Is it right to speak of a restored condition of soul as "a fresh baptism of the Spirit?" An old class leader used to say to his young people, "Give your experience in Bible language." Such advice is always seasonable: There is no "second baptism" of the Spirit. The words of 1 Cor. xii. 13, R.V., express an act, the effects of which continue. But when a believer sins and gets away from God, he has no conscious enjoyment of the relationship therein described. Confession, cleansing, and restoration to God bring a fresh realization of the relationship, which remained intact. And the obstruction being cleared from the channels, a fresh filling (Eph. v. 18) is experienced, but never "a fresh baptism," which word expresses something entirely different. For fuller help on this important subject, see Mr. Hoste's article, page 139.

What is the "unspeakable gift" of 2 Cor. ix. 15? The gift of His only begotten Son (John iii. 16). The word "unspeakable" means "that which cannot be told out in full and in detail." This "surpassing grace of God upon" the saints at Corinth (ver 14) wrought grace in them (ver. 1), as manifested in their gifts to meet the needs of others, and thus grace received, causes grace to outflow. When the inflow fails, or is unknown, the outflow must be lacking.

Answers to Correspondents.

We take this opportunity of expressing our heartiest thanks to the many friends in all parts who have written letters conveying their fullest sympathy, and expressing their fellowship with us in the production and publication of "The Believer's Magazine," and with the truths that are taught therein. We assure the writers of our appreciation of all their cheering words, and share in their thanksgiving to God for help given. Only lack of time prevents us acknowledging their letters personally in each case.

INQUIRER.—We may say that a suitable memorial volume of the late Mr. Donald Munro, and of the work that the Lord wrought through him during his unique ministry of some forty years, is in course of preparation, and will be issued in due time.

STUDENT.—The most helpful work on the subject known to us is "Short Papers on Church History," by Andrew Miller. It is not a dry list of religious statistics, but a fresh, spiritual, and edifying work. There are three volumes.

YOUNG PREACHER.—If you desire to maintain yourself in a spiritually fresh and fit condition for preaching the Gospel and winning souls to the Saviour, you had better keep yourself apart from the discussion of vexed and contentious questions. They may require to be faced and dealt with by experienced brethren, but younger men are well advised to leave them alone.

W. M., GLASGOW.—If you have, or can get the use of some of the earlier volumes of "The Northern Witness," you will find some excellent articles on the subject of your question, notably, a series of papers entitled "Thoughts Concerning Fellowship," which appeared in 1880.

J. S., AYRSHIRE.—There is no great difficulty in getting sinners to hear the Gospel, or saints to hear the Word, if there is anything fresh for them when they come. But the dry, stale, and wearisome routine, which must at all cost be maintained in some places, and the frivolous and empty "attractions" which are adopted to "draw the crowd" in others, can neither bring nor keep people who desire to hear God's message. What hungry people want is bread, and neither a stone nor an air bubble meet their need. If more attention were given to the spiritual condition of the preacher and the quality of the preaching, there would always be found a people to hear.

J. D., EDINBURGH.—You do assemblies in—an injury, in supposing and saying that most or all of them have adopted the “loose” line of things to which you refer, and which some are forcing upon you with a view of making division. During recent visits to six different assemblies in that city, we heard believers brought out from denominations by the power of the Word, and others recently saved, proposed to, and received by the assembly in exactly the same way as was done there thirty years ago, and is generally still.

O. C. F., MANITOBA.—We rejoice to hear of God owning His Word to the leading out of some of His dear people from the world's systems of religion, and in bringing them intelligently into fellowship with believers gathering in the Lord's Name. This is just what would be in larger measure than has yet been, if assemblies were clear and clean cut from the world, and walking humbly in the truth, in the fear of God

A. N., ONTARIO.—The words of the apostle Paul to Timothy, his own son in the faith, are worthy of consideration in these times, when men “speaking perverse things to draw away the disciples after them” are fluttering around. To confirm his confidence in the truths he had received, the apostle writes—“Continue thou in the things which thou hast learned, and has been assured of, knowing of WHOM thou hast learned them” (2 Tim. iii. 14). Timothy had “fully known” the “manner of life” (ver. 10) of those who had taught him the “doctrine,” and the apostle could appeal to him on that ground to give no heed to the words of those who were by “good words and fair speeches” seeking to “deceive the hearts of the simple” (Rom. xvi. 18), while they “resisted” the truth the apostle had taught long before. We may infer that part of their plan of campaign was to speak disparagingly of those who had been instrumental in their conversion, and to discredit their doctrine by pointing to certain evils which they said were caused by such teachings. To this the apostle's answer is—You know the men who brought you the doctrine, you know their inner lives and have witnessed their “purpose, faith, long-suffering, love, and patience.” The bringers of the new doctrine had no such credentials, “their folly,” senselessness (see Young's Analytical Concordance) was being “made manifest to all.” If all new doctrines and the bringers of them were tested after such a manner, there would be less danger of believers being led astray. The test of

all doctrine is, what sort of life and conduct does it produce in those who receive and propound it? If it does not lead to godly living, edification, and peace, it is not of God, and should for that reason be unhesitatingly rejected.

Answers to Special Questions.

XII.—Is it likely to be of the Spirit's leading, that one brother should occupy much of the time every Lord's Day morning in ministry, and always give thanks for the bread and wine?

ANSWER A.—Not if there are others present whose spiritual condition is such, that they may be used by the Spirit to express the assembly's thanksgiving and worship. Occupation of much time in ministry indicates poverty of worship, and if always by the same person, either self-importance or the spirit of clerisy. Some think the giving of thanks for the bread and wine is a sort of clerical act. G. S.

ANSWER B.—Backwardness on the part of many, indifference, and want of spiritual exercise on the part of others, has much to account for in certain individuals assuming a position in some assemblies analogous to that of the “minister” in the sects. Content with anything, so long as they are allowed to creep along in peace, they suffer men to do anything, no matter how contrary to God, if it does not disturb them, or break what they call “the peace of the assembly.” But there is the peace of death and the order of the grave, as well as godly unity and spiritual harmony, and it is of some importance to know in which we glory. J. W.

EDITOR'S NOTE.—There is a distinct tendency toward a return to the “one-man minister” in certain quarters, and there seems to be no great lack of those who are ready to fill that place. The spiritual apathy and Laodicean indifference which abound, make it easy for any who have aspirations in this direction, and an insatiable desire to be on their feet, to find full scope for their “ability,” which soon resolves itself into lordship, shuts out God, and drives spiritual ones who find their dry and withering talk past endurance, elsewhere. Any ministry given on the Lord's Day morning, when the assembly is gathered for worship and the breaking of bread, should be in keeping with the object of that assembling, and never to the extent of robbing God of His worship, and the worshippers of their liberty and opportunity to express their praise.

The Story of 'The Believer's Magazine'—1890-1908.

EIGHTEEN years ago, the first number of "The Believer's Magazine" was issued and warmly welcomed by a wide circle of the Lord's people. About that time, several periodicals devoted to ministry of the Word had ceased, others had changed their character and the line of their testimony, hence the need of a magazine devoted to ministry of the Word, not only on fundamental and general subjects, but on such distinctive and neglected truths as separate Christians from the world and gather to the Name of the Lord Jesus Christ alone, outside of all the sects of Christendom.

Its Aims.—The first number stated that it was intended to be "especially for young believers and for older believers who need the bread of life broken small;" to "combine ministry of the Word with tidings of the Lord's work, to give "a certain sound" on all God's truth, suppressing nothing "doctrinal, practical, or ecclesiastical, that will be for the profit" of its readers. With this motto of "ALL GOD'S TRUTH FOR ALL GOD'S PEOPLE" it continued for nine years with a steady growth in circulation, as a halfpenny paper.

Enlargement.—In 1899, it was enlarged to its present size, "to give greater space for the varied ministries" which continued to flow from willing helpers to its pages, and for the growing reports of work and workers in all parts of the world, on simple Scriptural lines. A glance at the eighteen volumes which are now complete—nine in the smaller, and nine in the larger size—shews, that the original aim has been steadily kept in view.

Helpers.—Many of our earlier contributors and co-workers, whose writings enriched these pages, have been called to their rest. Thomas Newberry, R. C. Chapman, Alfred J. Holiday, E. H. Bennett, George Adam, and Donald Munro are no longer personally with us, but we are glad to have in reserve unpublished papers from their pens, which will appear from time to time.

Circulation.—Steadily, without "booming" on our part, and in spite of opposition from some, its circulation has increased, and the magazine continuously finds its way into new fields, where children of God seeking help in the truth, and light on the path, welcome its teachings.

Fellowship.—The chief means of its increase has been the active fellowship of Christians who are in sympathy with its lines of teaching, introducing it and recommending it to fellow-believers, mentioning

it publicly in the assemblies where they are, and thus seeking to extend its usefulness. To all who have been our helpers, in contributing, commending and distributing the magazine, and to the many whose prayers we are assured continually ascend to the throne on its behalf, we give our warmest thanks.

Our Future.—Believing that the Great Head of the Church has a work for **The Believer's Magazine** to do, we seek help to continue it on the same lines as hitherto, ministering the Word in all plainness, giving prominence to truths that are being denied, contested and overlaid with tradition, and to "the old paths" so clearly marked out in the Word, now being ignored by many, and traduced by others who have departed from them. But the Lord will never want His witnesses, and while some remove the ancient landmarks and seek to lead God's people back to captivity, others are having their eyes opened and being led on in the ways of the Lord.

Prospects for 1909.—With a staff of hearty helpers and much fresh and edifying matter, we look forward with hope to the coming year.

Presentation Plate.—With the January issue is presented free to all Subscribers for the year, a large coloured Chart, specially designed by the Editor (a companion to the one presented in 1908), entitled, "The Second Advent and Reign of the Lord Jesus, with accompanying events in Heaven and on Earth." This Chart (value 6d) will be presented **Free** to all subscribers for the whole year. It will illustrate and elucidate a series of papers on **The Coming of the Lord**, by Col. Beers of Toronto, and **Signs of the End**, by the Editor, and prove of great value to all lovers of the Sacred Word.

Original Articles by J. Hixon Irving, Dr. J. Norman Case, Dr. J. A. Owles, and others.

The Fellowship of God's Son, and Receive ye one Another, by Dr. W. J. Matthews, Belfast.

Operations of the Spirit, &c., by Wm. Hoste.

Scripture Chronology, by Ellis Barraclough.

Conference Addresses by W. H. Hunter, W. J. Grant, H. B. Thompson, and others.

Stenograph Notes of Ministry of the Word by John Smith, Cleveland; T. D. W. Muir, Detroit; W. J. McClure, New Zealand; and others.

Valuable Papers by the late A. J. Holiday, Wm. Lincoln, E. H. Bennett, Thos. Newberry, Geo. Adam, and D. Munro.

The help of all who love the Lord and reverence His Word in these last days, will be valued. J. R.