

THE  
**Believer's Magazine**

A Monthly Journal

OF

SCRIPTURE EXPOSITION, BIBLICAL STUDIES, AND  
MINISTRY OF THE WORD,  
WITH QUESTIONS AND ANSWERS ON BIBLE THEMES.

EDITED BY

**JOHN RITCHIE.**

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**NEW SERIES.—VOL. X.**

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## GENERAL INDEX.

A Heart for God . . . . .	49	Power in the Work of the Lord. W. J. Grant	76
A Partner in the Concern . . . . .	67	Receive Ye One Another. Dr. W. J. Matthews	19
A Peculiar Treasure. W. H. Bennet . . . . .	134	“Revive Thy Work, O Lord.” The Editor	25
ANSWERS TO CORRESPONDENTS, 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142		Scripture and Tradition . . . . .	102
ANSWERS TO QUESTIONS, II, 23, 35, 47, 59, 71, 83, 95, 107, 119, 131, 143		Signs of the End . . . . .	13
Bible Words with Varied Meanings . . . . .	142	Spiritual Nourishment . . . . .	97
BIBLICAL WORDS AND THEIR MEANINGS . . . . .	34	Spiritualism: A Work of Satan. The Editor	32,
Break up your Fallow Ground . . . . .	73	43, 55, 68	
Channels of Blessing . . . . .	45	SUBJECTS FOR BIBLE STUDY 10, 22, 34, 46, 70, 82, 94, 106, 118, 130, 142	
Conformity to the World . . . . .	109	The Alabaster Box of Ointment. T. Newberry	7
Counsels and Warnings . . . . .	125, 140	The Believer's Outlook . . . . .	I
Efforts to Reach the Perishing . . . . .	120, 132	THE BIBLE ANNOTATOR 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142	
Eternal Life. Dr. W. J. Matthews . . . . .	37	The Book and its Reception. J. Trumper . . . . .	98
Five Words from God . . . . .	114	The Cause of Defeat . . . . .	93
Fresh and Fit for Gospel Work. The Editor	61	The Church of God . . . . .	95, 108
Gems from Conferences . . . . .	52, 65	The Editor's Visit to America . . . . .	58, 71
Grouping of Bible Words . . . . .	118	The Fellowship of the Son of God. Dr. W. J. Matthews	3
Household Baptism . . . . .	107, 131	The Hidden Priest. W. J. M'Clure . . . . .	121
Hungering for the Word . . . . .	21	The Hidden Prince do. . . . .	136
It was Too Short . . . . .	9	The Joy of Winning Souls . . . . .	57
Learning the Truth of God . . . . .	9	The Last Hour The Editor . . . . .	137
Notes on Bible Metaphors . . . . .	82	The Lordship of Christ. The Editor . . . . .	111, 123
Notes on New Testament Words . . . . .	94, 106	The Perfect Pattern. H. Heath . . . . .	8
Notes on Texts . . . . .	22, 46, 70	The Place which the Lord shall Choose. W. J. M'Clure	74, 88, 101, 115
OPERATIONS OF THE SPIRIT. W. Hoste	5, 16, 29, 53, 65, 80	The Power of the Word of God . . . . .	85
OUTLINES OF GOSPEL SUBJECTS, 10, 22, 30, 106, 130, 142		The Quiet Hour with God . . . . .	121
Pleasing God. The Editor . . . . .	86, 103	THE SECOND ADVENT OF THE LORD JESUS.	
POETRY—		Col. Beers 2, 14, 28, 39, 50, 64, 79, 91, 105, 117, 139	
A Precious Promise . . . . .	67	The Second Epistle of John. T. Newberry	92, 113
Alone with God . . . . .	57	The True Deity of the Lord Jesus. J. C. M. Dawson	26, 41
Communion . . . . .	135	The Way They Worshipped. J. Hixon Irving	13, 141
Enoch Walked with God . . . . .	88	The Whole Counsel of God . . . . .	133
Ever Remembered . . . . .	110	The Witness of God . . . . .	62
Night Thoughts . . . . .	18	The World's Persecution . . . . .	141
Not Offended . . . . .	20	THE YOUNG BELIEVER'S QUESTION BOX, 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142	
Songs in the Wilderness . . . . .	7	Timothy's Faith. Dr. W. J. Matthews . . . . .	51
The Fellowship of Saints . . . . .	45	Topics for Bible Studies . . . . .	106, 118
		Truths which are being Lost . . . . .	21
		Where the Cross has put us . . . . .	104
		Wholesome Teaching . . . . .	16

## SUBJECT INDEX.

### FUNDAMENTAL TRUTHS.

The True Deity of the Lord Jesus Christ		The Inworking of the Spirit. W. Hoste . . . . .	53
J. C. M. Dawson	26, 42	The Earnest of the Spirit do. . . . .	65
Fellowship of the Son of God. Dr. Matthews	3	The Enduement of the Spirit do. . . . .	65
Eternal Life do. . . . .	37	The Witness of God. J. Hixon Irving	62
The Witness of the Spirit. W. Hoste . . . . .	5	Power for Service. W. J. Grant . . . . .	76
The Anointing of the Spirit do. . . . .	16	“A Peculiar Treasure.” W. H. Bennet . . . . .	134
The Sealing of the Spirit do. . . . .	29	Signs of the End. J. Ritchie . . . . .	13

# THE SECOND ADVENT OF THE LORD JESUS.

BY COL. BEERS, TORONTO.

Introduction . . . . .	2	The Judgment Seat of Christ . . . . .	64
His Coming FOR His People . . . . .	14	Christendom's Apostasy . . . . .	79
The Power of the Hope . . . . .	28	Israel: Present and Future . . . . .	92
How the Hope was Lost . . . . .	39	Antichrist and His Doom . . . . .	105
The Dead in Christ Raised . . . . .	50	The Appearing in Glory . . . . .	117
The Living Changed . . . . .	51	The Millennial Reign . . . . .	129

## PAPERS—BY THE EDITOR.

The Believer's Outlook . . . . .	1	The Power of the Word . . . . .	85
Signs of the End . . . . .	13	Pleasing God . . . . .	86, 103
Revive Thy Work, O Lord . . . . .	25	Spiritual Nourishment . . . . .	97
SPIRITUALISM . . . . .	29, 42, 55, 68	Conformity to the World . . . . .	109
A Heart for God . . . . .	49	The Lordship of Christ . . . . .	111, 123
Fresh and Fit for Gospel Work . . . . .	61	The Quiet Hour with God . . . . .	121
"Break up your Fallow Ground" . . . . .	73	The Whole-Counsel of God . . . . .	133

## SPECIAL PAPERS AND ADDRESSES.

Truths which are being lost. John Ritchie . . . . .	21	The Second Epistle of John. T. Newberry . . . . .	91, 113
The Book and its Reception. J. Trumper . . . . .	98	The Last Hour. John Ritchie . . . . .	137
The Place which the Lord shall Choose. W. J. McClure . . . . .	74, 89, 100, 114	Counsels and Warnings. F. C. Andrews . . . . .	128, 140

## HELPS ON ASSEMBLY MATTERS.

A Narrow Path: a Large Heart . . . . .	83	Reaching the Masses . . . . .	23, 120, 132
Arranging for Preachers . . . . .	47	Returning to Sects . . . . .	83, 143
Baptism and Fellowship . . . . .	107, 118	Service for Women . . . . .	95
Discussing Business Matters . . . . .	60	Sharing in the Assembly's Worship . . . . .	59
Elders, and their Appointment . . . . .	107	Singing a Hymn as Thanksgiving . . . . .	82
Ensamples to the Flock . . . . .	119	Talebearing and its Evils . . . . .	84
Engaging Evangelists . . . . .	71	The Church in Two Aspects . . . . .	11
Fellowship in Spreading the Gospel . . . . .	35	The Church of God . . . . .	95, 108
Helping Young Believers . . . . .	119, 143	The Disembodied State . . . . .	47
Household Baptism . . . . .	131	The "Open Door" Principle . . . . .	11
Instructing Believers in the Truth . . . . .	47	The Salvation of Children . . . . .	35
Introducing Visitors from Other Places . . . . .	60	The Spirit in the Church . . . . .	142
Leading the Praise . . . . .	83	Unproved Men as Preachers . . . . .	47
Letters of Commendation . . . . .	23, 142	Working under Committees . . . . .	95
Preachers who Sow Discord . . . . .	83, 143	Young Brethren taking Part . . . . .	11

## OUTLINE OF BIBLE SUBJECTS, STUDIES, AND BIBLE WORDS.

All Mankind . . . . .	10	Genesis i. 1 . . . . .	22	Rest and Trust . . . . .	46
An Allegory . . . . .	22	God's Care . . . . .	82	"Rooted and Built Up" . . . . .	82
Anger, Wrath, Malice . . . . .	118	Grace in Varied Aspects . . . . .	94	Salvation . . . . .	10
Being Born Again . . . . .	22	"Guile, Hypocrisies, Envy" . . . . .	118	Servants' Postures . . . . .	46
Believer's Inheritance . . . . .	94	Hand of the Lord . . . . .	82	The Spirit's Work . . . . .	106
Believing and Sealing . . . . .	70	Infinite Blessing . . . . .	70	Things Eternal . . . . .	34
Christ's Work . . . . .	59	"In the Beginning" . . . . .	22	Three Conditions . . . . .	142
Christian Baptism . . . . .	118	Jesus as Lord . . . . .	22	Three Judgments . . . . .	130
Christian Diligence . . . . .	82	Leaven in the Meal . . . . .	70	Three Kingdoms . . . . .	34, 118
Conversion . . . . .	106	Links of Christian Fellowship . . . . .	22	Three Notable Mornings . . . . .	142
Conviction . . . . .	22	"Lord's Day" and "Day of the Lord" . . . . .	34	Three "Withouts" . . . . .	10
Divine Discipline . . . . .	22	Lord's Supper . . . . .	118	Threefold Blessing . . . . .	59
Eternal Realities . . . . .	22	Meek, Gentle, Quiet . . . . .	142	Threefold Rejoicing . . . . .	142
Every Morning . . . . .	106	"Knit Together" . . . . .	82	Threefold Unity . . . . .	34
Faith's Reward . . . . .	94	Power of the Cross . . . . .	70	Triune God . . . . .	59
Filthiness, Foolish Talking . . . . .	118	Practical Separation . . . . .	70	Under . . . . .	196
Fitly Framed . . . . .	82	Regeneration . . . . .	34	Usury . . . . .	46
For Us and In Us . . . . .	59	Renewing . . . . .	34	Wheat and Tares . . . . .	10
"Faultless, Blameless, Unre- provable" . . . . .	96	Rest . . . . .	94	Workers' Equipment . . . . .	46
				Work, Labour, Toil . . . . .	142



# The Believer's Magazine.

FOR EXPOSITION AND MINISTRY OF THE WORD OF GOD.

## THE BELIEVER'S OUTLOOK FOR 1909.

FROM the sanctuary of God, the secret of the Divine presence, into which he has been brought by the blood of Christ, and in which he has capability to abide by the indwelling Spirit, the believer is able to look upward, outward, and onward as the passage of time marks another stage of earthly life and testimony.

HEAVENWARD.—In his relation to God all is clear and bright. "The Lord God is a sun and shield: the Lord will give grace and glory" (Psa. lxxxiv. 11). There is not a cloud between; not a shadow to hide "that face of radiant grace" which is toward all who have by heavenly birth been brought into the Divine family to share the eternal Father's love. It is their birthright to know and their privilege to enjoy from day to day that love, which was the solace of their Lord when He dwelt below, and concerning which He prayed for all His saints through all the present age, "That the love wherewith Thou lovest ME may be in THEM" (John xvii. 26). Heaven is the Fatherland of the saints, their present place of citizenship (Phil. iii. 20), in which their hearts already are (Matt. vi. 21). The sphere of their blessings (Eph. i. 3), the realm in which their hope is "laid up" (Col. i. 5), and from which they expect their Lord to return (1 Thess. i. 10). To be heavenly-minded, the believer must needs "abide in these things," and in them live and move and have his being.

EARTHWARD.—"The present evil world" (Gal. i. 4), which "lieth in the wicked One" (1 John v. 19), over which he as its ruler (Eph. ii. 2) exercises authority, and as its god (2 Cor. iv. 4) deceives its millions by craft and subtle wiles (2 Cor. xi. 14)—that world in which the Son of God lived, in which He died by wicked hands upon a felon's cross, goes onward blind in its evil course, to certain judgment. Yet, while God in long suffering grace lingers over it, and sends forth His Gospel to "every nation under heaven," it is the privilege and responsibility of all His saints and servants to be "holding forth the Word of life" and testifying "the Gospel of the grace of God" (Acts xx. 24) to every creature, personally as much as in them is, and by prayerful, loving, practical fellowship with those who go forth in the Lord's Name to bear the message to those who sit in darkness, in home and heathen lands. That the tide of evil will increase, and the wickedness and lawlessness of men will abound more and more, we are assured in the unerring words of God who cannot lie, but we are not discouraged. The purposes of God are sure, and to those who walk with Him and stand in the secret of His counsel, there will be a "plain path" to walk in and "an open door" to serve, until the last sheaf is gathered in, and the present work of grace is crowned with glory. In this confidence we gird the loins afresh and buckle on the armour anew, committing ourselves "unto God, and the Word of His grace."—J.R.

## THE SECOND ADVENT OF CHRIST.

BY COL. BEERS, TORONTO, CANADA.

### INTRODUCTION.

**I**N seeking to trace throughout the Word of God the outlines of this great and most blessed subject, which the Lord would ever keep before His people's hearts, it may be well to first indicate the characteristics of the present dispensation in which we live, as indicated on the coloured chart.

1. **THE CROSS** is the foundation of all the present grace and future glory which God has revealed in His Word, and in which believers of this age are called to share. Sin was put away (Heb. ix. 26), reconciliation made (2 Cor. v. 19), and God glorified (John xvii. 4) at the Cross.

2. **CHRIST EXALTED** to the right hand of God, "made Lord and Christ" (Acts ii. 56), and there as the glorified Man, He is head of His body the Church (Eph. i. 22, 23; Col. i. 18).

3. **THE HOLY SPIRIT** on earth, sent down from the glorified Christ in heaven (Acts ii. 33), according to His promise (John xiv. 26): to convict the world of sin (John xvi. 8), to give power to the Gospel (1 Pet. i. 12), testify of Christ (John xv. 26), and to guide believers into all the truth (John xiv. 26), the abiding Comforter, indwelling the individual believer (1 Cor. vi. 19), and the assembly of God (1 Cor. iii. 16, 17) which is His habitation (Eph. ii. 22).

4. **THE GOSPEL** being preached among all nations (Luke xxiv. 46), grace reigning through righteousness (Rom. v. 21), salvation brought near to men (Titus ii. 11), and proclaimed among all mankind (Rom.

i. 5). God visiting the Gentiles to take out from among them a people for His Name (Acts xv. 14).

5. **THE CHURCH** being formed, Christ Himself being the Builder (Matt. xvi. 18), and all believers living stones built upon Him (1 Pet. ii. 5). The Church is also viewed in this its Divine and heavenly aspect, as one body composed of many members (Eph. iv. 4), united to the Head and to each other in one Spirit (1 Cor. xii. 13). Historically and in manifestation, the Church began on the Pentecostal day (Acts ii. 41-47), and local Churches were in continuance formed according to the Divine pattern (1 Cor. iii. 10-15), of which men, acting in responsibility to God, are said to be the builders. Such churches or assemblies of believers are to be continued to the end of the dispensation, owning no name but that of Christ (Matt. xviii. 20), no authority but that of His Word (1 Cor. xiv. 37; Rev. iii. 8).

6. **ISRAEL** cast off as a nation because of her sin (Rom. xi. 19-21; 1 Thess. ii. 15-16), a veil upon their hearts (2 Cor. iii. 15), blinded in unbelief (Rom. xi. 25), until the fulness of the Gentiles is gathered in.

7. **SATAN** the *prince*, or ruler of this world (John xii. 31), controlling its affairs, managing its rulers (Eph. vi. 12), and exercising authority over all the unconverted (Eph. ii. 2), whom he claims as his subjects (Luke xi. 21-23) and holds fast in his grasp, until at conversion they are delivered from his authority, brought to God (Acts xxvi. 18), and translated into the kingdom of the Son of His love (Col. i. 13). He is also the "*god* of this age"

(2 Cor. iv. 4), blinding the minds of men to the Gospel, transforming himself into an angel of light (2 Cor. xi. 14)—not as popularly described a ringleader in all vice and immorality, but head of false religion and spurious Christianity, having a vast host of under rulers (Eph. vi. 12), and many ministers (2 Cor. xi. 15), continually executing his plans, preaching his doctrines (1 Tim. iv. 1), and working out his devices (2 Cor. ii. 11).

8. THE BODIES OF SAINTS in their graves (Acts viii. 2), their spirits unclothed, in conscious bliss. They await there with Christ the first resurrection, while living saints in mortal bodies wait for the change which shall bring both waiting companies to be "caught up together" (1 Thess. iv. 17) into the presence of their Lord at His coming.

These eight characteristics mark the present dispensation and distinguish it from all that have gone before, and that which will come after it. Christ as a glorified Man in heaven, the Spirit as the Comforter on earth, individual believers with Christ life and the indwelling Spirit in them, left to witness to and shine for Christ amidst the world's darkness, while they wait for the Son from heaven (1 Thess. i. 10). Local Churches as God's witness on earth set as a lampstand (Rev. ii. 5) in responsibility, to give a true testimony for Christ in a godless world which is awaiting judgment. These great and unique mercies, revealed to faith in the Word, however little they may be known or enjoyed among believers, characterize the age in which we live, and will continue until the advent of the Lord.

## THE FELLOWSHIP OF THE SON OF GOD.

DR. W. J. MATTHEWS, BELFAST.

THE only sure way to the safe interpretation of the Word of the God is, the simple meaning of the inspired words taken in their context, and to ensure correctness they must harmonise with all Scripture elsewhere.

Of the Corinthians, the Apostle Paul writes, "I thank my God always on your behalf, for the grace of God which is given you in Christ Jesus" (1 Cor. i. 4). He offered constant thanksgiving for the grace bestowed. This grace consisted in the rich distribution of spiritual gifts as ver. 5 declares: "that in everything ye were enriched in Him, in all utterance and all knowledge, so that ye come behind in no gift."

The word "fellowship" in New Testament—as well as in classical Greek—signifies the share one has in anything. The following are a few instances of its occurrence in the New Testament, and indicate what is shared. Fellowship "in the Spirit" (Phil. ii. 1); fellowship of the sufferings of Christ (Phil. iii. 10). The fellowship of ministering to the saints (2 Cor. viii. 4), and to the labourer in the work of the Lord (Phil. i. 5). It expresses the intimate bond which unites fellow Christians (Acts ii. 42). In this latter Scripture it is used in an absolute sense, signifying the comprehensive nature of the things shared. It was the result of the teaching, as was also the breaking of the bread and the prayers. Singularly enough, not even once is the "ground of fellowship" mentioned in the New Testament. It has

been observed that all the wealth of this rich display of gifts is IN Christ. Thus the Corinthians were brought into the fellowship of the Son of God, to become partners in all the great interests to which they were called of God.

A fuller and more detailed account of these gifts is given in chap. xii. 4-11, where the Holy Spirit is said to be the Giver. Thus, Father, Son and Holy Spirit are all engaged in this distribution, and every member of the body seems to be a sharer (verse 12). To us, it may seem as if many had but little enjoyment of these, yet in the Divine reckoning all are included in the bestowal.

What different uses have been made of the expression in chap. i. 9—"The fellowship of the Son"; one making his special application of it to substantiate his position about "receiving all Christians who come to the Assembly," or who for the time being only desire to break bread—a very different thing from that referred to in Acts ii. 42, where the "teaching" produced "the fellowship," in which they "continued stedfastly." Another uses it to support a theory right opposite—"The fellowship of His Son," consisting, according to his interpretation, of those who are "separated and gathered into the local assembly," and that *they* only constitute the house of God. So that we have to ask the question again—"Is Christ divided?"

The evil habit of misapplying Scripture by taking it out of its connection has led to very serious consequences. A right apprehension of the truth would have saved from this. That the gifts differ widely is obvious. Some were Apostles,

some prophets, some teachers, and a great many others of a lesser kind. Those referred to in chap. i. 5-7, appear to have been of the more prominent sort, and to be used in public ministry, leading all to the waiting for "the revelation of our Lord Jesus Christ," and to the confirmation of believers unto the end, so that they might be "unreprovable in the day of our Lord Jesus Christ." Saints being unreprovable in that day, rests on their own waiting for the Coming [revelation] of the Lord Jesus, which many of the Corinthians were not doing, as the Epistle shows later on. Divisions were among them (chap. iii. 3), immorality existed unjudged (chap. vi. 5), others were eating things sacrificed to idols to the hurt of their brethren (chap. viii. 4), and some were thereby in danger of bowing down to idols (chap. x.). Last of all there were certain of them getting drunk at the Lord's table (chap. xx. 21). But amidst all this confusion, there were some who had approved themselves (chap. xi. 19). Such only would be established unreprovable in that day, and to this end was the proper use of the gifts directed. This is the direct and immediate contextual sense in which the expression "the fellowship of the Son" stands, of which so much has been made by different individuals contending for conflicting theories, which must always lead to bad results.

### Drawing Near to God.

"It is good for me to draw near to God" (Psa. lxxiii. 28).

Alone with God! O hallowed blessed spot,  
The place where every care may be forgot;  
Or if remembered, they may be made known  
To Him who makes them every one His own.

## OPERATIONS OF THE HOLY SPIRIT : WHICH NEED TO BE DISTINGUISHED.

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

THE next operations of the Spirit to which we would direct attention are "The Witness of the Spirit" and "the Spirit of *Adoption*" referred to together in Rom. viii. 15, 16.

(a) *The Witness of the Spirit.*—In what does this witness consist? Some would have us believe it to be some inward voice—a *direct* testimony of the Spirit to their hearts concerning the truth, or will of God. Such seem to claim for their acts and utterances, something very little short of inspiration. "The Spirit," say they, "taught them thus and thus, and told them to do this or that." Others who hear their words and observe their ways, find it difficult sometimes to believe that they are really led of the Spirit. A true message from God, like a sharp sword, will make its power felt, without any adventitious claims, and a life in the leading of the Spirit will ever be according to the Word. Others hold that the witness of the Spirit consists in some special experience of joy and blessing in the soul, which assures them that they have indeed part and lot in the things of God. However precious such special seasons of communion are, they are not in themselves the witness of the Spirit, but are rather the result of believing that witness. To rest in experiences is a sad mistake. It leads to introspection and often to spiritual darkness, but never to settled peace. Listening to what the Scriptures say concerning Christ, and

occupation with Him, is what fills the soul with peace and joy in believing (Rom. xv. 13). Indeed, it is what the Spirit says in the written Word that is truly His witness, as a reference to Heb. x. 15-17 will show. In this chapter the writer, after upholding the blessed truth that the Lord Jesus by one offering hath perfected for ever them that are sanctified, adds, "Whereof the Holy Ghost also is a witness to us." What is this witness, but a passage quoted from an Old Testament prophet? "Their sins and their iniquities will I remember no more" (Jer. xxxi. 34)? What the Scriptures say about any particular truth, is the Spirit's witness to that truth. Again, in Rom. viii. 16, we read, "The Spirit itself beareth witness with our spirit, that we are the children of God." Notice it does not say *to*, but WITH our spirit. The new nature implanted in believers by the Father, recognises our new relationship and says "Abba, Father." The Holy Spirit bears corroborative witness, in such passages as John i. 11; 1 John iii. 1, to the blessed fact that all believers are indeed children of God. Once more, we find in 1 John v. 10—"He that believeth on the Son of God hath the witness in himself." "Is not this," some one may ask, "an inner experience of blessing, which assures the believer that his faith is real?" I believe not. The words mean rather that he who believes the witness of God concerning His Son, will be able to tell you what that witness is. He not only knows whom He believes, but he knows what he believes. Suppose you meet a man who is looking remarkably happy. You ask him the reason.

He tells you he has just heard some good news. Were you to enquire what the good news was, would he not be able to tell you? Yes, indeed, in the very words in which he had heard it. In the terms of our text, he would have "the witness in himself." It is so with the man who believes God. He has in his heart what he has heard with his ears.

There is one more passage, which I must refer to, which may seem at first sight to controvert what has just been said. It does so only in appearance. Turn to Acts xx. 23, "The Holy Ghost witnesseth in every city that bonds and afflictions abide me." This witness of the Spirit is illustrated in the following chapter. The prophet Agabus warned Paul—"Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle." "In every city" the apostle had received similar warnings. But only men of prophetic gift could speak thus. Their word was the spoken Word of God. We do not expect these direct revelations now, for we have God's written Word complete in our hands. This witness of the Spirit is invariable and permanent, and to it we do well ever to give heed. Thus the Spirit will bring it home to our hearts, for our spiritual growth and advancement in the knowledge of Christ.

(b) *The Spirit of Adoption.*—This the believer receives because he is a child of God, and it is increasingly enjoyed by him as he walks in the Spirit and grows in the knowledge of God. It was for this in part that God sent forth His Son—"that we might receive the adoption of

sons" (Gal. iv. 5). The word "adoption" is hardly adequate as a translation of the original word, conveying as it does to our ears the sense of *assumed* rather than of *ACTUAL* relationship. The word really means—"the making, or constituting a son." This is borne out by the words which follow in Galatians: "And *because* ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father." This is an attitude of soul to be diligently cultivated, to the glory of Him who "of His own will begat us with the Word of truth" (Jas. i. 18), and of Him who, by His grace, is not ashamed to call us brethren (Heb. ii. 11). Some believers remain a long time in the infant stage. Others, like the Corinthians and Hebrews, get back into it. Such have "a spirit of bondage again to fear," but this the apostle assures us is not of God. That which He gives is the Spirit of adoption. The Father recognises, and owns His child. The child replies, if "a Jew by nature," "Abba," and if a Gentile, "Father."

### THE TRUTH IS NOT KNOWN.

IT is too often assumed by preachers and teachers that those to whom they speak, know a great deal about the subject. This is very seldom so. People do not read their Bibles as once they did, nor are young people as a rule brought up in the knowledge of God's Word as our fathers were. It is safe to begin at the beginning, and to lead on in the truth, "line upon line," not assuming that those who hear know all about it. If this were done, ministry would be more to edification

## THE ALABASTER BOX OF OINTMENT.

By THOMAS NEWBERRY.

“AND Jesus being in Bethany in the house of Simon the leper, as He sat at meat (reclined at table), there came a woman having an alabaster box of ointment of (pure) spikenard, very precious : and she brake the box, and poured it on His head ” (Mark xiv. 3-10).

This Simon had been a leper, but was now evidently healed and cleansed. We learn from John's narrative that this woman was Mary, the sister of Martha and Lazarus, and not Mary Magdalene, nor the woman “ that was a sinner ” mentioned in Luke vii. 37. The alabaster box, cold, hard, and semi-transparent, may remind us of our own cold, hard, and deceitful hearts ; and the most precious ointment is a fit emblem of the love of God shed abroad in the heart by the Holy Ghost.

Mary broke the box. This was the only way the ointment could be obtained. And these hearts often require to be broken before the ointment can be poured out. “ A garden inclosed is My sister, My spouse ; a spring shut up, a fountain sealed.” Hence the need of the prayer, “ Awake, O north wind, and come, thou south ; blow upon my garden, that the spices thereof may flow out ” (Song of Solomon iv. 12-16). Mary broke the box herself. But often the Lord by the north wind of affliction or bereavement, and the south wind of contrition, may have to open the heart and cause the affections to flow forth.

Mark notices that Mary poured the ointment on the *head* of the Lord, while

John mentions that she anointed His *feet*, and wiped them with her hair as He reclined at table. Mark thus brings out the expression of her love to the Person of the Lord Jesus, while John suggests condescending care for the lowest members of His body the Church ; and thus “ the house will be filled with the odour of the ointment.”

The disciples of the Lord failed to apprehend His death, or His resurrection ; they were occupied with the restoration of the kingdom to Israel. It was not so with the family at Bethany ; their own experience both of death and resurrection in the case of their brother Lazarus, prepared them to enter into the realisation of the approaching death of their beloved Lord, and also to confirm their faith in His glorious resurrection. Hence we do not find any mention of them as present at His burial, or with the women at His tomb on the morning of the resurrection. But Mary came *beforehand* to anoint His body to the burying. She had her share in the anointing, and it was this that the Lord so especially noticed, saying that what she had done, should be linked with the gospel for an everlasting memorial of her.

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 Songs in the Wilderness.

“ There is a river the streams whereof shall make glad ” (Psa. xlv. 13).

Amidst the wilderness fresh waters flow,  
New streams for ever spring ;  
Beside them in their raiment white as snow,  
The ransomed sing.

They pass along with music and with song  
And joy their diadem—  
To God's fair city wends the happy throng,  
His presence still with them.

## THE PERFECT PATTERN.

A CONFERENCE ADDRESS. BY HENRY HEATH.

HE who is our Saviour is also the Pattern for our life on earth. It is our wisdom ever to keep before us the *perfect* Pattern as revealed in God's Word, because in all others of whom we read in Scripture we shall find some weak point that will shelter a weak point in ourselves, But if we keep before us the *perfect* One, then the flesh is rebuked and checked on *all* points.

If we look around upon other believers, we shall see some of them excelling in certain things in which we are deficient, and that will bring us down. But the more we keep the perfect Pattern before us, the more *thoroughly* shall we be revealed to ourselves, and detect this and that in which we are unlike *Him*. Yet in *Him* we shall see traces of the wounds of Calvary—the atoning sacrifice which covers all in which we come short—and *that* uplifts while it humbles us, and we are encouraged.

All of us can look back to the time when the first ray of that light which is "above the brightness of the sun," shone into our dark hearts, and revealed to us enough of our condition to make us feel our need of a Saviour, and showed us the Saviour we needed. We know what a happy day it was, when "He who commanded the light to shine out of darkness shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Since then, through God's grace, He has caused the light of His Word—the excellencies of which we get in Psalm xix.—to enter, ray after ray, searching us and

discovering to us that which we did not even think was within us. By this means we likewise become increasingly acquainted with ourselves and our imperfections, whilst the remedy is again and again brought before us.

As we humble ourselves with confession, and also praise our God, having by His grace the upright heart, and wishing to please Him more fully than we have ever done, we may expect that the Lord Jesus by His Spirit and His Word—the sharp, two-edged, piercing, severing sword of His Word—will search us, and perhaps bring upon our conscience something we have not yet detected, in which we are not yet fully pleasing Him. It may be nothing that would shame us before the world. It may be something that not even our brethren would condemn.

What we need is, to be prepared for this—prepared for the deeper, fuller knowledge of ourselves, of our natural blindness, of our natural weakness, of our inability to detect the evil in us, and our powerlessness to conquer it.

What then will be our remedy for any deeper and more humbling discovery of our imperfections? First, the virtue of the blood of Christ, and then the omnipotence of the indwelling Spirit—the virtue of the blood to cover; the power of the Holy Ghost to conquer. When we discover our failure, let us remember that it does not appear between the eye of the Father and Christ, in whom we are seen. No cloud, no shadow, can pass before the eye of the Father, as He looks upon Him in whom we are represented. The cloud comes upon our conscience and dims its



brightness, and chills our warmth; but the Lord Jesus, in whom we are seen, is always in the full light of the glory, and ever has the perfect approval of the Father, and we are "accepted in the Beloved."

The precious blood of Christ will cover that which we perceive to be weak and wrongful, and the mighty Spirit of God will enable us to overcome it. *There is no sin in us the blood cannot cover; there is no evil in us that the Holy Ghost cannot conquer.*

May our eyes be fixed on the Lord Christ, while we say, "Search me, O God, cleanse me from faults I myself know not."

### LEARNING THE TRUTH FROM GOD.

**T**HERE is a new generation arising and coming into prominence in many assemblies of the Lord's people, who have come into the position they occupy, more by force of example than by conviction from personal examination of the Word. They have inherited rather than "bought" the truth, which many of their fathers fought to win and suffered for. The tendency is for such, to hold what they do with a feeble, often with a half-hearted grasp, and in the hour of being tested to let it slip, or forsake it. Nothing is really a blessing or a power in the soul, save that which is learned from God, and held in the firm conviction that it is God's truth which can never be changed. Let it be the business of the soul to "search" (John v. 39) and "examine" (Acts xvii. 11) the Word of God, and thus learn the truth direct from Himself. Then it will

become a power in the heart and an unction in the life and ministry. It will not be something to barter or trifle with, or to change with every passing wind of doctrine. It will stand firm in the soul, and faith will ever hold it fast in communion with its Divine Author.

"His truth at all times firmly stood,  
And shall from age to age endure."

### IT WAS TOO SHORT.

**I**T is felt by many who watch for souls, and have long experience in the ways and workings of the hand of the Lord, that the average "visit" of the evangelist or preacher of the Word, who comes for a series of special meetings, is by far too short to be of any practical use. The spiritual state of God's people is usually so low, that it takes a while to melt the ice and bring them into a condition in which they can be of some use as co-labourers in the great work of taking God's Gospel to the unconverted. But how often it happens that, when interest is beginning to awaken, and sinners to be moved by the Spirit of God, the preacher has to "go" in order to fill some other engagement, where the same thing is repeated. There is little hope of any real permanent work being done for God under such conditions. The blessing of the Lord may tarry—and we are assured it often does—until God's saints and servants learn, that His work must be done in His way, and not hindered by human arrangements and time limits, which, as many are beginning to see, are a chief cause of barrenness in Gospel efforts.

## The Bible Annotator.

### OUTLINES OF GOSPEL SUBJECTS.

#### ALL MANKIND.

The Sin OF all men (Isa. liii. 6).

A Saviour FOR all men (1 Tim. ii. 5, 6).

*The Gospel proclaimed to all men (Mark xvi. 15)*

#### THREE GREAT "WITHOUTS."

Without shedding of blood no remission (Heb. ix. 22).

Without Faith no pleasing God (Heb. xi. 6).

Without Holiness no seeing God (Heb. xii. 14).

#### SALVATION.

GRACE is its Bringer (Titus ii. 11).

The GOSPEL its Proclamation (Eph. i. 13).

FAITH its Receiver (Rom. i. 16).

### Subjects of "The Bible Students' Class."

Which all Lovers of the Word may share.

Outlines and Helpful Notes on all these Subjects appear each month in "The Bible Students' Helper."

Jan. 3—The New Birth (John iii. 3; 1 Pet. i. 23).

„ 10—The Indwelling Spirit (Gal. iv. 4; Rom. viii. 16).

„ 17—The Incorruptible Word (1 Pet. i. 23).

„ 24—Daily Renewing (2 Cor. iv. 16; Psa. xxiii. 2).

„ 31—Growing in Grace (2 Pet. iii. 18; 1 Pet. ii. 2).

### The Young Believer's Question Box.

When we read in Matthew xiii. 30 of the wheat and tares "Let both grow together until the harvest," are we to understand that saved and unsaved are to remain together in Church association or be linked together in philanthropic and other work? The Lord himself interprets this parable in verses 37-39; its meaning is not left to men's conjecture. The interpretation is "the field is *the world*," the wheat are the children of the kingdom; the tares (or darnel, very like the wheat in its early growth, but wholly different in nature, and in manifestation when fully developed), the children of the wicked one. They grow side by side in the world, but there is no interlacing, each has its own root, its own nature. The character of the *field* is changed by the presence of the tares, but not the nature of the wheat. So saints and sinners live, work, serve side by side, in the *world*. To root out the darnel—the unsaved from the field, would be to kill them, as Rome did with "heretics," which the Lord forbids. But there is not a word about acknowledging them as Christians, or Church members. The scope of the

parable is "the kingdom of heaven," not the Church, which is wholly different in character and extent. New Testament churches were composed of "saints" (1 Cor. i. 2), who were so in practice as well as profession, and if one who bore that name became ungodly in conduct (1 Cor. v. 13), or unsound in doctrine (Rev. ii. 14) he was to be expelled from *the inner circle of those "within" into the world "without"* (1 Cor. v. 13, 14), where God would deal with him. If the latter becomes impossible, by reason of increasing departure from God and His Word, and by the retention of the evil doctrine and its propagators, then the godly will have to come out from them (2 Tim. ii. 21), or if they by silent acquiescence or general indifference continue in such association, they will in time become like that with which they fraternise (see 1 Cor. v. 6; Gal. v. 9). If a believer finds himself in an "unequal yoke" with the unconverted, or in such association with them as is expressed by any of the words used in 2 Cor. vi. 14-16, he is told to "come out from among them," and having done so, to maintain that position, according to the words that follow, "Be ye separate," not returning to the unhallowed alliance for any purpose whatever. Were these distinctions observed and "things that differ" distinguished, the devil would not be able as he often is, to use perverted Scripture to keep God's people in false positions, where their spiritual life is blighted and their testimony rendered void.

### Answers to Correspondents.

J. L. M.—Your communication is very carefully written, but it is scarcely for general edification, and therefore not suited to our pages.

STUDENT.—The most helpful book known to us on the subject is "Notes on Revelation" by Thos. Newberry. It takes up each verse in all the chapters.

INQUIRER.—The great Revival in Cambuslang began in 1742. Whitefield preached on the "green braes" to thirty thousand people, and many were converted. The "Seceders," under the leadership of the Erskines, said it was "the work of the devil," and appointed "a public fast for the delusion of Cambuslang." Prejudice is always blind to God's work.

J. D., RENFREWSHIRE.—The permanent results of Gospel efforts very much depend on the spiritual condition of the preacher, the character of the

preaching, and the method's adopted in dealing with individual souls. When the preacher's efforts are chiefly directed to "get up" interest, and when much pressure is put upon untaught and unconverted souls to come to "decision," with little of the kind of preaching that the Spirit uses to bring sinners to a "repentance toward God," shallow work is sure to result. The most abiding work does not always appear at the time, but is often manifested and gathered in afterwards, by those who watch for souls.

A. G., GLASGOW.—The best answer to those who charge you with being "narrow" and "excluding" children of God from your fellowship, simply because you ask them to declare their "genealogy" (Ezra ii. 62), and desire to know their doctrine, life, and ways, is to point to the large number who have been welcomed into the fellowship of the Assembly during the past year. Where do you find anything like this where the "open door" principle is at work? They may have a large number of "visitors" for a day, or on an occasion, but most of them go as easily as they came, as you and others well know.

A. C., HERTS.—While we would distinguish between corrupt systems of religion and the true saints who are in them, it is altogether unsafe to take it for granted that those who have been for years in an association where evil doctrine is an incorporated part of the system, are free from it. They ought at least to be examined by those having ability and discernment for such a service, so that others may be assured of their clean condition, before being received into the Christian Assembly; otherwise that confidence which is necessary to fellowship in the things of God must be lacking.

J. C., HAMILTON.—The Church as the body of Christ, formed by the Spirit, embraces all believers of the present age of grace, whether they know it, or live and die in ignorance of their true calling. The local assembly is composed of such as *desire* to be thus associated, and who upon personal examination by such as have discernment, or upon the adequate testimony of those who fully know them (Acts ix. 26-27), are welcomed to share the fellowship of the saints in their assembly character. These two distinct aspects of the Church are never confused in the Scriptures. The article you send for examination, hopelessly confuses them, making no distinction between what is the work of God perfect and eternal, and that which being committed to man's care is liable to failure. We would only make this remark:—There

is not a company of believers on earth who act according to the lines laid down in that paper, neither where the writer is, nor anywhere else. All draw the line and narrow their doorway at some point—very rigorously too, and without mercy, when any who dare to bring the Word to bear on some of their uneven ways make an appearance. Where this is left to man's personal volition or caprice, it produces the rankest sectarianism in practice, as any who observe such things know right well. God is wiser than we are, and He has told us in His Word who are to be received, to what, by whom, and how. The assembly's responsibility is simply to give effect to His legislation not to make laws of their own.

### Answers to Special Questions.

It is requested that all answers be brief, suggestive, and to the point. When the same ground is covered by more than one, elimination becomes necessary.

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

ANSWER A.—By instructing them in the Word, as to their privileges (Luke xviii. 1; 1 Tim. iii. 8), and encouraging them to use them E. G.

ANSWER B.—Some pray at so great length, that there is little opportunity outside the official circle for any to take part. A small prayer meeting in a private house, has been found very good for drawing out younger ones. J. M.

EDITOR'S NOTE.—It was once reported in the newspapers concerning the prayer of a certain American divine that it was "the grandest prayer ever offered up before a Boston audience." It is to be feared that not a little of what passes as prayer is of this character; something intended for the admiration of men rather than definite request and inwrought petition poured into the ear of God. Prayer is the expression of the soul's need, told out in the language of confidence to a Father, who is known to have His ear inclined to hear, and whose hand is open to supply His children's need. Reciting doctrines, repeating experiences, and worst of all preaching *to* or *at* those who are present, while professedly addressing God, is not prayer at all. These are what kill prayer meetings and hinder young ones—who happily are unable to share such flights—from opening their mouths. Where there

is a healthy and spiritual company, in which young believers are taught in the Word, led on in the ways of the Lord, and encouraged to stretch forth in spiritual service according to their measure, there is no lack of lips opened in prayer and testimony. Spiritual condition always determines the number.

Question II.—Are periods of silence in the assembling of the saints for worship, to be regarded as signs of spiritual power or barrenness?

ANSWER A.—They may proceed from either cause. Silent meditation on the person and work of Christ is "sweet" (Psa. civ. 34) to the spiritual mind, and when such seasons come in the leading of the Spirit of God, they ought not to be broken. Restless souls, who are unable to appreciate such periods, will always find them irksome. G. S.

ANSWER B.—Spiritual barrenness may cause silence, but more frequently it is evidenced by excess of activity, especially in giving out hymns which are always ready to hand. Dry and insipid expositions and exhortations on subjects far removed from the object of the assembly's coming together, often fill what would otherwise be gaps, revealing a low spiritual condition, and possibly leading to heart-searching as to the cause. But the "perpetual motion" of those who cannot brook a moment's silence, hinders this, while their generally empty talk, in no way helps or raises the spiritual condition of those who hear it. J. S.

EDITOR'S NOTE.—That inertia, which is the result of spiritual poverty, will always be distinguished by the godly, from the deep, Spirit-given silence of Spiritual worship and holy meditation on the person of Christ, leading to united expression of thanksgiving and praise. When a pause is occupied in turning over leaves, looking at the clock, and wondering what is to happen next, it is the evidence of a low spiritual condition, the result of individual heartlessness, or it may be of unjudged evil in the assembly. This quenches the Spirit (1 Thess. v. 19) and clogs the wheels of spiritual energy. As one of our correspondents points out, an unbroken line of hymns, prayers, and preachings, often with no cohesion, each having "a psalm a doctrine" (1 Cor. xiv. 26) prepared and ready to give out at the first opportunity, do not indicate a spiritual condition, but more frequently serve to hide a carnal or Laodicean state. When assembled worshippers are individually right in soul, having come from individual intercourse with God and a walk in His truth and in godliness, during the week, there will be no

lack of a true spirit of worship, silent and expressed, when on the first day of the week saints come together (1 Cor. xi. 20) to worship God.

### Questions Requiring Answers.

The following questions still await replies, with many more, which will appear as space permits. They are on matters of general importance to all. Help, of a concise and definite character will be valued, leading to personal examination of the Word and exercise of heart before God.

III.—Where and when are the "judgments of things pertaining to this life" (1 Cor. vi. 4) to be given? Is it to be inferred that there was some such "court" in the early churches?

IV.—Is death the termination of Conscious Existence? or does the soul sleep between death and resurrection? Such teachings are all around us, and many are perplexed by them?

V.—Do the words in Rom. xiv. 4, "To his own master he standeth or falleth," imply, that no notice is to be taken of the disorderly course of those who set the plain principles of the Word aside?

VI.—What is the meaning of 2 Tim. ii. 20, 21? Do the words "purge himself from these," mean from these persons or these sins?

VII.—As many believers are now 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?

VIII.—What is the difference, if any, between a "talebearer" (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?

IX.—What does the term "Church of God" mean? Is it simply the people of God, the same in scope and other respects as those who compose "the body of Christ," or is it the people of God locally, with the constitution which gathers, unites, and governs them? There is great confusion of mind regarding this, the result of conflicting teachings, which bewilder and tend to divide God's people. Simple, definite Scripture help on this matter would be greatly valued by many.

## SIGNS OF THE END.

INTRODUCTORY PAPER. BY THE EDITOR.

THE proper and proximate hope of the believer and of the church, is the personal and pre-millennial advent of the Lord from heaven. This event waits on no prophecy concerning the world or the earthly covenant people for its fulfilment. It is something altogether apart from the condition or history of the world, part of a "mystery" (1 Cor. xv. 51), hidden from the present evil age, but revealed to those whom God has severed from it and called into fellowship with Himself in union with Christ in the heavens. It is said to be a "hope laid up in the heavens" (Col. i. 5, R.V.), and the attitude of the saints, whose it is, is that of waiting "for the Son from heaven" (1 Thess. i. 10).

But while thus waiting and "looking for that blessed hope" (Titus ii. 13), they are not to be uninterested in the things which are around them, nor are they to be ignorant of "the times and seasons" (1 Thess. v. 1), with their character and their signs which mark the progress of the world's iniquity, and its ripening for the judgments of the day of the Lord.

The apostle Peter tells us, that "the word of prophecy" has been given, "as a lamp shining in a dark place, until the day dawn," and to its testimony we are told to "take heed in our hearts" (2 Peter i. 19, R.V.). This stamps the prophetic portions of the Word with a permanent and practical value to the saints of God, who are left for a season to walk amid the thickening darkness of these last days, the

true character of which, and the path in which they are called to tread, they can only know by means of the shining of that Word which God has given to be "a lamp to their feet and a light unto their path" (Psa. cxix. 105). When the Day Star which heralds the coming Day of God arrives, such lights will no longer be needed, for then the saints will be with the Lord in the light of His immediate glory, far above the region of darkness to which the sure word of prophecy applies.

The signs of the coming end and the steadily advancing tide of apostasy from God and His truth, are to be watched by the saints from the place where the call of God has set them, in separation from the world, and read in the light which the Word casts upon these things.

Only thus can they stand in the mind of the Spirit, "fully assured" in "all the will of God (Col. iv. 12)," and be preserved from bypaths of error and vain speculations regarding the gradual conversion of the world into a universal kingdom for the Son, by means of agencies designed by human skill, and by the diffusion of modern travesties of the Gospel and the truth of God which abound on every hand.

Reverent and prayerful study of the prophetic Word, in the Old and New Testament, will be found a means of godly edification and a safeguard against the many speculations concerning the future, which increase as the years go by. It will also furnish the man of God (2 Tim. iii. 16) for intelligent service, so that he may not only be found "always abounding in the work of the Lord" (1 Cor. xv. 58). but that on lines that are well pleasing unto

Him, and in ways and associations that are in harmony with the law of His written Word, still unrevoked (2 Tim. ii. 5).

The Epistles—especially those bearing on the last days—teem with descriptions and forewarnings of the conditions amid which saints will be called to live, to serve, and to witness for their absent Lord and His Word, while corruptions abound, and truth has all but perished in the earth. The means of preservation, the secret of strength, and the plain path in which they are to walk, are all unfolded in the pages of the Word, while beyond all stands the Master's judgment seat, His time of review and reward, where all that has been done and suffered for Him and His Name, will be owned and honourably recompensed before all heaven, however little it was recognized here. To these words of New Testament prophecy, especially as found in the Epistles, we would turn, and seek to gather from them such simple and practical help, as shall furnish us for godly living and acceptable service "in the Lord" as the days go by. It is surely an unspeakable comfort to the saints and servants of God to know, that no development of evil or error can arise, that has not been foreseen by God, who knows the end from the beginning, and that He has provided in the pages of His Sacred Word, that which guides the lowly wayfarer who seeks counsel at the mouth of the Lord, in a "plain path," even in perilous times, and fully furnishes the "man of God" (2 Tim. iii. 17) unto every good work, in the way of acceptable service to his Lord, in the world and also among the saints of God.

## THE SECOND ADVENT OF CHRIST.

PART I.—HIS COMING FOR HIS PEOPLE.

BY COL. BEERS, TORONTO, CANADA.

SHORTLY after I was brought to Christ in 1875, I learned from the Word the blessed truth of the coming of the Lord, and rejoiced in the hope that I might be "caught up" to meet Him in the air without dying, in the twinkling of an eye (1 Cor. xv. 51). Such was the hope of the early Christians, as set forth in the Word of God, and it is, or ought to be, the hope of all the living saints of God to-day.

Not very long after, while in the city of Glasgow, I met with one who told me I was wrong in thus expecting the return of my Lord, and who sought to deprive me of "that blessed hope" (Titus ii. 13) by teaching that the church must pass through the great tribulation (Rev. vii 14; 1 Thess. v. 2), and many signs and wonders appear, before the Lord could come. This plunged me into great darkness and perplexity, from which in the Lord's mercy I was at length recovered to again rejoice in the hope of the Lord's imminent coming to the air, to gather His people there around Himself.

It was to a little company of His own, gathered around Himself in an upper room (John xiii. 1) in Jerusalem, after He had foretold His betrayal by one, His denial by another, and His own departure from them to the Father, that He comforted their troubled hearts by giving them for the first time in the precious words, "I will come again and receive you unto Myself" (John xiv. 3), the

promise of His personal return. As it was a Person who was going away, so it is a Person who is coming again—"this same Jesus" (Acts i. 11). It is this surely that constitutes the blessedness of the hope of the saints. It is a truth essentially for the heart, and appeals to the love of the saints of God. The One who loved and loves us still, is coming back again!

After His death and resurrection, the Lord again refers to His coming, in the memorable words spoken to Peter concerning John (John xxi. 22), "If I will that He tarry till I come, what is that to thee? Follow thou Me." Thus we may surely learn that while He is absent, and we are left on earth, we are called to "follow His steps" (1 Pet. ii. 21) along that path of rejection in which He trod, ever loving righteousness and hating iniquity (Heb. i. 9), sharing in His rejection, having fellowship in His sufferings, outside the camp of the world's religion, bearing His reproach.

The hope of the Lord's personal return has been obscured and in large measure lost to His people by popular theologians and teachers confusing it with other truths. I would therefore emphasise the following points:—

1. The Lord's coming is not death. At death the believer goes to be with Christ (Phil. i. 23); he is absent from the body, but it is nowhere said that at death the Lord comes, in the sense of the promise of John xiv. 3.

2. The Coming of the Holy Spirit recorded in Acts ii. 1-2, as foretold by the Lord (John xiv. 16-18), is not to be

regarded as the fulfilment of the promise. Long after the advent of the Spirit, the promise of the Lord's coming is spoken of in the Word (see 2 Pet. iii. 9; Heb. x. 37).

3. The time of the Lord's coming is nowhere given in the Word, but when the last of the members of His body, the Church, have been gathered out, when the last of the sheep of His flock have been gathered in, then He will come. Dates connected with the earthly people and with prophecy, have no bearing on the present age of grace, and no application to the saints of the present time, who are called with a heavenly calling.

4. The period or dispensation which began with the descent of the Spirit at Pentecost (Acts ii. 1, 2), continues until the coming of "the Son from Heaven" (1 Thess. i. 10), and is a timeless gap so far as prophecy and its fulfilment is concerned. Had God's people always remembered this, it would have saved them from being misled by those who fix dates, and work in prophetic events to mark the time of the Lord's return.

In Acts i. 9, 10, we read of the Ascent of the Lord into heaven, in the view of His wondering disciples, and of the appearance of "two men in white apparel," who said to them, "This same Jesus who is taken from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This testimony is very blessed and instructive. How did He go? Silently, unseen by the world, in the act of blessing His own. So He will come again. The world has neither seen nor heard the Son of God, since He hung upon the Cross, crucified by wicked hands, mocked and

scorned by the representatives of all classes (Acts iv. 27). Two of His own disciples took His holy body down from the Cross and laid it in Joseph's new tomb. He was seen and companied with for forty days by His own, "witnesses chosen before of God" (Acts x. 41), but no worldling's eye ever looked upon the Risen Lord. Nor will the world see Him again, until He comes forth in righteousness to judge (Rev. xix. 11), in flaming fire, taking vengeance on them that know not God (2 Thess. i. 8). To His own, He comes as Saviour (Heb. ix. 28); to the world as Judge. When His coming for His saints is spoken of, it is said to be to "the air" (1 Thess. iv. 17), when His appearing *with* them (Col. iii. 3) is in view, He is said to come to the earth (Zech. xiv. 7). By distinguishing these events and the truths connected with them, we see how simple, how beautiful, and how perfect is the testimony of the Word to all the aspects of our blessed Lord's personal return.

### WHOLESONE TEACHING.

WHEN believers are in a healthy spiritual condition, they always relish the plain fare of the Word, and value "healthful teaching" (2 Tim. iv. 3), whether it be in the way of reproof or comfort. But when they become like children with depraved appetites, who only care for sweetmeats, they turn away from wholesome doctrine and follow those who deal in religious "tit-bits." Hence the demand for preachers who can entertain by their wit, but who have nothing to give to build up spiritual life, or bring saints nearer to the living God to walk with Him.

## OPERATIONS OF THE HOLY SPIRIT: WHICH NEED TO BE DISTINGUISHED.

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

THE next pair of the Spirit's operations to be considered are, "Anointing" "Teaching." These are linked together and in 1 John ii. 27.

(a) *Anointing*.—In Old Testament times, four classes of persons were anointed with oil, namely, priests, prophets, kings, and cleansed lepers. They were thus sanctified, or set apart, to a certain office or position before God (see Lev. viii. 10-12). In the case at least of the priest, a holy ointment was used. This was made of principal spices—myrrh, cinnamon, calamus, and cassia compounded with olive oil. In this precious ointment we may surely see a figure of the Spirit of God, communicating to the believer by His holy unction the perfections and the preciousness of Christ. In Exodus xxv. 20, 26, we read that the tabernacle and its furniture were also anointed with this same holy oil. The dwelling place of God, and all that pertains to it must be set apart for God by the Divine unction. As it is written, "Holiness becometh Thine house, O Lord, for ever" (Psa. xciii. 5). This ointment was not to be imitated, nor might it be poured upon man's flesh. It was for the priests alone, and even in their case, it could only be applied after the blood had been sprinkled. The order observed in the cleansing of the leper was even more precise and remarkable. The oil then used was not the holy ointment, but one log of ordinary oil, implying the same truth of the Spirit's anointing but in a



simpler form, teaching a more elementary truth. This was applied to the cleansed leper *upon* the blood of the trespass offering (Lev. xiv. 17). The lesson is clear. Only to whom the blood of Jesus Christ is known in its cleansing power, is the anointing of the Holy Spirit given. On no other ground, but of that perfect cleansing and sanctification which the blood of Christ gives to all believers, could the Divine Comforter take up His abode in them. To profess to bestow the Spirit, as some do, upon children of a certain age, irrespective of whether they give evidence of true conversion to God or no, is not only a foolish pretention, but a serious offence against God and His truth. If such children are converted, then they already have received the Spirit; if they are not, then the pretence of giving them the Spirit is sacrilege. Yet how many true Christians seem to be wholly unexercised in the solemn responsibility which they incur by practising, or having fellowship with such unscriptural ways! Only the other day, I heard of two preachers who once professedly gathered as believers to the Lord's Name alone, but who have turned back to the "beggarly elements" of a worldly religion, actually advising some of their converts to go through the "rite of confirmation." One could only feel sad at heart for converts and preachers alike!

It is hardly needful to remind ourselves that "Christ" is a Greek title of the Lord Jesus, signifying "The Anointed," and corresponds with the Hebrew word "Messiah" in the Old Testament. Our Lord was "The Anointed One" at His

birth. As we read, "Unto you is born this day . . . a Saviour which is CHRIST the Lord" (Luke ii. 11). Later, in the same Gospel, we read of the fulfilment of the words—"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor" (chap. iv. 18). Thus was the Lord anointed for His ministry. Every act, every word of His, all through His blessed life and fruitful service, was in the power and demonstration of the Spirit. And after His death, resurrection, and ascension to heaven, we read concerning Him, "God hath made this same Jesus . . . both Lord and CHRIST" (Acts ii. 36). His anointing in resurrection (Heb. i. 9) was peculiar. Before, He had received the Spirit for Himself alone, but now, in order that He might share the same blessing with His people. The oil poured upon the high priest's head flowed down even to "the skirts of His garments" (Psa. cxxxiii. 2). This is evidently referred to in 2 Cor. i. 21, "Now He which establisheth us with you in Christ and hath anointed us is God," as being the portion of all the Corinthian saints, and hence of all the people of God. In 1 John ii. 20, the apostle writes to the "little ones" (the same word as in verse 13, though distinct from that which is employed in verse 12—the latter being the generic term for all the family of God)—"Ye *have* an anointing from the Holy One;" and from verse 27, we learn that this is an abiding blessing. "The anointing, which ye have received of Him, *abideth* in you." Anointing is therefore one of the abiding aspects of the Spirit's work, which is not

repeated. "The Lord hath set apart him that is godly for Himself." The Holy Spirit not only sets the saint apart, as the oil upon the cleansed leper did, but He qualifies and strengthens for life and testimony. We may oftimes forget His holy presence and grieve Him by our ways, but the Divine unction never loses its efficacy, and never needs to be renewed.

(b) *Teaching'*—The gift of the Spirit was closely connected by our Lord (see John xiv., xvi.), with the further instruction of His disciples, "He shall teach you all things"—"He will guide you into all truth"—"He will shew you things to come." These promises doubtless had a primary application to the early disciples in view of their special service and testimony in word and deed, and likewise in their peculiar ministry of writing the Gospels and Epistles. What men, unaided by the Spirit, could have traced that divinely perfect portrait of the blessed One, which we have in these Gospels—marvellous alike in their essence as in their revealing? In 1 John ii., already referred to, the same aspect of truth is emphasised. "Ye need not that any man teach you, because that same anointing teacheth you." This cannot mean that we should despise or undervalue those whom God has given and qualified to teach in the Church. How could the Spirit of God teach that we should dispense with or ignore the gifts of the risen Christ, who "gave some evangelists and some pastors and teachers" (Eph. iv. 11)? No, but these "little children" in the family of God, had been taught by the Spirit to know Christ, and they needed not the

seducing antichrists whom they are warned against, who, like the New Theologians of our day, wished to re-teach—with a vital difference—what they already knew. It would be well if this were more thought of in these days of breadth without depth, when it is considered charity to listen to every ancient heresy dressed up in whatever new garb may be in vogue, however contrary to God's truth. Ministry of the Word, in the power of the Spirit, is for the edification of the church, and the Spirit does use those whom He has Himself gifted and furnished, to edify the people of God. We need such ministry to check and control what we have gathered from the Word in private. Babel voices differing, but of no uncertain origin, seek an audience all around us, and we need to take heed not only *how* but *what* we hear. It is true that now we only "know in part," and we need consequently to "grow in knowledge" as well as "in grace." But it is well to remember that whatever fresh truth we learn, it will never contradict truth already learnt from the Spirit, through the written Word.

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### Night Thoughts.

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Do you ever think in the silent night,  
As your very soul seemed waking,  
Of the downward trend and the awful end  
Of the way that men are making?

Do you ever think—and thinking, weep  
O'er souls that are lost for ever  
In the dark, dark night that has no light,  
Where hope can come, no, never?

Have you ever thought in the lonely night,  
That many you know are treading  
The downward path to that fearful death,  
The place of eternal dreading?

## RECEIVE YE ONE ANOTHER.

DR. W. J. MATTHEWS, BELFAST.

PAUL, addressing the saints at Rome, exhorts them all to "receive one another," even as Christ also received them "to the glory of God" (Rom. xv. 7). "For (the R. V. is used) Christ hath been made a minister of the circumcision for the truth of God," for the following reasons, "that He might confirm the promises unto the fathers, and that the Gentiles might glorify God for His mercy (verse 8, 9). The latter reason is supported by a series of quotations from the Old Testament, all of which point to the bringing in of the Gentiles into covenant relationship with God, even as the Jews had been, by Christ being made a minister of the circumcision to "confirm the promises unto the fathers." The Gentiles are called upon to praise and sing unto Jehovah (Psa. xviii. 49), and again, "Rejoice ye Gentiles with His people" (Deut. xxxii. 43), and again, Isaiah saith, "There shall be the root of Jesse, and He that ariseth to rule over the Gentiles on Him shall the Gentiles hope" (Isa. xi. 1-10). As evidencing the difficulties that existed to achieve the end in view, which was oneness of mind (v. 5) and that they should each "receive one another" (v. 7), Paul draws upon the rich resources of grace treasured up in God, by his use of various titles. "The God of *hope* fill you with all joy and peace in believing, that ye may abound in hope" of attaining the desired end (ver. 13). "The God of *patience* and of comfort"—the only time this title occurs—"grant you to be of the

same mind one toward another" (ver. 5); and finally, "The God of *peace* be with you all" (ver. 33, with chap. xvi. 20).

Difficulties, which are treated of in chap. xiii. 1-7, had arisen, where subjection, to the powers that be is enjoined, also to pay tribute and custom, the taxes of the country. To support this injunction the apostle quotes the law of Moses.—"Thou shalt love thy neighbour as thyself" (chap. xiii. 9)—which points to the insubordination of the Jewish part of the church to the laws of the realm, and a refusal to pay the taxes. Perhaps the Jews were still smarting under the decree of Claudius for their banishment from the capital previous to this (see Acts xviii. 2), but which was revoked soon after, as we find Aquila now back at Rome (Rom. xvi. 3). There were further developments of lawlessness necessitating the command to "cast off the works of darkness and to put on the armour of light," and an appeal to "walk honestly" is made (ver. 12, 13). Moreover, in chap. xiv. difficulties had arisen amongst the Jewish part of the church over the question of eating certain meats and observing days. It would thus appear that, owing to the existing difficulties all round, the command to "receive one another" arose out of the mutually strained relationships of the Jewish and Gentile portions of the church. Furthermore, of at least eighteen words in the original, represented by the word "receive," that used in Rom. xiv. 1; xv. 7, implies "to take to oneself," into one's friendship, and in each case as "Christ received us," is set before us as the example (chap. xiv. 3; xv. 7).

And these are the only occurrences of the word in this sense. The nearest approach to it is in Philemon 17, where one is exhorted to "receive" a fellow-believer into his home to show him kindness. What a wide field of application, such a command as that given to the saints at Rome would have to-day if acted upon, owing to the strifes and contentions that exist so universally amongst the assemblies even as in the early churches! And it will easily be seen how inapplicable such a Scripture, if allowed to stand in its connexion is, to receiving into Church Fellowship.

Both the context and meaning of the word itself indicate a state of alienation amongst those to whom the command is given. How heartily all could wish it were still practised and obeyed amongst the saints as given. But then to support its use as applied to bringing Christians into assemblies, it is argued that the principle applies. To this let me reply first of all—Any cause that has to be supported by wresting any Scripture from its connexion, and made to do duty in serving another cause, only shows the weakness of the cause it is taken to support. But let us apply the principle and test its application. Any principle used must, in order to do service, be applicable the whole length. This command to "receive one another," given to saints in any given assembly, whose members are in a state of alienation from one another, taken and used to bring into the fellowship of that assembly believers as they may perchance come; if so used it must necessarily follow, if in that assembly there be those

who are troublers, whom the saints are commanded to avoid (the opposite to receive), that such be excommunicated—all know the fact that if there be a positive there must be a negative; therefore to use the command to "receive one another" of Rom. xv. 7, to bring Christians into fellowship as they may come, it follows that the disorderly man, whom we are to avoid, they must be excommunicated. But who is prepared to do this? Hence the folly of such an unwarranted application of this principle. If the command to "receive one another means" we are to welcome all believers as they come, the command to "avoid" a disorderly brother must mean his excommunication, which is simply foolishness, as any reader of the context will easily see.

### NOT OFFENDED.

"And blessed is he, whosoever shall not be offended in Me."—(Matt. xi. 6).

**B**LESSED is he, whose faith is not offended,  
When all around his way  
The power of God is working out deliverance  
For others day by day.

Though in some prison drear his own soul languish,  
Till life itself be spent,  
Yet still can trust his Father's love and purpose,  
And rest therein content.

Blessed is he, to whom the will of Jesus  
Is more than all beside;  
To suffer or to do it, his ambition,  
Whatever may betide.

The "unoffended" faith that *here* has trusted  
A Father's boundless love,  
Shall **THERE**, made manifest in all its beauty,  
Be crowned for aye above.

CAST UPON GOD.—The greater the difficulties connected with the service of God, the more is the servant cast upon God Himself at each step.

## TRUTHS WHICH ARE BEING LOST.

WHEN truths concerning which God's people differ, are ruled out as subjects of public ministry, in the interests of what is called "unanimity," it is worthy of notice how soon they lose their power and influence on the lives of the saints. Take, for example, the coming of the Lord, the proximate hope of the believer and of the church. In certain districts where there are those who hold that the church must go "through the tribulation," an address on "that blessed hope," either in the assembly or at a Conference is never heard. If any faithful minister of the Word, led by the Spirit, should give out the message given him of the Lord, and it run counter to the "belief" of some leading brother on the platform beside him, it would be regarded as a "lack of grace" on his part, and very likely he would not be asked there again. Separation from the world, going forth without the camp unto a rejected Christ, and gathering unto the Name of the Lord Jesus, are truths scarcely heard at popular Conferences now, for the same reason. The question we would ask is this:—Is it according to God's will, or faithful on the part of His stewards, to withhold from the people of God any part of His holy Word, through fear of giving offence to fellow-servants who fail to see through ignorance or refuse to receive owing to traditions or prejudice, what is clear in the Word, or, is it right to so shrink before men who may have lost through unfaithfulness what they once had? As a steward entrusted with his Master's riches, he is to be "found

faithful" (1 Cor. iv. 2). It may be a surprise to some in the day of the judgment seat to find, that what is now regarded as "charity and "forbearance" in our day of lax thoughts, has been otherwise estimated by their Lord in heaven.

## HUNGERING FOR THE WORD.

THERE was never more readiness on the part of many of the children of God who are being starved out of their denominations by unspiritual and unsound ministry than now, to go anywhere they can get blessing to their souls through simple, seasonable ministry of the Word. It becomes a special responsibility therefore of those who have the truth, to find ways and means of imparting it to others who are hungry for it. There is no necessity whatever for any servant of Christ who has spiritual condition and ability to speak the truth, going into questionable associations for the sake of "getting the people." We have found again and again that those who are really hungry for the bread of life, will come where it is to be had, and that there is no lack of hearers, where Christ is exalted and the truth ministered in grace and love, not even in the halls which are said to have a "bad name," because those who are outside of all denominations meet in them. The main thing is to have the Word, to speak it wisely, and in the Spirit's power. Then there will be no lack of hearers of the right sort, who are drawn because they find that which meets their spiritual need. And when God gives the open door no man can shut it, until God's purpose is fulfilled.

## The Bible Annotator.

### OUTLINES OF BIBLE STUDIES.

#### THREE ETERNAL REALITIES.

Eternal Redemption (Heb. ix. 12)—Procured for us.

Eternal Life (1 John v. 13)—Possessed by us.

Eternal Glory (1 Pet. v. 10)—Promised to us.

#### LINKS OF CHRISTIAN FELLOWSHIP.

Fellow-Partakers of One Calling (Eph. iii. 6, R.V.).

Fellow-Citizens of one Country (Eph. ii. 19).

Fellow-Members of one Body (Eph. iii. 6, R.V.).

Fellow-Labourers of one Master (Phil. iv. 3).

#### JESUS CHRIST AS LORD.

Exalted and made Lord (Acts ii. 36).

Received by us as Lord (Col. ii. 6, R.V.).

Confessed at Conversion our Lord (Rom. x. 9, R.V.).

Obedied in all as Lord (Col. iii. 17).

#### DIVINE DISCIPLINE.

Its Subjects (Heb. xii. 5-7; 1 Cor. xi. 32, 1 Sam. vii. 14).

Its Instruments (Titus ii. 12; John xv. 4).

Its Objects (Heb. xii. 10-11; Psa. cxix. 67, 71).

## Notes on Disputed Texts.

**Genesis i. 1.**—"In the beginning God created the heaven and the earth." The date, B.C. 4004, standing in our Bibles at the top of Genesis, has led many to suppose that the creation of the world took place some six thousand years ago, and that it immediately preceded that of Adam recorded in Gen. i. 27. This is not so. Verse 1 stands alone, and has reference to original creation—"in the beginning"—a dateless, timeless period of the past. "God," *Elohim*, the Triune God; Father, Son, and Holy Spirit. "Created," a word which means to bring into existence out of nothing, never used of any except God. Nowhere is it said that God *created* the heaven and the earth in six days. The text in Exod. xx. 11, in which it is said, "in six days the Lord MADE heaven and earth," refers to the six days' work recorded in Gen. i. 3-31, which, as the word "made" expresses, was God forming out of already existing materials, and then furnishing the earth, for man's habitation.

Verse 2 tells the condition into which the original creation had fallen. The earth was (literally, had become) waste and void, and darkness was upon the face of the deep: the words *bohu*, waste, and *tohu*, empty, in which latter condition God tells us

in Isa. xlv. 18, "He created it not." So that the desolation of ver. 2 was a fallen condition, probably the work of an enemy, whose fall evidently preceded earth's ruin. But speculation here is impious. We only know what God has revealed, and there we rest, assured that He has told us all we need to know for the present. The following verses record the wonderful work of God in six successive stages, the Spirit brooding over, and the Word being uttered, until the work of reconstruction, replenishing, and beautifying was completed, and man in God's image set over the work of His hands. A type we may surely say of man: first, in his original state; then as fallen and ruined. Afterwards of believers in Christ, regenerated and restored to God, by the Spirit through the Word.

## The Young Believer's Question Box.

Is being "born again" the result of believing, or is believing the Gospel the consequence of a former quickening or new birth? I am perplexed about this, as the result of reading a recent article which appeared in a contemporary Magazine, which seems to teach the latter theory. We had always thought that John i. 12, 13 was conclusive, that only those who receive Christ and "believe on His Name" are "born of God," and that this new birth takes place not before, nor after, but WHEN they thus believe. Compare 1 Pet. i. 23, where the instrument of the new birth is said to be "the Word of God," and Gal. iii. 26, where children (or sons, R.V.) of God become so, "through faith in Christ Jesus."

## Answers to Correspondents.

**QUERIST.**—Accurate study of the Word may be encouraged among the young men under your care, by using Wigram's "Englishman's Greek Concordance," and Young's "Analytical Concordance" of the Old and New Testaments, with the aid of the Revised, Alford's and other versions. Theological Commentaries we do not recommend.

**C. S., BUCKS.**—The word "allegory" found in Galatians 24 does not imply that the historical value of the narrative is questioned, but that there lies beneath it another and deeper spiritual meaning, which the Apostle proceeds to unfold.

**A. R., NEWPORT.**—When one who has occupied the place of a public teacher of spiritual things, discovers that he has been in error, and, by his

doctrine and example leading others along the same path, he ought surely to take a very lowly place until confidence has been restored in him, and not immediately appear as a censor of all who do not at once accept his newest discoveries, which may after all soon require re-adjustment, if not recantation. It surely indicates a great lack of spiritual discernment on the part of those who guide in an assembly, if such a person is received and pushed forward as a teacher of the saints. What need they expect, but a legacy of trouble from such a course ?

J. D., GLASGOW.—Neither majority nor minority rule in the things of God is according to the Word. What is enjoined is oneness of mind (Rom. xv. 5, 6 ; 2 Cor. xiii. 11). To "take a vote" and then force the minority into subjection to what is against their conscience, may be common enough in worldly associations, but these are not the principles which ought to govern in the assembly of God. If such practices as voting, disregard of conscience, and coercion to man's authority obtain among those with whom you assemble, it becomes a question for you to consider whether you are in God's assembly, where Christ is owned as Lord, and the written Word as law, or in an organisation in which man's will and man's authority prevail.

W. J., MIDLOTHIAN.—The difficulty of getting the non-church going classes under the Gospel's sound is increasingly felt, but they must not on that account be left to perish in their indifference. Nothing known to us is so effective, as house to house visitation, leaving a printed Gospel message and speaking a Word as opportunity occurs. Kitchen meetings have been found an excellent way of getting near to the people, and out from some small beginnings in this way, fruitful and far-reaching Gospel efforts have grown. It is infinitely better to "launch forth" into such waters, where the class who need and will hear the Gospel may be readily found, than to keep up the empty form of what is called a "Gospel testimony," where there is frequently not a sinner to hear it. And such work is invaluable for young preachers, who are often discouraged by getting no place at all, or spoiled by being thrust forward to do that for which they have neither gift, grace, nor experience.

A. S., NEW ZEALAND.—One bringing a letter of commendation from an assembly would, as a rule, be received, even if those to whom he came did not personally know the signatories of that letter, who presumably acted with the confidence of the

assembly of which they form part. But it is quite another matter for one individual to commend another, either as a fellow-saint for Christian fellowship or as a labourer in Word and doctrine. As a rule, it is not wise for any individual to assume such responsibility, especially where others can be found to share it. Nor is it a guarantee of either spiritual fitness or godly walk, when one brings such a letter. For it has been known that more than one disorderly man, who could not get a commendation from the assembly, in which he had been, found a partisan who provided him with it on what is called his "individual responsibility," with the result, that a "troubler in Israel" was sent forth on a round of mischief making. Some who have been slow to learn godly care in the things of God, by means of the teaching of the Word, have discovered the need of it by bitter experience, the result of receiving such persons, who invariably leave behind them an after-math of sorrow.

### Answers to Special Questions.

It is requested that all answers be brief, suggestive, and to the point. When the same ground is covered by more than one, elimination becomes necessary.

III.—Where and when are the "judgments of things pertaining to this life" (1 Cor. vi. 4) to be given? Is it to be inferred that there was some such "court" in the early churches?

ANSWER A.—There is nothing in the passage or elsewhere to indicate that there was any such tribunal in the early churches, but there were wise and spiritual men (1 Cor. ii. 15 ; Gal. vi. 1) able to discern and give counsel in cases of difficulty, to whom such matters ought to have been referred, rather than drag them before the ungodly for judgment.

G. S.

ANSWER B.—The Corinthians seem to have been evidencing the carnality charged against them by the apostle in chap. iii. 12, in various ways (see chap. iv. 8 ; v. 1-2), and here, in one going to law with another before the heathen. The inference is, that the claims being made were of an unrighteous character (ver. 8), and that they dare not bring them before their brethren. There is no thought of the church being a court of arbitration in temporal things.

J. M.

EDITOR'S NOTE.—They were bringing their grievances and disputes in regard to "things of

this life" before heathen judges, who were notorious for their "unrighteous" judgments. The apostle reminds them that they as saints will in a coming day judge angels and men. Surely then, even the least of them was better qualified to give a righteous judgment on such matters than the world before which they were unveiling their low spiritual condition. There is no thought of the church having jurisdiction over the temporal affairs of its members, or of a board of arbitration in its midst to settle questions of material things, or divide inheritances (Luke xii. 13, 14). But if need arise, and their help is sought, Christian men of wisdom and grace may surely give their judgment on such matters, and save the scandal of bringing in the ungodly world to adjudicate between brethren.

IV.—Is death the termination of Conscious Existence? or does the soul sleep between death and resurrection? Such teachings are all around us, and many are perplexed by them?

ANSWER A.—That death is not the termination of existence Heb. ix. 27 makes clear. That the soul does not sleep between death and resurrection Phil. i. 23 and 2 Cor. v. 8, fully establishes. All who teach the *sleep of the soul, make death to mean* the end of man's existence, which it is not, neither of saint nor sinner. W. F.

ANSWER B.—Moses and Elias on the mount who appeared there as "two men" (Luke ix. 30), the dying robber who was with Christ in Paradise that day (Luke xxiii. 43), Lazarus and the rich man (Luke xvi. 19-26) in Hades after death and before resurrection, all tell of conscious existence after death. The sleep of the soul, conditional immortality, Annihilation, Christadelphianism, and the Millennial Dawn doctrines, all deny this solemn truth, and fritter away the eternal existence of the lost. R. G.

EDITOR'S NOTE.—The rapid progress of these errors, and the excessive zeal of those who hold and teach them, alike in public utterances and in broadcast distribution of literature, spreading them far and wide, call for clear and simple teaching of the truth of man's constitution—as spirit, soul, and body (1 Thess. v. 23) in life; his dissolution and continued conscious existence in the "unclothed" or intermediate state after death and awaiting resurrection (2 Cor. v. 1-8), and of his final and fixed condition as again embodied after resurrection, in eternal glory or under eternal wrath. Young believers should be well taught in the Word

on these vital truths now being openly denied and sneered at, not by infidels alone, but by many in high places as teachers in the professing church. We hope to give a series of simple papers on Man's Constitution, Life and Death, and Endless Being in early issues of this magazine, with a view of giving help on this subject to many who are perplexed.

## Questions Requiring Answers.

The following questions still await replies, with many more, which will appear as space permits. They are on matters of general importance to all. Help, of a concise and definite character will be valued, leading to personal examination of the Word and exercise of heart before God.

V.—Do the words in Rom. xiv. 4, "To his own master he standeth or falleth," imply, that no notice is to be taken of the disorderly course of those who set the plain principles of the Word aside?

VI.—What is the meaning of 2 Tim. ii. 20, 21? Do the words "purge himself from these," mean from these persons or these sins?

VII.—As many believers are now 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?

VIII.—What is the difference, if any, between a "talebearer" (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?

IX.—What does the term "Church of God" mean? Is it simply the people of God, the same in scope and other respects as those who compose "the body of Christ," or is it the people of God locally, with the constitution which gathers, unites, and governs them? There is great confusion of mind regarding this, the result of conflicting teachings, which bewilder and tend to divide God's people. Simple, definite Scripture help on this matter would be greatly valued by many.

X.—Is it possible for a child or an adult, to be "born again," and yet not to know it.



## REVIVE THY WORK, O LORD.

BY THE EDITOR.

THE heart yearning of the godly, and the fervent prayer of the Church, under the unction and intercession of the indwelling Spirit, ever is, that God may revive His work. When the need is very deeply felt, and supplication for it fervently and continuously made, it is God's delight to grant the desire of His people's heart, and give times of gracious reviving and joyful refreshing. Genuine revival always begins among God's own people, and in the individual heart and life "Revive me" (Psa. cxxxviii. 7), "Search me, O God, and know my heart" (Psa. cxxxix. 23), "Make Thy face to shine upon Thy servant" (Psa. xxxi. 16), are the fervent heart-breathings of individual saints earnestly dealing with God for the revival of His work in their own souls. It is just here where true reviving always begins. When one is truly in a right condition of soul, in the secret of the Lord, having power to prevail on behalf of others, the streams of blessing soon begin to flow to the parched and barren land around. The restored, revived, and Spirit-filled soul is not content to share the refreshing stream alone, he longs to see his brethren in the Lord in the enjoyment of that heavenly fragrance and fruitfulness, which the fulness of the Spirit and the nearer presence of the Lord impart; and so he prays, "Revive us again" (Psa. lxxxv. 6), embracing in the scope of his petition, the whole family of God, the church composed of "all saints," which is ever in view when the

full measure of God's fulness, of Christ's unsearchable riches, and of the Spirit's exceeding abundance of power are within the vision of faith's far-seeing eye (see Eph. iii. 8-21). And when the revived and re-invigorated saints become "as a dew from the Lord" (Micah v. 7) in the midst of a people who mark their ways, soon others hear the earnest cry, "Revive Thy work, O Lord" (Heb. iii. 2). Then the stream of blessing soon extends its flow, reaching the arid wastes, and bringing life and health whithersoever it cometh (Ezek. xlvii. 9).

That such reviving is the greatest need of our time, none will deny. That it is within reach, every saint familiar with his Bible knows, and there are few who will say that spiritual barrenness and drought, are any part of the Divine purpose, or that God is the author of such conditions. It must be sought in ourselves, and in the individual heart and life to begin with. When the Agags are slain before the Lord in Gilgal; when secret sins and hidden hindrances are searched out and cast away, when God is honoured, when His Word is obeyed and the Spirit allowed free course, then—as many hearts who have known its blessedness can testify—"there is a river"—a full, unhindered flow of blessing—"the streams whereof make glad the city of God," and carry life and health to the weary world, groaning under the burden of its woe. May the people of God awake to the possibilities within their reach, and earnestly seek unto God for such "times of refreshing" as have been known in years gone by, the fragrance of which are with us still.

## THE TRUE DEITY OF THE LORD JESUS.

NOTES OF AN ADDRESS BY J. C. M. DAWSON, M.A.,  
AT ABERDEEN.

Read—Matt. xvi. 15-17; xxvi. 63-65;  
John i. 45-49; v. 16-18; x. 30-33.

**T**HE Person of the Son of God is one of the greatest mysteries of the Holy Scriptures. There is not a man on earth that fully understands it; there never was and never will be. The Word says, "No man knoweth the Son but the Father." It does not say, "No man knoweth the Father but the Son." Others besides Christ know the Father, but nobody understands the mystery of the Son, save the Father Himself. Had there been nothing else about His Person in the Word, this would go far to prove that Jesus Christ was God. It is true that the Lord Jesus was a real Man; there never was a truer one on this earth. He was absolutely sinless Man, but at the same time God—as really God as the Father and the Holy Ghost. The Scripture teaches that there are three Persons in the Godhead: the Father, the Son, and the Holy Ghost. The Father is no more God than the Son, and the Son is no more God than the Holy Ghost. They are each equally God; each eternal, each infinite, each Almighty, each possessed of every attribute that the perfect Godhead has, and this in all perfection.

I would this afternoon show a few of the Scriptural evidences of the Deity of the Lord Jesus.

(1) CHRIST'S OWN PERSONAL TESTIMONY.—In Matt. xxvi. 63, we see the Lord Jesus standing before Caiaphas the

high priest, and Caiaphas does what many a judge does to-day—he gets the prisoner to bear witness. The Lord is put on oath, and asked this question, "Tell us whether Thou be the Christ, the Son of God?" His answer was in the affirmative. This answer was so striking, that the high priest, who did not believe Him to be the Son of God, said, "He hath spoken blasphemy," and states that no further witnesses are needed. Then the Sanhedrim declare "He is guilty of death." In other words, Christ on oath deliberately affirmed that He was the Son of God. I know there are some who say the term "Son of God" does not mean that He is God; that there are many people living who are sons of God, and that this is the sense in which Christ was the Son of God. It is perfectly absurd to say so. If that were the meaning it had, the Jews would never have said He was a blasphemer. If they understood He merely meant Himself to be a spiritually minded Man, showing out something of the character of God in His life, they would never for a moment have condemned Him to death as a blasphemer. The Jews believed He claimed to be God, and therefore they counted Him a blasphemer, and judged Him worthy of death. In John v. 17, the Lord says, "My Father worketh hitherto, and I work." Here He puts Himself alongside the Father as a worker, with the result that the Jews say He is "making Himself equal with God," and therefore they "sought the more to kill Him" (ver. 18). In John x. 30 He says "I and the Father are one." The Jews took up stones to stone Him, and in reply to Christ's

expostulation they replied, "Thou, being a Man, makest Thyself God." These are three instances in the Gospels where Christ deliberately stated, in the opinion of His hearers, that He was God. With regard to the meaning of the title "Son of God," turn to Matt. iv. 3 for a moment. When the Lord was baptised in Jordan by John, a voice from heaven said, "This is My beloved Son, in whom I am well pleased." Then the Spirit led Him into the wilderness to be tempted of the devil. There He fasted forty days, and was afterwards an hungered. Then the tempter says to Him, "If Thou be the Son of God (alluding to what the Father had said at His baptism), command that these stones be made bread." If Satan had understood by the title "Son of God" that Christ was only a man, he would never have asked Him to *convert stones into bread*. He would never address in this way one of those men that Unitarians consider entitled to be equally "sons of God." Satan's words show that he knew that the Son of God was One who could do that which is impossible for man to do, but perfectly possible for God. No demon ever had the audacity to do, when Christ was on earth, what sinful man does with unblushing face to-day, viz., deny the deity of the Son of God. In Matt. ix. 29, demons say to Him, "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?" Again in Mark i. 24, "Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God."

#### (2) HIS OWN DISCIPLES AFFIRMATION

THAT HE WAS GOD, which Christ never contradicted. For instance, in Matt. xvi. 16, Peter, the spokesman of the apostles, said, "Thou art the Christ, *the* Son of the living God," and the Lord Jesus says, "Flesh and blood (living man) hath not revealed it unto thee." If He had been Son of God only in the sense in which Socinians and Unitarians use the term, any man could have told him, or Peter could have found that out for himself. But Christ said, "Flesh and blood hath not revealed it unto thee, but My Father which is in heaven." It was God's revealed truth to him. In John i. 49, Nathanael says, "Rabbi, Thou art the Son of God; Thou art the King of Israel." He bears witness to the divinity of the Lord Jesus, and the Lord Jesus receives it, because it was exactly what men would say with regard to Himself.

(3) THE TESTIMONY OF THE WORD.—The many places in the Bible where it is stated in the most emphatic language that Christ is God. In Isa. ix. 6, we have several titles given to Christ. One of them is "the Mighty God;" another is "the everlasting Father" or "the Father of eternity," the One whose person and work give character to the coming eternity. In John i. 1 we read, "In the beginning was the Word, and the Word was with God, and the Word was God." Nothing could be more definite than that. In John xx. 28, Thomas, who had refused to believe in the resurrection, finds himself in the presence of Christ, and when Christ bids him behold His hands, Thomas at once says of Him, "My Lord and my God."

(To be Continued).

## THE SECOND ADVENT OF CHRIST.

BY COL. BEERS, TORONTO, CANADA.

### PART II.—THE POWER OF THE HOPE.

**T**HE hope of the Lord's personal return was an active and living power in the hearts and lives of the early Christians. It is mentioned in various aspects, and in its bearing on life, walk, and service in nearly all the New Testament epistles.

In the First Epistle to the Thessalonians, which was written to a church of very young believers, probably about a year after their conversion, the coming of the Lord is referred to in each of its five chapters. In chap. i. 9, 10, it is in connection with their CONVERSION and SERVICE. Turned to God from idols, they served the living and true God while they waited for the Son from heaven. Thus service is to fill up "the little while" of all the saints of God between conversion and glorification. In chap. ii. 19, the Lord's coming is mentioned in connection with REWARDS, which the Lord will give to all who faithfully serve Him here. Those who are brought to Christ through the instrumentality of the Gospel labourer will be his "crown of rejoicing" in that day. In view of this, it becomes all who serve the Lord, to seek to do so in such a manner as to be crowned (2 Tim. ii. 5), and receive a full reward (2 John 8) on that day. In chap. iii. 13, the saints are exhorted to personal and practical holiness in view of the Lord's return. The pattern of true holiness is seen in the perfect life of the Lord Jesus. He was ever "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26),

and His people have been called unto holiness (1 Thess. iv. 7). And we need to remember in these days of vain boasting in spiritual attainments that, as one has said, "Spiritual holiness is not sinless perfection," but conformity to the will of God, bringing His Word to bear on all the details of inner and outward life, walking in the fear of God and in blamelessness before men. In chap. iv. 13-18, the hope of the Lord's coming is brought with its comfort to those who mourned the loss of departed friends in Christ, for whose absence they sorrowed, not as those who "had no hope"—for the poor ungodly world lays its dead in the grave without the bright and blessed hope of seeing them again in the image of their Lord. The moment of the Lord's return to the air, will bring the dead in Christ forth from their graves, all in the beauty of their resurrection bodies, in the full image of the Lord, and together with the living saints who are "alive and remain," are caught up together to meet the Lord in the air, and to be for ever with Him. Surely, then, in view of such a prospect we may lay the dead in Christ away to rest in triumph, and wait in patience and in hope for the hour when we shall meet them again, while we sing—

"I am waiting for the dawning  
Of the bright and blessed day,  
When the darksome night of sorrow  
Shall have vanished far away."

In chap. v. 23, the hope is connected with a blameless life before men. Such a life was Daniel's, as we learn from Dan. vi. 4: even his enemies failed to find occasion of fault in him. The apostle Peter also exhorts those who "look for

such things" to be found of Him "in peace, without spot and blameless" (2 Pet. iii. 14). Thus the hope of the Lord's return is seen to exercise a holy and practical influence on the daily lives of those who live in its power.

It is called "that BLESSED hope" (Titus ii. 13), and as such is connected with a life of sobriety, righteousness, and godliness. In 1 Pet. i. 3, it is said to be a "LIVING hope," and introduces the saints to an inheritance incorruptible and undefiled, reserved in heaven. In 1 John iii. 2, 3, R.V., "this hope on Him" leads to purification of life, even as He is pure. Thus it is seen that the hope held in the heart, in the power of the Spirit, leads to true godliness, real separation, acceptable service and conformity to Christ. In Heb. x. 23, we have the exhortation to "hold fast the confession of the hope without wavering," which seems to include its public acknowledgment by lip and life, and to be an incentive to the assembling of the saints together for mutual edification.

When the blessed hope of the Lord's return became dim, and when its power ceased to govern the hearts and lives of the saints of early times, soon their first love and early zeal declined. By and by the Word ceased to be obeyed, the church became united with the world, and the dark ages followed. With the revival of the long lost truth of the Lord's personal return, came the separation of His people from the world, and a return to the ways of the Word in personal and church life, with an increase of activity in spreading the Gospel and the truth of God.

## OPERATIONS OF THE HOLY SPIRIT:

WHICH NEED TO BE DISTINGUISHED.

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

WE will next consider "The Sealing of the Spirit." As to this great subject three questions arise:—(1) In what does it consist? (2) Who receive it? (3) Is it an experience to be repeated? Mention of sealing is not infrequent in the Old Testament (1 Kings xxi. 8; xxxviii. 14; Cant. viii. 6), though very often only in a figurative sense. Sealing suggests three ideas, themselves closely allied—(a) Attestation, (b) Authority, (c) Preservation.

(a) *Attestation*.—In our day, in the case of certain documents, the signatory first writes his name in the presence of a witness, and then puts his finger on a certain red mark at the side, which bears the seal, which is conventionally supposed to be his own, and utters the formula, "I deliver this as my act and deed." Then the witness signs his name. The idea would seem to be, that the seal attests the signature. In 1 Kings xxi. 8, we read that "Jezebel" wrote letters in Ahab's name for the arrest of Naboth, "and sealed them with his seal." The king's seal must attest the genuineness of the king's name. In Jer. xxxii., the title deeds of the field which the prophet bought at the word of the Lord, were sealed in the presence of witnesses. Do we not find a parallel to this in Rev. v.? What was that "little book sealed with seven seals" but the title deeds of the purchased possession of this earth? Only One was found worthy to open these seals, and He it was of whom the witnesses could testify

—“Thou art worthy to take the book and to open the seals thereof; for Thou wast slain and has redeemed us to God by Thy blood out of every kindred and tongue, and people and nation.” Yes, He is worthy, for He has paid the purchase price. So also the Lord justified his claim as Son of Man to give the “meat that endureth unto everlasting life” (John vi. 27) by adding—“for Him hath God the Father sealed”—a reference surely to the descent of the Spirit at His baptism, to attest the Father’s witness from heaven to His beloved Son.

The Ephesians, too, were “sealed with that Holy Spirit of promise” on believing in Christ (Eph. i. 13), with which we may connect the striking words in Acts xv. 8, in reference to Cornelius and his friends, “God, which knoweth the hearts, bear them witness, giving them the Holy Spirit even as He did unto us.” The presence of His Spirit in the believer is a precious witness that God has applied “the blood” to the soul, and thus vouches for the authenticity of his own work there. This paragraph must not close without a brief reference to Romans iv. 11, where Abraham is said to have “received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised.” This verse has led many to speak of circumcision in general as “the seal of the old covenant.” But how could circumcision be a seal in the case of infants (the normal recipients of the rite), of a righteousness which they did not possess? This would be no better than signing and sealing a blank form. Circumcision was “a sign” to all who

received it, it was “a seal” of a previously possessed righteousness only to Abraham and those who shared his faith, at the first institution of the rite.

(b) *Authority*.—The thought of attestation naturally leads on to that of authority. When we see a seal, the usual question is, “Whose seal is it?” The seal that the Pharisees set on the tomb of our Lord by the authority of Pilate, “Make it as sure as ye can,” carried with it not their authority alone, but also that of the whole Roman empire behind them. Let him break it who dare! A single angel flouted the power and authority of Daniel’s fourth beast! But who would dare to tamper with the seal which is set on believers, or could if he dared? For it is God’s own seal—His Holy Spirit. “Now He which establisheth us with you in Christ and hath anointed us in God, who hath also sealed us” (2 Cor. i. 4); and “if God be for us, who can be against us?”

(c) *Preservation*.—The third thought in sealing is the more usual one, and springs out of what has gone before. A seal is for the preservation of that on which it is set, for what purpose the context alone determines. Darius, forced by a superior law, sealed the lion’s den, that none might rescue Daniel. The sealing on our Lord’s grave, already referred to, was an additional precaution against its violation. The 144,000 of Israel sealed in Rev. vii. are sealed for safety, and accordingly they are found again in chap. xiv., having passed unscathed through the furnace of the Great Tribulation. And thus God claims as His own all believers of this dispensation, and by sealing them with

His Spirit, guarantees the continuation of His own work. Hence we read, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30). Thank God it is "unto the day of redemption," for "God is stronger than His foes."

*Who receive this sealing?* Some teach that it is often an advanced experience, long subsequent to conversion. I have never seen in such writings one scriptural proof of what they affirm. The way they do seek to advance their conception is, first to describe a very low type of believer, and then to ask—"Can such be said to be sealed with the Holy Spirit." I answer—Yes; for "the sealing of the Spirit" does not in Scripture necessarily connote a specially advanced condition of spirituality in its recipients. If we turn to the three passages in the New Testament (those already referred to) where the sealing of believers is directly mentioned, we shall find that it is an experience predicated of all the people of God in this economy. In 2 Cor. i., the apostle writes to "the Church of God which is in Corinth, with all the saints in all Achaia," and in verse 21, he says of them and himself, without any qualification, "God hath sealed us." Are we to suppose that since the first epistle was written, the Corinthians had all become so greatly advanced believers that they had all received "the sealing?"

Again in Eph. iv. 30, Paul writes, "Grieve not the Holy Spirit of God whereby ye are (lit. were, aorist.) sealed unto the day of redemption." He does suggest the possibility of their "grieving" the Spirit, but he never suggests the possibility

of some of them not having yet been sealed by that Spirit.

I have reserved the consideration of Eph. i. 13 to the last, because I believe it is the defective translation of the A.V. of this verse, "*after* having believed," which first gave rise to the erroneous teaching here referred to. The R.V. translation is doubtless right, "In whom having believed ye were sealed." There was not a believer among them who had not received this sealing, and that when he believed. The thought of an interval between "believing" and "being sealed" is not found in the text.

*Is this an experience to be repeated?* The question has been already forestalled, and can be briefly answered in the negative. There is no such thought in the Word of God. The Christian is sealed "unto the day of redemption"—that is the day when the Lord Jesus shall return. Then not only the soul but the body of the believer will reap the full blessing of redemption. This sealing is God's work. "Nothing can be put to it, nor anything taken from it" (Eccl. iii. 14).

### CLEARING THE CHANNELS.

CHRISTIANS and preachers of a visionary temperament, who are continually looking for a Revival "in the air," on some grand scale, and generally along the lines of their peculiar theories, are not generally characterised by any special degree of spiritual freshness or power, or fruit in their own service. Revival begins when God is sought and sin put away. Our chief business is to clear the channels, then God will not fail to fill them.

## SPIRITUALISM :

THE WORK OF SATAN AND OF DEMONS.

BY THE EDITOR.

‘ SPIRITUALISM ’ is the modern name given to that form of divination, through which demons may be consulted by living men and women on earth, acting as mediums. In the language of the Old Testament it is called “necromancy” or seeking after the dead—either directly or by signs. It was expressly forbidden by God among His people (Deut. xviii. 10-14) in all its forms. The charmer, the consulter with familiar spirits, and the necromancer were worthy of death, and if any were found giving heed to, or following such, the solemn Word of the Lord concerning them was: “I will set My face against that soul, and will cut him off from among his people” (Lev. xx. 6). In the New Testament, “sorcery” is among those sins of which it is said: “They which do such things, shall not inherit the kingdom of God” (Gal. v. 21), and “sorcerers” are found classed with murderers and idolaters, as having their part in the lake of fire (Rev. xxi. 8).

Many are inclined to regard the “manifestations” of modern Spiritualism as “trickery,” the clever frauds of conjurors, hypnotists, and impostors, wrought upon credulous and superstitious people. That there has been deception, imitation, and collusion among some claiming to be Spiritualists, may be admitted, and Satan by such means may seek to discredit the thought of his hand being at work; but such an explanation does not dispose of all the evidence which has been given by men of unquestionable veracity and

integrity of character, who from personal observation and examination have testified that the facts of Spiritualism are true. To those who accept the testimony of God’s Word, that men and women living on earth can be brought into connection with the world of spirits; that demons may, whenever God permits them, act upon and enter into fallen humanity, which is already under Satanic control (Eph. ii. 2); that in the days that are past, God permitted evil spirits to execute His will (1 Kings xxii. 22, 23); that now they are at work actively corrupting and opposing true Christianity (1 Tim. iv. 1); and that in days to come spirits of demons, working miracles, “will deceive” the whole world (Rev. xvi. 14)—the working of Satan and his fallen hosts of spirits will be no astonishment. The Word of God has fully forewarned us of such workings and deceivings.

Ignorance regarding what God has revealed in His Word concerning the spirit world, has left many at the mercy of Spiritualist delusions. We are forbidden to pry into God’s “secret things,” which for wise reasons He has not seen fit to inform us of; but what has been revealed in the Word concerning spirits good and bad, and our relation to them, it is our responsibility to acquaint ourselves with and heed.

## HOLY ANGELS.

Angels, of which there are “ten thousand times ten thousand, and thousands of thousands” (Rev. v. 11), an innumerable company (Heb. xii. 22), are holy spirits (Heb. i. 7), the first creation of God, located in heaven, in the immediate



presence of God (Luke i. 19). They "excel in strength" (Psa. ciii. 27), and have been employed as messengers to this world. One foretold the Saviour's birth (Luke i. 26), and proclaimed it on Bethlehem's plains (Luke ii. 9), strengthened the Saviour in His agony (Luke xxiii. 43), and guarded His tomb (Matt. xxviii. 2). Angels ministered to Him after the temptation (Matt. iv. 11), and twelve legions of these bright spirits (Matt. xxvi. 53) waited on His call. They encamp around the fearers of the Lord, protecting them in the hour of danger (Psa. xxxiv. 7), and minister to those who are "about to inherit salvation" (Heb. i. 14). Wherever they are seen acting, they appear in distinct personality, acting independently of those before whom they stand, or to whom they speak, and never at any time are they said to enter the bodies of men or of beasts. In this, holy angels differ from "unclean spirits" and "demons," who are said to enter both.

#### FALLEN ANGELS AND DEMONS.

It was among this angelic host that evil first appeared. Satan may have been an archangel of high degree (Isa. xiv. 12-14), from which he fell, dragging others with him to become "his angels" (Matt. xxv. 41). There are others described as "wicked spirits in high places" (Eph. vi. 12), evidently retaining varied grades of power as "principalities, powers, and rulers of the darkness of this world"—a mysterious and powerful hierarchy of evil, against which believers have to "stand," clad in "the panoply of God." Some of these "angels that sinned" were "cast down to hell," and delivered "into chains of

darkness to be reserved unto judgment" (2 Pet. ii. 1). Others are evidently permitted for a season to deceive and decoy sinners who have, Pharaoh-like, hardened themselves against God, on to their doom (Rev. xvi. 13, 14).

#### THE DEVIL AND HIS KINGDOM.

There is one being, and only one, to whom Scripture throughout Old and New Testaments gives the name of "THE devil" (Matt. iv. 1). He is named Beelzebub, the prince of demons (Matt. xii. 24). His kingdom consists of fallen spirits who, like himself, are doomed to hopeless despair, which they know, and "shudder" at the prospect of (Jas. ii. 19). These demons, or evil spirits, are able to enter into human beings, singly (Luke iv. 33) or in large numbers (Mark v. 9, 13), and are anxious for such an embodiment, to enable them to fulfil their evil designs. Men and women thus possessed of demons were met and delivered by the Lord, the demons owning His Deity and confessing His power, while they acknowledged the certainty of their own torment at His hand (Matt. viii. 29). In the time of the earliest preaching of the Gospel, evil spirits entering into men and women opposed the truth, while magicians and sorcerers sought to corrupt some and turn others from the faith. Such information is not given by God to satisfy a morbid curiosity, but to show how real the power of our great adversary is, in order that we may be cast upon God and His Word for preservation, in times of which the Spirit has "expressly" told us that "seducing spirits" shall cause some to fall away from the faith.

(To be Continued).

## The Bible Annotator.

### BRIEFS FOR BIBLE STUDIES.

#### A THREEFOLD UNITY.

Children of one Family (John xx. 17)—One Father.  
 Sheep in one Flock (John x. 16, R.V.)—One Shepherd.  
 Disciples in one School (John xiii. 13-35)—One Teacher.

#### THINGS ETERNAL.

Purchased by Eternal Redemption (Heb. ix. 12)—Past.

Possessed of Eternal Life (John iii. 15)—Present.

Called to Eternal Glory (1 Pet. v. 10)—Future.

#### THREE KINGDOMS

And the Way of Entrance into them.

Kingdom of God (John iii. 3)—Regeneration.

Kingdom of the Son (Col. i. 13)—Translation.

Kingdom Everlasting (1 Pet. i. 11)—Glorification.

## Biblical Words and their Meanings.

**Conviction** (John xvi. 8, R.V.; John viii. 9; 1 Cor. xiv. 24).—The word here variously rendered in our Auth. Ver. reprove, convict, convince, means to so reprove and convince as to carry conviction, and cause acknowledgment and confession of sin. There may be reproof or rebuke without conviction, as when the charge is unjust, or the reproof ineffectual to bring the sinner to own it. The Lord was often charged with sin by His enemies (Matt. ix. 3; John ix. 16), but He could say—"Which of you convinceth (convicteth, R.V.) Me of sin" (John viii. 46). Such deep and conscious conviction of sin, of righteousness, and of judgment, is what the Spirit produces in the sinner, so convincing him that he is convicted and caused to confess, "I am a sinful man, O Lord" (Luke v. 9), or to lay his hand on his mouth (Job xl. 4) in acknowledgment of his guilt (Rom. iii. 19). But the Spirit may be resisted (Acts vii. 51) in this work of conviction, and the sinner's ears closed to the Word which is being used to produce it (Acts vii. 57; xxviii. 27). Now while grace reigns, the individually convicted sinner is led to the mercyseat, where the blood of atonement (Rom. iii. 25; 1 John ii. 2) is seen to be the full answer to the claims of God, and the procuring cause of reconciliation (Rom. v. 10) and of peace (Col. i. 20). In the judgment, the open books will convict and likewise convince the unpardoned sinner, and so cause him to feel that his condemnation is just, that he will be "speechless" (Matt. xxii. 12). The importance of this

preliminary work of God in a soul cannot be overestimated, in this day of shallow thoughts of sin, and flippant profession of salvation.

**Regeneration** (Titus iii. 5; Matt. xix. 28).—These are the only two places where the word occurs in the N.T. In the former, it has reference to the new birth condition of an individual, in the latter to creation's coming deliverance, when the long day of her travail and groaning shall cease (Rom. viii. 22), the restitution or (restoration, R.V.) of all things spoken of in Acts iii. 21. Individual man is the present subject of this inward work and of the outward transformation which it implies, while in the coming age, "the regeneration" will include the wider circle of renewed creation. In both, it is the work of God, wrought once for all, the permanent results of which abide.

**Renewing** (Titus iii. 5; Rom. xii. 2).—These are the only occasions in which the word is found, while the verb, "as renewed," is found in 2 Cor. iv. 16 and Col. iii. 10). It is a word which has special reference to the continuous progress in growth, and renovation of those who have been once for all the subjects of God's regenerating grace. It is "the renewing of the Holy Ghost" because He is its cause and power. It is in "the inner man" as its sphere, because there the new life and the indwelling Spirit have their abode (Eph. iii. 16). The renewed mind (Rom. xii. 2), in its spirit (Eph. iv. 23), comes through a growing knowledge of God (Col. iii. 10) and His will, and this is manifested in an outward transformation of the man in his character and ways, putting off the old man and putting on the new. In regeneration, God acts alone; it is wholly His work, man is passive. In renewal, the believer is a co-worker; he desires the milk of the Word (1 Pet. ii. 2), and grows thereby. He may neglect this, and thus the renewing will be interrupted, but the regeneration always remains.

## The Young Believer's Question Box.

What is the difference—if any—between the Lord's Day (Rev. i. 7) and "the day of the Lord" (1 Thess. v. 2; 2 Pet. iii. 8)? The former is the first day of the week, the memorial of the Lord's resurrection, upon which His disciples assemble (Acts xx. 7); the latter, the period of judgment which will follow the coming of the Lord for His saints (1 Thess. iv. 17), and precede His appearing with them in glory (Col. iii. 4). We know that some have attempted to make the word in Rev. i. 7 read

"the day of the Lord," but the original words are entirely different.

### Answers to Correspondents.

"READER," PECKHAM.—We have never before heard 1 Cor. xiv. 7 quoted as vindicating the use of instrumental music in the worship and service of God. If this "creation of God," as you call it, is to be used in the worship of God's people, on the ground that it is named by the apostle, why not the battle trumpet of the following verse as well?

J. E., WIGTOWNSHIRE.—The simplest, and we think the most Scriptural way, for an assembly to have practical fellowship in the work of spreading the Gospel, in parts where there is much need is, to communicate with approved and diligent labourers who go forth single-handed into such regions. It is to be feared that some such workers are often overlooked, while others, who flutter about large assemblies where preachers are treading upon one another's heels, or "waiting their turn" to hold meetings, have their nests too well feathered. There is certainly much need for a re-examination of the Word of God by the Lord's people on this matter, as on much else, and a return to the simple but Divine principles which should guide in all that belongs to the fellowship, worship, and service of the people of God. A gentle gliding away from the Scriptures, and forsaking of their authority in such matters, generally under the guidance of "level-headed" worldly men, who would fain apply the principles of the counting house, if not of the Stock Exchange, in the church of God, is what has to be especially watched against and resisted in our day.

W. W., DUNEDIN.—You are quite right in your estimate of the root causes of spiritual decline and withdrawal from the truths which years ago severed so many from the sects of Christendom. It is worldliness. And when this takes possession of the heart of a saint, it soon affects his spiritual vision and relaxes his conscience, so that what was once regarded as sin and disobedience to God, is looked upon with charity if not complacency. The only safe place for a child of God is in "the sanctuary of God" (Psa. lxxiii. 17), where men and things are seen in a very different light from that in which the natural mind regards them. Let us ever seek to be in a right spiritual condition, having the anointed eye (Rev. iii. 18), so as to be able to discern that which is of God from its specious counterfeit.

J. M'D., ONTARIO.—It is pleasing to hear of the Lord's people cleaving with purpose of heart to Himself and to the truth of the Word. It is when the hour of testing comes, that we see the true value of having saints well grounded in the truth at the beginning of their course, and that those who gather in the Lord's Name should be able to give a Scriptural reason for what they do and how they do it. No time spent in helping the children of God into closer acquaintance with His Word can be in vain. May grace and wisdom be given to all who have the care of the Lord's lambs and sheep, to "lead on softly" (Gen. xxxiii. 14) as they are able to bear, not overdriving the flock, but ministering the truth in season as they are able to hear and use it.

J. S., BELFAST.—Inductive theories regarding the salvation of children, and the possession of spiritual life by those who have had no conscious conversion are extremely dangerous, and ought to be rejected because opposed to the plainest teaching of the Word of God. Whether the "germ" of grace is hereditary or communicated at baptism, or inherited in virtue of the faith of parents, or because such children are in "the covenant," or "the kingdom," or in "the great house"—as different theorists maintain, makes little difference. They all do away with the necessity of regarding that child as a fallen, ruined sinner, to whom you can honestly apply the words, "Ye must be born again" (John iii. 7). When we look around us and see the great edifice of Christian profession which has been reared through the ages on the perversion of this rock-bottom truth, one may well "stand in awe" of any theory that would help on this soul-destroying delusion. To advocate that one may be a child of God and that he is to be recognised as such, even though he has had no experience of a conscious passing from death, to life, no conviction of sin before God, and no crisis in his life which he can call conversion, is contrary to Scripture teaching and Christian experience. We firmly believe that very many have been truly born again in very early years, and that being thus converted, they have not had to pass through the same form of conviction of sin as others who have gone far astray from the path of moral rectitude, but we do not know any who have "always believed" or who apart from personal faith in the Son of God (Gal. iii. 25), and a definite reception of Him (John i. 12) as their personal Saviour, with a known and manifest conversion to God, have become Christians. The class of religious professors who have

"always believed" are, as every evangelist and soul winner knows, the most difficult of all to reach and dislodge from their refuges of lies. Our wisdom is to abide in and continue along the old and well proved lines of evangelistic teaching, as found in the Word, and to avoid wandering into the mazes of speculative theories, regarding which Scripture is silent, and which—to view them in the most charitable light—are capable of being misapprehended and greatly abused, with very serious results.

### Answers to Special Questions.

It is requested that all answers be brief, suggestive, and to the point. When the same ground is covered by more than one, elimination becomes necessary.

V.—Do the words in Rom. xiv. 4, "To his own master he standeth or falleth," imply, that no notice is to be taken of the disorderly course of those who set the plain principles of the Word aside?

ANSWER A.—The question of "disorder" is not in the verse, or its context. It is a statement of principles which are applicable in all service. J. E.

ANSWER B.—The passage has been used to condone wilful disobedience to the Lord's commandments, and especially by those who claim such a "liberty" as the Word denies them. The chapter deals with meats and drinks, keeping of days, and other matters concerning which the Lord had given no specific instruction, but which were being made much of evidently by some of those converted from Judaism among the saints at Rome. The apostle claims that the right to judge and act in all such matters be left with the individual, and that no coercion be used. But on matters concerning which the Word has spoken, there is no such "liberty."

G. S.

EDITOR'S NOTE.—The points on which Jewish and Gentile converts in Rome differed, were not so much those prohibitions set forth in the Old Testament, such as are found in Lev. xi., as the traditions of the Rabbis, which were usually more rigidly observed than the Scriptures. The principle of one domestic servant (that is the word used in ver. 4) being judged by another, and by inference condemned, while he stands approved of his own master, is shown to be at variance with the principle of Christian love and liberty. But such a principle must never be pressed beyond its measure, or applied to any walking in paths, or in association

with persons and systems from which the Word severs the saints and servants of God.

VI.—What is the meaning of 2 Tim. ii. 20, 21? Do the words "purge himself from these," mean from these persons, or these sins?

ANSWER A.—The sins and corruptions which are named in the preceding verses, are what the saint, who would be a sanctified vessel, must be cleansed from.

W. L.

ANSWER B.—The individual believer's purging or cleansing of himself from evil doctrines and ways named before, is no doubt primary and allimportant, but this does not exhaust the force of the passage. To "come out" and be separate from those who are not thus cleansed is clearly included. Ellicot, who is generally regarded as a reliable expositor, commenting on the passage, says it means "No communion with impugners of fundamentals," and Dr. Handley Moule, the present Bishop of Durham, renders the passage—"If a man therefore cleanseth himself from these connexions." The meaning of this is obvious.

W. M.

EDITOR'S NOTE.—Many ecclesiastical theories have been built upon perverted usages of this verse. With one set of expositors "the great house" is Christendom. But there is no "the." The figure of a great house, any mansion or rich man's dwelling, in which there are gold and silver vessels for use in the banquet hall, and likewise earthenware and wooden vessels for use in the kitchen, is that which is in view. The "vessels unto honour," sanctified for use by the master's own hand, the "vessels unto dishonour" for menial service, part of which is best done out of sight. The point of the passage is, that the vessel hallowed for the Master's own immediate use must be clean, and also apart from those in other conditions. Timothy and Hymaneus are both named in this chapter as actively serving, but from different motives and with widely differing results, one building up, the other overthrowing the faith of the saints of God. If Timothy is exhorted to personal holiness, so that he may be hallowed for the Master's use, this would involve outward and manifest separation from such as Hymaneus as well. But as two of our correspondents well point out, the latter would be void if the former is wanting. And this is where the rigidly ecclesiastical view of "outpurging" errs; while on the other extreme, the claim to personal purity, while unclean and unscriptural associations are retained, if not defended, is utterly untenable.

## ETERNAL LIFE :

CAN IT BE POSSESSED WITHOUT KNOWING.

DR. W. J. MATTHEWS, BELFAST.

THE salvation of the soul is vital, and for eternity, and no one can afford to trifle therewith. It is of supreme importance to know all that God has said in His Word on this all important subject. It is taught by some that one may have eternal life, and yet not know it. The words of 1 John v. 13, are generally used in support of this theory. "These things have I written you that believe, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (R.V.). The words, if taken by themselves, would bear such an interpretation, but taken with their context, must either be construed with the foregoing verses 6-12, or else with the whole epistle. The testimony from verse 6 is concerning the humanity of the Son, as the threefold witness of the water, the Spirit, and the blood testify; for the witness of God is that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in Him, *i.e.*, in God, as the next clause indicates. "He that believeth not God, hath made Him a liar." Thus the believer has the witness in God, which witness is, that God gave unto us eternal life, and the life is in His Son. Verse 12 goes further, and states the case in absolute terms, "He that hath the Son hath life," which is parallel to the words of verse 10—"He that believeth on the Son hath the witness in Him." In other words, the believer in the Son of God hath

the witness of God that he has eternal life. On the other hand, he that hath not the Son of God hath not life, which also runs parallel with verse 10, latter half—"He that believeth not God, hath made Him a liar, because he hath not believed in the witness that God hath borne concerning His Son." It seems singular after such a simple, clear and unmistakeable testimony, that those believers as yet did not know they had eternal life, notwithstanding that the believer has the witness (verse 10), and has the life (verse 12). But it has been said, these are the things which are written, by which the believer is to know he has eternal life. Might it not with equal propriety be said—these things were written that they might know that the Son of God came by water and by blood. It is claimed for them that they had eternal life, though they knew it not. On exactly the same authority it may be argued, these things were written that they might know the Son of God had come by water and by blood. They had eternal life but knew it not, neither did they know that the Son of God had come in the flesh. At once it will be seen that the absurdity of the position is complete and too ludicrous to refute. It is irresistible that this is the position of those who claim from 1 John v. 13, that these disciples had eternal life without knowing it. But take the words of verse 13 in their wider connection, *viz.*, the whole Epistle, and they stand as follows. John reiterated from chap. i. 4 his object in writing the Epistle, that believers might know they had eternal life in contrast to the unbelievers of verses 10-12, which have not

life. Similarly he states his reason for writing his Gospel chap. xx. 31—"These are written that ye may believe that Jesus is the Christ the Son of God (a fact they had known from the beginning, chap. i. 41-48), and that believing ye might have life through His Name." It might as well be argued from these words at the end of John's Gospel, that previously, the disciples had not known that Jesus is the Christ the Son of God, and that they had not eternal life, since it is added "that believing ye may have life in His Name," and this, after such testimony as John iii. 16. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The most casual reader and the simplest Christian will easily see the hollowness of such reasoning, and the absurdity of such a conclusion. But let us see if the case in the light of the epistolary teaching is at all different. At chap. i. 1-4, it is said, "these things write we unto you, that your joy may be full." John states his object in writing the Epistle concerning the eternal life which was with the Father and was manifested unto them—which things he declared unto them that they might have fellowship with the apostles, whose fellowship was with the Father and with the Son. He writes them the epistle to give them fulness of joy in these things. They had joy before, but John writes that it may be increased. Similarly, they knew before that they had eternal life, but he now writes to strengthen their knowledge of it. A brief look at some of the things written in the Epistle will satisfy the

reader whether or not this is so. See, for example, chap. ii. 13—"I write unto you fathers, because ye have known Him that is from the beginning." They knew God, yet according to the teaching now given, they might not know they had eternal life. Add to this verse 21, following the possession of the unction in verse 20, he writes—"I have not written unto you (little children of verse 18) because ye know not the truth, but because ye know it"; and this is written of them by way of contrast to those who had gone out from them, who went out that they might be made manifest that "they were not of them," in other words, they who are genuine children know the truth, and this is the promise that the Father promised (past tense) us eternal life (verse 25). But again, it is said, we know that we have passed from death unto life because "we love the brethren" (chap. ii. 14), yet it is contended these persons did not know they had eternal life and that the apostle wrote in chap. v. 13 to let them know. One scarcely knows on what authority such teaching can be given, in the light of these plain, emphatic assertions of the inspired apostle in the same letter. These believers had very much more than the knowledge of eternal life, as a few references will show. (a) Having the unction from the Holy One, they knew all things (chap. ii. 20), so that they needed not that any one should teach them (ver. 27), concerning Him that is from the beginning the person of Christ (v. 14). Already antichrists had been among them, but had gone out from them, but *they* knew the truth (v. 21)—a very real test of their

knowledge was their abiding in the truth under these trying circumstances (b) They also knew the fact they would be like Him at His appearing (chap. iii. 3). (c) They knew the Spirit of God versus the spirit of antichrist (chap. iv. 2). (d) They knew they loved the children of God (chap. v. 2). With all these and many other things they knew, it is surprising that they had not yet known they had eternal life—*i.e.*, according to this modern teaching.

It will now be obvious to any one that whether we connect the words of chap. v. 13, with their immediate context (v. 6-12), or with the whole epistle from chap. i. 4, that these believers already knew they had eternal life before, that this was written to establish them in the truth at a time of testing, when many antichrists had arisen denying even the coming of the Son of God in the flesh. It is quite true that owing to defective teaching one may know he has eternal life, and not know his place in Christ, or the full liberty of his salvation; but to the regenerated soul without exception, according to the Scriptures, there is the knowledge of God in that soul—"This is LIFE ETERNAL, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent" (John xvii. 3). The very existence of eternal life is the knowledge of God and of Jesus Christ.

### THE WILL OF THE LORD BE DONE.

The Father reigns supreme above,  
The Glory of His Name  
Is grace and wisdom, truth and love,  
His will must be the same.  
And Thou hast asked all joys in one  
In whispering forth, "Thy will be done."

### THE SECOND ADVENT OF CHRIST.

#### PART III.—HOW THE HOPE WAS LOST.

THE early Christians were sustained in the midst of fiery persecution and martyrdom, by the blessed hope of their Lord's return, and the reward He would bring with Him (Rev. xxii. 12). "Rejoicing in hope," others were enabled to be "patient in tribulation" (Rom. xii. 12), and to take "joyfully the spoiling of their possessions" (Heb. x. 34, R.V.), knowing that in heaven they had an inheritance reserved awaiting them, incorruptible, undefiled, that fadeth not away (1 Pet. i. 4). The servants of the absent Lord, having heard the word, "Occupy till I come" (Luke xix. 13), went forth and "preached everywhere" (Mark xvi. 20), the Lord working with them. During the first few years after the descent of the Spirit, the Gospel was carried far and wide, churches formed of sinners saved by grace, severed from the world, and gathered in the Name of the Lord Jesus Christ, were planted, to be witnesses for the Lord, holding forth the Word of life to the unconverted around them. All this was too much for Satan to allow, without an attempt to wreck and spoil it. First by opposition, then by corruption, he assailed the people of God. Failing as the "roaring lion" (1 Pet. v. 8) to devour by persecution, he succeeded as the subtle serpent (2 Cor. xi. 3), by beguiling the saints of God from the simplicity of their faith, by bringing in man's philosophies, human traditions (Col. ii. 8, 20, 20), and raising up leaders in the midst of the churches to speak perverse

things drawing away the disciples after them (Acts xx. 29, 30). As these things came in and gained a hold, the power of the hope of the Lord's coming declined, and very soon other things were brought in between.

When the professing Church became amalgamated with the world, and its ministers great ones in the earth, the truth of the personal advent of Christ was neither desired nor taught. The church was supposed to have converted the world, whereas in reality the world had perverted the Church and taken it into union with itself. Then the fallen church ceased to look for the Lord, and became a persecutor of those who, in the dark ages, held fast and proclaimed the truth. We gather from the testimonies they have left, that there were true-hearted individuals who, amid the surrounding darkness, held fast the hope of the Lord's return and rejoiced in it. It was Bernard of Cluny who, in the thirteenth century, wrote:—

“ And now we watch and struggle,  
And now we live in hope,  
And Sion in her anguish  
With Babylon must cope ;  
But He whom now we trust in,  
Shall then be seen and known,  
And they that know and see Him  
Shall have Him as their own.”

And another who stood forth as a witness for God in the midst of the gross darkness of the fourteenth century, wrote:—

“Midst the darkness, storm, and sorrow,  
One bright gleam I see ;  
Well I know the blessed morrow  
Christ will come for me.”

In the Lord's mercy the truth of the Lord's coming has been recovered and

taught within the last fifty years, and many have welcomed the truth and bear witness to its power in their lives. Personal godliness and devotion to Christ, breaking off association with the godless world, and separation from religious systems which had their origin in times of departure from God and whose principles are opposed to His Word, have quickly followed where the power of the hope of the Lord's return has entered the heart. But again the adversary is at work seeking to rob the saints who have it, of their hope, by such teaching as (1) the Church must pass through the tribulation, (2) the Lord cannot come until certain signs are given and prophecies fulfilled, or as is held by many (3) until the world has been converted by means of the preaching of the Gospel. All these and other theories, however plausible, are intended to occupy the saints with something else, and turn their hearts away from the happy condition of “waiting for the coming of our Lord Jesus Christ” (1 Cor. i. 7).

Where the hope declines and the saint begins to say in his heart “My Lord delayeth His coming,” backsliding, departure from the truth, and amalgamation with the world always follow. Much of what is now to be seen of abandoning the path of separation to God and a return to worldly religion, with the adoption of the world's ways and means in the service of God, had its origin in the heart losing the freshness and power of the precious Word, the last utterance of the Lord from heaven—“Surely I come quickly” (Rev. xxii. 21).



## THE TRUE DEITY OF THE LORD JESUS.

NOTES OF AN ADDRESS BY J. C. M. DAWSON, M.A.,  
AT ABERDEEN. PART II.

THE Epistles proclaim His Deity. In Rom. ix. 5, we have this statement, "Christ came, who is over all, God blessed for ever." Again in Col. ii. 9, "In Him dwelleth all the fulness of the Godhead bodily." His Deity could not be stated in stronger language than that. In 1 Tim. iii. 16, "Great is the mystery of godliness: God was manifest in the flesh;" and in Titus ii. 13, "looking for that blessed hope, and the glorious appearing of the great God, and our saviour Jesus Christ;" the construction that is used shows, that the great God and Jesus Christ are *one and the same*. In Heb. i. 8, quoting from the Psalms, we have this expression about the Lord Jesus, "Thy throne, O God, is for ever and ever," and in 1 John v. 20, "This is the true God, and eternal life." Thus we have it again and again in both Old and New Testaments, that Jesus Christ is none other than the great and mighty God Himself.

(4) AS CREATOR.—Turn next to some of the repeated instances where Christ is said to be the Creator. In John i. 3, we have the statement, "All things were made by Him; and without Him was not anything made that was made." Again, in Col. i. 16, that "all things were created through Him and for Him." In Heb. i. it is stated that Christ was the One who laid the foundations of the earth and created the heavens, and the One who upholds all things by "the word of His power." But it has been said with regard to some of these passages that God only

used Christ as His instrument to create. This idea is manifestly absurd. Those who say this of course declare that Jesus Christ was not God, and that therefore He is a creature, Himself a created being. But the Word emphatically declares that Christ made everything, visible and invisible, therefore, according to this theory, He made Himself. These three passages show clearly that the Lord Jesus, being Creator, is, in the fullest and strictest sense—God. Notice just for a moment, how John i. 1 is worded. "In the beginning." Some people say, this means in the beginning of creation; others in the beginning of the past eternity. It is absolutely immaterial which interpretation is put upon it, so far as the Godhead of Christ is concerned. If it means in the beginning of eternity, there is nothing more to be said; if Christ was in the very beginning, it is evident He was the Uncreated One. But to use it in the other sense—the beginning of creation—what does it mean? That before creation commenced, before a single thing was in existence of all created things, Christ "was." Therefore He must have been the Uncreated One.

(5) THE NAME OF THE LORD JESUS.—Turn to Isa. vii. 14, "Behold a virgin shall conceive, and bear a Son, and shall call His name Immanuel." In Matt. i. 23 we find that this prophecy was concerning the Lord Jesus, "They shall call His name Emmanuel, which, being interpreted, is, God with us." Jesus is God with men, God amongst men in a visible form; the invisible God made visible.

(6) GOD ALONE SHOULD BE WOR-

SHIPPED.—No angel should be worshipped; no man should be worshipped: worship belongs to God alone (Rev. xxii. 8-9). In Heb. i. 6, God says concerning Christ, "Let all the angels of God worship Him." Why? Because He is Divine.

(7) GOD ALONE IS ETERNAL.—This can be shown to be true of the Lord Jesus; therefore He is God. Turn to Micah v. 2, and you will read, "Whose goings forth have been from of old, from the days of eternity." He had no beginning; He is therefore God.

(8) THE LORD JESUS DID WHAT NO ONE BUT GOD COULD DO. —Matt. viii. 26-27. He quelled the winds and calmed the waves—the elements had to do His will.

(9) CHRIST EXERCISED DIVINE PREROGATIVES.—Mark ii. 5. He said to the paralysed man, who was laid down before Him, "Thy sins be forgiven thee." No man can forgive sin, because sin is against God. The Pharisees who were present said in their hearts, "Why does this Man thus speak blasphemies? Who can forgive sins but God only?" The Lord read their hearts, and He says to them in effect, "In order that ye may know that I have the right to forgive sins, turning to the paralysed man. He says, "I say unto thee, Arise and go thy way into thy house." The miracle shows that He was exercising His right in forgiving sins, as God.

(10) THE TEACHING OF PHIL. II. 5-8.—This is a very remarkable passage, showing very clearly the Godhead of the Lord Jesus. (a) Before He took the form of a bond-servant He was in "the form of God." (b) Being in "the form of God" He thought equality with God not a

thing to be grasped at. Satan grasped at it (Isa. xiv. 12-14) and fell. He persuaded Eve (Gen. iii. 5-6) to partake of the forbidden fruit, stating that she would be "as gods," and she fell. Being already in the form of God, He took the form of a bond-servant, being made in the likeness of men. His self-emptying evidently means, keeping His Deity in abeyance by taking the form of a servant. Every intelligent created being is a servant, some in the likeness of men, some in the likeness of angels. Christ had not the form of a servant up to the time that He became flesh, then He took it, He humbled Himself to become a servant. Nothing could show more clearly that the Lord Jesus Christ is God and Lord over all.

(11) THE LORD JESUS CHRIST AS THE SON OF GOD, as the Eternal One.—This is fully shown in the Gospel by John. In chap. i. 15, John the Baptist testifies to Christ, and this is his testimony, "He that cometh after me is preferred before me, for He was before me." Christ was born about six months after John, but John declares this additional fact, that He *was* before him. In other words, *He was*, before He "became" flesh. In the same chapter (verse 18) we read, "the only begotten Son, which is in the bosom of the Father, He hath declared Him." Christ fully declared God. Only God could do that. Then in chap. ii. 19, the Lord Jesus says with regard to His own body, "Destroy this temple, and in three days I will raise it up." This is an emphatic announcement of His Divinity. He *knew* He would rise from the dead in three days, and He declares that He will raise up His

own body—a power only possessed by God. In verse 24 we read, that He committed Himself to no man, because “He knew what was in man,” and “needed not that any should testify of man.” In chap. iv. the Lord Jesus meets a Samaritan woman at the well of Sychar, and in the course of conversation with her, she finds that she is well known to Him. He so exposes her sinful life to her, that she goes her way to the city saying, “Come, see a Man that told me all things that ever I did: is not this the Christ?” Then in chap. v. 25, we find that the Lord Jesus gives life to those who are dead spiritually, and in ver. 27, that He will raise the dead and execute judgment. These are God’s prerogatives alone. In chap. viii. 58, the Lord makes this statement about Himself: “Before Abraham was *I am*,” and in chap. xiv. 9, He utters this remarkable Word, “He that hath seen Me, hath seen the Father.”

If it were not true that Christ is God, there would be no salvation for us. The punishment that man has to endure, is eternal punishment. If Christ had been merely a man, He could only have died for one man, and that death could not have removed his sin. Thank God, He was the mighty Creator and Sustainer of everything, and yet the One, who loved us, became flesh, went to the Cross, put away sin by the infinite sacrifice of Himself, settled our awful debt, removed the barrier that prevented us coming into the presence of God, and now through the Gospel, in the Name of the Lord Jesus Christ, God proclaims forgiveness of sins and salvation, without money or price.

## SPIRITUALISM:

THE WORK OF SATAN AND OF DEMONS.

SECOND PAPER. BY THE EDITOR.

AS we might well expect, the energy of demons was specially exercised to hinder the preaching of “the Gospel, with the Holy Ghost sent down from heaven” (1 Pet. i. 12) in the apostolic age. As the power of God wrought wonders in grace, the powers of hell sought first to oppose, then to corrupt the Gospel of Christ, and, if possible, render it ineffectual.

### A SPIRITUALIST MEDIUM.

In Philippi, a woman possessed of a “spirit of Python,” a soothsayer, proclaimed Paul and Silas publicly as “the servants of the most high God.” This attempt to ally the Gospel of Christ with an emissary of Satan was withstood, and the demon who incited it cast out. This is a clear case of one “possessed” of an evil spirit, used for the purpose of bringing “gain” to her masters by “divination.” She was what is called in our day a “medium”—a human being indwelt by a demon. Only once do we read of Satan himself entering a human being; that was in the case of Judas (John xiii. 27), when a deed of such a diabolical character was to be performed—the betrayal and murder of the Son of God—that he would entrust it to no underling. He did it himself. But evil spirits, which surround us everywhere, do enter when they are invited, and use for their awful purposes those who are yielded to them, as all Spiritualist mediums must be. Just as a devoted saint, spiritually clean and yielded

to God, becomes a fit vessel for the Spirit of God to use in blessing to others, so a sinner who by long trifling with Satanic influences, as they are manifested in the forbidden paths of Spiritualism, becomes a fit instrument for demons to use. That many who are preaching false gospels, scattering errors destructive of "the faith," and claiming to be in communication with the world of departed spirits, are thus possessed of demons, is beyond all doubt. What need we wonder if miracles of healing with signs and wonders are wrought, when Satan with all his hosts are there! As the time approaches when a "strong delusion" will be sent in judgment on those who receive not the Truth, and Satan's last great counterfeit the Man of Sin, the false Christ, appears, demon work and demon worship we are told will increase.

#### SPIRITUALISM THE WORK OF DEMONS.

We firmly believe that Spiritualism is of Satanic origin, that mediums are indwelt—as was the damsel of Philippi of old (Acts xvi. 17, 18)—by demons, or, as in the case of others, that demons come to their aid when invited by invocations and incantations such as are frequently spoken and sung at modern Spiritualistic meetings and seances. There is no doubt that the leaders and speakers in these "circles" and gatherings are in league with demons, and can bring those who consult them, and others who from idle curiosity go to see and hear them, under the control of demons. It was for consulting a woman who had a familiar spirit—one such as the modern Spiritualist medium possesses—that King Saul died

under the judgment of God. Let those who attend the widely advertised Spiritualistic lectures and seances, where men and women possessed of demons entertain and deceive their hearers, by making them believe that the communications they receive are from the spirits of departed friends, beware, lest they be thus led into Satan's awful net.

#### NOT DEPARTED SPIRITS, BUT DEMONS.

Such messages are in reality from demons who personate the dead. It is absolutely certain to all who bow to the teaching of the Word of God, that no departed spirit ever did or ever will visit this earth, or communicate with men and women living on it.\* The spirits of the redeemed now absent from the body, are at home with the Lord (2 Cor. v. 8); they are "with Christ, which is very far better" (Phil. i. 23, R.Y.). Does anybody believe that those ransomed spirits who are "with Christ" in heaven, come down to darkened rooms and dingy halls at the call of clairvoyants and mediums—some of them of grossly immoral character, and all of them deniers of "the faith once for all delivered to the saints" and recorded in the Word of God—to give senseless and incoherent revelations for the entertainment of godless curiosity seekers? They must be ignorant alike of heaven and its dwellers, and of the Bible which describes

\*The story of Samuel's appearance with a message to Saul (1 Sam. xxviii. 11-20) is a notable exception. It is worthy of notice that in the inspired record of that wonderful case, the woman possessed of a familiar spirit was not the means of bringing Samuel from the death-state. She was greatly amazed at his appearance; it was entirely different to what she had been accustomed to in her intercourse with demons. And when Samuel spoke to Saul, he did so directly, and not through the woman. The appearance of Moses and Elias "in glory" on the mount (Luke ix. 30, 31), is an event of an entirely different order

both, who are misled by such vain deceptions. But some will say that many of these spirit manifestations are those of departed friends, to impart comfort and to give counsel to those still on earth. When the apostle wrote to the sorrowing Thessalonians concerning those of their friends who had "fallen asleep," he held out no promise and gave no word of hope that they might still have communication with their disembodied spirits, but set before them as their proper hope the Lord's return, when the dead in Christ shall rise and the living shall be changed, to go together to be for ever with the Lord. Many a lone widow and friendless orphan has been led into the snare of Satan, while seeking what pretended to be "intercourse" with departed loved ones. What they received was not from those they wished to hear from, but from demons (whose knowledge is vastly superior to ours) personating and imitating their voices, and giving such information as had the semblance of truth in it, only to deceive and destroy. One who was once an enthusiastic advocate of Spiritualism, but who through mercy was delivered from its snare, says "For seven years I held daily intercourse with what purported to be my mother's spirit. I am now firmly persuaded that it was nothing but an evil spirit and infernal demon who in that guise gained my soul's confidence and led me to the very brink of ruin." And yet such is the power of this Satan system, that this man remaining in what Christ was again drawn into, it foils after this confession. Let those who trifle on such ground, beware!

## CHANNELS OF BLESSING.

IF we want to act as the channels of the grace of Christ, we must have to do with Him in the deep secret of our own souls. We must learn of Him; we must feed upon Him; we must know the meaning of communion with His heart; we must be near enough to Him to know the secrets of His mind, and carry out the purposes of His love. If we would reflect Him, we must gaze upon Him. If we would reproduce Him, we must feed upon Him, we must have Him dwelling in our hearts by faith. We may depend upon it, that what is really in our hearts will come out in our lives. We may have a quantity of truth in our heads, and flippantly flowing from our lips, but if we really desire to be channels of communication between His heart and the needy ones in the scene through which we are passing, we must habitually drink into His love. It cannot possibly be in any other way. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 38). C. H. M.

## THE FELLOWSHIP OF SAINTS.

"Not forsaking the assembling of ourselves together" (Heb. x. 25).

"They helped every man his neighbour" (Isa. xli. 6).

How sweet communion is with saints,  
 For soul can soul inspire;  
 The brand that soon goes out alone,  
 With others makes a fire:  
 So 'tis our Father's will that we  
 Should heav'nward march in company.

## The Bible Annotator.

### STUDIES FOR CHRISTIAN WORKERS.

#### THE SERVANT'S POSTURES.

Waiting (Isa. xl. 31; Psa. cxxiii. 2)—On the Lord.  
Working (1 Cor. xv. 58; Rom. xvi. 12)—In the Lord.  
Watching (Matt. xxiv. 42; Luke xii. 37)—For the Lord.

#### THE WORKER'S EQUIPMENT.

As set forth in the Epistle to the Philippians.  
The Gospel of Christ (chap. i. 27)—His Theme.  
The Work of Christ (chap. ii. 30)—His Employment.  
The Knowledge of Christ (chap. iii. 8)—His Study.  
The Power of Christ (chap. iv. 13)—His Strength.

#### ROOT AND FRUIT.

(2 Kings xix. 30; Isaiah xxxvii. 31.)

"Root Downward"—The Hidden Life, as set forth in Psa. i. 3; Jer. xvii. 7-8; John xv. 1-6; Jude 21.

"Fruit Upward"—The Manifested Life as described in Rom. vii. 4; Eph. v. 9; Gal. v. 22; Rom. vi. 22; Phil. i. 11.

### Notes on Difficult Texts.

**1 John ii. 19.**—"They were not all of us." The R.V. gives—"They all are not of us," the English idiom of which is "None of them are of us." The words refer to those who at one time had been in the company of God's people professedly saints, but who had apostatised and gone out from the circle of God's people to become antichrists. Clearly NONE of these were ever "of us"—that is, true children of God.

**2 John 10.**—"Receive him not into your house, neither bid him Godspeed." Here, the one in view is a denier of the doctrine of the person of Christ—His Divinity, true manhood, absolute perfection. With such a person there can be no compromise, not even as much as a common greeting, less still a place in the social circle or the home. This, as present day liberality reckons, would be outrageous, especially if, as is not uncommon, he be an amiable and plausible man. But God says otherwise, and it is due to Christ to have no truce with His foes. Only it is well to observe the question here is not differences on certain truths, but the bringer of a true or a false Christ. Unitarians, Millennial Dawnists, Christian Scientists, Seventh Day Adventists, and such like, who deny the Christ of God.

**3 John.**—"To the brethren and to strangers." The R.V. gives, "them that are brethren and strangers withal." Not two classes as from the A.V. we might infer, but one. "Stranger brethren" actually. Some would treat such coldly, others with reserve, lavishing their love on labourers whom they esteem. Gaius welcomed and manifested true love to strangers, and is commended for so doing. This leaves no open door to impostors, but encourages brotherly kindness to well commended saints and workers who are strangers in the place where for a time they sojourn. How far a kind word or an invitation to a meal goes, to cheer "the heart of a stranger" (Exod. xxiii. 9; Deut. x. 19), those who have been in the position know!

### The Young Believer's Question Box.

Is the morning of the Lord's Day the proper time to remember the Lord in the breaking of bread? Yes. The earliest part of the day in which saints can assemble, is due to the highest privilege of the church—that is to shew the Lord's death and worship the Father. The early Christians evidently assembled in the evening (John xx. 19; Acts xx. 7, 8), but the new Jewish day began at sunset, and therefore its earliest part was used for the feast of remembrance. Secrecy may also have been necessary in times of persecution. To make preaching the principal thing, and push the breaking of bread into a secondary place, or thrust it into the last quarter of an hour at the close, is not giving it the place of honour the Word claims for it.

Do the words Psa. xv. 5—"He that putteth not out his money to usury"—forbid the lending of money with interest? Not on righteous lines. The Lord acknowledges the principle of proper usury in Matt. xxv. 27; Luke xi. 23. The word *tolos* here used, means "offspring." But the word "usury" elsewhere used in Scripture, which in Hebrew means *Biting*, is usually connected with the rigorous and unlawful gain exacted from one in the lender's power. Receiving of interest on money deposited or lent, or rent from a house, is quite as lawful as profit on sales, if, according to righteousness.

### Answers to Correspondents.

"INQUIRER."—The quaint hymn entitled *The Knight of God*, is one of Heinrich Suso's. You will find it in Vol. I. of *Hymns of Ter Stegen and Suso*.

J. P., SUSSEX.—Unproved and uncommended men who come to an assembly, have no cause for complaint if those who take oversight among and seek the welfare of the people of God, use necessary caution and care in welcoming such as preachers and teachers in their midst. Vendors of evil doctrine are all about, hence the greater need of godly care.

D. M., NORTHALLERTON.—Prophecy, in the apostolic age, and before the completion of Scripture, was by direct inspiration of the Spirit. It was the communication of the mind of God, which, when committed to writing, became Scripture. In another and more general sense (1 Cor. xiv. 3) it is the present message given by the Spirit from the Word, ministered to the saints for their edification (1 Cor. xiv. 22, 39). There may be ministry even of the Truth, which is not in season and not to edification.

G. H., MOTHERWELL.—Ezekiel's Temple (chap. xl. xviii.) which is yet to be built in the land of Israel—unlike the former temples of Solomon and Ezra—will not be on Moriah in Jerusalem, but in the centre of the priest's portion (chap. xlvi. 10), with seven tribes north and five south of it, their portions stretching east to west across the whole land.

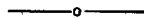
A. G., MARYHILL.—At death, the unbeliever's soul goes to hades, to exist in conscious separation from God, hopeless despair, and fixed enmity to God and holiness, with the capability of remorse, full memory of the past, and awful fear of the future, all summed up in the one dread word—"tormented" (Luke xvi. 24), which is uttered by a disembodied spirit awaiting resurrection, whose kinsmen are still on earth. If any can read "unconsciousness," or "the sleep of the soul" into such a description of the present state of the disembodied spirit of the unbeliever, given by the Omniscient Lord Himself, he must be blinded by "the sleight of men, after the wiles of error" (Eph. iv. 14, R.V.). No person holding or teaching such fundamentally false doctrine—and all who hold do teach them either privately or publicly—can have any place in God's assembly, which is set for His lightbearer in the world (Rev. i. 20), and as "the pillar and stay of the truth" (1 Tim. iii. 16, R.V.).

E. S., MELROSE.—Thanks for yours with its accompanying verses. They are very fragrant of the Gospel, and therefore better suited for publication in one of our periodicals for the unconverted. We hope to so use them thus, shortly.

J. D., KINLOCHLEVEN.—"The blasphemy against the Holy Ghost" (Mark iii. 29), to which our Lord

alludes, was evidently the charge made by the scribes, that He cast out demons by Beelzebub. There is probably no sin exactly approximating to this in our time, but its character survives in the latter day manifestations of Spiritualism and other blasphemous systems with which, if the Lord's holy name is connected, it is only to be profaned.

J. S., GLASGOW.—The habit of having an arranged preacher from outside the assembly to "take the meetings" for fifty-two Sundays in the year, may have certain attractions to those who like variety, and no doubt it approximates as nearly as can be to the fashion in the world's churches, where everything is thus arranged, and generally as dry as orderly. One thing is very manifest; wherever this system obtains, there is no development of gift, either as Gospel preachers or teachers of the truth; whereas, in earlier times, when the recognition of the presence of the Spirit of God to raise up and furnish those in the assemblies of which they formed a part, to preach and teach, was more in view, and room left for it to be exercised, there was less lack of capable and spiritual preachers than now. Young men who fill pews every Sunday listening to some one from afar preaching, while they ought to be in harness serving themselves, never come to be of much use, and those who have more heart and energy, seeing there is no opening for them, go somewhere else, where they find more acceptance. Is it any wonder in such conditions, that the Gospel work of such assemblies is formal and fruitless, more of a one man "Service" than a soul-winning hive, in which all have their interest and their work.



## Answers to Special Questions.

VII.—As many believers are now 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?

ANSWER A.—It is to be regretted that there are any assemblies of believers, owning the Word of God as their guide, in which such truths are not

openly taught, and those brought into their fellowship instructed in them. If young Christians do not hear the truth, how can they be expected to own it and be exercised by it. Let those who are awake to the need, arrange for such meetings, and no doubt those who have the truth and can speak it will give the help they seek. D. G.

ANSWER B.—It would be impossible to get an entrance to certain places with the old-fashioned truths of separation from the world, gathering in the Lord's Name and such like. The leaders being opposed, and in many cases themselves mixed up with the sects, would prevent any servant of Christ from teaching that which would condemn their practice. Hence the only way in which young believers and others in such companies can be helped in these truths is, by having such meetings in another near assembly's hall, where such ministry is valued, and inviting them, or by taking a neutral hall and there ministering the Word to all. The latter costs something, therefore individuals and assemblies who see the need, and desire to be "fellow-workers with the truth" (3 John 8, R.V.), should be ready to give of their substance to help forward such work, as well as to send the Gospel to regions beyond. J. M.

ANSWER C.—I have often wondered why there was so little done by assemblies of believers, in seeking to impart the distinctive truths of the Word which are the only authority for meeting as we do, to the many Christians who do not know and never hear them. I know from personal experience how false the impressions of many are, of the doctrines held by those who assemble in the Lord's Name alone, and how prejudice can only be broken down by hearing the truth. There are still those among us who can minister these truths in grace and wisdom, and I for one would be delighted to share in the necessary expense of such meetings. W.L.

EDITOR'S NOTE.—There is much in the three answers given to this question calculated to exercise the hearts of the Lord's people, and especially such as "watch for souls as they that must give account" (Heb. xiii. 17), regarding the untaught condition of many who are in the assemblies where they have special responsibility and care. Then we must look forth on a still wider sphere. There are thousands of true children of God in associations where they get next to nothing to help their spiritual life, many sitting under a ministry of darkness and death. In former days, however lifeless, there was at least

soundness on fundamentals, but this no longer exists, even in that which bears the name of orthodoxy. The result is, that wherever the Word of God is spoken in grace and wisdom, the Person and Work of Christ exalted, and the ways of the Lord set forth as they are able to follow, not cutting off ears, but feeding and leading on softly in the paths of righteousness, keeping back nothing profitable, there is no lack of interested and appreciative hearers. We believe there is a special responsibility laid at the doors of those who know and value truths which many of their fellow-believers never hear, to find means for their propagation by public ministry in their localities, and in regions beyond as well, and to have practical fellowship in giving of their substance to rent halls and supply other necessaries for those who freely give their time and strength to such ministry.

### Questions Requiring Answers.

The following questions still await replies, with many more, which will appear as space permits. They are on matters of general importance to all. Help, of a concise and definite character will be valued, leading to personal examination of the Word and exercise of heart before God.

VIII.—What is the difference, if any, between a "talebearer" (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?

IX.—What does the term "Church of God" mean? Is it simply the people of God, the same in scope and other respects as those who compose "the body of Christ," or is it the people of God locally, with the constitution which gathers, unites, and governs them? There is great confusion of mind regarding this, the result of conflicting teachings, which bewilder and tend to divide God's people. Simple, definite Scripture help on this matter would be greatly valued by many.

X.—Is it possible for a child or an adult, to be "born again," and yet not to know it.

XI.—Is it according to Scripture principle and precedent for an assembly to support one individual evangelist or teacher at home or abroad?

XII.—What is the meaning of the words in Heb. x. 22—"Our bodies washed with pure water." Is it literal, symbolic, or typical?



## A HEART FOR GOD.

TO go through the Book of God and cull the names of those who in ages past have served the Lord, is a delightful occupation. They are to be found in every sphere, in all conditions, differing in talent and in measure of faithfulness and success. Some had much committed to their trust, others little; some were "faithful in much" (Luke xvi. 10), others in "a very little" (Luke xix. 17). The ten talent and the one talent men are alike there, and to whom much was given, of them much was required by their Lord. There is one thing common to all this honourable generation, who in all the ages have honourably served—they had *a heart for God*, setting Him and His business in the first place, ready to do whatsoever He might appoint them in His royal service. It was a heart for God that enabled *Moses* to surrender Egypt, and cast in his lot with the downtrodden people of God in Goshen (Heb. xi. 24-26). *Caleb* had a heart set upon his God, and on the goodly land of promise, when he boldly confessed before the unbelieving host, "Let us go up at once and possess it" (Num. xiii. 31). *David* had a heart for God when he refused to give sleep to his eyes, until he found a place for the ark (Psa. cxxxii. 4-5) of the Lord. *Daniel* had a heart for God when he refused the royal decree of the king, and continued to pray with his window open toward Jerusalem, as "he did aforetime" (Dan. vi. 10). And the time would fail to tell of Peter and Paul, of Timothy and Epaphroditus, with a long line of others who poured themselves out on the altar

of service, not counting their lives dear, but joyfully yielding themselves up to God, to serve and to suffer for His Name. The motive power of their service was love to God. They had a heart for Himself, therefore for His work. This is just what is the chief lack of many in this day of earthly mindedness. There is little interest in the Lord's work, little love for God's Word, little enthusiasm in His cause on earth, simply because there is little heart for Himself. What we need, and all need, most of all, is an enlarged heart for God Himself, more capacity gained by a closer acquaintance with God, greater love engendered by deeper experiences of His love to us. Then, when hearts are filled with the love of Christ and constrained by that love to yield their best to Him who is the object of their devotion, for whose Name and honour they count all else but loss, shall there be no lack of willing helpers, devoted workers, diligent servants, and successful soul-winners in the Lord's service, stretching forth to all lands and "every creature" with the Gospel message, as the Lord Himself commanded (Matt. xxviii. 18; Mark xv. 15). Then the feet will move in swift obedience to the will of the Lord, and no part of His Word will be disregarded or lightly esteemed, for as one confessed in the days of old, so the saints of God experience now. "I will run in the way of Thy commandments when Thou shalt enlarge my heart" (Psa. cxix. 23). That such enlargement may be the experience of the saints of God in these last days with their abounding depravities let us unceasingly pray.

## THE SECOND ADVENT OF CHRIST.

### PART IV.—THE DEAD IN CHRIST RAISED AND THE LIVING CHANGED.

AT the descent of the Lord into the air (1 Thess. iv. 16) (marked in our chart by a star) with a "shout," with the archangel's voice and with the trump of God, two great events long looked for will take place.

First, all the dead in Christ shall rise from their graves. Their souls and spirits, which had been absent from their bodies and at home with the Lord (2 Cor. v. 8, R.V.)—not asleep or unconscious as some unscripturally affirm, but "with Christ," which is "very far better" (Phil. i. 23, R.V.)—shall be reunited and "clothed upon" (2 Cor. v. 4), with bodies incorruptible and spiritual (1 Cor. xv. 42; 44), free from all the weakness, mortality, and sin which characterised their former state, when they lived in mortal flesh. Raised in the likeness of their Lord, and perfectly conformed to the image of the heavenly, they are fitted now to enter upon the glory of their heavenly home. Death shall never more have dominion over them, nor shall they ever know weariness, pain, or sorrow (Rev. xxi. 4).

In the same "moment," in "the twinkling of an eye" (1 Cor. xv. 52), all the living saints on earth, those who shall never taste of death, or know the experience of being absent from the body, but who are "alive and remain" when the Lord descends, shall "be changed," their mortal bodies putting on immortality (1 Cor. xv. 53, 54), as the dead had put on incorruption, being at once "made like"

their Lord whom now they "see as He is" (John iii. 2), their bodies of humiliation being now conformed into the body of His glory (Phil. iii. 21). "Caught up together"—the living in Christ changed, and the dead in Christ raised, they gather together unto Him (2 Thess. ii. 1), unto whose precious Name (Matt. xviii. 20), some had loved to gather in earthly days. Now they know no other Name, no other centre of attraction but Christ. Thus they "meet the Lord in the air," and He in the joy of His heart "receives them unto Himself" (John xiv. 3), according to the words of His own promise.

This is the first instalment, so to speak, of the first resurrection. Christ Himself was "the First Fruits," the pledge that the harvest would be gathered to heaven, whether He, the Forerunner, has gone. "Afterward"—at the descent into the air—"they that are His, at His Coming" (1 Cor. xv. 23). But this does not complete "the first resurrection." Two companies later will share it: first those martyred under the fifth seal for their faith (Rev. v. 4), and those slain under the reign of Antichrist (Rev. xiii. 15; xv. 2) because of their faithful testimony. These, although forming no part of "the church which is His body," are raised to sit on thrones, and to reign with Christ a thousand years. Then, and not till this is testified, is it said, "This is the first resurrection" (Rev. xx. 5). The rest of the dead—physically and spiritually—are not raised until the thousand years are finished, and then not to glory but for judgment (John v. 26-28), to stand before the great white throne to be judged

according to their works, and from thence to be cast into the lake of fire. "This is the second death" (Rev. xx. 14). Awful doom and eternal destiny of those who despise the Lifegiver, and receive not the gift which He bestows.

At this stage it may be well to pause for a moment and reflect. At present the graves of the righteous and the wicked lie side by side, yet the precious and ransomed dust of the saints of God is precious in His sight as their death had been (Psa. cx.). They had put off their tabernacles (2 Pet. i. 14) one by one; the earthly tent had been taken down, in some cases suddenly, in others by long and lingering pain. In the case of some their spirits had been with Christ for long, in others only just released from mortal flesh. Now, "in a moment, in the twinkling of an eye," the earth and seas at the word of their Creator, yield up their precious charge. Death is robbed of its prey; the grave is no longer able to hold the bodies which had long been laid in its cold domain. The "day of redemption" (Eph. iv. 30), for which the seal of the Lord had been put upon them, has come, "the redemption of the body" (Rom. viii. 23) by power from the hand of the usurper. The triumph of Christ will be complete. "Mortality is swallowed up of life" (2 Cor. vi. 4), "Death is swallowed up in victory" (1 Cor. xv. 54).

When the darkness seems the densest,

Then we know the dawn is near,

And the lone yet faithful watcher

Sees the Morning Star appear.

When the last, wild, lawless outburst

Shews all human rule is vain,

Then God's King, so long rejected,

Comes in glorious power to reign.

## TIMOTHY'S FAITH:

WAS IT INHERITED OR IMPARTED?

DR. W. J. MATTHEWS, BELFAST.

IT has been said concerning Timothy that faith dwelt in him from his childhood, and this is taken to support the modern doctrine of people being saved without knowing it. We are amazed at such a careless use, or perversion of the Word of God by champions of orthodoxy, especially when treating of a matter of such vital importance. What the Word of God does say of Timothy is "that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. iii. 15). It is clear from this that Timothy was saved by "faith in Christ Jesus," through the knowledge of the Scriptures which he acquired in childhood days. Paul afterwards addresses him as his "genuine child in faith" (1 Tim. i. 2), which leads us to believe that he was saved through the apostle's ministry and instrumentality. He calls to remembrance the unfeigned faith that was in him which dwelt first in his grandmother, then in his mother, and now in him also (2 Tim. i. 5). It was the Holy Scriptures he knew from a child and not some inherited faith, that was the means of his salvation. Such is God's testimony concerning Timothy. Let no one deviate from the truth of God by any misuse of what is written to support a doctrine, which has no foundation in Scripture, and which is fraught with such disastrous consequences. Then, as though it were not enough to pervert the testimony

of the Word concerning Timothy, the case of John the Baptist is appealed to next. Of Him it was definitely promised, "he shall be filled with the Holy Ghost even from his mother's womb" (Luke i. 15). It would be interesting to know if any of the children of the supporters of this new doctrine were so filled with the Holy Ghost from their birth! John's parents, who were both righteous, walking in all the commandments and ordinances of the Lord (Luke i. 6), and their son was a child of promise, in a sense that none can now claim to be. His special call and fitness were evidenced in after life by the Word of God passing by the heads of "church and state," so to speak, of that time, and coming to John in the wilderness. Then he went preaching what he had received (Luke iii. 3), and turned many to the Lord their God (chap. i. 16). Is it not too frequently the case now that many of the children of believing parents, if not the parents themselves, go back from the isolated path of separation to God, to shelter under the capacious wing of worldly religion, and are never used to turn a soul to God. More frequently they turn back themselves, and tone down the truth of God, if not pervert it, to make it suit their circumstances. Some of them are found in assemblies, seeking to break down every wall of separation from the world which marks the life and path of more godly ones, who are guided by the Scriptures of truth. They will sell the truth for earthly trifles, social position, business prospects, chance of a husband, and return to worldly churches

and other such things. It is painful to see God's truth wrested from all connection and made to do service in supporting a doctrine which we challenge any to find in the Scriptures by an honest and straightforward interpretation of that which is written. This is life eternal that they might know Thee the only true God and Jesus Christ whom Thou has sent. The very existence of eternal life is the KNOWLEDGE of God.

### GEMS FROM RECENT CONFERENCES.

TO start on the journey of each new day with a clear sky between the soul and God, is the only way to ensure a peaceful and a happy life.

The Lord is leading His own by "a way that they know not," and thus preparing them by means of the deep exercises of soul through which many are passing for times of richer blessing nigh at hand.

God is always and only good, but He is jealous for His children's highest welfare, and never allows any to pursue a path of wilfulness without allowing them to feel the bitter fruits of it.

When we fail to apply the measuring rod which God has put into our hands wherewith to judge ourselves, He has to apply His rod of correction to awake and bring us back to Himself.

The saints and their inheritance are both "in light" (Col. i. 12), and it is only as they abide there that they enjoy it. God can and does bear, with the ignorance and weakness of His people, but He always makes them smart for their self-willed disobedience to His Word.

## OPERATIONS OF THE HOLY SPIRIT : WHICH NEED TO BE DISTINGUISHED.

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

### THE INWORKING OF THE SPIRIT.

THE work of Christ for us on the Cross is, we rejoice to know, a completed work. "Nothing can be put to it, neither can anything be taken from it" (Eccl. iii. 14). In proof of this, the Lord Jesus has "for ever sat down at the right hand of God" (Heb. x. 12). I know that many connect the words "for ever" with the one sacrifice mentioned before, but the force of the expression here translated "for ever" is not duration, but an uninterrupted continuance. The same word is translated "continually" in verse 1, where the meaning is that under the old régime no year was to elapse without a day of atonement. On the other hand the work of the Spirit is an uncompleted work of a daily conforming of believers "to the image of the Son"—a good work which He will continue "until the day of Jesus Christ." Were the believer merely forgiven and then left to himself, how could he hope to overcome powers of sin within and without? It is true that when we believe we receive a new nature, but this does not imply that the old nature is either removed, renewed, or subdued. Even the new nature cannot control the old. As the friend of Luther discovered to his grief, "Old Adam was stronger than young Melancthon." The Holy Spirit is our resource. Accordingly we read in Gal. v. 17, R.V., "The flesh lusteth against the Spirit and the Spirit against

the flesh, and these are contrary the one to the other, so that ye may not do the things that ye would." It has been rashly asserted lately, that the Spirit here is not the Divine Spirit, but merely the renewed spirit of the believer. That I appeal to the context. The Holy Spirit is without controversy referred to in verses 16 and 18. How can the Spirit in the medial verse be another Spirit? On the contrary, the effect of walking in the Spirit in verse 16, is shewn in verse 17, to be that same Spirit's control of the flesh. Notice, however, that this control is not exercised independently of the believer himself. The moral and doctrinal wrecks, strewing the course of the professing Church, or men who "once ran well," warn us in solemn tones, to "work out our salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure." We must walk in the Spirit with watchfulness, self-denial, and dependence upon God, and then we shall know increasingly a power in us, not our own, controlling the workings of the flesh within and producing the ninefold fruit of the Spirit, so acceptable to God, so cheering to the saints. Here comes in a vital point. There is hardly a conflicting sect in Christendom to-day, hardly a jangling doctrine that does not claim in some special sense to be the product of the Holy Spirit. "Laughing prayer meetings," "Holiness dancings," "Perfectional preachings," we are asked to believe are all under the special direction of "the Spirit." Yes, but what spirit? "Believe not every spirit, but try the spirits, whether they be of God." It is

too often forgotten that the Holy Spirit is not the only higher spiritual power in the universe. The fact that we are to try the spirits shows that the false may easily be mistaken for the true. One test is, the true will always confess that "Jesus Christ is come in the flesh;" in other words, will "glorify Christ," and the second is "God cannot deny Himself." The Spirit of God will never be contrary to the Word of God. The workings of the Spirit will ever coincide with the writings of the Spirit. If the word of Christ dwells in us richly, we shall be in safe guard.

This brings us to another point. What is the great need of the saints to-day? Is it more conferences? We have abundance of them, and blessed seasons they often are. Is it more addresses? Perhaps of them we have sometimes a superabundance. What is needed, some believe, is not more talking to men, but more speaking and dealing with God in prayer, secretly and unitedly. It is sometimes said, "If we can do nothing else, we can pray." I would rather say, "If we can truly pray, we can do all else." The man of prayer, who has power with God, alone has true power with men. But though we have a responsibility to "give ourselves to prayer," and to "continue in prayer and watch in the same with thanksgiving," we have to admit that "we know not what we should pray for as we ought." What then, is our resource? Neither printed prayers nor prepared prayers, but "praying in the Holy Ghost." It is the Spirit again who helps our infirmities, and maketh intercession for us, with groanings which cannot be uttered

(Rom. viii. 26). This will preserve from the formalism of liturgies with their endless repetitions, and the deadness of mere extempore prayers with their wearisome reiterations. All this is intimately connected with that which is the highest privilege of the child of God—the worship of the Father. Worship can never rise higher than its source. There is nothing, therefore, which more imperatively demands the unceasing ministry of the Divine Spirit. There is nothing in which His ministry is more systematically set on one side in the professing church. For preaching, believers feel the need of His operation. For worship they too often ignore it. "Through Christ we have access by *one Spirit* unto the Father" (Eph. ii. 18). It is not by lecturing on worship, or even by clear teaching as to our standing in Christ, that worship can be produced, but by the revelation of Christ to the soul by an ungrieved Spirit. The sweet incense is Christ, the holy fire is the Spirit of God. If we knew more of self-judgment and confession in the presence of God before we come together, we should know less of lifeless worship and unprofitable service when we come together. Our cups would be running over. "God is a Spirit, and they that worship Him must worship Him in Spirit and in truth." All else is guilty vanity.

Though the apostle never prays that the Ephesian saints should be sealed with the Spirit, he does pray that they might be "strengthened by the Spirit in the inner man, that Christ might dwell in their heart by faith" (Eph. iii. 16). May we know more fully this great blessing.

## SPIRITUALISM :

THE WORK OF SATAN AND OF DEMONS.  
SECOND PAPER. BY THE EDITOR.

**N**OTWITHSTANDING the solemn prohibitions of the Word, forbidding men and women on earth to "enquire of the dead" by means of Spiritualism, many put themselves into the power of the prince of darkness by venturing on this forbidden path, to their present and eternal ruin.

In a well-verified record lying before me now, is the sad story of an orphan girl who, under the advice of a newspaper editor who is a Spiritualist, embarked on the forbidden course of inquiring of the dead. A spirit under the form of a guardian angel, responded. Her mother's portrait was shown, and messages from her were given. She was especially told she must cease to pray and read the Bible, as there was no need for either, now that she was under direct "spirit" guidance. Memories of a godly mother's life forbade the thought that her disembodied spirit wandered through this earth in such company as she was said to be in. Her confidence thus shaken, she began to question their intentions, and immediately this was done, the spirit which claimed to be her guardian angel became her avowed enemy, and threatened to call forth swift judgment against her. He claimed to have the power to take her life, and so far succeeded that, goaded on by an irresistible power, which she was unable to flee from, this poor deluded victim of Spiritualism took a draught of poison one night. In the mercy of God, it did not prove fatal, and her miraculous recovery led her to see the

need of Christ as her Divine Deliverer and Saviour. In her distress, she cast herself upon the Son of God, who when on earth cast out demons, and now in heaven has "power over all," and is Victor over and Destroyer of Satan's power wherever exercised. Immediately she cast herself as a sinner, a slave of Satan, bound under his authority (Col. i. 12), she was "loosed" like the woman of old (Luke xiii. 16), and brought "from the power of Satan unto God" (Acts xxvi. 18), to testify to God's saving power, and to warn others who may be in danger of being brought under the power of demons, by the same seductive wile of communicating with departed loved ones. Her warning is: "Flee from playing with tools that are sharpened in hell, such as Planchette, Thought-reading, &c." May her advice be heeded.

And if the spirits of the redeemed do not come from heaven to earth, the spirits of the lost in hell cannot. This we know from the teaching of the Word of God. The rich man in hades had no need to beg that Lazarus should be sent to warn others on earth not to come into that "place of torment," if he had been able to go with or send through a medium a message to them. Clearly, then, neither the righteous nor the wicked dead can communicate with the living on earth. The spirits which appear to and communicate with those who seek unto the dead are not spirits who ever lived in human bodies on earth. They are demons—fallen and lost spirits—who exist in myriads, and are capable in some ways of personating those who have died. By so personating departed friends, and thus gaining access

to those who, having set aside the prohibition of God not to seek information regarding the world beyond the present in forbidden ways, they fall into their hands and become their victims. The only "way" to God is through Christ (John xiv. 6); the only source of information regarding spiritual and eternal things is the written Word, and whoever sets these aside for any other means of intercourse with the unseen, becomes thereby the dupe and victim of the devil, into whose power he has willingly surrendered himself.

#### FASCINATIONS OF SPIRITUALISM.

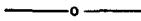
Like many more of Satan's wiles, Spiritualism has its fascinations, which appeal to and attract the ignorant and unwary. To hear men speak in tongues, to see strange lights, to have questions regarding dead people answered, events of a private nature repeated, thoughts read, to hear voices of departed friends, to see spirit photographs, to have diseases diagnosed and sometimes cured—are phenomena so uncommon that they arrest attention, and are often used as the instruments of Satan to ensnare and deceive the unwary. Nothing can be of God, nothing is according to His will, or for the blessing of mankind, that denies His Truth and rejects the great foundations of the Gospel and the Faith. This modern Spiritualism does. In a standard work entitled "Spirit Teaching," by an Oxford M.A., the Personality of the Lord Jesus is denied (page 250), the Bible account of the Fall of Man is a "legend and misleading" (page 158), "future bliss" is not by faith in "notions of atonement and vicarious sacrifice" (page

91), but by merit that man lays up for himself by "slow and laborious processes" (page 159). Prayer is not to be to God, but to "friends who hover near," the cry of the soul to invisible friends with whom it used to speak (pages 102-5). It denies resurrection, judgment to come, and man's eternal destiny. We unhesitatingly conclude that such denials of Divine truth, with the claim that the advocates of Spiritualism "preach a nobler gospel, revealing a diviner God" than the Bible, brand the whole movement in all its teachings and practices as the work of Satan and of those demons which are under his control. Let all who are the Lord's flee from it, and shun its forbidden paths. To trifle with that which God has denied to His creatures, is to take oneself out of the protection of the Almighty and to play into the hands of the powers of hell.

Few, alas! who tamper with Spiritualism are ever delivered from its power. It ruins those who become its victims—spiritually, morally, and physically. The *Edinburgh Review* has stated; "Spiritualism has supplied insane asylums with thousands of inmates," and ruined lives innumerable have resulted from it. Demons gain the mastery over those who parley with them (Acts xix. 13-15), and there are many cases on record in which they have led on their victims to suicide. A lady, who has since been converted to God, relates how the demon under whose control she had placed herself urged her to cut an artery and end her misery. Another tells that she was threatened with death if she refused to yield herself



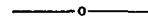
to become a medium. Mr. Reader Harris, K.C., whose credibility none will question, tells how as a young man he went with his father to the house of Dr. Gully, a leading Spiritualist in Malvern, where Mr. Home, the great Spiritualist writer and lecturer, lay dying. They went to make Home's will, but found it impossible to proceed, because of the rapping of spirits and general turmoil among the furniture of the room. Demons were already there in all their power to claim their victim, who had long yielded himself to them. Those who would escape such an end, should take warning against beginning a course that leads to it.



### THE JOY OF WINNING SOULS.

THERE is no employment on earth so joyful as the winning of souls to the Saviour. It brings glory to God, blessing to men, and a joy all its own to the one who shares in it. To see a sinner freed from the burden and bondage of sin, like Bunyan's pilgrim at the cross, set free to sing the glad new song, set on the way to heaven, saved by grace and sure of glory, is the greatest, the grandest, and the most enduring triumph of Almighty grace. Those who know it best and have shared it most, all join in singing like the Psalmist, "His work is honourable and glorious" (Psa. cxl. 3); "Thou Lord hast made me glad through Thy work" (Psa. xciii. 4). "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke xv. 10). This joy is shared now, as it will be hereafter, by those who are instrumental in winning

lost ones to the Saviour (1 Thess. ii. 19). Yet how few there are who rise to the privilege and honour of sharing in it, or who seek to make it their chief business in life, to hold themselves at their Lord's behest to go forth in this great and glorious work. We do not refer to what has been called by distinction "Missionary Work," to which men and women give their whole time and years at home or abroad. Many are thus engaged who are no soulwinners, for unless men and women have a heart for God and souls, with spiritual power in their service, they will not be owned of God in His work no matter what or where they may be. But there are many who, while they perform life's daily duties in the house, the office, and the field, also have the high and holy privilege of winning souls to the Lord Jesus all the time. And there is room and need for thousands more. It requires no special gift, only a warm heart, a right condition of soul, and a walk "in touch" with the Lord of the vineyard. Then there will be no lack of opportunities, and the cup of the soulwinner's joy will never ebb, for there are weary and needy ones all around just waiting to be led to Jesus the Saviour.



### ALONE WITH GOD.

How good it is when, weaned from all beside,  
With God alone the heart is satisfied.  
How good the heart's still chamber thus to close  
On all but God alone.  
There, in the sweetness of His love, repose,  
His love unknown!  
To hear His voice amid the stillness blest,  
And lay me down upon His arm to rest,  
Trusting on.

# THE EDITOR'S VISIT TO AMERICA.

IT had been a long cherished desire to pay a short visit to parts of Canada and the United States, to "see the grace of God" there, to meet with fellow-believers who have been long known by correspondence, and fellow-labourers of former years in the homeland, who are now preaching the Gospel and ministering the Word in the vast and needy fields of the West. We sailed by the White Star liner "Celtic" from Liverpool on March 26, and after a somewhat rough, yet comfortable voyage, arrived in New York on Sunday morning, April 4, in bright sunshine. The first object that met our eye on the crowded wharf was a man holding up a Bible above his head, whom we found to be our brother, Mr. W. H. M'Whirter, of New York, who had come to meet and warmly welcomed us. In less than an hour after landing on American soil, we were seated with fellow-saints around the table of the Lord in the assembly at Dutch Kills, Long Island City, where believers assemble in the One Name, and seek to go by the one Book, guided by the One Spirit as in the homeland. In the afternoon we went to Newark, New Jersey, where a united meeting is held monthly for Christian fellowship and ministry of the Word. The Gospel Hall was quite filled with believers, many of whom I had known in Scotland, and quite a number from Ayrshire assemblies. It was pleasant to find them going on happily in the ways of the Lord in this land, where so many become wanderers or get entangled in snares of various kinds. A Bible Class talk followed by a Gospel meeting filled up the remaining hours of a busy day—our first on the American Continent. One can form little conception by report of the vast field for earnest Gospel effort this great land affords. One has to see in order to realise its vastness. On Monday, a believer's meeting in Dutch Kills, and on Tuesday another in Gospel Hall, 125th Street, New York, filled up our two remaining evenings, before going through to Canada for the Easter Conference in Toronto. Our old friend, Mr. David M'Gill, of New Bedford, came up to meet and accompany us, and the five hundred and odd miles were quickly covered, arriving in Toronto the same evening, where Col. Beers awaited and conducted us to the home of our sister, Mrs Munro, whose beloved husband, our spiritual father in Christ, Mr. Donald Munro, after a long and honoured course of over thirty-five years' service in this land was called to his rest with

Christ last Autumn. Here we found our brother, Mr. John Smith, of Cleveland, who has also come for the Conference, which continues for four days, three meetings being held each day in the spacious hall of the Y.M.C.A. in Yonge Street.

Believers from all parts of Ontario, quite a number from long distances, come to these meetings and value them as seasons of hallowed Christian intercourse and help in the things of God. Most of the Gospellers who give their whole time to the work, and others who minister the Word and shepherd the flock in Canada and parts of the States, are here, while others are at similar gatherings in Belleville, Vancouver, Manitoba, and Richmond, Virginia; all being held during the Easter holidays.

The Toronto Conference is continued on the old lines, without a chairman or fixed speakers, which—although always open to abuse in the way of intrusion and unseasonable ministry—is believed by the Christians here to be the way in which the Lord, through various channels, supplies the varied needs of His people.

There has been a continuous multiplication of assemblies throughout the past thirty years, chiefly as the result of pioneer Gospel work in new territory, in tents during the summer, followed up by meetings for helping on in the ways of the Lord those who are saved, with the object of gathering them together according to the pattern set forth in the Word. The Lord has marvellously blessed the labours of His servants, and the assemblies all over the Dominion are as a rule found in "clean cut" separation from the world's religion and associations. May they be preserved in the simplicity of their first faith and love, and be kept from drifting to either of the extremes by which the times are so beset. The narrow path with the enlarged heart is the only way of godly increase and safety.. From eight to ten hundred believers have attended most of the twelve meetings during the four days of the Conference, and ten or more shared in ministry of the Word, dealing with many aspects of truth bearing on personal, social, family, business, and church life, mostly of a practical and searching character, very different from most of the Conferences held in the homeland. Between seven and eight hundred believers sat down at the Lord's table to shew forth the Lord's death on the Lord's Day morning, all of them in fellowship of assemblies,

no casual visitors being admitted to break bread for a day here. Meals are served twice daily to visitors and others in a hall close by, which local brethren and sisters prepare and serve with commendable energy, and there are no collections or appeals for money. All the expenses are fully met, with a large surplus for the furtherance of the Gospel, by the contribution of the saints on the Lord's Day morning. This is the Lord's way, and the testimony is that it never fails, for when the hearts of the Lord's people are enlarged and their consciences exercised, they never fail to give of their substance, and consequently no begging appeals or other devices to raise money are necessary. We can only praise God for what we have seen and heard of His grace thus far in this land, and pray that God may keep His gathered saints in the simplicity of His ways, walking in the fear of the Lord and the comfort of the Holy Ghost.

## The Bible Annotator.

### OUTLINES OF GOSPEL THEMES.

#### THE TRIUNE GOD.

In the Sinner's Salvation (Luke xv.).

The Shepherd Seeking (ver. 4-7)—The Son.

The Woman Finding (ver. 8-18)—The Spirit.

The Father Welcoming (ver. 11-32)—The Father.

#### THREEFOLD BLESSINGS

In John x. 9.

Salvation—"He shall be saved" (with Eph. ii. 8).

Liberty—"Go in and out" (with Heb. x. 22).

Food—"And find pasture" (with Psa. xxiii. 2).

#### FOUR ASPECTS OF CHRIST'S WORK

In Deut. xxxii. 10.

"He Found Him," Conversion—Saviour.

"He Led Him," Obedience—Shepherd.

"He Instructed Him," Discipleship—Teacher.

"He Kept Him," Preservation—Preserver.

#### TWO GREAT WORKS

Which need to be distinguished.

The Work of Christ for us (John xvi. 4)—Perfect.

The Work of the Spirit in us (Phil. i. 6)—Progressive.

The former never needs to be repeated. The latter never ceases to be effected.

## The Young Believer's Question Box.

Would it be according to the Word for a Christian domestic servant to engage with a mistress who insists that she must go to the Parish Church, where the family go to worship? A Christian's first responsibility is to do that which pleases God. "We ought to obey God rather than men" (Acts v. 29), is an abiding principle of universal application in all departments of a Christian's life, personal, social, ecclesiastical. To give a pledge that he will go where he believes the Word of God forbids, or do that which his conscience, enlightened and controlled by the truth, protests against, to please men or gain some passing advantage, is unworthy of a follower of the Lord. No right thinking master or mistress would, we think, make such a demand on a servant; in any case let God and His Word be honoured. You will be in nowise a loser. God will be no man's debtor, and His promise is, "them that honour Me, I will honour."

## Answers to Correspondents.

QUERIST.—The lines you quote are from the hymn "Other Gods," by Dr. Horatius Bonar. They are given there as follows:—

"No Christ, no God!

This is the gloomy goal

In which man's progress ends,

The chaos of the soul!"

R. S., JARROW.—Any such difficulty as you mention should be dealt with according to the Word given in Phil. iv. 2, 3, where two at variance were exhorted to be "of the same mind in the Lord." The R.V. of ver. 3 seems to indicate that the apostle's "true yoke-fellow" was to help on this desired result. The condition and spirit in which such a service needs to be rendered to have any good effect is well described in Gal. vi. 1.

A. M., NEW ZEALAND.—We know of no remedy for the feebleness and lack of exercise in sharing the worship of the assembly which you mourn over, other than a right spiritual condition—apart from which there can be no worship acceptable to God—and a wise and continuous ministry of the Word on truths which God has given for the instruction and exercise of His people when gathered in assembly (see 1 Cor. xi. 18). If all this line of teaching is neglected—as in many places it has been in recent

years—how can we expect those who are ignorant of the principles of the Word to be exercised by or act according to them.

D. M. J., ONTARIO.—The change on the living saints—those that are alive and remain “unto the coming of the Lord” (1 Thess. iv. 15)—when their mortal bodies shall “put on immortality” (1 Cor. xv. 53), is said to be the work of “a moment,” so also is the resurrection of the dead, whose corruptible bodies “put on incorruption.” These events are always connected in the Scriptures with the coming of the Lord to the air (see Phil. iii. 20, 21), not with any subsequent event of prophecy.

W. M., STIRLINGSHIRE.—It cannot be for the peace and edification of any company of the Lord's people that every little detail of business and other matters should be brought up at the close of the Lord's Day morning gathering, in the presence of all. The primary responsibility of those taking oversight should be to arrange such details, and then bring them before the assembly in a concise and simple form, when this is necessary, for their approval, at some seasonable time. We certainly do not believe the close of the Lord's Day morning meeting is the time for raising and discussing details of expenditure, collections, and suchlike. Most assemblies have a quarterly fellowship meeting for such a purpose. It is quite another matter to mention the names of applicants for fellowship then, and give in brief the ground upon which overseeing brethren commend them for the assembly to receive, if all are satisfied. This is a joyful event, and quite in keeping with the spirit and character of the occasion, which business matters are not.

A. L., GLASGOW.—When the name of a visitor is given at the beginning of the Lord's Day morning meetings as being present for the day, it is certainly in the interests of godly order that the assembly from which he comes should be named, and not simply A. B. from E, which—as things are now in some places—may leave it open to doubt whether he is (a) from a known assembly into which he has been received in a godly and Scriptural manner, or (b) from a coterie formed in division, or (c) a member of a denomination patronising “the Church” of the friends whom she is visiting for the day. A letter of commendation in the case of one unknown should be always carried, but in its absence the name of the assembly from which the visitor comes, and into which it is assumed he has been received

according to God, gives confidence. It is easy to understand why all this is opposed and ruled out by those who want to have the “liberty” of bringing their visiting friends to the table of the Lord on the same principle as they invite them to their own tea table, often irrespective of their doctrine, and associations, or whether fellow-believers are satisfied or not that they are fit persons to be there. That such ways are not according to the Word, or for edification, has been abundantly proved by their results in places where they have been contended, practised, and pushed, is well known.

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

### Questions Requiring Answers.

The following questions still await replies, with many more, which will appear as space permits. They are on matters of general importance to all. Help, of a concise and definite character will be valued, leading to personal examination of the Word and exercise of heart before God.

VIII.—What is the difference, if any, between a “talebearer” (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?

IX.—What does the term “Church of God” mean? Is it simply the people of God, the same in scope and other respects as those who compose “the body of Christ,” or is it the people of God locally, with the constitution which gathers, unites, and governs them? There is great confusion of mind regarding this, the result of conflicting teachings, which bewilder and tend to divide God's people. Simple, definite Scripture help on this matter would be greatly valued by many.

X.—Is it possible for a child or an adult, to be “born again,” and yet not to know it.

XI.—Is it according to Scripture principle and precedent for an assembly to support one individual evangelist or teacher at home or abroad?

XII.—What is the meaning of the words in Heb. x. 22—“Our bodies washed with pure water.” Is it literal, symbolic, or typical?

## FRESH AND FIT FOR GOSPEL WORK.

I AM ready to preach the Gospel to you" (Rom. i. 15), are the glowing words of one of olden time, who had been "put in trust with the Gospel" of Christ, and felt himself a debtor to all men to make it known. In one view, his call to and his gifts for the ministry were unique, and none in our day may claim to be in his measure an appointed "herald, and an apostle, and a teacher" (2 Tim. i. 11, R.V.). Nevertheless, there has been committed to all saints in this day of grace. The "word of reconciliation" (2 Cor. v. 19), as a sacred trust, and it is the business of each to hold themselves in readiness to make it known to sinners, always and everywhere. The word "ready" has in it the element of eagerness, as if the messenger stood on tiptoe, waiting for the opportunity, and watching for the chance to tell the story of redeeming love to Greek and Barbarian—the civilised and the rude, to the "wise and unwise"—the thoughtful and the ignorant; men of the schools, and occupants of the high-ways and the fields. And it surely includes that condition of soul and the godly watchfulness that maintains it, in which such holy service is acceptable to God and a means of blessing to men.

There probably never was a time in which the opportunities for earnest, godly Gospel effort, by individual Christians and companies of the Lord's people were more abundant than they are at present. The whole world is virtually open to the Gospel. There is little in the way of hindrance from "the powers that be."

Ancient barriers of creed and caste have in great measure given way, and men and women, weary of sin and sighing for something better than the world has to give, are to be found everywhere, open to the Gospeller and his message. But he is not always "ready." In many, lassitude prevails; the old figment, that "the elect" will be saved somehow, keeping them easy. In others, who know, and in earlier days felt their responsibility, there is the consciousness that their spiritual condition is so low, that they know themselves to be unfit to share the honourable work of preaching the Gospel. The world of business and desire to "succeed in life" having sapped their spiritual freshness, and taken the heart out of them for effective service. What a mournful spectacle are they! Gifted, and once graced; rich in knowledge and full in utterance, now inert and useless to God and man. And all to gain a paltry position, which few of them ever attain! And what can be said of companies of the saints of God, wrangling over points of procedure until such a condition is reached, that Gospel effort ceases, or is reduced to a lifeless form. With the season for active, aggressive outdoor, tent, and village work again with us, and the vast, eternal issues looking us full in the face, let saints individually and collectively betake ourselves to God, for heart-searching, self-judgment, restoration, and reviving, so that each in his measure, and according to the ability and opportunity that God giveth, may be joyfully able to say as they hear the Macedonian cry, "I am ready to preach the Gospel to you".

## THE WITNESS OF GOD.

AN EXPOSITION OF I JOHN V., 9-12 (R.V.).  
BY J. HIXON IRVING.

**T**HE word variously rendered in the Authorised Version as "record," "testified," and "witness," but uniformly in the Revised Version "witness," is from the Greek word *martus*, which means a martyr, or witness. It occurs nine times in five short verses in this chapter (verses 6-9). The very fact that a word of such importance should be so often employed in such a brief portion of Scripture, ought to attract attention and lead to a careful examination of its use and meaning.

The part in which it lies embedded has often been written upon; sometimes in a way not altogether commendable. It has suffered not a little at the hands of literary critics and religious mystics alike. Yet few portions of Holy Scripture are calculated to yield more good for reflection to thoughtful and devout minds.

### THE WITNESS OF MEN.

"If we receive the witness of men, the witness of God is greater." "If we receive" does not imply a doubt, but states a fact, in a way usual in John's writings (see John vii. 23; x. 35; xiii. 14; I John iv. 11). Under the Law it was enacted that "one witness should not rise up against a man . . . but . . . at the mouth of two, or at the mouth of three witnesses should the matter be established" (Deut. xix. 15). The same principle was incorporated in the New Testament and established as a rule in the Church of God, "that in the mouth of two or three witnesses every word may

be established" (Matt. xviii. 16; I Tim. v. 9).

When adequate human testimony is given and supported by clear proofs, it is usually accepted and acted upon. How much more should the Divine testimony be received and obeyed? Yet such is the perversity of man's mind, biassed and blinded by sin, that often the testimony of deceivers is accepted and the witness of "God, who cannot lie," is rejected. This fatal tendency in human nature is illustrated in the case of the Jews who rejected the testimony of the Lord to His Sonship, supported as it was by four unimpeachable witnesses—the Baptist, the miracles, the Father, and the Scriptures (John v. 17-47).

The testimony of man, even when well authenticated, cannot approach in value the Divine testimony—"for the witness of God is greater." How much greater! Greater than heaven is to earth, eternity is to time, and God is to man.

"The witness of God" is strongly emphasised in this remarkable passage by repetition, yet without tautology. The testimony of God to His Son is threefold, through the Spirit, the Water and the Blood, His "official witnesses," as they have been called.

The "witness" is objective, pointing to the historic facts connected with the Person and work of our Lord. The perfect tense, "hath borne witness," shows it to be a permanent and abiding one. It is not an historic testimony merely such as the Father gave to the Son when He said, "This is my beloved Son" (Matt. iii. 17; John viii. 17-18). It is an age-enduring

one ; and is His final one to man. It will therefore be as powerful and effective at the end of the age as at the beginning of it. Alas ! how some in Christendom are striving to make this testimony ineffective ; to silence its voice and obliterate its records. It would be as easy for them to still the waves of the sea, or stop the earth revolving on its axis.

#### THE WITNESS IN HIM.

“ He that believeth on the Son of God hath the witness *in him*.” In whom ? In the Son, to whom the witness is given ? Or in the one by whom that witness is received ? Some say the former ; and others the latter. It is the latter evidently. God has laid a firm foundation for faith in the threefold testimony He has permanently given to His Son. When the witness is received, it becomes in the receiver a matter of experience. The objective testimony produces a subjective experience. The witness which formerly was (in the Word) and outside the believer becomes a witness within him ; an abiding thing in mind, heart, and experience. This interpretation is based upon the latest critical reading of the passage, and is not contrary to the context. It is likewise supported by other Scriptures, and is true in Christian experience.

The testimony is now no longer something presented for examination and acceptance, but has become in the reception of it, a part of an inward spiritual experience.

It goes for saying that the simpler the trust of the soul in the Son of God, the clearer will this inner witness be. This is no “ inner light ” of the mystic, but the

truth made real to the soul by the Holy Spirit—the first witness of the three. It is the thing witnessed to, namely, eternal life. Faith seals the testimony objectively presented by God, and the witness thus received is sealed in the recipient by the Holy Spirit.

This has been beautifully stated by an able expositor thus :—“ The object of the divine testimony being to produce faith in Christ, the apostle takes him in, in whom it has wrought this its effect— one who habitually believes in the Son of God, and says of such an one that he possesses the testimony in himself.” What a vivid contrast to this is presented by that which follows.

#### MAKING OUT GOD TO BE FALSE.

The positive statement in the first clause of verse 10 is, as usual in John's writings, followed by a negative in the second clause. “ He that believeth not God, hath made Him a liar,” etc. The whole passage is in parenthesis, and is used to give emphasis to the first clause. There are several examples of the same thing in this epistle.

It implies a deliberate refusal to accept the adequate testimony God has borne to His Son. The individual has practically thrown it down and trampled it in the dust, charging God with an attempt to deceive. It is not that the individual is in ignorance that Jesus is the Son of God, for sufficient evidence has been presented of His Godhead by the ordained witnesses. It is a case of unbelief in spite of sufficient testimony. Unbelief without reason or excuse, for which there can be, if continued in, but one end, and that end eternal death.

## THE SECOND ADVENT OF CHRIST.

### PART V.—THE JUDGMENT SEAT OF CHRIST AND ITS REWARDS.

BY COL. BEERS, TORONTO, CANADA

**A**FTER the dead saints have been raised, the living changed, and both caught up to meet the Lord in the air, they are conducted to the place prepared (John xiv. 3), to be presented with exceeding joy in the presence of the glory of God (Jude 24). Having seen the Lord as He is, they have been made like Him (1 John iii. 2), and now they bear the full image of the heavenly (1 Cor. xv. 49), and so shall they "ever be with the Lord" (1 Thess. iv. 17).

The glorified saints are next seen in heaven, seated on thrones (Rev. iv. 4, R.V.), crowned in royal honour, at home in the presence of God. Judgment is preparing to fall (Rev. iv. 5) on the guilty earth, but they are calm and bold (1 John iv. 17), and sing their "new song" of worship there (Rev. v. 9).

But although their judgment as sinners is for ever past (John v. 24, R.V.), they have yet to be manifested before the judgment seat of Christ, to have their lives and testimony as servants reviewed to receive reward or suffer loss according as their works shall be (2 Cor. v. 10; Rev. xxii. 12). Most searching and solemn are the lessons to be learned by the believer from the Word, regarding this coming day of examination and manifestation of hidden motives (1 Cor. iv. 5), of life and service during the years of Christian life. The quality of the work (1 Cor. iii. 13) will be tested, and all that is unreal burnt up (1 Cor. iii. 13). The manner in which

it was done, and whether according to the revealed will of God (2 Tim. ii. 5), will all be manifested there, and the Lord's own verdict given. What a day of astonishments it will be! Much that had the approval and praise of men, and was regarded by the workers themselves as "success," may be shown in the searching light of that judgment seat to be in the eyes of the Lord as wood, hay, and stubble, fit only for the fire. False material brought in to mar the "temple of God" (1 Cor. iii. 13-17) will have its true character manifested then, and those who bring it there, their shame and loss. For all that has been well pleasing to the Lord there will be a bright reward (Rev. xxii. 12), and the Master's "well done" (Matt. xxv. 21), which will fully compensate for misrepresentation, persecution, and suffering here. To those who do not deny His Name and hold fast His Word (Rev. iii. 8-11), there is a crown reserved as for faithful testimony (Rev. ii. 10) in the world, and devoted service (1 Pet. v. 4) among the saints. Thus while the children's place in the Father's House (John xiv. 2) is all of grace, the servant's place in the coming Kingdom of the Lord Jesus (2 Pet. i. 11) will be according to the measure of his faithfulness as a servant (Luke xiv. 12-19), and his manner of testimony as a witness for his absent Lord (Rev. iii. 21). The reward may be lost (2 John 8), the crown may pass to another (Rev. iii. 12, R.V.), and the life work be lost (1 Cor. iii. 15), while the saint himself will be saved yet "so as by fire." How the prospect of all this should exert its sanctifying influence upon the saints and



servants of the Lord as they fill in their days of service and testimony here! How little should they care for the praise or blame of men, but make it their aim to please the One who from the lofty throne on which He sits, sees and knows all that is done by His people, and will not fail "in that day" (2 Tim. iv. 8) to express His estimate of it. And may we ever remember that quality rather than quantity (1 Cor. iii. 12), and what the Lord commends in His Word, rather than what is commended and esteemed among men, is what will "have praise from God" (1 Cor. iv. 5, R.V.) in that day.

### GEMS FROM RECENT CONFERENCES.

Laodicean lukewarmness characterises the time in which we live, people highly pleased with themselves and with their condition, while Christ is without.

The evidences of departure from God and from His truth are around us on every side. This should make us cleave with deeper purpose of heart to "God and the Word of His grace" (Acts xx. 32), and dread anything that would sever us in the least from our resources.

It is easy enough to "bless the Lord" at some times, when all is going well, but the Psalmist says—"I will bless the Lord at ALL times" (Psa. xxxiv. 1).

Everybody hears His "knock," but it is only those who hear His "voice" to whom He comes in to "sup."

There is a sifting and a purifying process going on among God's people, and much that has been accredited as being true gold, is proving itself to be only base metal.

## OPERATIONS OF THE HOLY SPIRIT: WHICH NEED TO BE DISTINGUISHED.

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

### THE EARNEST OF THE SPIRIT.

WE now come to the last pair of the operations of the Spirit which we have to consider with the help of that same Spirit. The earnest and the endowment of the Spirit.

*The earnest of the Spirit.*—If, as we have seen, the sealing of the Spirit is God's attestation of His work in a soul and a guarantee of its continuance, the earnest is the pledge and foretaste to the believer of future blessedness. An earnest, though less in measure, is not different in character from that of which it is the foretaste. The jewels on Rebecca's hands were a pledge of the silver and gold she would possess, as the bride of him whom Abraham had "appointed heir of all things" (Gen. xxiv. 36, 53). "The good things of Egypt," sent by Joseph for his father "by the way," were a foretaste of the sure promise, the good of "all the land of Egypt is yours" (Gen. xlv. 20, 23). The grapes of Eschol were but a sample of the land of promise, "for surely," said the spies, "it floweth with milk and honey, and this is the fruit of it" (Num. xiii. 24, 27). As in the case of "the sealing," three distinct passages in the New Testament bring before us "the earnest" of the Spirit, and each in a different relation. In 2 Cor. i. 21—in connection with "all the promises of God"—it is presented as given by God. "He that stablisheth us (present continued action) with you in Christ is God,

who . . . hath given (past definite act) us the earnest of His Spirit in our hearts." Is not such an "earnest" intended to encourage us to claim the promises? In 2 Cor. v. 6 it is connected with the clothing upon of the believer, who will be alive when the Lord returns. "Now He that has wrought us for the self-same thing (*i.e.*, the swallowing up of life of that which is mortal) is God, who hath also given unto us the earnest of His Spirit." The presence of the Spirit is the earnest of the transformation of the living believer, just as in Romans viii. 11, it is the guarantee of "the quickening of the mortal body." This "quicken" is interpreted by some, who hold unscriptural views as to sickness, to mean that a Christian, if only he had faith enough, would never know sickness. His body would be above such a thing. Only a few go so far as to say that a Christian ought never to sleep in death; but though the latter idea is clearly fanaticism, and as contrary to all Christian experience, as it is to the Word, it is nevertheless more logical than the more timid interpretation first referred to, for clearly the verse does predicate something for the believer's body, analogous to the resurrection of Jesus Christ. It is true that the Lord does strengthen His people physically on special occasions, and render them sometimes temporarily superior to hunger and even suffering, but the word for "quicken" in this verse means "making alive what was dead" (*e.g.*, 1 Cor. xv. 36). "That which thou sowest is not quickened except it die," and the promise of the verse in Romans is not for the present but for the

future. "Shall quicken your mortal bodies." If believers habitually neglect the ordinary rules of prudence, as regards their bodies, they will surely reap a temporary breakdown or a condition of chronic neurasthenia. The third passage where "the earnest" is referred to is Eph. i. 13. Here it is not so much "the redemption of the body" that is in view, as "the redemption of the purchased possession." This goes on further to the manifestation of the sons of God in glory with Christ, and the entrance into the promised inheritance. God hath revealed unto us by His Spirit, through the Word, what eye and ear and heart could not conceive, "the things prepared for them that love Him." The earnest of the Spirit is not only the possession of the Spirit, but the resulting present experience of blessing. If Christian experience becomes a ground of confidence or of self-exaltation, it is entirely out of its proper place; but a Christian without Christian experience is "dead while he liveth." The presence of the Spirit ungrieved produces Christian experience in the believer. He reveals Christ and the Father, sheds abroad the love of God in our hearts, fills us with joy and peace in believing, and makes us overflow with praise and worship, and long to be with and like our Lord. There will be evil days, when the heart will be "in heaviness through manifold temptation," but the Elims will succeed the Marahs, even if we are unable to rise by faith at the time of trial, and rejoice "with joy unspeakable and full of glory." But the best here below is only a foretaste of the future, and the

highest now can never be but the lowest there, if we may so speak. If John knew what it was to rest on the bosom of His Lord down here, he will surely never know a lower place up yonder. If Mary chose the good part of resting at His feet to hear His Word, then that "part shall never be taken away from her." The ministry of the Spirit is for the manifestation of Christ, who is "the way to the Father." In heaven we shall no longer need "the earnest" of the Spirit, but He will never cease to abide with us, as the revealer of Christ and as our power for worship. We may therefore well sing,

"What will it be to dwell above,  
And with the Lord in glory reigh,  
If the sweet foretaste of His love  
So brightens all this earthly plain?"

### A PRECIOUS PROMISE,

Given to one going abroad in the Lord's Service.

"**H**E shall preserve thy going out,"  
Unto the distant land,  
When thou art far from loved ones here,  
He'll still be close at hand.

"He shall preserve thy going out,"  
Across the trackless deep,  
The One who sleeps, nor slumbers not,  
Watch over thee will keep.

"He shall preserve thy going out,"  
Along the untried way,  
And travelling mercies He'll bestow,  
And guidance give each day.

"He shall preserve thy going out,"  
He shall preserve thy soul,  
On Him thou may'st every care,  
And every burden roll.

"He shall preserve thy going out,"  
We leave thee in His care,  
And constantly before the Throne  
We'll bear thee up in prayer.

### A PARTNER IN THE CONCERN.

IT was the night of a missionary meeting. Servants of Christ from home and distant lands had come to tell of the Lord's doings, and of the triumphs of his Gospel among the nations. A Christian working lad, washed and dressed, was hurrying along the busy street, as the hands of the clock pointed to the hour of meeting. "What's up?" asked a comrade, who met him in the street. "You're in a great hurry." "Yes," said the lad, "this is the night of the missionary meeting, and I'm going there. You see, I'm a partner in the concern, and I'm going to see how the business is getting on." What did the lad mean by being "a partner in the concern?" Only this. Since the day of his conversion he had prayed for God's work in home and distant lands; he had laid aside a few pence each week out of his small earnings, and this he had given for the spread of God's Gospel. So he was, in very truth, "a partner in the concern," and had an interest in how the "business was getting on." Do you know that it is your privilege to be a "partner" in the great work of spreading the Gospel of Christ? You have been called to share this grand and honourable work, personally, by speaking to those around you, and by prayer, and giving of your pence and shillings to assist approved and godly labourers who have gone forth in Christ's Name to spread His blessed Gospel. In order to practically share in either of these fellowships, you need to abide in fellowship with the Father and the Son, in the power of the Spirit.

## SPIRITUALISM :

THE WORK OF SATAN AND OF DEMONS.  
FOURTH PAPER. BY THE EDITOR.

**P**ALMISTRY, which began by studying the lines of the hand as an indication of character, has developed into fortune-telling, usually practised by Spiritualists, who advertise themselves in newspapers, and are patronised by the thoughtless and unwary who, being ignorant of the Satanic character of the "black art," are often by this means brought under the power of evil persons, who are not slow to use their craft in leading them further along the path that ends in ruin. Yet such are the wiles of the devil, that this device of his is now practised not only in the homes of those who call themselves Christians, but at bazaars and such like under auspices of churches, with the Lord's holy Name invoked in connection therewith! No frivolity or idle curiosity should ever tempt one who fears God and reverences His Word to venture for one moment on such ground: it is playing on "the hole of the asp," where no Divine power is promised to preserve. Any who desire to know what is in them (John ii. 25) can solve the mystery by enquiring—not at a Palmist, who is in league with the "father of lies" (John viii. 44), or of a Sorceress, or others of the many who pretend to read the future of silly women who enquire of demons by their means, but at the Word of God, in which the One who reads and searches the heart (Jer. xvii. 9) tells what is in it, and the streams that proceed therefrom (Mark vii. 21-23).

THOUGHT READING, telepathy, hypnotism, clairvoyance, and other forms of

occultism now generally practised for amusement, in which control is exercised by one over another, are dangerous, and lead to disastrous results morally and spiritually, as has again and again been proved. None who value the faculties with which an All-wise God has endowed them, should for one moment surrender them to another, who unknown to them may be in league with demons, and who thereby may and can bring them permanently under their control.

TABLE TURNING is another popular form of amusement in many circles. However explained by some on scientific grounds, it has been confessed by many who became bondslaves of Spiritualism and of demons, that the first steps along the fatal road were taken by this very means, practised for amusement in the houses of friends.

PLANCHETTE, in which as a pastime many indulge, and which Christian parents allow their children to practise in the home, to which they address first their senseless, then their serious questions, has—as some who have been its victims testify—been the means used by Satan to draw many within the foils of Spiritualism in its more awful forms. A Christian lady who has been, through the Lord's abundant mercy, delivered from the power Spiritualism, and is now an active worker for Christ, tells, as a warning to others, that she was caught in the meshes of this awful net, by laying her hand along with others on a planchette for amusement, while at an evening "social" in the house of a friend. Let Christian householders and parents beware, and see that no

quarter is given to such amusements in their dwellings. Some will smile, others sneer, incredulous of any danger, but if we believe—as Scripture most fully teaches—that spirits exist, and that they seek access to the minds and bodies of human beings on earth, and are only prevented from obtaining it by Divine power, then surely none who fear God will, through idle curiosity and unhallowed desire to obtain information through other channels than those appointed by man's Creator, expose themselves to the wiles and power of the devil, for their own destruction!

#### LATTER DAY SPIRITUALISM.

The Scripture warns us in words of no uncertain sound, that the latter times will be characterised by many abandoning the faith, and "giving heed to seducing spirits and doctrines of demons *through the hypocrisy* of men that speak lies" (1 Tim. v. 1-2, R.V.). These were present in the days of the apostles, and as men turn from the truth of God and His Gospel, to men's deceivings, there will be sent upon them in awful judgment "the Lawless One, whose coming is according to the working of Satan, with all power and signs and lying wonders" (2 Thess. ii. 9). And in the last great struggle, when wickedness will have well nigh reached its climax, "spirits of demons working miracles" (Rev. xvi. 14, R.V.) shall go forth to gather the whole Roman earth together to fight against God. Then before the curtain falls on earth's last great scene of religious corruption and godless co-mingling of Christ's Name with Satanic blasphemy, we are expressly told that it is by **Babylon's SORCERIES** that

the nations have been deceived (Rev. xviii. 23). Then as the Holy City passes in view, and the fixed and eternal condition of both saved and lost is described, God causes it to be written twice over, as if to brand its awful fact and reality upon us, that in relation to heaven, "WITHOUT are dogs and SORCERERS" (Rev. xxii. 15), while "SORCERERS and idolators and all liars" have their part in "the lake that burneth with fire and brimstone" (Rev. xxi. 8), the sinner's final doom and eternal destiny.

Let those who frequent Spiritualistic lectures, and others who listen to clairvoyants and suchlike for entertainment, be warned of the danger of such a course. Thousands are to-day hopelessly captives in the chains of Satanic delusion, who began their inquiries in this way. To any who have ventured forth on this forbidden path, either from curiosity, or seeking knowledge regarding the future world, in ways which God has forbidden—or as Spiritualism falsely promises, in desiring intercourse with the spirits of departed friends—we would most earnestly and urgently appeal by saying: Flee from the way that leads to certain and eternal ruin. If a born again child of God, beguiled by the subtlety of the tempter (2 Cor. xi. 3) from "the faith" and the "right way of the Lord," without delay awake and return to God with repentance and confession of sin, praying for deliverance and seeking to be restored. A slender cord may connect your craft with a ship that is speeding toward the whirlpool. In the Name of the Lord, let it be cut decisively and instantly.

## The Bible Annotator.

### OUTLINES OF BIBLE STUDIES.

#### THE POWER OF THE CROSS.

- Sin's penalty it has borne (1 Pet. iii. 18).  
 Sin's dominion it has broken (Rom. vi. 2, 6).  
 Satan's power it has annulled (Heb. ii. 14).  
 The World's hold it has severed (Gal. i. 4).

#### PRACTICAL SEPARATION FROM EVIL.

Believers are exhorted to

- "Cleanse" themselves from all filthiness (2 Cor. vii. 1)  
 To "lay aside" all evil speaking (1 Pet. ii. 1).  
 To "put away" all bitterness (Eph. iv. 31).  
 To "flee from" all appearance of evil (1 Thess. v. 22)

#### INFINITE BLESSINGS OF BELIEVERS.

- Riches that are unsearchable (Eph. iii. 18).  
 Love that passeth knowledge (Eph. iii. 19).  
 Peace passing understanding (Phil. iv. 7).  
 Grace that is inexhaustible (2 Cor. ix. 9).  
 Joy that is unspeakable (1 Pet. i. 8).

### Notes on Misinterpreted Texts.

"In whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. i. 13). The R.V. gives, "In whom having also believed ye were sealed," which does away with the theory built by some on the word "after," viz., that a long interval may intervene between faith in Christ and the seal of the Spirit being given. And the same participle is used by Peter in rehearsing the story of the conversion of Cornelius and his house in Acts xi. 17, R.V., "God gave unto them the like gift as He did also unto us, WHEN we believed on the Lord Jesus." From the Divine side, the seal, attesting faith and marking ownership, is given on believing, however feebly its presence may be then known by the recipient.

"Walk worthy of the Lord, unto all pleasing" (Col. i. 10). The latter words do not refer to pleasing men—as some interpret them—but the Lord. The word for "pleasing," in classical Greek as in French, denotes a cringing habit, ready to do anything to please a patron, even to anticipate his wishes. In the New Testament, and when used of the believer's relation to the Lord, whose he is, it is raised to a higher order, and expresses the aim and desire of a love-constrained soul to meet every wish of the Lord's heart and obey every word from His lips—"all things whatsoever He has

commanded" (Matt. xxviii. 19), as recorded in the Scriptures (1 Thess. iv. 1).

"Them that love our Lord Jesus Christ **in sincerity**" (Eph. vi. 24). The R.V. gives "in uncorruptness." The word is rendered "incorruption" in 2 Tim. i. 10, R.V., love evidencing its reality in action; not that spurious sentiment which claims to be "sincere," however far from keeping the Lord's commandments, which is the only true evidence of real love to Him (John xiv. 21).

### The Young Believer's Question Box.

I am reading a book which teaches that the parable of the woman hiding the leaven in the meal (Matt. xiii. 33), means that the leaven is the Gospel, the meal the whole of mankind, and that the leavening of the whole, points to the gradual conversion of the world by the preaching of the Gospel. Can this interpretation be supported from the Scriptures? No. The Scriptures clearly teach that the world will not be converted by the Gospel, but that the purpose of God is to take out from it "a people for His Name" (Acts xv. 14). The world will go from bad to worse, until judgment at the hand of the Lord clears the scene (2 Thess. i. 8, 9). "Leaven" is never used in the Word save as the emblem of evil: evil doctrine (Luke xii. 1; Mark viii. 15) and corrupt practice (1 Cor. v. 8). "Leaven"—as Adam Clark well says—"is a species of corruption, produced by fermentation, and tends to putrefaction," and this "the woman"—a symbol of the false and apostate church—hides in her own food, where it works secretly, until the wholesome meal of the Word is corrupted, as it is at this hour, by Ritualism, Rationalism, Romanism, and other adulterated teachings and practices, and under the authority of "the church" proclaimed in the pulpits of, Christendom—the whole three parts of Christendom, Roman, Greek, and Protestant, being corrupted by false doctrines regarding the Triune God, and the work attributed to the Father, the Son, and the Holy Spirit in the sinner's salvation. What are the popular delusions of the Universal Fatherhood of God, the denial of the Deity and atoning death of the Son, and the substitution of the figment of baptismal regeneration for the work of the Spirit, but that corrupted mass, which is the result of the hiding of the leaven in the meal. It is one of the devil's favourite devices to throw a halo of distorted

Scripture around corrupt religious systems, to deceive the simple, and keep true children of God in association with them, and this false interpretation of the leaven in the meal he finds especially advantageous in extorting money for the purpose of building gorgeous edifices "to the glory of God," and advancing church and so-called missionary enterprise under its sheltering wing, to usher in the dream of a "world-wide kingdom of Christ," with pope, prelates, and priests in high office there. If you read the Word of God, taught by the Spirit (1 John ii. 20, 27), you will be saved from being led away by this and such errors.

### Answers to Correspondents.

PHILOLOGOS.—"The Numerical Bible," issued in six volumes, will give you the kind of help you seek. We know of nothing better.

T. B., IOWA.—No Christian who fears God, and is guided by His Word, can be a member of such "Societies" as you name, whether they exist for what are called "Friendly," trade, or political purposes. Insubordination to masters, anarchy against rule, and the throwing over of all government, Divine and human, is wrought into the inmost fibre of them all. At a recent procession in which most of them were represented, a banner was carried bearing the blasphemous words, "No Boss Below: No Boss Above." How would one professing to "confess Jesus Christ as Lord" (Rom. x. 9, R.V.) have looked in such a mob, or how can he have common interests with the men who paraded their infidelity there.

A. L., CUMBERNAULD.—We do not believe it to be according to the principles of the Word for any assembly, or any group of assemblies, to virtually "engage" an evangelist to carry on work in a tent for a whole season, or to hand over their tent to any one on such an understanding. If God is not working with the preacher, a shorter period will suffice. When God is working, human arrangements often intervene to hinder and cause the work to cease. It is always best to leave room for God to do His own work, in His own way, by His chosen instruments. To fall into line with what He is doing, and to have fellowship with those whom He is using, is His will and way; but to make our own arrangements and then ask God to sanction them is another matter, and the cause of much of the sterility and unsatisfactory results that are so common in present day Gospel efforts.

### The Editor's Visit to America.

TORONTO, the chief city of Ontario, is a centre of commercial activity, and many coming to Canada from the homeland, settle there. We spent five days in this city after the Conference, had afternoon Bible Readings in the Central Hall, and four evening meetings in the specious hall of the Y.W. Guild, rented for the purpose. There is no lack of people to hear the Word in Toronto, and the number of Christians from all parts of the British Isles is remarkable. Here, our beloved brother, Donald Munro, laboured for many years, and the fruits of his solid and Scriptural ministry are manifest in the assemblies gathered in the Lord's Name. Eighteen preaching brethren visited Mount Pleasant one afternoon, where a plain granite stone, suitably inscribed, marks the place where his precious body is laid, to await the morn of the first resurrection. We had prayer on the hallowed spot, that grace might be given to us, to finish our course with joy, and we sang together—

"Our loved ones before, Lord,  
Their troubles are o'er, Lord,  
We'll meet them once more  
At Thy coming again."

We spent two days in HAMILTON, the second city of Ontario, had nightly meetings in the Gospel Hall, and made an afternoon visit to Niagara Falls, twenty-five miles along the rich valley which bears the name of "the orchard of Canada," owing to its profusion of fruit trees, apples, pears, and peaches growing in great abundance there. On Saturday, April 17, we started for ORILLIA, 86 miles north of Toronto, Col. Beers accompanying us, arriving in time for a meeting on that evening. The following Lord's Day was well filled up with an afternoon and evening meeting in the Opera House, and an address to young believers in the Gospel Hall at six. There is a large and hearty assembly of believers in Orillia, and for many years it has been a centre of active Gospel effort. GALT, was the next place we visited, a tidy, well built town, with a large Scotch population. An extensive work of grace was wrought here some forty years ago, a large number being saved, and the whole countryside moved. But as there was nothing done to lead on the converts in the truth that separates from the world's religion and gathers in the Lord's Name, they were left in the sects, with the usual result. When some years later, others went to the town preaching the Gospel, and

following up by teaching "all things whatsoever" the Lord has commanded (Matt. xxviii. 19), they found strong opposition; nevertheless, some who had been groping after something better than they found in their denominations, welcomed the Word and with others newly saved, began to gather in the Lord's Name. To the assembly then begun, the Lord has added, until the present time. LONDON, on the river Thames, in Co. Middlesex, is a busy town with large manufacturing works, and has an active assembly. A full company, including a number from surrounding places, came together to hear the Word, and the following day we reached the pretty little town of FOREST, where 35 years ago Mr. Munro began his ministry in Ontario. Here, and at LAKE SHORE, five miles distant, a remarkable work was done and two assemblies formed, which continue to the present time. It was deeply interesting to hear from the lips of aged veterans, some leaning on their staff, over eighty years of age, the mighty acts of the Lord in these remarkable days of grace, the story of which they never weary in telling to generations following. We had a large and hearty meeting in the evening, many driving long distances to hear the Word. We spent the following week-end in DETROIT, Mich. where our brother T. D. W. Muir lives, and where a large and growing assembly has been gathered, and a steady, solid work goes on. They have an excellent hall, well appointed, in a good locality, and it was thrice filled with attentive audiences to hear the Word. CLEVELAND, Ohio, where our brother, John Smith, resides and has laboured, was our next halting place. Here, again, we had a large gathering, and met quite a number of believers from the old country—including a group from Kilmarnock—all in the assembly, going on happily in the Lord's ways. In PITTSBURG, Pa., the following evening, and PHILADELPHIA the night after, we were gladdened to see filled halls of hungry souls, eager to hear the Word. A marked feature in all these places is, the manifest acquaintance of the Lord's people with the ways of the Lord, which they have evidently been well taught in their early years, and find joy in continuing stedfastly to own and walk in, resisting every device made by those who desire to lead them back under a yoke of bondage, and into association with sects and systems, which God has delivered them from. Three days' happy and fruitful meetings in NEW BEDFORD followed. Here the assembly was begun by means of the faithful

testimony of a few Christian women, and one brother, who went out from Glasgow over thirty years ago, and having learned the truth of separation from the world's religion in the days of the tent at Queen's Park Gate, did not go back to the denominations, although often urged to do so, but honoured God by keeping His Word, until others were led outside the camp to gather with them in the Lord's Name. Here we met Mrs. Bird and Miss Lindley from Central Africa, and Miss Bygrave, from India, seeking to stir up interest among sisters in these needy lands. We accompanied our brother, Mr. John Gill, who has laboured for over thirty years in BOSTON, Mass., to that city, and had two meetings there, at which we had the pleasure of meeting many old friends from various assemblies in the New England States. Next day, we journeyed to NEW YORK, where a fellowship supper had been arranged, at which we had the privilege of meeting some seventy leading brethren from the twenty-two assemblies of New York and New Jersey. This was a very enjoyable and profitable season, and gave opportunity for intercourse on many matters of common interest to all who in these days of stress and strain, are seeking to serve God in the assemblies of His people. Two nights' meetings for believers in the Y.M.C.A. Hall, rented for the purpose, by all the Assemblies in New York, followed, and happily concluded five weeks of most enjoyable service on the great American Continent. The following morning, at 10 a.m.—a large circle of brethren in Christ accompanying us to the wharf, to say farewell—we sailed by the Anchor liner, "California," direct to Glasgow, and after a very pleasant voyage of nine days, we reached home on May 17, having by the Lord's good hand upon us, covered over 3000 miles of sea and land, during seven weeks and three days, without a single mishap or unpleasant experience. The fields of the west are large and needy, and afford ample scope to fit, godly, and God-sent workers, who walk in the ways of the Lord, preaching and teaching the whole counsel of God; but there is no use there for such as strive to make revolutions, or who seek to introduce "divers and strange doctrines," which lead God's people back to the captivity out of which at great cost many were long years ago delivered. Tent work is now beginning for the season, and by the time this is read, Gospellers will be telling "the old, old story" under canvas, for whom we would ask a frequent remembrance in prayer.



## BREAK UP YOUR FALLOW GROUND.

THE memorable words of the prophet to "the men of Judah" (Jer. iv. 3) of old, "Break up your fallow ground, and sow not among thorns," may well be taken to heart by all who sow the good seed of the Word and seek the salvation of the lost. There can be no abiding fruit of the Gospel, sown on the fallow ground or in the rocky soil. We are told by the Lord in the parable, that "Satan catcheth away" the seed in the one case, and that it sprang up without root, and withered, in the other. The first need of the sinner is, to have his conscience ploughed up and searched by the light of God, his sin brought home to him, and conviction wrought by the Spirit through the Word. This is just as needful in principle in the child of tender years, as in the hardened sinner grown old in sin, although it will necessarily proceed on different lines, and be manifest in a different manner. There must be real conviction of sin before God and acknowledgment of it to Him (see Job xl. 4; Isa. vi. 5), before there can be true conversion. The lack of this experience, more than anything else, accounts for the fearful amount of light profession and rootless conversions in our day. Undue haste to get converts, coupled with the lack of deep ploughing and solid preaching of the Word, which the Spirit uses to produce conviction, are accountable for the great increase of false profession of recent years. To "break up the fallow ground" may be a slower process, and test faith and patience, but it is the Divine and therefore the only real way of reaping

abiding fruit. Let all who preach and teach Jesus Christ, fall in with God's way of things, and stand clear of the superficial and rootless Christianity which increases on all sides, as the result of shallow and sentimental preaching and pleasant singing, which move the feelings, but leave the conscience hard as the trodden pathway, whereinto no lifegiving seed can fall to germinate Divine life, or produce genuine conversion to God.

We do not plead for a continuous preaching of coming judgment, or for harrowing word pictures of the doom of the lost, on each occasion on which the unconverted are addressed. We have seen unsatisfactory results in the form of lifeless profession under such preaching, as well as under the story telling and "lovely song" methods. Both of them appeal to the feelings, but leave the conscience unilluminated and unexercised about sin in its relation to God as the Holy One, with whom the sinner has to do. The "preaching of the Cross" (1 Cor. i. 18), the declaration of "the Word of the truth of the Gospel" (Col. i. 5), in that wisdom and power which is of the Spirit of God (Acts vi. 8), brings the hearers into the presence of God, and reveals to them the nature of sin, and their state as sinners before Him. Thus it is, that conviction is wrought, leading to acknowledgment of guilt, and that state produced in the heart, into which the "incorruptible seed" of the Word falling, brings life, while "the Gospel of salvation" in its fulness declared (Eph. i. 12) and received by faith, brings the believing sinner into liberty, peace, and joy.

## THE PLACE WHICH THE LORD CHOSE.

Read Deut. xii. 5, 19; xvi. 2-7, 15, 16; xvii. 8; xviii. 6.

By W. J. M'CLURE, AUSTRALIA.

**I** DESIRE to trace a correspondence between the Book of Deuteronomy and the First Epistle to the Corinthians.

There are four things in Deuteronomy which are typical of truths that we find in First Corinthians. In chap. xxvi. 1-11, there is worship; in chap. xviii. 6, 7, 8, ministry; in chap. xvii. 8, 13, discipline; in chap. xii. 5, 6, gifts or tithes. In Deuteronomy we have the expression, "The place which the Lord thy God shall choose to place His Name there," twenty-one times—three times seven—neither more nor less, and these expressions all range themselves under four heads.

First, we will look at the picture of worship, which we find in chap. xvi. 16, 17; xxvi. 1-11. This expression, "The place which the Lord thy God shall choose," signifies that God selected one place, only one at any given time. At one time it was Bethel, later on Jerusalem. There His glory was seen abiding between the cherubim, over the mercyseat. At this place, which He thus distinguishes above all others, His people assembled. Israel came from all the different points of the compass. No matter where they lived, thither their footsteps tended three times in every year. There was no danger of mistaking the place, for it was God's own choice, and, having chosen it, He signified His choice by His glory abiding there between the cherubim. So when He said, "The place the Lord thy God shall

choose to place His Name there," that meant that He, *Himself*, was there.

Now, let us turn to 1 Samuel, chap. x., where we will see how this is beautifully brought out. Reading from the third verse—"Then shalt thou go forward from hence, and thou shalt come to the plain of Tabor, and there shall meet thee, three men going up to God to Bethel, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine." These had heard God's injunction of the 16th chapter of Deuteronomy, verses 16, 17, in which God's people are to go to the place which He has chosen. These men are just going there, and they are not going empty. And this little picture brings out most blessedly the full meaning of that word, "Where the Lord thy God shall choose to place His Name there." That place was just where HE was. Look at these men. Where are they going? They are going up "TO GOD." To where? "To God, to Bethel." This is how it is put in the Word. It might have simply said they were going up, "to Bethel," or Bethel might have been omitted, and it might have simply recorded they were going up "to God." But the Spirit has written they were "going up TO GOD, TO BETHEL." If they want God, they must go to the place that He has chosen, and while they go to the right place, they must not lose sight of the fact that they were going up to Himself. They are neither so liberal as to go anywhere and everywhere, nor are they so unspiritual as to be satisfied that they were going to the right place, and not be in touch with God Himself. They obey

the command to go to the place, and they go to meet with Him who is there. What would the place be but for the person? What would there be for them in Bethel, if God were not there? It was to meet with God—the God who had acted in grace towards them, who had delivered them, it was that God to whom they went up; and so we read they are going up “to God, to Bethel.” Keep this clearly in view. There was the chosen centre, and God was there. In the Book of Deuteronomy there was the one place. God had chosen it. He had taken the choice entirely out of the hands of man, and He had given it to Israel. Had the choice been left to them, it would have been many men, many minds, and there would have been no end of trouble, but God lifted the thing altogether out of the sphere of human choice. He selected the place, and when He had done so, He marked it as distinct and separate from all others, for the glory cloud abode there.

Now let us turn to what I believe is the spiritual teaching of the type, and the answer in New Testament times to the place which God had chosen “to place His Name there.” In Matthew xviii. 20, we read, “For where two or three are gathered together in My Name, there am I in the midst of them.” Here is God’s centre—the Name of the Lord Jesus Christ, and there God’s people are gathered unto Him, His own bloodwashed ones, saved by grace. There is a Gatherer, too, for the word “gathered” implies “to be led unto.” Now the thing seems to be as clear and as simple as possible. The Spirit always leads God’s people unto the

Lord Jesus Christ as God’s centre. Wherever God’s children are subject to the leading of the Spirit of God, and the call of the Word, they are gathered unto the Name of the Lord Jesus. And there you have what answers to the type.

Now let us go back to the little picture in the 10th chapter of 1 Samuel, and see if it may not be a help to us, in getting to see something of the precious truth of worship. Worship means to give to God. In worship, the believer is put in the highest position, as one who gives to God. These three are bringing their worship. Suppose I ask one where he is going. Would he say simply “To Bethel?” No. The answer would be we are going up “to God to Bethel.” “Can you not find God everywhere?” “Not so. He has chosen a place, that place is Bethel, so we are going to God to Bethel, and we are taking there this little tribute of our hearts’ love. All that we have has come from Him, and we are just giving Him back a little of it.” This was worship according to God’s will in the dispensation of the past, and the will and way of God for His saints of this present time is equally clear in the Word. But how is it observed. Suppose I stand at the street corner on the first day of the week. I see a believer coming along, and I say to him, “Where are you going?” His answer may be, “I am going to hear Mr. So-and-so preach.” My heart sinks. I meet another and ask “Where are you going?” “I am going to such and such a hall to meet with believers there.” That is not much better. I meet a third, who says, “I am going to break bread.” That is a

trifle better, but it is not the full confession of what God desires, it does not satisfy the heart. I ask yet another "Where are you going?" and he answers, "I am going to meet my Lord." If this confession is from the heart—and not mere cant, which God hates—it is what God desires. He wants His people to gather unto the Name of the Lord, to there meet Himself, to shew forth His death in the breaking of bread, to gather with those who own Him as Lord in the midst, who are seeking to be obedient to Him, and who, guided by the Spirit, will worship Him. That is truly blessed. It is like the three men going up to God to Bethel, with their hands filled for God. We are not, beloved fellow-saints, to be indifferent as to holding the truth of being gathered to the Lord's precious Name, nor are we to be so liberal as to gather anywhere. We cannot be found where the world is included among God's professed worshippers, nor where man has set up a name and a centre of his own, where the Lordship of Christ is set aside by the substitution of an order that is not found in the Word, where man has usurped authority, and where the guidance of the Spirit is disowned. Such things are a dishonour to God, and a practical disavowal of the authority of the Lord Jesus. It is ours, like these three men who were found going up "to God to Bethel," in obedience to His revealed will, to meet with Him and to worship Him in the appointed way at the chosen place, to be found gathered by the Spirit according to the Word, unto the Name of the Lord Jesus, God's one centre for all His saints.

## POWER IN THE WORK OF THE LORD.

NOTES OF AN ADDRESS AT LARKHALL CONFERENCE,  
By W. J. GRANT, KILMARNOCK.

THE subject suggested for consideration is the secret of power and success in the work of the Lord. By the work of the Lord in its widest sense, is meant everything we do or say, whether in things temporal or in things spiritual, which has for its motive the love of God, and its object His glory. I desire to lay stress upon this, because there are some godly and earnest souls who think that because they are not fully devoted to things spiritual, they are not properly engaged in the work of the Lord; but this is a great mistake. Whatever we do or say, in the shop, in the office, in the mine, in the field, in the home, if it springs from the love of God, and if it is done or said for His glory, God is pleased to regard and accept it all as a sacrifice well pleasing to Him. Hence it is that we are instructed even in our eating and drinking to do all to the glory of God; and the apostle in writing to Christian slaves speaks thus, "Ye serve the Lord Christ" (Col. iii. 24).

By the work of the Lord in its more limited sense is meant, all that we say, or do, or suffer, with a view to the conviction, repentance, and conversion of sinners, or with a view to the growth of God's people in the likeness of Christ and spiritual usefulness. This is the work of the Lord in its limited sense, and, of course, it is in this sense that we desire to view the subject. Now, the work of the Lord in this spiritual sense has various

spheres. It may be among the young, or among the old ; it may be amongst saints or amongst sinners ; it may be in private ; it may be in public ; but whatever its sphere is, it is deeply important, and there is one thing certain that we desire to see in this work, whatever be its sphere, and it is success. I should not think it well to say that success is the great thing to be aimed at. There is something even greater than success, and it is faithfulness to the Lord. Thank God, He does not say "good and successful servant," but He does say "good and FAITHFUL servant." Nevertheless I believe that a successful servant is one who has been a faithful servant, and that faithfulness is inseparable in reality from success. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. cxxvi. 6). If you go forth, you come in. If you go weeping, you come rejoicing. If you go with seed, you will return with sheaves. God has said it : it must be so.

If there is to be success in the work of the Lord, there must be power. There are many elements necessary to success. You must have love to the Master Himself. You must have faith in His Word. You must count upon the work of the Holy Spirit. You must have knowledge of the Word of God. You must have wisdom in the use you make of the Word, and in the way in which you deal with souls, young or old. You must have patience. You must have perseverance. All these things are needed—love, faith, knowledge, wisdom, patience, and per-

severance ; and still all these different elements may be summed up in the one word—power. Love is power : O the power of a loving heart. Faith is power : "all things are possible to him that believeth." Knowledge is power : only in the measure that we know the Word of God ourselves, can we have any power to use it to others. Wisdom is power : we have often failed in our work through lack of wisdom, practical wisdom. Patience—that is the grace to wait, is also power. Perseverance is power : "perseverance brings success" is an old motto, and it is quite true. All these different elements are summed up in the one word—power. And so, when the Lord Jesus was about to take leave of His own, He said, "Behold I send the promise of My Father upon you, but tarry ye in the city of Jerusalem until ye be endued (or clothed, as the word is) with POWER FROM ON HIBH." And in Acts i. 8, we read, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me." Oh, beloved, what we need is this power, and He who imparts it and maintains it is the Holy Ghost. Now, this possession of the Spirit of God as the Spirit of power is a conditional thing. We have each of us the Spirit as the Spirit of Life if we have Christ at all ; but the possession of the Spirit of God as the Spirit of Power is a possession we may or may not have. It is conditional upon three things. First, there must be decided and continued separation from sin without, and sin practically within and resolute consecration to God. This

separation and consecration is beautifully symbolised in the very fact that, when the apostles had just seen the Lord Jesus off to the glory, when the clouds received him out of their sight, and they saw Him no more, they went away back to Jerusalem and entered into the upper room and there abode. Beloved, have we got to the upper room, are we shut in with Himself? Are our hearts set on things above, not on things on the earth? In what meaning do we read again and again in Scripture of the upper room? If we are to be a power for God among old or young, we must not live on the ground floor, we must live upstairs. The upper room is the place for the heavenly people: "set your affection on things above" (Col. iii. 3). Oh, that we may be lifted up this very afternoon from the things that are seen and temporal, and our hearts fixed on things unseen, heavenly, and eternal. Then another condition of power is PRAYER. You find that the early company of witnesses made that upper room the place of prayer, yearning, believing, earnest, prevailing prayer. We need more prayer in these days, more prayer privately, more prayer in the family circle, more prayer in the public assembly. And the third condition for the enjoyment of the Spirit of Power is, meditation on the WORD OF GOD. When Joshua was called to the great business of leading the hosts of the Lord into the land of promise, dislodging its original occupants and giving it over in possession of the people of Israel, he received this charge: "This Book of the law shall not depart out of thy mouth; but

thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. i. 8). Oh, beloved in Christ, how often we fail, just because we have not been meditating on the Word of God, and thus learning His will as to the path in which we might expect His power to follow us and so success be gained. "Thou shalt meditate therein day and night." What a small book Joshua had compared with ours! At the most he had only the five books of Moses; you and I are provided with God's complete written revelation. All the more necessary is it then, that we give heed to what God has seen to be fit and necessary to make known to us in His Word. And oh, beloved, if these three things be fulfilled—if there be unswerving dedication to our Lord, His Word, and His work; if there be habitual, earnest, believing prayer; and if there be constant meditation in spirit on His precious Book—then it is simply impossible but that we shall possess the Spirit as the Spirit of Power, and success in the highest sense must then follow.

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A LOW SPIRITUAL CONDITION.—There is no surer sign of a low spiritual condition in an assembly of God's people, than the poverty of its worship. There may be plenty of "go" in testimony, great hilarity in singing jaunty hymns, but if the deep flow of spiritual worship be wanting, the low spiritual condition can thus be easily gauged by those in fellowship with God.

## THE SECOND ADVENT OF CHRIST.

## VI.—CHRISTENDOM'S APOSTASY AND DOOM.

BY COL. BEERS, TORONTO, CANADA

ONE of the purposes for which the history of God's earthly people was written in the Old Testament Scriptures, was, we are told, "for our admonition, upon whom the end of the ages are come" (1 Cor. x. 11, R.V.). Their redemption, separation to God, establishment in Canaan as His special people to be a testimony to the world, their privileges, blessings, worship, government, apostasy and failure, are all given "by way of example" to us.

In the early chapters of 1 Kings, Israel is seen as one united nation, under the rule of Solomon their King, with Jehovah's temple in their midst, and blessing flowing through all the land, the tribes going up to Jerusalem to give thanks to the Name of the Lord (Psa. cxxii. 1-4), as He had given commandment (Deut. xii. 5, 11, 14; 2 Chron. iii. 1; vi. 6). For a brief period only this happy condition of things continued. In the days of Solomon's son, ten of the tribes revolted from the rule of God as established in David's line, and from His worship as ordered in Jerusalem, following Jeroboam the son of Nebat, who set up false centres with calves of gold at Bethel and Dan, making priests of the lowest of the people, ordaining counterfeit feasts "devised of his own heart" (1 Kings xii. 28-33). Such was the apostasy of Israel.

In the early chapters of the Acts, we have God's own picture of the early

church, in its primitive unity and spiritual beauty. The saints of God were of "one heart and soul," all assembling in "one accord" and with "great power," giving testimony to the Lord (Acts ii. 42-44; v. 31-33). But Satan, the great adversary, was not far off: he was planning for the ruin of this bright witness for God on earth. When persecution from without failed to scatter and spoil, he sought by evil from within (Acts v. 1; vi. 1) to mar and hinder the church's testimony. And how well he succeeded in this the record tells. In less than thirty years after Pentecost, Paul warns the elders of the Church at Ephesus, of wolves from "without" and perverse men from "within," arising to draw away the disciples (Acts xx. 28-30). Among the Galatian churches, there were some who preached "another Gospel," and "false brethren" had been brought in unawares to God's assembly (Gal. i. 6; ii. 4). Very soon after, there were many corrupters of the Word of God (2 Cor. ii. 17) and teachers of "other doctrine" (1 Tim. i. 3), who caused the people of God to "depart from the faith" and give heed to "fables" (2 Tim. iv. 3). The wholesome teaching of God's Word was rejected by the many. Soon the professing church became allied to the world, the line of separation between the saved and unsaved was blotted out, and thus it continues and will increase in wickedness, until judgment from the hand of the Lord comes upon it. The rapid development of evils in doctrine, the spread of Scepticism regarding the Word of God, the advance of Ritualism and Rationalism among preachers, and of

utter indifference to things eternal among those who profess to be Christians, all tell that the day of full and final apostasy is "approaching." The seven successive stages of the Church, as seen in Rev. ii., iii., give no hint that any recovery for the mass in Christendom will ever come, but that it will finally be "spued out" of the Lord's mouth and utterly rejected.

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### OPERATIONS OF THE HOLY SPIRIT: WHICH NEED TO BE DISTINGUISHED.

TENTH PAPER—ENDUEMENT. WM. HOSTE, B.A.

**T**HIS Word is from a Greek verb *enduein*—to put on, to clothe. Thus "John was *clothed* with camel's hair" (Mark i. 6); "Herod was *arrayed* in royal apparel" (Acts xii. 21); "Bring forth the best robe and *put it on* him" (Luke xv. 22). It is the same word in the three passages. The word is often used too for spiritual "outfit." We need for our daily walk to be "*endued* with the Lord Jesus" (Rom. xiii. 14); for spiritual conflict to be "*endued* with the whole armour of God" (Eph. vi. 11); for our intercourse one with another to be "*endued* with bowels of mercies, kindness, humbleness of mind" (Col. iii. 12); and for our testimony, to be "*endued* with power from on high" (Luke xxiv. 49).

As we have already seen, the coming of the Comforter was associated with a testimony of Christ to his own (John xvi. 14), and not only so, but also with a testimony for Christ through them to the world. "He shall testify of Me, and ye also shall bear witness, because ye have been with me from the beginning" (John

xv. 27). And in the next chapter the promise is, "He shall convince the world of sin, of righteousness, and of judgment" (John xvi. 8).

In Matt. xxviii. 18-20, we see the Lord as the One to whom all authority (*exousia*) is given in heaven and on earth, commissioning His disciples to go forth on a new errand. In chap. x., he had already sent them forth, but into a carefully defined and limited sphere (see verses 5, 6). Now the sphere is unlimited, and no nation, not even Israel, is to have preferential treatment. This commission has never been abrogated. If we do not find in the Acts the formula "into the name of the Father, and of the Son, and of the Holy Ghost," it is only because such use was taken for granted. How, for instance, could it have been omitted at Pentecost? And yet the formula is not mentioned in Acts ii. Truly, the Lord has not left us without marching orders, throughout the nineteen centuries of this dispensation. But not only did the apostles need authority (*exousia*), but they needed power (*dunamis*). To this our Lord refers in Luke xxiv. 49, above quoted. "Tarry ye in Jerusalem, until ye be endued with power from on high," and this was explained in Acts i. 8. "Ye shall receive power after that the HOLY GHOST is come upon you." This promise was blessedly realised at Pentecost. Men who had fled like scattered sheep before the wolves, now stood firm as lions. He who had denied his Lord by the flickering fire of a servants' hall, now in broad daylight charged his Master's murderers with having "denied the Holy One and



Just." Later on, the boldness of Peter and John convinced the great ones of Jerusalem, that they had "been with Jesus," and this "apostolic succession" of witnesses has never ceased. In one sense, the enduement received at Pentecost never left the apostles, for the Spirit remained on them, but as far as the practical outcome went, it needed renewing. It seems quite clear that the apostles felt the need of a fresh enduement when they prayed, in Acts iv. 29: "Grant unto Thy servants that with all boldness they may speak Thy Word," and the answer came, "They were all filled with the Holy Ghost, and they spake the Word of God with boldness." It can hardly be gainsaid that Peter needed fresh power at Antioch, when his old enemy, "the fear of man," again got the mastery—"when fearing them of the circumcision." We need fresh power for every act of service, and "they that wait upon the Lord shall renew their strength" (Isa. xl. 31). The apostle Paul, than whom we may doubt if anyone was ever more endued with power from on high, nevertheless felt his need of more power when asking the saints to pray—"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel" (Eph. vi. 19). Though a mighty man of God he realised intensely his own weakness, and continued dependence upon God. "When I am weak, then am I strong" (2 Cor. xii. 10); "I can do all things through Christ which strengtheneth me" (Phil. iv. 13). He is ever the same to strengthen and to help. But it may be asked—Why then

is not more power experienced in our service? First, I would say we must not overlook or undervalue what God is doing. Are we not all monuments of His grace, and have we not abundant cause for praise? Yet for all that we may be much "straitened in ourselves." It is true that the ruined state of things around must sadly hinder corporate testimony, and that if the world is not blessed, it is they who "resist" or even "blaspheme" the Holy Ghost. But are we not also responsible for having "grieved" or "quenched" our Divine Indweller? The love of money; neglect of the Word of God for the books of men; worldly conformity and other evils have joined hands to hinder the blessing. Was not the state of things depicted in 2 Cor. xii. 20. enough to prevent blessing. Would it not perhaps describe the condition of things even now in some assemblies of the saints? "Debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." May not here be the secret of weakness? We have been so intent on setting our brother right, that we have sometimes forgotten self-judgment, and grass has grown on the path to the throne of grace. Let us then afresh separate unto the Lord (ver. 6), taking away "the putting forth of the finger and speaking vanity, and draw out our good to the hungry, and satisfy the afflicted soul." Then shall we enjoy in a larger measure the fulness and liberty of the Spirit, and be of those who "build the old waste places and raise up the foundations of many generations," the restorers of paths to dwell in (Isaiah lviii. 9, 10, 12).

## The Bible Annotator.

### TOPICS FOR BIBLE STUDY.

#### CHRISTIAN DILIGENCE.

READY to every good work (Tit. iii. 1).  
 FOLLOW every good work (1 Tim. v. 10).  
 ABOUND in every good work (2 Cor. ix. 8).  
 FRUITFUL in every good work (Col. i. 10).

#### THE HAND OF THE LORD

On behalf of His people, is

STRONG to save (Matt. xiv. 30 31).  
 SKILLED to heal (Matt. viii. 3).  
 MIGHTY to keep (John x. 27, 28).  
 OPENED to supply (Psa. cix. 28).

#### SYMBOLS OF GOD'S CARE

For His own people.

As a MOTHER (Isa. xlix. 15)—Tenderly.  
 As a FATHER (Prov. iii. 12)—Faithfully.  
 As a GARDENER (Isa. xxvii. 3)—Attentively.  
 As a KEEPER (Psa. cxi. 4-8)—Watchfully.

### Notes on Bible Metaphors.

“**Rooted and Built up in Him**” (Col. ii. 7).—“Having been rooted,” once for all, at the time of conversion, and since, being continuously “built up in Him,” Christ, “the Lord,” whom they had received, and in whom they walked. He is the soil in which the depth of their spiritual life expands. He is also the foundation on which its structure ascends, as faith reposing on Him is confirmed and strengthened.

“**Fitly framed together, GROWETH** unto a holy temple” (Eph. ii. 21). Two distinct ideas, both referring to the church in its Divine and heavenly aspect, as the workmanship of God. “Fitly framed together” tells of a progressive structure, more closely cohering as it proceeds—the saints in their *inward* spiritual union, compacted and “fitly joined together,” (see chap. iv. 16, where the same word occurs). “Groweth” gives the thought of *outward* extension as “living stones” (1 Pet. ii. 5) are added, preparing for a permanent abode, “an holy sanctuary (R.V. mar.) of God” (Rev. xxi. 22).

“**Knit together, increaseth**” (Col. ii. 19). A continuous process, akin to “compacted” (Eph. iv. 16, where the same word is used), by means of a constant supply from the Head through “every joint,” not even the least being rendered non-conductive, leading to a firm internal cohesion, and a healthy outward development, both pro-

ceeding from a right spiritual condition. See for an example, Acts ix. 31.

### The Young Believer's Question Box.

Paul says in Gal. i. 10, “If I yet pleased men, I should not be the servant of Christ,” and in 1 Thess. ii. 4, “Not as pleasing men, but God;” yet in another place, he writes, “I please all men in all things” (1 Cor. x. 33). How are these sayings to be harmonised? In the former two, the apostle has in view the ministry he had received from the Lord, the subject matter of the Gospel, that Divine message than which there is no other, no “different Gospel,” and which he so spake as to gain the approval of his God, and not the flattery or the applause of men. But when it was a matter of meeting different nationalities, in varied conditions and circumstances, he would not stand on his dignity, but condescend to their habits, respecting their prejudices and feelings in his manner of reaching them, thus delivering the Divine message which he felt himself a “debtor” (Rom. i. 6) to give to all. But he never compromised any part of God's truth in so doing, nor put himself into any position inconsistent with the revelation he had received from the Lord to practise and teach.

How can the following two passages be explained?

“All have sinned and come short of the glory of God” (Rom. iii. 23). “Neither hath this man sinned, nor his parents” (John ix. 3). The passage in Romans tells of the universal depravity of mankind in the sight of God. The context of the verse in John, shews its meaning to be, that the man's blindness was not the punishment of any particular sin, either his own or his parents, as the Jews evidently regarded it.

### Answers to Correspondents.

QUARTUS.—Your paper is not such as would be for the edification of our readers generally, and on this account we cannot insert it in these pages.

INQUIRER.—The lines you quote are not quite correct. They appear to be from Heber's touching hymn, “Tears for Jerusalem.” They form the second verse, and in the original version are as follows:—

“Oh, had'st thou known thy day of grace,  
 And flock'd beneath the wing  
 Of Him who called thee lovingly,  
 Thine our anointed King;

Then had the tribes of all the world  
Gone up thy pomp to see,  
And glory dwelt within thy gates,  
And all thy sons been free."

**G. H., STIRLINGSHIRE.**—If one—or more—in an assembly, has the ability to lead the praise, certainly such ability should be recognised, and room left for its exercise, just as for other ministries; but it would be quite another matter to elect or vote for one to become "the precentor." There is no such thing as election at man's hands to any spiritual function in God's assembly. God fits; man has simply to receive and recognise what God has given. Human ingenuity always adds something to God's Word, or sets it aside altogether.

**T. S. N., NORFOLK.**—One who has failed to meet his obligations in business toward the world, and is still in the unhappy position of being legally "undischarged," would not in the light of 1 Tim. iii. 7, be a fit person to take the lead, or do oversight work in an assembly of saints.

**D. N., IDAHO.**—There is nothing in the records of the Word to warrant the singing of a hymn between the passing of the bread and the cup in the Lord's Supper, or the "singing of thanks," as some describe it. The "manner" as well as the meaning of the memorial feast is fully given in 1 Cor. xi. 23, 26, and our wisdom is, to neither add to nor take from what is there given, but to "keep the ordinances as they were delivered" (ver. 2).

**W. J., GLASGOW.**—If in obedience to the Word of God you left the denomination with which you were connected, because you found it was by its constitution and in its practices contrary to what you had learned of that Word, then you can never return there, for any purpose whatever, without building again the things you destroyed (Gal. ii. 18), and giving believers who are still there the impression that there is very little wrong with their position in association with it, when you can come and go so lightly. Instead of helping others out—as some imagine such trucking with denominationalism does—we believe it only casts a stumbling block in the way of exercised ones, and confirms others in a false position. We can only become channels of blessing to others when in the path of obedience to God ourselves.

**G. L., CANADA.**—If those having godly care in any assembly, have good reason to fear that a preacher, who wants to come among them, will sow discord by teaching what is contrary to the

Word, or seek to strengthen the hands of some who are a cause of trouble, they are quite right in refusing to hand their hall over to, or welcome such a person as a servant of the Lord among them. It is preposterous to expect that an open door, should be given to those who are well known to be causers of trouble wherever they go, or to others who "build again" in one place, they things they "destroy" in another. God's work is not done by such means, and it is your responsibility to see that what God has wrought, is not spoiled by sowers of "divers seeds," and causers of division.

**T. M. W., SUTTON.**—The only safeguard against the extremes of laxity and undue rigidity in church matters is, to walk humbly with God in the ways of the Word, or as another has well put it, "in the narrow path, with the large heart." It is possible to set God's people and our attitude toward one another, before God Himself, and the humanitarian tendency of the times, which leaves God and His claims out of count, has much to do with the continual harping that one is so accustomed to hear about the supposed "rights and privileges" of all saints. Thus the Lord of all saints and the claims of His holy Word are almost forgotten. When the Lord has His own place in the affections, and His Word its authority over the ways of His people, they will not be likely to neglect to act lovingly and graciously to those who belong to Christ. But it must ever be the Head first, the members next.

**"YOUNG BELIEVER."**—There is ample scope for spreading the Gospel and helping in the Lord's work in the South American Republics for young men while working at their trades, and we have no doubt if you have godliness and some knowledge of the Spanish language, you will readily find an opening there. We commend to you Prov. iii. 5, 6, for guidance, and no doubt any of the labourers there who know the country, will give you any necessary information regarding employment. See their names and addresses in "Echoes of Service."

**E. G., ENFIELD.**—The Lord be praised for your deliverance from the erroneous teachings you had become the victim of. May you be kept cleaving to God and His Word, walking in His fear, and abiding in His love. Your sad experience ought to be a warning henceforth to "take heed what ye hear," and not to let a carnal curiosity lead you to listen to the words of men who have openly renounced the authority of the Bible. How many vainly imagine that they can touch pitch, without being defiled.

## Answers to Special Questions.

VIII.—What is the difference, if any, between a "talebearer" (Lev. xix. 16; Prov. xi. 13) and a "reviler" (1 Cor. vi. 10), and is the former, because not included in the latter passage, exempt from all Scriptural discipline?

ANSWER A.—"Talebearing" is of various kinds. In Prov. xviii. 8; xxvi. 30, the word means a whisperer, or busybody, more senseless than wicked; but in Lev. xix. 16; Prov. xx. 19, the word (see Young's Analytical Concordance) means a slanderer, which is much worse. One habitually given to tattling, would surely be a fit subject for pastoral care and faithful warning (1 Thess. v. 14), but not for excommunication at this stage. J.M.

ANSWER B.—"Sins of the tongue" are among the commonest forms of depravity into which Christians in an unhealthy condition fall, and because of their frequency and the light manner in which they are looked on by most, are often the most difficult to deal with. Sound, wholesome ministry of God's Word on such subjects no doubt greatly helps toward "sound speech" (Tit. ii. 8), and prevents light talk which soon degenerates into jesting, foolish talking, evil speaking, tattling, prating against others, and malicious gossip, which taints and defiles all who hear and repeat it. If those who indulge in such sins—preachers or hearers—were firmly dealt with, made to face those whom they slander, rebuked for their sin, and others warned to avoid them, there would be less trouble than there is often from talebearers and busybodies.

G. S.

EDITOR'S NOTE.—A "reviler" (1 Cor. vi. 10) or "railer" (1 Cor. v. 11), which is the same word, (*Loidoros*), is a term that would not apply to one who, in a sudden outburst of temper, or under provocation, used hard or even defamatory words towards his fellow, although even this should not be regarded as it often is with indifference, and allowed to pass unrebuked. Railing or reviling, is something worse. A "railer" is one who by habit and hardening in this sin, has become a slave to it, with a conscience so seared that it cannot be reached by the Word, or any conviction wrought so as to bring him to self-judgment or godly repentance unto restoration. Such a person having become a source of danger and a centre of pollution, must—in common with others named in the same connection (1 Cor. v. 11)—be "put away," that is, excommunicated from God's

assembly, with a view to his repentance and restoration by God's direct dealing WITHOUT, the resources of grace WITHIN having failed to recover or convict him. But it must ever be remembered (1) that one who becomes amenable to this last extreme penalty, must be proved by indisputable evidence to have been guilty of this sin, and (2) that he is so completely overcome by it and hardened in it by long continuance, that recovery for the present, by any means at our disposal, is hopeless. And when it does become a necessity at the commandment of the Lord, to bring such discipline upon one thus hardened in this sin, it ought to be done in the most grave and solemn manner, in order that others who are in danger of becoming overcome by the same sin may fear. And then, let none hinder the effect, or undo by individual act what has unitedly been done in the Lord's Name, by companying with and condoling one who is in the hands of God, for His own direct discipline. How often all such dealing is rendered void through this!

## Questions Requiring Answers.

The following questions still await replies, with many more, which will appear as space permits. They are on matters of general importance to all. Help, of a concise and definite character will be valued, leading to personal examination of the Word and exercise of heart before God.

IX.—What does the term "Church of God" mean? Is it simply the people of God, the same in scope and other respects as those who compose "the body of Christ," or is it the people of God locally, with the constitution which gathers, unites, and governs them? There is great confusion of mind regarding this, the result of conflicting teachings, which bewilder and tend to divide God's people. Simple, definite Scripture help on this matter would be greatly valued by many.

X.—Is it possible for a child or an adult, to be "born again," and yet not to know it.

XI.—Is it according to Scripture principle and precedent for an assembly to support one individual evangelist or teacher at home or abroad?

XII.—What is the meaning of the words in Heb. x. 22—"Our bodies washed with pure water." Is it literal, symbolic, or typical?

XIII.—Are all who leave their daily work and go out to preach, to be received as evangelists or teachers, without credentials? There are some who have taken such a place, who seem to have neither gift, grace, nor energy for such work.

## THE POWER OF THE WORD OF GOD.

**T**HE last words of the dying apostle to Timothy, who was soon to be left to stand amid a decaying spiritual condition in the churches, and a further apostacy from the faith on the part of some who had already turned away from it, was "Preach the Word" (2 Tim. iv. 2). Herein lay the means for the preservation of those who were still abiding in the truth, and the only power for recovering such as had let it go. The Word is God's chosen instrument for giving effect to His purposes of grace on the earth. It is "living and active" (Heb. iv. 12, R.V.). Amid all the changes and corruptions around, it abides "incorruptible" (1 Pet. i. 23). In it alone there is that which begets, sustains, and controls spiritual life. Hence the value of proclaiming it.

The Word **IMPARTS** life. "Being born again . . . by the Word of God which *liveth*" (1 Pet. i. 23). It is the instrument of the Spirit in the great and mysterious act of the new birth, in which spiritual life is begotten. As the Lord says in the parable, "The seed is the Word of God" (Luke viii. 11), and the apostle testifies "Of His own will begat He us with the Word of truth" (James i. 18). It is under the preaching of the Word that we may expect sinners to be born again.

The Word **SUSTAINS** life. "As newborn babes desire the sincere milk of the Word, that ye may grow thereby" (1 Pet. ii. 2). The new life needs new food, and this is found in the Word. The heaven-born soul lives by every word that "proceedeth out of the mouth of the Lord" (Deut.

viii. 3). A "good minister" is one whose own soul is "nourished up in the words of faith" (1 Tim. iv. 6), with which he feeds the flock of God for their edification. Nothing will preserve the children of God from evil doctrine, worldly ways, and departure from the old paths, save healthy, wholesome, well balanced ministry of the Word in all its bearings on personal, social, family, commercial, and church life, with Christ as Pattern and the Spirit as Power for all.

The Word **CONTROLS** life. "Sanctify them through Thy truth: Thy Word is truth" (John xvii. 17). "All Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. iv. 16). Only as the Word is owned, its commandments obeyed, its injunctions heeded, and all its holy claims honoured, can the believer's life be godly, and his way clean (Psa. cxix. 9) before God and men.

It is not the business of the servant of the Lord to "strive" with those who are the victims of error, or to run tirades against those who propagate doctrines contrary to the truth. All such efforts, however well meant, are soul withering, and worthless in real result. The only weapon for defence and attack is "the sword of the Spirit, which is the Word of God" (Eph. vi. 17), the Word given by the Spirit and spoken in His grace. How important then for all who stand before their fellows to preach and teach to have that Word abiding richly (Col. iii. 16) in them (Isa. l.4), so that when they open their mouths to minister to others, they may "speak as the oracles of God" (1 Pet. iv. 11).

## PLEASING GOD :

## THE BELIEVER'S AMBITION.

(2 Cor. v. 9 ; 1 Thess. iv. 1 ; Heb. xi. 5.)

AN ADDRESS GIVEN IN NEW YORK. BY THE EDITOR.

THE Revised reading of 2 Cor. v. 9 :  
 "We make it our aim [are ambitious], whether at home or absent, to be well pleasing unto Him," is better than that of the A.V., "to be accepted of Him." Believers are already "accepted in the Beloved" (Eph. i. 6); this is their common standing in grace, and nothing they can ever do will make them more so. But just because they are thus accepted, they make it their "aim" to be "well pleasing unto Him," who has thus in grace accepted them.

It was the joy of the Lord Jesus, when here on earth, to do always the things that pleased the Father (John viii. 29). He never sought to please men, or to gain their approval by speaking smooth things to them : His one ambition was to please God, and He did it perfectly. In our unregenerate state, as fallen sinners, this was impossible to us, for the Word emphatically declares, "They that are in the flesh *cannot* please God" (Rom. viii. 8). This is just as true of men's so-called philanthropic and religious works, as of their sins. The tree being corrupt, the fruit must be of its kind (Matt. vi. 18, 19). Nothing that an unconverted sinner does, or can do, gives any pleasure to God, "for without faith it is impossible to please Him" (Heb. xi. 6). The first necessity for the natural man is, to be born again. Then, possessed of Divine life, with the Spirit of God indwelling the

heart, it is possible to do that which gives God pleasure.

## HOW TO PLEASE GOD.

There need be no doubt in the mind of any true believer as to what does please God. He has given us His Word, and in that Word He has recorded what He wants all His people, through all time to do, to give Him pleasure. There is nothing higher, nothing more God-pleasing, than obedience to those things which He has commanded. When Paul wrote to the Thessalonian Christians, he was able to remind them, "Ye have received of us how ye ought to walk and to *please God*" (1 Thess. iv. 1). They had heard this orally from the apostle's lips during the time he was with them, for they had not then the complete New Testament Scriptures, as we have them now, in which all the will of God is found. What a comfort it is to know that the things that give pleasure to God, are just the things He has commanded His people to do. He has not left them to guess, or be guided by human reason or man's traditions, in such matters. The Lord Jesus says to the Father, "I have given them Thy Word" (John xvii. 14), and that Word is to be the Christian's guide and counsellor in every step, at every stage, of earthly life. A notion has gone abroad, and some have even hinted at it in public ministry, that there is something higher, something more advanced, than simply "the letter of Scripture," and when that theory is analysed it amounts to this, that some "Will o' the Wisp" experience, some supposed "higher" life, which mainly consists of ecstatic feelings

(which are as easily lost as found), and in relating them for the magnification of self, is considered to be more godly, more "spiritual," more heavenly, than obedience to the Word of God! I do not believe it, and would warn you against such a deception. When our Divine Lord was here, He lived by every word that proceeded from the mouth of God (Matt. iv. 4), and His latest moments, when suffering on the Cross, were spent in yielding obedience to that Word, "that the Scriptures might be fulfilled" (John xix. 28). The true test of spirituality is, not relating celestial experiences in exaltation of the creature, but in obedience to the Lord, as saith the apostle, "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" (I Cor. xiv. 39).

#### A PATH OF FAITH.

To go on pleasing God by walking in the path marked out in His Word, faith must be in constant exercise. This is what is evidently in view in Heb. x. 38, 39, R.V., where we read: "My righteous one shall live by faith; but if he shrink back, My soul shall have no pleasure in him." Many "shrink back" from the path of obedience, when they find it is to cost them something. What then? God ceases to have pleasure in them. As was said of God's ancient people Israel, "With many of them God was not well pleased" (I Cor. x. 5), so now He has "no pleasure" in those who, from fear of giving offence to ungodly men, endangering business success, or losing caste in the religious

world, shrink back from obeying what they have learned of the will of God. I knew a Christian husband and wife who kept a dairy, and had most of their customers among the members of "the church," in which they were enrolled as "communicants," although both unconverted. God in mercy saved them, and by reading His Word with opened eyes and unbiased minds, they saw it to be their privilege, as disciples of the Lord, to be baptised (Matt. xxviii. 19), thus confessing Christ as their Lord (Acts xix. 5), and accepting from God the appointed "likeness" He has provided of His people's death and resurrection with Christ (Rom. vi. 5). There was—as there always will be, when God and His Word are honoured—much opposition towards those who followed the Lord in baptism according to His Word, in that village, especially among the "church" people, who threatened to cease business relations with any of their number who became "dippers." The devil knows where the weak part of every man's armour is, and it is wonderful how many who talk loud enough about daring to "be a Daniel," and "standing up for Jesus," show "the white feather" and shrink back into the crowd, when there is the possibility of losing a customer or a dollar! This worthy couple sat by the fireside one night discussing the pros and cons of their contemplated baptism, and among other things the likelihood of quite a number of the "church people" ceasing to buy their milk, was considered. That would mean something to them, and but for faith in God, the confidence that He is

over all, and that them that honour Him He will honour (1 Sam. ii. 30), they might have shrunk back for fear of the consequences. "If it come to that, by the grace of God we will sell the cows, but we will obey God at any cost," said the husband. And they did obey God, without any loss either, for God sent them two new buyers for each of the old that forsook them, owing to sectarian prejudice. What can be said of a man who says he trusts the Eternal God to save and keep his soul, but cannot count upon Him to supply his daily bread?

Yet this very thing is keeping back many—how many the day of the judgment seat will tell—of God's people from yielding obedience to much of his truth that they have learned, especially such parts of it as would separate them from worldly religion, and break the bonds that bind them in many a godless affinity.

### Enoch Walked with God.

GENESIS V. 22-24.

**T**O walk with Thee, Thou God of grace  
Be this my one, my constant aim,  
To walk in true unswerving faith  
With Thee who ever art the same.

To walk as guided by Thy Word,  
With but Thy glory for my end,  
To seek Thy praise, and Thine alone—  
To this, O God! my will now bend.

To walk with Him who pleased Thee well,  
To follow Him, the perfect One,  
Help me, Thou gracious God, that I  
With patience my brief race may run.

To walk in holy fellowship  
With Thee, O God! and with Thy Son,  
As guided by the Holy Ghost,  
Is joy of heaven on earth begun.

W. H. B.

### THE PLACE WHICH THE LORD CHOSE.

SECOND PAPER. J. W. M'CLURE, AUSTRALIA.

**W**E see in Deut. xviii. 1-8, a picture of true ministry, such as the Lord had commanded: the Levite ministering in the Name of the Lord in the place which He had chosen. Now turn to the Book of Judges, chap. xvii., reading from the 6th verse. "In those days there was no king in Israel, but every man did that which was right in his own eyes. And there was a young man out of Bethlehem-Judah, of the family of Judah, who was a Levite, and he sojourned there. And the man departed out of the city from Bethlehem-Judah to sojourn where he could find a place, and he came to Mount Ephraim to the house of Micah as he journeyed." You will remember that the Levite had no part nor inheritance, that is to say, there was no portion of the land that could be called the territory of the Levites; there would be Levites in every tribe—but their duty was to minister in the name of the Lord, and they were to eat the offerings of the Lord made by fire. When the Levite was to minister, he went with all the desire of his mind to the place, the same place where they brought their worship, to that place where God had chosen to place His Name. There they ministered in their course. That was God's beautiful order. Now let us turn to the 1 Cor. xiv. 23, "If, therefore, the whole church be come together into one place," &c. Here we have the assembly gathered together with the varied gifts of ministry in exercise in its midst. You will notice, that in chapter xi., when speaking of the breaking of the bread with



which it deals, it was "when the church was come together into one place," that the supper was observed, and here we have the expression occurring again with reference to ministry. The time was, when the Training College—shall I say?—for ministry according to God—was the assembly. It was in the assembly that the truth was taught; it developed the spiritual life of the Lord's dear people, and led them on in the ways of Christ, fitting them for the service of the Lord. It was in the assembly that the gift of the teacher found its scope, that the gift of the exhorter found its scope, that the gift of the pastor found its scope—all centred in the assembly. Whatever of gift, great or small, there was, the assembly was the sphere where God gave His people instruction as to its use. Had we lived in these early days, we would have found the assembly the centre from which radiated all those blessed activities of ministry which carried the Gospel of the grace of God into the countries around. We would have found blessing resulting, all the outcome of the coming together of saints—being led to that blessed place where Christ was known, and where the believer sought to remember Him in the breaking of bread. If the Lord had given you a gift, you would have found scope for the exercise of that gift there, just like the Levite, when he went to serve. Where did he serve? He went unto the place where the Lord had placed His Name, and there was room for him there. Nowadays we have any number of what we may call "Free Lances," going where they please, instead of feeling their

responsibility of being in subjection to the Word of God, and using their gifts in the way the Lord has appointed. All this is nothing new: it has been forecast in the unerring Word of God.

Look at this picture in Judges xvii. In verse 6: "In those days there was no king in Israel, but every man did that which was right in his own eyes. And there was a young man of Bethlehem-Judah, of the family of Judah, who was a Levite, and he sojourned there, and the man departed out of the city from Bethlehem-Judah to sojourn where he could find a place, and he came to Mount Ephraim, to the house of Micah, as he journeyed." We read, that when the Levite ministered, he was to go unto "THE place" which the Lord had chosen; but here is one, and he has got far beyond that. He is going where he will find "A place," and as he journeyed he came to the house of Micah. And Micah said unto him, "Whence comest thou?" and he said unto him, "I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find A place." There is much more in this picture than I can now take time to point out; but there is in it a very, very sad picture of the change that has come in, in the professed service of God. The cause of this change is found in that little word that rings out again and again in this book, "There was no king in Israel." The thought is, there is no authority, no rule to command obedience; every man is a law to himself, and does just what pleases himself. Is there none of this in our own day. Speak as charitably as one may, the fact that we have to

face in our own day is, the lack of owning the absolute authority of the Lord Jesus Christ, the lack of remembering that I have no right whatever to do as I please in the things of God. Were I as prominent in the church of God as was Paul, I would simply be a servant from whom unswerving, unquestioning obedience is expected. None are lawgivers, none are lords in God's assembly; all are under authority to Christ as Lord. One of the painful effects of this lawlessness in the days of the Judges is, that here we have a Levite—one who has the Book of Deuteronomy, and ought to know it (for it is part of the treasured lore of God's people), but instead of yielding obedience to what is commanded there, and going to the appointed place to serve God, and live on that which is provided for him there by God, he changes the entire constitution, and goes out to seek "a place." In his peregrinations, he comes to the house of Micah, and Micah says, "Whence comest thou?" and asks him what he is looking for. He answered, "I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find A PLACE." Micah answers him, "Dwell with me and be unto me a father and a priest, and I will give thee ten shekles of silver by the year, and a suit of apparel and thy victuals. So the Levite went in." There would likely be more talk than is recorded here, but the outcome of it all is, that he enters into a compact with Micah and becomes his priest. What a sad condition of things! He has lost the truth of God as to ministry, and changed the Divine order of things. Is it not this departure from the truth

that has played such dreadful havoc in the Church of God? Long, long ago, before the church had lost the truth, service was looked upon as entirely different from worship. As to worship, every child of God is a priest; as to ministry, it is the privilege of the saints in their respective capacities, and according to their different gifts; but when man got away from God, ministry became priesthood, and unless you have taken "holy orders," unless you have gone through a certain prescribed curriculum, and then come out with an appendage to your name, you dare not take part in ministry; and thus, instead of ministry retaining its true place, it assumed a sacerdotal character, and became the place and portion of a priestly class; and God's blessed Word, instead of being a thing that controlled everything, was set on one side, and the many activities that the saints of God should have carried on, were almost wholly crushed, because the thing had been put on an entirely different footing. Now this man takes his job, £1 a year, a suit of clothes, and victuals; by and by, as may be seen, others came along, and a bigger offer is made, and he leaves his first employer, and goes along with those people who offered a bigger wage. Who is there who does not see in this picture what has become so dreadfully common in this day of ours? Men barter their services for so much, instead of serving the Lord Jesus Christ in obedience to His Word, and taking from His hands whatever He pleases to give. "The ministry" is put upon a commercial basis, with so much preaching for so much pay.

## THE SECOND ADVENT OF CHRIST.

## VII.—ISRAEL : PRESENT AND FUTURE.

BY COL. BEERS, TORONTO, CANADA

THE present condition of God's ancient people Israel is that of national rejection. Because of unbelief the natural branches have been broken off, "until the fulness of the Gentiles be come in" (Rom. xi. 25). Their rejection of Christ and of the testimony of the Holy Spirit to Him as glorified (Acts vii. 51) has brought wrath upon them "to the uttermost" (1 Thess. ii. 16). The judgment that has come upon them is a solemn witness, as it is a warning to all, of the "severity of God" upon such as reject Christ.

But God has purposes of mercy in store for His ancient people, who are "beloved for the father's sake" (Rom. xi. 28). After the present outcalling of the church has been completed, and its rapture fulfilled by the personal return of the Son of God from heaven, God will resume His dealings with the earthly people. to bring them to repentance in order that He may restore and bring them again into covenant blessing. Of their heart searchings and repentings under the hand of God in this period, Joseph's dealings with his brethren, when they came in the day of their need, and of his glory in Egypt (Gen. xliii-xlv.) forms a beautiful type of the experiences of the earthly people in the latter day. Then, as in Ezekiel's prophecy of the valley of dry bones (Ezek. xxxvii. 1-14), they shall live again in God's sight, and looking upon Him, whom they had in their ignorance and unbelief pierced, they shall mourn (Zech. xii. 9-14; xiii. 1), and in the language of Isa. liii., with opened

eyes and broken hearts, will confess their guilt and acknowledge Christ as their Sinbearer, through whose once offered sacrifice they have remission. The "time of Jacob's trouble" (Jer. xxx. 7), through which they must needs pass in order to have their dross purged from them in "the midst of the furnace" (Ezek. xxii. 18-20) of affliction, and thus be "purified, made white, and tried" (Dan. xii. 10). is very much spoken of by the prophets. Of their sufferings in this period, named the "great tribulation" (Matt. xxiv. 21), the Lord on the eve of His suffering forewarned them, while many of the Psalms give expression to their prayers and experiences while passing through this period of unparalleled suffering. The prophecy of the "seventy weeks" (Dan. ix. 24), in which the period of "one week" (ver. 27) remains to be fulfilled, has special reference to this time of Israel's sorrow at the hand of antichrist, whom they had received (John v. 43), and under whose broken covenant (Dan. ix. 27) they learn the true character of him to whom they had given allegiance as their Messiah. In the day of their deepest distress the Lord will appear for the destruction of their enemies (Zech. xix. 1-3), and their deliverance. Nothing of man's skill or diplomacy will ever solve the Jewish question; it is the Lord's own work, and He will perform it in His own way, as He tells us in His holy Word. The present scattered and downtrodden condition of God's ancient people is a solemn warning to Christendom (Rom. xi. 21), and to sinners who shelter themselves under a false view of God's mercy, as if He would not punish sin.

## THE SECOND EPISTLE OF JOHN.

THOS. NEWBERRY, EDITOR *The Englishman's Bible.*

THE three epistles of John furnish us with truth specially needed for the present time ; they give to the Christian mariner a chart of that part of the voyage which we have now reached, by means of which he may take the latitude and longitude. It is never so important to know our whereabouts as when we are getting to the end of a voyage, and are entering the straits. The Spirit of God has clearly marked out in our chart the characteristics of the last days, when we are near the quicksands, and have breakers ahead. According to the chronology of our Bibles, these epistles were written about A.D. 90, when the apostle John was between 90 and 100 years old, and they furnish us with instruction that will be increasingly needed as we get nearer the end of the age and the period of the Lord's return.

The first Epistle, read in connection with the Gospel written by the same apostle, clearly defines the doctrine of Christ ; and the second shows the importance of guarding the truth of that doctrine against those who depart from it, against all who bring not the Christ of God, the only begotten Son of the Father, the truth as it is in Jesus revealed and certified by the Spirit of truth. Not only do we need the altar and temple, as shown in the book of Ezra, but, according to Nehemiah, the walls must be set up, and the breaches repaired, so as to leave no gap for the enemy to enter.

Truth, love, and obedience, as set forth in the Scriptures, form a threefold cord ;

they go together and are inseparable. But the love is "love in the truth," and "for the truth's sake." Professed love without obedience, is not the love of God ; "for this is the love of God, that we keep His commandments" (1 John v. 3). The Word of God, by which we are born again, teaches us to love God, and His incorruptible seed liveth and abideth for ever

Let us now turn to the second Epistle. Mark the words "*whosoever transgresseth*" in verse 9. We hear much now of "differences of opinions" 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 others 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. Anyone departing from the doctrine of Christ as taught in the first Epistle is a transgressor. Such departure is not only sin, but transgression, and the spirit that would deal lightly with it is a false spirit of charity. A man may be a first-rate preacher, may stand high in the church and the world, may be a leading man of the day, amiable in character, irreproachable in walk, and skilful in teaching ; but if he departs from this doctrine, he is a transgressor. God commanded of old, "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee, thou shalt not consent unto

him, nor hearken unto him" (Deut. xiii. 6, 8); and this is our only safe course now.

"And *abideth not* in the doctrine of Christ" implies that he once professed that doctrine. All doctrine has to be judged by the teaching of the apostles of our Lord and Saviour; as John says, "He that is of God heareth us; he that is not of God heareth not us;" and in the words of Isaiah, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Such an one "hath not God;" the root of the matter is not in him; he is practically an *atheist*, "without God in the world;" he may hold certain doctrines, but he has not the Spirit of God. Simon Magus professed faith in Christ, and was baptised, but his heart was not right in the sight of God. I fear that in the character of a great deal of the professed preaching of the Gospel in the present day, *God* is left out. The Gospel is God's testimony to His Son, and saving faith is the faith that accepts God's testimony to Christ according to His inspired word, brought home to the soul with power by the Holy Ghost who wrote the Scriptures. Through Christ we believe *in God* (1 Peter i. 21). He that abideth not in the doctrine of Christ proves himself to be simply a wayside hearer, and is like the man who has built his house upon the sand, and not upon the rock (Matt. vii. 24-27). The only sure foundation stone is Christ, as God has said, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation" (Isa. xxviii. 16). God's foundation is the "Rock of ages."

## THE CAUSE OF DEFEAT.

WHEN the hosts of Israel were defeated at Ai (Josh. vii. 1-12), it was secret sin in the camp which was the cause of that disaster. No outward organization of forces, no change of weapons of attack would have repaired the breach made that day in the army of the Lord. The hidden cause of their defeat had to be searched out in the tent of Achan, and judged before the Lord. Then the power for warfare was restored, and the Lord went forth to battle among His people as in former times, giving them the victory (Josh. viii. 7). It is no uncommon thing when there is defeat instead of conquest, barrenness rather than blessing in Gospel work and other service among God's people, to fix the cause on some flaw or fault in outward administration, and to seek to remedy it by means and methods, without digging deep enough to seek for sin that has dishonoured God and driven Him from the midst. Sin, often well hid and religiously covered; sin allowed, cherished, it may be defended and gloried in—not such sin as men of the world take cognisance of, but which nevertheless grieves the Spirit, withers up spiritual strength and renders gifts and talents useless to God—this is what needs to be searched out and dealt with before God, ere restoration, reviving, and refreshing can be experienced in the soul or in the assembly, and the power of God made manifest in the preaching of the Gospel. A few "Achans" weeded out from high places of officialism, might clear the way for God to work and bring revival.

## The Bible Annotator.

### TOPICS FOR BIBLE STUDIES.

#### THE BELIEVER'S INHERITANCE.

(1 Peter i. 4.)

In Substance—Incorruptible.

In Character—Undeified.

In Beauty—Unfading.

#### FAITH'S REWARD AND FUTURE.

An Ascending Scale (1 Peter i. 7).

"Praise," in Words, from the Lord.

"Honour," in Deeds, by the Lord.

"Glory," in Position, with the Lord.

#### GRACE IN VARIOUS ASPECTS.

Abundant Grace (1 Tim. i. 14)—In Salvation.

Sufficient Grace (2 Cor. xiii. 9)—In Suffering.

Great Grace (Acts iv. 33)—For Service.

Manifold Grace (1 Pet. iv. 10)—For all Need.

## Notes on New Testament Words of Kindred Meaning.

#### FAULTLESS, BLAMELESS, UNREPROVEABLE.

Various Greek words, expressing different shades of meaning, which it is important to distinguish.

**Amomeotos**, without spot or blemish, faultless. Used of Christ (Heb. ix. 14; 1 Pet. i. 19), and of believers in their future glorified state (Jude 24; Eph. v. 27; Rev. xiv. 5), but not until then.

**Amemptos**, "without blame," irreproachable. Used of Paul in his former life as a Pharisee (Phil. iii. 6), and of believers regarding their life and testimony before men (Phil. ii. 15; 1 Thess. iii. 13).

**Anegkleetis**, unimpeachable, without cause for accusation. Occurs in 1 Tim. iii. 10, where elders (Titus i. 6) and deacons are to be so before men now; it occurs also in Col. i. 22, where it is used of the glorified saints before God in the day of Christ.

**Anepilleptos**, "without rebuke," irreprehensible, having nothing that an enemy can lay hold of, used only in the First Epistle to Timothy. In chap. iii. 2 of a bishop, also in v. 7; vi. 14.

#### REST.

**Anapansis**, "to give rest: repose as after labour, used by the Lord in Matt. xi. 28, inviting sinners; of the living creatures in heaven who cease not their praise (Rev. iv. 8); and of Christ-rejectors who have no rest or respite in their torment (Rev. xiv. 13)

**Katapansis**, a down rest, or state of settled rest. Used of God's own rest in Heb. iii. 11; iv. 1, 5, 10.

**Anesis**, relaxation or loosing of cords: giving ease and liberty. Used in Acts xxiv. 23, of Paul's "liberty," the "ease" of being unburdened (2 Cor. viii. 13), the "repose" in contrast to tribulation—of God's people (2 Thess. i. 7) in a coming day.

**Sabbatismos**, Sabbath keeping, only in Heb. iv. 9. The eternal rest of God and His people.

## The Young Believer's Question Box.

What answer would you give to a Romanist who maintains that there was no Protestant religion until Martin Luther introduced it? The period known as the Reformation—with which Luther's name is associated as one of many whom the Lord raised up for that great work—was not as Papists affirm, the beginning of a new religion, but rather the recovery of the fundamental truths of the Gospel, which had been overlaid with the traditions of Romanism, and especially the restoration of the Word of God to the common people in their own language. An incident may supply an answer in brief to your question. An Englishman, on a visit to Rome, stepped inside the door of a building attracted by the vesper music one evening. The priest observing him, sent a choir boy with a slip of paper to hand to the stranger, whom he knew to be a Protestant, on which the following question was written, Where was your religion to be found before the time of Martin Luther? to which the following terse reply was underwritten—"My religion was found then, where yours is not to be found now, in the written Word of God."

## Answers to Correspondents.

**YOUNG BELIEVER.**—"The Numerical Bible," Vol. IV., will give you the help you seek. It is the best we know.

**INQUIRER.**—The term "Catholic Church"—which means "Universal"—is not true of the system which proudly claims it. Its proper designation is "Romish;" it never was or will be Catholic.

**STUDENT.**—One of the rules imposed upon the translators of the Authorised Version of 1611 was—"The old ecclesiastical words to be kept, viz., the word 'church' not to be translated 'congrega-

tion," &c. The preface of the R.V., commenting on this, says, "In dealing with the more difficult words of this class, the translators appear to have paid much regard to "traditional interpretations." This accounts for such expressions as "the office of a bishop" (1 Tim. iii. 1), for which there is no authority in the original. Untranslated words, such as baptism, deacon, could not have been honestly rendered in English, without upsetting their "traditional interpretation," so they were simply Anglified, not translated.

J. S., TORQUAY.—There is ample scope for the service of godly Christian women, both in spreading the Gospel among their own sex, and in helping Christian young women and girls, many of whom are inaccessible to pastoral visitation by men. Happily some find in such lines of service their life work, and God blesses them in it. Why should you spend your days waiting for some "opening in the foreign field," for which you may have neither grit nor grace, while there is plenty of such honourable work around you everywhere lying undone?

G. H., BIRMINGHAM.—As the Lord's servant, you are under no obligation to await the call or even the approval of fellow-believers in an individual line of service such as you mention. You must act as before the Lord. If you are right, He will vindicate the course you pursue sooner or later. Fellowship is always desirable in the things of God, but it must never become bond-service to men.

G. D., HOUNSLOW.—The common mode of attack on the Bible is with the object of bringing it down to the level of other books: the pamphlet you send would exalt other books to the level of the Bible. The result is pretty much the same; the perfection and supreme authority of God's Revelation is equally set aside by both. If you want to preserve your faith uncorrupted, leave all such ungodly reasonings severely alone, cleaving to God and the Word of His grace.

T. B., GLASGOW.—"Wirepulling"—a word of common usage in the world's political and other contests—and "scheming for position," such as you say is practised and too often indolently winked at in what professes to be the service of God, can never have the Divine sanction or blessing, no matter what wrought up appearances may seem to show, and time always manifests what is and what is not of God. The man who studies to present himself approved unto God (2 Tim. ii. 15) will keep himself apart from all such unclean devices, and the

circles in which they rule, for well he knows they can effect no real work for God, either in the world or the church. It is utterly useless to talk of or expect "revival" until the house of the Lord is cleansed from all such "filthiness," as it was in Hezekiah's day (2 Chron. xxix. 5-16).

QUERIST.—We do not believe in submission to "committees" or any other form of man's jurisdiction in the work of the Lord, and sincerely pity the evangelist or preacher who has to move or stay as he is directed from a central authority, whether openly or tacitly acknowledged. The centralisation of funds, election of office-bearers, and such-like becoming so common, indicate a departure from the simple lines of the Word, and from the practice of those who returned to the plain paths of that Word in service as in worship. "Rome was not built in a day:" it is little by little that the Word of the Lord is set aside and man's way (of course well justified by "sanctified commonsense") takes its place, driving God, and all need for Him, out of that which bears His Name.

### Answers to Special Questions.

IX.—What does the term "Church of God" mean? Is it simply the people of God, the same in scope and other respects as those who compose "the body of Christ," or is it the people of God locally, with the constitution which gathers, unites, and governs them? There is great confusion of mind regarding this, the result of conflicting teachings, which bewilder and tend to divide God's people. Simple, definite Scripture help on this matter would be greatly valued by many.

ANSWER A.—"Conflicting teachings" on the subject of the term, "church of God," have, at any rate in part, had their origin in efforts to define the scope of the phrase more precisely than the materials provided by the Spirit of God admit. The expression "church of God" (how much better "God's called-out company" would have been), is used eight times in the N.T., viz. :—(1) Acts xx. 28, (2) 1 Cor. i. 2, (3) 1 Cor. x. 32, (4) 1 Cor. xi. 22, (5) 1 Cor. xv. 9, (6) 2 Cor. i. 1, (7) Gal. i. 13, (8) 1 Tim. iii. 5. In (1) and (8) it is clear that the reference is to "God's called-out company" in the city of Ephesus; in (2), (4), and (6) it is equally clear that the company in the city of Corinth is meant. As to (3) read "give no offence either to Jews or to Greeks or to God's called-out company," and it will be

manifest that the divisions of a civic community in the province of Achaia—whether Corinth, Cenchrea, or other city—were in the mind of the apostle as he wrote. There remain (5) and (7), in which the meaning of “church of God” depends upon the sphere and the extent of the persecution of that church by Saul of Tarsus. Space forbids detailed consideration of the point here: it is sufficient to say that there is no record, or suggestion, of the existence, at the time, of a “called-out company,” elsewhere than in Jerusalem, and that the history shews that the persecution was confined to that city and its precincts. The term “church of God” is therefore of local, and not of general application; and the meaning of the term is defined in 1 Cor. i. 2, where “God’s called-out company in Corinth” is described, in synonym, as “them that are sanctified in Christ Jesus, called saints,” that is to say, saints in a particular town or city who, according to ver. 9 of the same chapter, “were called” by God “into a fellowship (that is to say, which belonged to) His Son Jesus Christ our Lord,” and who had responded to that call.

W. H. HUNTER.

ANSWER B.—There is much of importance and interest in connection with this subject, but here, for brevity’s sake, we must confine ourselves to the one point at issue. To answer the question, “What the church of God means,” let us seek to know the Lord’s mind from His Word. Paul twice says he persecuted “the church of God” (1 Cor. xv. 9; Gal. i. 13). I judge from Acts viii. 1, 3; xxvi. 10, that this was specially “the church at Jerusalem;” in other words, “them that believed in Christ” (Acts xxii. 19), or “the saints” there (Acts xxvi. 10). In Acts xx. 17, the elders of Ephesus are told “to feed the church of God.” They had been made overseers by the Holy Ghost, not of course over the church everywhere, but over “the flock which was among them.” They had local responsibility at Ephesus among those who “had been purchased by His own blood.” In 1 Cor. i. 2 the expression “church of God” is expanded and explained by the words following, “sanctified in Christ Jesus,” called saints, with all that in every place call on the name of the Lord Jesus Christ. Such terms seem clearly intended to include all the people of God in Corinth and other places where these were met. The word “call,” though the same as in 2 Tim. ii. 22, is not qualified, as there, by the added words “out of a pure heart.” Again

in 1 Cor. x. 32, we read, “Giving none offence to the Jews, to the Gentiles, or to the church of God,” the three classes of the population of Corinth, in other terms, unbelievers and believers, or the world and the church. In 1 Cor. xi. 16, the word in the plural, “churches of God,” refers to the saints in various places, in a province or a country, as, 1 Thess. ii. 14. The churches of God in Judea (but never “the churches” in a town, but “the church,” as, “The church in Jerusalem” (Acts viii. 1). Then in verse 20, we have the coming together of the Corinthian saints into one place. Though this coming together did not constitute them “the church of God” in Corinth, it was contemplated of course as the normal thing that they should so assemble. It is to the church of God that God reveals His will, as to church order and government (1 Cor. xiv. 36), and it is their responsibility to carry it out. In 2 Tim ii. 22, failure had come in, and Timothy is expected “to follow after ‘righteousness, faith, love, peace,’ with them that call on the Lord out of a pure heart.” These did not constitute “the church of God” in Ephesus, but they were in the place of separation from evil, where they could do “that which the Lord had commanded to be done,” and even if in number they were but few, they could, if walking in fellowship with God, count on His manifested presence and blessing.

W. HOSTE.

(Other Answers, with Editor’s Note, next month).

### Questions Requiring Answers.

The following questions still await replies, with many more which will appear as space permits. They are on matters of general importance to all. Help, of a concise and definite character will be valued, leading to personal examination of the Word and exercise of heart before God.

X.—Is it possible for a child or an adult, to be “born again,” and yet not to know it.

XI.—Is it according to Scripture principle and precedent for an assembly to support one individual evangelist or teacher at home or abroad?

XII.—What is the meaning of the words in Heb. x. 22—“Our bodies washed with pure water.” Is it literal, symbolic, or typical?

XIII.—Are all who leave their daily work and go out to preach, to be received as evangelists or teachers, without credentials? There are some who have taken such a place, who seem to have neither gift, grace, nor energy for such work.



## SPIRITUAL NOURISHMENT,

THE TRUE SOURCE OF GODLY LIVING.

IT was by the Spirit, through the Word, that life was begotten in us in the day of our heavenly birth. We were born of the Spirit (John iii. 5), and by "the Word of truth" (James i. 18). It is by the Spirit and the Word, that spiritual life is sustained, strengthened, and developed. We grow in measure as we feed upon the Word, and walk according to the Spirit of God. The indwelling Spirit of God (Eph. iii. 16), and the indwelling Word (Col. iii. 16), are the sources of our spiritual supply. By these alone do we make progress in the things of God. We are "strengthened with all might" (Col. i. 11) by the Spirit, and made "strong" (1 John ii. 16) by the Word of God abiding in us. It is not difficult, therefore, to understand how a believer who neglects to feed on the Word, or one who "grieves" the indwelling Spirit (Eph. iv. 30) ceases to grow. He cuts off the supply from his spiritual being. He may go on from day to day, without opening his Bible, or giving himself a quiet half-hour alone with His God. Need it be wondered if he becomes spiritually weak, if the flesh gathers power, if his spirit and ways become carnal, and if he gradually sinks down to the level of the world in his manner of life? It would be a miracle if he did not. A man who lacks his daily bread, very soon becomes feeble, and unable for his daily toil. His strength decays; his health becomes impaired; he eventually becomes an invalid, and dies. And this "natural law" obtains in "the

spiritual world" within. If a believer ceases to feed upon Christ as presented in the Word, and on all that God has treasured up in Him for his spiritual health and increase, he must become weak and feeble, and an easy prey to his ever-watchful foes, the world, the flesh, and the devil. In view of all this, we may surely ask ourselves how long we spend over the Word of God from day to day, and what supply of daily bread we are in the habit of giving to our spiritual being? Do we give half-hours to the newspaper, and only minutes to the Book of God? It behoves us to face the question with some degree of honesty and straightforwardness, before our God. The matter is one that touches the very vitals of Christian living. If we fail to get proper supplies of spiritual nourishment to our souls, it is simply impossible that we can live *spiritual* lives in the world. If we do not take in that which goes to form and sustain a spiritual condition in us, it is perfectly clear that there cannot go forth a spiritual savour or a godly life from us. As is the inward condition, so will the outward manifestation be. A carnal condition inwardly, produces a carnal life and carnal ways. A man of healthy spiritual state—that is one who is taking in and assimilating Christ as presented to him in the Word, by the Spirit, from day to day—will be a man who, however unconsciously to himself, will live a Christ-like life, and walk in Christ-like ways before his fellow-men. If spiritual nourishment is taken in, godly living will be the sure result. There will be a sanctified life and walk and a godly testimony in the world among men.

## THE BOOK AND ITS RECEPTION.

By JOSEPH TRUMPER.

ONE of the best indications as to the state of the souls of men is, the way in which they treat the Word of God. For many centuries God has been silent, having ceased to speak, as in former times He spake to "His holy apostles and prophets, by the Spirit" (Eph. iii. 5), but His voice is still heard, through the pages of His Word, and those who despise, reject, or mutilate that Word, are bringing upon themselves the solemn judgment given in Rev. xxii. 18, 19, which relates to adding to, or taking away from, the words of the prophecy.

It is well to notice how in a very dark period of the history of God's ancient people Israel, a part of His law, marvellously discovered, evoked such different comments, and drew forth such diverse attitudes of soul. The narrative is found in two places, 2 Kings xxii. and 2 Chron. xxxiv., thus showing how extremely important the Lord considers such a portion, and how necessary it is for us to take heed to it. The history opens with the accession to the throne of Josiah, at the tender age of eight years. On reaching his sixteenth year, he commenced a vigorous campaign against idolatry, and spared no symbol, however ancient, of an alien religion. The temple especially, he found in a most dilapidated and unclean state. Heaps of rubbish, the accumulations of years of neglect, littered the floor, the woodwork was rotten, the stonework chipped and defaced, and the service of God was performed in a most slovenly and slipshod manner. Soon all this began

to give place to a very different order of things. Carpenters, masons, and other earnest workers were employed, and the cleansing and repairing of God's house advanced rapidly. Then to the great delight of the godly high priest, Hilkiah, a most valuable treasure unexpectedly turned up. It was *the* Book of the Law, given by Moses. How much of Moses' writings was there inscribed, we know not, probably only the book of Deuteronomy; but whatever it was, it bore to him the impress of its Divine authorship. As he read its sacred pages, he was filled with holy joy, to think that God in His grace had not only arranged for His house to be cleansed and beautified, but had also given instructions as to how He should be worshipped, followed, and obeyed. A few days later, a visitor from the palace of the king was announced, who had come by Josiah's instructions, to inquire as to the progress of the work in hand. This was Shaphan, the king's scribe, and while viewing the changes which had been effected and the improvements made, he was informed by Hilkiah of the precious treasure which had been discovered in *THE* Book. He was asked to convey it to the king, the priest believing that it would give him great joy, that such a volume had been rescued from oblivion. On the scribe's return, he informed Josiah of what he had seen, and how favourably the work was progressing. He told him that money was coming in freely, that carpenters and masons were busily repairing the breaches of the house; and then at last, as if it were something very unimportant, he said, "Hilkiah, the priest,

hath given me a book," which he began to read. The king listened to the solemn truths read out by Shaphan, but instead of giving him pleasure or satisfaction, they caused him to rend his kingly robes in utter horror and distress. Why this awful sorrow? Had he not been doing very right things in the destruction of idolatrous altars and temples? Had he not been purifying, cleansing, and repairing God's house? Certainly: all this, and much more; but the thought of that terrible wrath of God, hanging over the nation, on account of the neglect, idolatry, and sinfulness indulged in, was what made him rend his garments in grief and despair. How much do *we* know of this self-judgment, not only on account of our own sin, but also on account of the sins of others? Very little. To often we pride ourselves that *we* have not run to the same excess of riot with them, and forget how much we have to humble ourselves before God, for our own sins and those of our neighbours. There was, however, a gracious message sent from the Most High to the penitent young king. This was, that although the judgment so long threatened, *must* fall on the guilty nation, yet that it should be delayed, and that he should come to his grave in peace.

There is another spoken of in the Word who had to do with this same Book of the Law, and who praised God for its marvellous recovery. This was the prophet Jeremiah. In his great prophecy, written some nine years afterwards, he rapturously describes this discovery. "Thy words *were found* and I did eat them, and Thy word was unto me the joy and rejoicing

of my heart" (Jer. xv. 16). Such was his description of this precious book. He neither underrated it like Shaphan, nor did he rend his clothes on hearing it like Josiah; but he found it like honey to his taste, and esteemed the words of the Lord's mouth more than his necessary food. But the prophet also found, just as John discovered, that while the book was in his mouth sweet as honey, it led to considerable bitterness of soul, as he "read, marked, learned, and inwardly digested" its sacred truths. He experienced that it necessitated a very SEPARATED walk. Even the name by which he was called was quite different from that used by others of God's people. He was called by the Lord's Name (Jer. xv. 16, 18). He had found that standing in the way of sinners and sitting in the seat of the scornful was utterly contrary to the will of God, and that the path of separation was the only one that he could tread in communion with the Lord. Well might he shrink from such a flesh-crucifying, self-denying life as this! To stand or sit alone, with all against him, was an outlook which might well appal him. But God in His grace proved that He was equal to the emergency, and assured him that He would "deliver him out of the hand of the wicked, and redeem him out of the hand of the terrible" (ver. 21). Are we willing to take this path of separation to God? Even the name by which believers are called is important. Men, alas! glory in the sectarian names, which divide and rend asunder the people of God; but our glory should be to be known only "as Christ's, and to have no other

name but His. Then to find our rule for worship, service, and daily walk only in the Scriptures of truth. Men get their rules for such too often from books of human authorship, and some have even been heard to say, that if the Anglican Church taught one thing, and the Bible another, it should be the first which should be obeyed, and not the other.

Woe to those who thus esteem the Word of no account! Then comes the solemn responsibility, in every Scripturally gathered assembly, of teaching young believers the immense value, besides the intense holiness of the written Word. How this can best be accomplished is an open question? Some advocate simple Bible readings in which questions may be asked by all, and answered by those to whom the Lord has given wisdom and knowledge in the unfolding of His Word. Others believe very much and adhere to the more familiar plan of addresses by those qualified to teach. Both plans have their advantages, and both their drawbacks. In the first, much time is often wasted by inopportune discussions on subjects which inadvertently come up in the course of the reading, and this needs some who can, with tact and discretion, recall the hearts and minds to the subject in question. The disadvantage of the second plan (that of addresses) is, that it seldom happens that those who teach, come down to the very limited understanding of those who are babes in Christ. They frequently take up the higher and perhaps more doctrinal subjects of the Word, instead of the simpler, practical instructions of every day life and walk.

## THE PLACE WHICH THE LORD CHOSE.

THIRD PAPER. W. J. M'CLURE, AUSTRALIA.

THERE is always blessing in doing the will of God, and in ordering our lives and service according to His Word. When the Levite went up to the place in which the Lord had placed His Name, to serve Him there as He had commanded, there was nothing lacking of all that He had promised. The service of the Lord was the Levite's appointed work, and He whom he thus served according to His will, saw that he lacked no good thing. And the same faithful God still lives to fulfil His Word to all who are guided by it in their service. They do not need to be careful as to what they shall eat or drink, or wherewithal they shall be clothed. Their "heavenly Father knoweth they have need of these things" (Matt. vi. 32). But man, when he gets away from God and His Word, will trust anybody rather than Him.

In the 17th chapter of Judges we have a picture of something that has done much evil among God's dear people. How rich was the place the Levite surrendered; how poverty-stricken was the place he took up! How great was the liberty he gave up, and how servile the bondage he entered into! Is there any comparison between living on that which is given by Jehovah, as His freeman, and being a creature of Micah, being given a certain remuneration and having his victuals thrown in, so to speak, or even in the bigger sphere among the Danites? No! It was a poor exchange. God's ways are always best. It is the most glorious

thing to be the Lord's freeman, not going about seeking "a place," or acting as a cleric, but content to be where God would have you in a company of the Lord's people that are gathered to His precious Name. And wherever you find a company of His dear people, owning Christ as their Centre, that is the place for you, and there you will surely find scope for godly ministry if you are right with God and if they are in a healthy condition.

Before I turn from this Scripture, let me add just one little word more. Look at the end of this chapter. This man who gave Micah the cold shoulder, when he got a bigger offer (like so many in the professing church, when they get a larger call), who is he? Look at the last part of chapter xviii. 30th verse, "And the children of Dan set up the graven image, and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan." One thing that is a little obscure here, is cleared up by the Rev. Ver., which reads: "And the children of Dan set up the graven image, and Jonathan, the son of Gershom, the son of Moses, he and his sons were priests to the tribe of Dan until the captivity of the land." That same young Levite, who had so little regard for Deuteronomy xviii. 6, 7, 8, was, it appears, a grandson of Moses! Yes, the second generation from Moses had so lost the sense of the importance of the truth of God, that, instead of being bound by it, he could set it aside and please himself. A grandson of the man who got the truth direct from God, thus gives it up. Surely this is what we have to mourn over in the

church? The immediate followers of the apostles turned away from the simple Scriptural order as to ministry. There is also a solemn lesson for ourselves here. It is this. There are men and women, here and there, who fought for and dearly bought the truth. What do we mean by that? There was a time when the Lord came in and exercised the hearts of His people as to the principles of separation from all things contrary to His Word. To obey that call meant, that associations that were dear had to be given up. It meant, too, in some cases, that misunderstanding and reproach was the portion of those that took that step. But having paid so dearly for it, having "bought" the truth with those experiences, they hold it; and as the days go by the truth still holds them. But what do we find alongside of this? Later on, when the assembly is established, when there is no more cross, when perhaps the company gathered at the Lord's table is respectable as to size, furnished as to gifts, where there are several that can minister the Word very intelligently, and there are people in the meeting, too, whose position in the world after all is not to be despised, and to identify oneself with that meeting is not such a very great cross—they do not pay so dearly for the truth. By and by others come in. Who are they? Perhaps the children of the very men and women who suffered for the truth at first. Children of men and women that got the truth from God, and knew what it was to make sacrifices to carry out the mind of God. The children of the very men and women who thus

bought the truth and were misunderstood when they at first essayed to gather simply as believers in the Name of the Lord Jesus Christ. But they never paid the same price for the place they occupy, the truth never got the same grip on them in leading them out, into a path of reproach for Jesus' sake. What then? In many cases you will find some of these getting away here and away there, going in and out among sects, and by and by they go out from the assembly altogether. One has a little gift perhaps, and can go in and preach, where his parents were thrust out by the truth, and perhaps by and by, as I have known, some sons of separated believers, he will get gradually down to turning it into a means of earning a stated salary—leaving “THE place” altogether, and sojourning where he may find “A place,” becoming “a minister” in one of the world's churches, or a salaried preacher in some of its missions. My reason for pressing this particular aspect of departure from God upon your consciences is—that in my movements up and down, I have found a letting go of these truths more or less common. But my observations have been, that it is not by the men and women who first came out to the Name of the Lord Jesus, when reproach was their lot, but it is those who have come in more recently and have never got a grip of the truth or it of them, who are leading on in this. These are the men who are seeking to blot out the line of separation between man's churches and God's assemblies; between a humanly ordained and elected ministry and the gifts provided by the Head of the Church,

and to give up and oppose the truth their fathers bought at great cost and loved. It is just what we have here—the grandson of Moses turning his back on the Lord's command and going to sojourn where he could find a place. He can do what his grandfather would have scorned to do, as many in our time are going here and there and doing what some of their fathers in the faith would have died rather than do. May the Lord stir up His people to their responsibility, and give courage to act for Him and according to His truth.

### SCRIPTURE AND TRADITION.

IT is not uncommon to hear the writings of “The Fathers”—that is, the immediate successors of the Apostles—quoted, as if they possessed almost equal authority to the inspired Scriptures. We must earnestly resist such a thought. Whatever value may attach to the writings of such men as Ignatius, Polycarp, Clement, &c., they must never be regarded as having any claim to authority over the people of God. As one has said—“Scripture stands alone, in majestic isolation, pre-eminent in instruction, and separated by unapproachable excellence from everything written by the apostolic fathers; so that those who follow close to the apostles have left us writings, which are more for our WARNING than our edification.” When the people of God set aside the inspired Word as their *only* rule of faith, or put the traditions of men alongside of it, they virtually say, that man's words are of equal authority with God's, and very soon the climax of rejecting God's Word for man's tradition is reached.

## PLEASING GOD.

PART II.—AN ADDRESS GIVEN IN NEW YORK.  
BY THE EDITOR.

IN the days of Malachi, there was evidently a great deal of activity of one kind and another in religion. Bread was offered on Jehovah's altar, sacrifices were brought to His temple, priests ministered in the holy places, yet with all this apparent zeal there was nothing in it for God's heart, nothing to give Him pleasure. "I have no pleasure in you, saith the Lord of Hosts" (Mal. i. 8). Their condition was wrong; the priests despised His name (chap. i. 6), they had departed out of the way, they had been partial in His law, they had not kept His ways (chap. ii. 9), and God would not accept an offering at their hands. This is all very searching and very solemn for us, in a day when God's Word and God's ways are set aside and men are carrying on God's worship and God's work to please themselves, and not as God has ordained and commanded in His Word. But to all who fear His holy Name and desire to do His will, there is a plain path in the midst of all these perils, apart from all this lawlessness of men, in which all whose ambition is to please God and walk with Him may know that they are doing the things that are well pleasing unto God, as they are set forth in His Word. Thanks be to God, amid all the changes in the minds and doings of men, the continual upheavals and controversies that rage in the religious world, the Word remains which tells us what things please God, and how we are to do them.

## WHAT PLEASURES GOD.

I can only briefly point out in the Word, and name a few of the things God tells us definitely are well pleasing to Him. The first is His people's *Worship*. In 1 Pet. ii. 5, we are told that believers are "an holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." In the sham worship, the gorgeous vestments, the entrancing music, the great "swelling words of vanity" uttered by unconverted choristers, the vain repetitions of worldlings pretending to worship God, He has no delight, they are a weariness to Him (Isa. i. 11-14); but where true hearts in which Christ dwells, make melody, and sanctified lips offer praise to God (Eph. v. 19; Psa. l. 23), He is glorified and well pleased. The *Bodies* of His people, presented to Him as living sacrifices, constrained by the mercies of God, are well pleasing to God (Rom. xii. 1, R.V.); and so are their *Gifts* (Heb. xiii. 16; Phil. iv. 18), when given with a willing heart and for such purposes as are according to the will of God. The *Obedience* of a child to parents (Col. iii. 20) and *Suffering* for righteousness' sake patiently endured, are both raised to high honour in being "well pleasing" to Him, as the Word declares.

## A NOTABLE EXAMPLE.

Among those who honoured God by their faith in ancient time (Heb. xi.), Enoch is especially named, as one who had witness borne to him before his translation that "he had been well pleasing unto God" (ver. 5, R.V.). In his brief biography (Gen. v. 21-24), no great deed is recorded of him. He seems to have been a godly

man, with a family, living in a dark time when iniquity was reaching its height, and the holy seed intermingling with the ungodly. But he "walked with God" (walked habitually, as the word means), and for the long period of three hundred years. He had few, if any to speak to, to commune with, on the things of God : his path was a separate and lonely one, yet he was not alone, for he "walked with God," and God with him, during that long dark day, testifying to the ungodly of coming judgment (Jude 14). And during that period, he had witness borne to him that he pleased God. Happy Enoch ! Who would not like to be so honoured ? And then to walk off the scene "without dying ;" to migrate as the swallow to his own land in the company of his God, changing his place but not his company. As the Sunday School girl so beautifully put it : "Enoch was a lonely man ; but God and he took long walks together. One night they had walked long and late, and God said to Enoch, ' You need not go back to your home to-night ; come home with Me.' ' And he was not, for God took him.' " O to go to our eternal home like that ! Is it not something worth aiming at, something which we should be "ambitious" to share ?

One word more. If you please God, you will not be able to please men, or gain their approving smile. The Divine Lord did not ; His most devoted saints and servants could not (Gal. i. 10), nor will you. On the contrary, you will likely make many enemies, get plenty of ill-will, be misrepresented, and made a target of abuse. Never mind. God is over all.

And here is a promise of His, which I have proved, and have seen fulfilled again and again : " When a man's ways *please the Lord*, He maketh even his enemies to be at peace with him " (Prov. xvi. 7). Do not be tempted to turn aside from the path of pleasing God to defend your character when it is assailed, or to contend with those who oppose the truth of God, whether they are prejudiced saints or ungodly sinners. Leave them to God : He will deal with them much better than you can. The work of the servant of Christ is to do His Master's will, to speak the message he has been entrusted with, ever seeking and giving diligence, to present himself approved unto God (2 Tim. ii. 15), and to walk worthy of the Lord, pleasing Him in all things (Col. i. 10).

#### WHERE THE CROSS HAS PUT US.

IF I have died, and risen, and have been seated in heavenly places, what connection have I with the present evil world ? I have done with it, its fashions, and its politics. I do not belong to it. I am not of the world. I have been "crucified unto the world" (Gal. vi. 14). The extent of my connection with the world is a *dead man's*. By death and resurrection I am outside the system called the world, whether political or ecclesiastical, although at all times bound to submit myself to, and obey, "the powers that be," and to seek the good of all without ceasing. By ascension with Christ, I belong to a city out of sight. "Our citizenship is in heaven" (Phil. iii. 20).

LORD CONGLETON.



## THE SECOND ADVENT.

## VIII.—ANTICHRIST AND HIS DOOM.

BY COLONEL BEERS, TORONTO, CANADA.

IN the apostle John's day he had to write, "As ye have heard that antichrist shall come, even now are there many antichrists, whereby we know that it is the last time" (1 John ii. 18). Professing to own Christ as their Saviour and Lord, they had been given a place in the assembly of God's people, but as they manifested their true character the apostle adds, "they went out from us but they were not of us" (ver. 19). We need not wonder if in our day there are many such, for a profession is easily made, and there is little of outward persecution to test it. But these apostates were not "THE Antichrist:" he was yet to come. In 2 Thess. ii. 3, 4, we learn that the "man of sin" will not be revealed until after "the coming of our Lord Jesus Christ and our gathering together unto Him" (chap. ii. 1). Then when the true saints of God have been taken to heaven, the light will be gone from the world, and gross darkness will settle upon it; the salt having gone out of the earth, corruption will speedily increase, and "a strong delusion" will be sent in judgment by God upon those who have rejected the Gospel (2 Thess. ii. 11, 12). Antichrist will have powers of working miracles to deceive and lure sinners into his net, and by means of the miracles wrought through Satanic power (Rev. xiii. 13, 14) those that "dwell on the earth" will be deceived and led on by him to worship the image of the beast. We learn from 2 Thess. ii. 4, that he will

sit in the temple of God, which will again have been built, and claim divine honour to be paid to him. Some have sought to explain this by referring it to the Pope and his claim to infallibility, but the reference is clearly to the future Antichrist who is to come, and who personally will be destroyed by the brightness of the Lord's coming, when He returns to earth in judgment (Rev. xx. 20, 21). In relation to Israel, Antichrist will be a counterfeit Messiah raised up by Satan (Rev. xiii. 1-8), and in Dan. ix. 26 he appears as "the prince that shall come," gaining them by his flatteries, making, and then breaking a covenant with the earthly people, and manifesting there also his true character as the deceiver and "son of perdition." This last of "the seventy weeks" in which this covenant is to be made, is yet future, and will not begin until the present dispensation ends, and Israel again in their land in unbelief with a temple, into which Antichrist will enter. May we of this time, in which there are already "many antichrists," all seeking in their measure to lead the heavenly people away from the Lord and His ways, be kept abiding in Him, as taught of the Spirit (1 John ii. 20), and cleaving closely to His Word. This is our only safeguard in a day when the deceptions of Satan increase on every hand. As the personal Antichrist will be Satan's imitation of the Messiah, and his works a counterfeit of the signs and wonders wrought by Him on earth (comp. Act ii. 22 with 2 Thess. ii. 9), so the spirit of Antichrist already working imitates the work of God (2 Tim. ii. 8) and thereby withstands the truth.

## The Bible Annotator.

### OUTLINES OF GOSPEL SUBJECTS.

#### CONFESSIONS OF UNSAVED SINNERS.

- "We labour and have no rest" (La. v. 5), Legalists.  
 "Our lamps are gone out" (Matt. v. 8)—Professors.  
 "We are not saved" (Jer viii. 20)—Rejectors.

#### CHRIST OUR PEACE.

- Christ made peace (Col. i. 20)—In the Past.  
 Christ is our peace (Eph. ii. 14)—In the Present.  
 Christ will be the peace (Mic. v. 5)—In the Future.

#### THE POWER OF GOD.

- In Salvation (Rom. i. 16).  
 In Confirmation (1 Cor. ii. 5).  
 In Preservation (1 Pet. i. 5).  
 In Glorification (2 Cor. xiii. 4).

#### TRUE CONVERSION.

- The Greek word "epistrepho" translated converted, turned, returned, is the same in each text.  
 Repent and be converted (Acts iii. 19).  
 Repent and turn to God (Acts xxvi. 20).  
 Turned to God from idols (1 Thess. i. 9).  
 Turned to the Lord (Acts ix. 35).  
 Returned to the shepherd (1 Pet. ii. 25).  
 Turn from these vanities (Acts xiv. 15).

### TOPICS FOR BIBLE STUDIES.

#### "EVERY MORNING."

- New mercies from God (Lam. iii. 23).  
 Fresh manna from heaven (Exod. xvi. 21).  
 Prayer for Divine strength (Isa. xxxiii. 2).  
 Praise for blessing given (1 Chron. xxiii. 30).  
 Instruction for daily life (Psa. lxxiii. 14).

#### "UNDER."

- Under His Wings—Trusting (Ruth ii. 12).  
 Under His Shadow—Resting (Song ii. 3).  
 Under His Banner—Communing (Jong ii. 4).

#### THREE ASPECTS OF THE SPIRIT'S WORK,

##### In all Believers.

- Witnessing to our Sonship (Rom. viii. 16).  
 Helping our Infirmities (Rom. viii. 26).  
 Interceding in Prayer (Rom. viii. 26).

### Notes on Difficult Texts.

"Answer NOT a fool according to his folly, lest thou also be like him." "Answer a fool according to his folly lest he be wise in his own conceit" (Prov. xxvi. 4, 5). The first injunction forbids such

an answer as would betray the same folly, making the answerer like the foolish questioner, paying back the fool in his own coin. This Moses did to Israel at Meribah and David to Nabal. The second is a command to so answer the fool that his folly shall be exposed and he himself humbled because of it. Thus Job answered his wife (Job ii. 10), and thus the Lord often silenced His adversaries (Matt. xxi. 25-27; xxii. 46).

"Sinners of whom I am chief" (1 Tim. i. 15). This was not an exaggerated statement, or a mere figure of speech, least of all a claim—as it is to be feared the same words have since often been—on the lips of one who is the victim of that form of "pride, that apes humility," but which only needs to be touched to manifest its true character. So deeply was he convicted of his sin before God, so completely broken up and exposed to himself by the light that shone into his soul, that although his outward life was blameless (Phil. iii. 16) before men, he found and felt himself to be "first" and "chief" of all sinners before God.

In Acts ix. 7, it is said in the narrative of Saul's conversion that those who journeyed with him to Damascus "heard a voice but saw no man," while in Acts xxii. 9, it is said "they heard not the voice of Him that spoke." The word translated "heard," frequently means to so hear as to understand. Those who journeyed with Saul evidently heard the voice, but not the words spoken, just as those who stood around the Lord when a voice from heaven spoke to Him said it "thundered" (John xii. 29). He alone hearing the articulate words spoken.

### The Young Believer's Question Box.

Is it right to adduce doctrines from Old Testament types and New Testament parables, which are not expressly taught elsewhere? It is dangerous to make types, parables, and histories the sole basis of doctrinal teaching. In so doing, many false analogies have been made, and fanciful interpretations and conclusions reached. Doctrines elsewhere clearly revealed, may be illustrated, confirmed, and enforced by typical and parabolic Scriptures, but it is perilous to thus build doctrines, frame inductive theories and derive doctrinal inferences unsupported by the plain teaching of other parts of the Word.

Do you regard the sleep of the soul between death and resurrection, as a fundamental error, and that those who hold it are not to be counten-

anced? It is a denial of the plain declarations of the Word that those who are absent from the body are "at home with the Lord" (2 Cor. v. 8) and "with Christ, for it is very far better" (Phil. i. 23). Moreover, few who venture forth on this theory of "the sleep of the soul," which is an invention of men who have abandoned the faith once delivered, halt there, they invariably go on to accept the further advance in error of the Annihilation of the wicked and the denial of their future punishment. "From these also turn away" (2 Tim. iii. 6, R.V.), are words which apply equally to those who have become unsound in fundamental doctrine as to others who are depraved in life.

### Answers to Correspondents.

STUDENT.—We refer you to Vol. VI., page 24, of "The Believer's Magazine," where a series of papers by the late A. J. Holiday deal with the subject.

LUX, GENEVA.—Felix Neff was a devoted evangelist and Gospel pioneer in the High Alps, working on simple and Scriptural lines. He died in 1829.

PASTOR.—While it becomes increasingly needful to warn young believers against having any parley with teachers of false doctrine, either as readers or hearers, the only true safeguard is to fortify them with the truth, and seek to keep them in a right state of soul. So long as his spiritual "scent" is in him, there will be no danger of any turning from the Word of God to "fables," but when spiritual life declines, the backslidden heart becomes a prey to any and every allurements and depravity. The true pastor therefore seeks first to keep souls—rather than points—right with God.

A. G., BOSTON.—The word "immortality" is not used in Scripture of the soul's eternal existence, and it is only playing into the hands of Annihilationists and others to contend for its use in such a connection. Neither "eternal life," nor "immortality" apply to the existence of the lost in hell, only to the redeemed in glory. The lost exist now, and after resurrection will continue to exist, in conscious, unending endurance of Divine wrath—"the wrath of God abiding on them" (John iii. 36), but they have no life, and will never share immortality, the portion of the living saints, or incorruptibility, the portion of the dead in Christ, who receive it when He comes.

T. S., LURGAN.—We do not think it possible that one who has through God's mercy been delivered from the power of strong drink or other soul-destroying and flesh-indulging habits, to live for God and seek to lead others to the Saviour, could sell to or provide that for others, which enables them to indulge and practice them. Either they have never seen the evil of such habits, or any professed deliverance from them must be a sham, if any live and profit by ensnaring others in them.

G. E., EDGBASTON.—Baptism is neither the bond of fellowship nor the door of entrance to assemblies of believers gathering only in the Lord's Name. But such seek to give Christian baptism, as set forth in the Word, the place of importance that God there claims for it, and to exclude the unscriptural theory of so-called "Household Baptism," which is a counterfeit of the truth, alike in its subjects, mode, and meaning. If one who is a public advocate and teacher of this wretched device of Satan—which has thrice at least divided so-called "Exclusives," and is still clung to and taught by some who have seceded from them—comes as a teacher, wishing to instruct others, those who watch for souls in that assembly would be unfaithful to their trust, if they opened their doors to that which would lead God's people into error or cause division, either or both of which a teacher of Household Baptism would, as many know to their cost. No plausible argument should prevail, or threat coerce, when the honour and truth of God, and the welfare of His people are in jeopardy.

E. S., BAYSWATER.—That apostles appointed elders in some of the early churches, Acts xiv. 23, bears witness. It was necessary to then point out men who were to be owned as "guides" in the absence of the epistles to Timothy and Titus, in which the qualifications of those fitted for oversight work are given. There are no apostles or their delegates with power to ordain now. But those who have the qualifications (1 Tim. iii.; Tit. i.), and do the work, are to be known (1 Thess. v. 12, 13; Heb. xiii. 17) and owned, although not officially appointed or inducted to any "office."

J. F., GLASGOW.—While those who minister to and guide the Lord's people, should be at all times ready to help any, and to become "servants unto all" (1 Cor. ix. 21), they are not to be the "bondservants" of any man or any church, but to take their orders from, and be at the bidding of the Lord alone, and look to Him DIRECT for support.

## The Church of God.

FURTHER ANSWERS TO QUESTION IX.—PAGE 95.

ANSWER C.—In the Acts and Epistles, the term "Church of God" is used only of a local and particular company of God's people. Churches of God (1 Thess. ii. 14), Churches of Christ (Rom. xvi. 15), of local companies of believers known and manifestly together. The terms, "church" and "churches" occur 108 times in all in the N.T., and of these at least 90 refer clearly to the local assembly, which surely shews the importance with which the Spirit regards that which is God's testimony in the world, "the pillar and ground of the truth" (1 Tim. iii. 14, 15). The Church as the body of Christ (Eph. i. 22, 23) is the work of the Spirit (1 Cor. xii. 13), and He puts only that which is real into it, but the local assembly is built by human instrumentality (1 Cor. iii. 10-17), and may include false material. We are told of certain false brethren who were "brought in unawares" (Gal. ii. 4), of some who "crept in" stealthily (Jude 4), and of others who "went out" (1 John ii. 19). The questions may be asked: Into what were they brought? Into what did they creep? Out from what did they go? Not the Church, the body of Christ. And yet some say there is nothing else!

W. BEERS.

ANSWER D.—Controversy, rather than calm inquiry at the Word of the Lord, and appeals to prejudice often mingled with personal attack, have done much to darken counsel and cause confusion regarding the subject under consideration, viz., the Church or Assembly of God. Some see no difference between two aspects of the Church never confused in the Word; others make the church local to be a representation of the Church in its Ephesian aspect, and some recently advanced views deny any local church at all, save the coming together of such members of Christ as at times assemble to break bread, which is always to be open to each and all. If the latter view is taken, there is no constitution, nor any need for one. What then becomes of all the teaching of 1 Cor. xii.-xiv., 1 Tim. iii.-iv., as to church order, government, and rule? Where is it to be exercised? If among all believers as such, in and out of all denominations, who is there that can do it? If there is no constitution, no "within" and no "without" (1 Cor. v. 12), clearly there can be no Scriptural discipline, and no expulsion for sin. It lies with those who contend for such a line

of things to tell where such words as 1 Cor. v. 13, 2 Thess. iii. 6, 14 apply, if not in "the Church of God." (See the address of 1 Cor. i. 2; 2 Thess. i. 4).

A. M.

EDITOR'S NOTE.—The limitation of the term "Church of God" by some to their coterie, and the denial of it to all who are not inside a prescribed ring of meetings, has done much to prejudice certain minds against its use at all. But this is not a godly way of treating words of Divine origin and inspiration, which are graven on the page of the eternal Word for use through all the present dispensation. If the failure of those to whom it applies is given as a reason why it should be dropped, there are others which for the same reason will require to go also. What about the name "Christian," which has been Divinely called upon the Lord's disciples (Acts xi. 26)? Have all who bear it always acted worthy of it? Have any? Yet they do not argue that their failure has forfeited them the God-given name, or seek to strip it from their fellows, but rather aim at ordering the walk and elevating the conduct to be worthy of it. In like manner "Church of God" was a term given by God to His own people, in their collective capacity, as His testimony in the present world (1 Tim. iii. 15). An "ecclesia"—a company called out from the world, and brought together by the Spirit of God through the Word to the acknowledgment of Christ as Lord (1 Cor. xii. 3), and of His Word as the expression of that Lordship in the assembly (chap. xiv. 37), cannot exist without a constitution. The question then is, where is it to be found? Is it in one of the existing denominations, which have in the progress of years seceded from the Church of Rome? Are any of these a church of God? If they are, those who so believe should be in them; they sin in being apart from them. If they originated in the will of man, and have their constitution and charter in the peculiar tenents which they confess divide them from others, and make them Episcopalians, Presbyterians, Methodists, Baptists, or whatever name they own—they are not and do not profess to be "Churches of God" according to the pattern given in the Word, without alteration, addition, or adaptation. And we have no right to pervert a Divinely-given title from its original use, and apply it to that which in no way answers to it, whether it be to call a manifestly unregenerate professor a CHILD of God, or a confessedly unscriptural religious system, a CHURCH of God.

## CONFORMITY TO THE WORLD!

THE CAUSE OF SPIRITUAL DECAY.

WORLDLINESS is undoubtedly one of the prevailing sins of our time. Conformity to the world is a common depravity among the people of God. And this respectable sin, is sapping away their spiritual life, and blighting their testimony for God among the unconverted. It is of very little use to attempt to rectify minor points in the "testimony," so long as this destroyer is permitted to hold its place unchallenged in the citadel. Worldliness in the heart, and worldliness in the life and ways of a believer, give the flat denial to his profession of being a separated person, no matter how much he may talk about separation in theory. Worldliness in dress, and worldliness in the "style" kept up at home, are glaring contradictions of being a people "not of the world," and only "strangers and pilgrims" here.

The very first principle of separation unto God, is expressed in the words—"Who gave Himself for our sins, that He might deliver us from this present evil world (age) according to the will of God, and our Father" (Gal. i. 3). A truly separated man is one who has said "Amen" in his inmost soul, to this act of God. He regards himself as one "not of the world," as Christ is not of the world. He reckons himself to have been "crucified to the world" and all its belongings, by the Cross of Christ.

The moral effect of this great truth, on the hearts and consciences of those who received it from God in earlier days, was

marvellous. It wrought a complete transformation in them, and in their whole bearing toward the world. It changed the whole current of their lives. Some who were great ones in the earth, when they learned this truth from God, were converted into humble and lowly followers of the Lamb. Others, who were foremost in the race for earthly gain, who were making earthly things their god, and living as if the world was to be their home for ever, when this great truth of death and resurrection with Christ, and separation from the world, dawned upon their souls, it caused them to throw aside, as worthless dross, things upon which their hearts had before been set. A new world opened itself out before them; and the former things once so dear, lost their charm. Their places in worldly society became vacant, their manner of living was changed. Worldly style and fashion, in the arrangement of their homes, was put away; expensive and gaudy ornaments were dismissed; in short, a complete transformation was wrought on themselves, their homes, and their surroundings, of such a nature, and to such an extent, that the world could not mistake it. The world of course was ignorant of the cause, but it saw the effect. Men of the world were led to ask what had brought all this about. They were amazed, as they saw intelligent, sober-minded men and women, suddenly cut themselves off from worldly society, in which many of them had been favourites, and in which, so far as gold and silver were concerned, they could have 'easily' remained. But God had

opened their eyes to see that in so doing, they would be dishonouring their calling as a heavenly and separated people. Money, formerly spent in personal adornment, fashionable and expensive attire—ill-befitting a pilgrim—and in keeping pace with worldly neighbours in the style of their houses, was turned to service for the Lord. Self-denial—that most costly form of separation—was daily practised, and people were made to see and to feel, that there was something more than sentiment and theory in the truth of *separation which their lips confessed*. There is need of a genuine revival of such separation from the world in daily life, and of the preaching of the truth in the power of God that brings it into being. There will never be any real testimony for God that will make its mark and arrest the attention of the world, apart from a revival of this great truth in the power of God and its marvellous effects on the lives and ways of people.

But the question arises—Are we prepared for such a reviving? When it comes it will make a stir. Of this there need be no doubt. There never was a true reviving and cleansing without a blast of opposition from the world, and by such of God's people as are conformed to it and wish to so continue. But those who humble themselves before God, and lay themselves bare to the sanctifying action of His Word, get the blessing. They are set right with God, separated anew from worldly circumstances revived and reinvigorated in spiritual life, and through them a fresh testimony to Christ goes forth among men.

## EVER REMEMBERED.

O NO, I am not desolate—  
No orphan lone am I ;  
The mighty God my Father is,  
His heaven my home on high !

No earthly mother, whose first-born  
Lies nestling on her knee,  
Bends o'er her babe so yearningly  
As yearns my God o'er me.

Add heavens to heavens in endless hosts,  
All these but cost His breath ;  
But I cost tears—yea, blood divine,  
And live through Jesus' death !

A wretched brand on hell's dread brink,  
Just kindling there I stood ;  
While nought my endless flames could  
quench,  
Save Jesus' dying blood.

And, oh ! that precious blood was shed,  
God's richest ransom given ;  
Now, raised from death, He leads me on,  
To share His bliss in heaven.

He leads me on through mercies more  
Than sands that gird the sea,  
There's not a moment wings its flight,  
But bears love-gifts for me.

He ne'er repents His grace, though I  
His patience hourly test ;  
But singing in His heart's deep joy,  
He in His love doth rest.

Is aught too hard for Him to do,  
Who built the earth and sky ?  
Or aught too good for Him to give,  
Who gave His Son to die ?

Then never deem me desolate,  
Nor think I friendless roam ;  
The Mighty One unseen me leads  
To His eternal Home !

JOHN DICKIE.

The writer of the above Hymn, for many years a sufferer, was for a season deprived of his speech. He was met on the street one day by a fellow worker, who expressed sympathy with the sufferer, saying—"You do look so desolate, Mr. Dickie." The happy saint smiled, then went home and wrote the Hymn as given above.

## THE LORDSHIP OF CHRIST:

A BIBLE READING GIVEN IN GLASGOW, BY  
THE EDITOR.

(Read Acts ii. 36; Phil. ii. 9; 1 Cor. xii. 3.)

**T**WO great facts give distinction and character to the present dispensation of God's dealings with mankind. First, the Exaltation of Jesus Christ to the place of power at God's right hand in heaven. Second, the Descent and Abiding Presence of the Holy Spirit, the Comforter, on earth. The acknowledgment of these great truths, with their confession in practice, characterise Christianity as it is set forth in the Word of God.

The Lordship of Christ is expressed by the Spirit in the New Testament by three words. First, *Kurios*, which means, Owner of those He has purchased—the word which is most frequently used. Second, *Despotees*, Ruler of those who are His subjects. Third, *Rabboni*, Teacher of those who are His disciples.

By purchase (Acts xx. 28; 1 Cor. vi. 20) and by conquest (Luke xi. 21, 22; Acts xxvi. 18), saved sinners belong to Christ; and He who is their Owner is their Ruler and their Teacher. The Gospel believed, not only brings salvation to sinners (Mark xv. 15, 16), but disciples to the Lord (Matt. xviii. 18, 19), to be taught all things whatsoever He has commanded. To Him who here below was the perfectly obedient One, God has given the highest place, where all must own Him as Lord—some now from hearts which have been won by grace, joyfully confessing Him “my Lord and my God” (John xx. 28), while in a coming day His

enemies shall bow by the power of His rod, and become a footstool for His feet (Heb. i. 13). To preach Christ as Saviour only, and the Gospel as a message of mercy and salvation to sinners, without proclaiming His Lordship and the object for which sinners are saved, is to keep back part of the Lord's message, and this is what a great deal of the present day Evangelism and what arrogates to itself the name of “Revivalism” is doing, with results alike dishonouring to God and ruinous to men. By means of it, many are easily led into a slipshod profession, which gives no evidence of any Divine work in the soul. To preach Christ Jesus as Lord (2 Cor. iv. 5), and to make disciples (Acts xiv. 21), separating them from the world (Acts xix. 9), then teaching and strengthening (Acts xiv. 22; xviii. 23) them in the truth of God, in order that they might obey it (1 Cor. xi. 1), was the joy of servants of Christ in early years, and so it ought to be still. But many are turning from the Word of God to follow the fashions of the religious world. Even among those who profess to have gone “without the camp,” and take the Scriptures alone as their guide, there are some who would, if they had their way, lead on in this direction. But for the truth's sake, and for the honour of Him whom we call “Lord,” every effort of this sort must be watched and resisted. It is due to Christ, that His claims as Lord should be honoured and His Word obeyed.

### RECEIVING CHRIST AS LORD.

When an awakened sinner asked the question, “What must I do to be saved?” the apostolic answer was: “Believe on

the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 30, 31). It is worthy of notice that, although it was a case of dire need, in which urgency might have excused a short title, the full name of "Lord Jesus Christ;" was given, and in the subsequent teaching in the awakened jailor's house, the record is that "they spake the Word of THE LORD" (ver. 32) to all who were there. When the Colossians are being exhorted to a becoming walk, they are reminded that they had "received Christ Jesus THE LORD" (Col. ii. 6), so they were to walk "in Him." These and many such references clearly show that in the Gospel as preached in early times, the preaching of Christ as Lord had a prominent place in the testimony. And the great Gospel charter of Rom. x. 9, so often and so effectively used in leading seeking souls to Christ, reads in the R.V.: "If thou shalt with thy mouth confess Jesus as THE LORD, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." There is a tendency among a certain class of professed disciples of Christ to use such terms as "dear Jesus," "blessed Jesus," and others, which are supposed to add some virtue to the Divinely given personal Name of Him whom God sent to be the Saviour, but when that apostle who saw His face and heard His voice in heavenly glory, spake in reply to His word, "Why persecutest thou Me?" his words were, "Who art Thou, Lord?" And in later years, when he was telling how he had counted all things loss, it was, he reverently confessed, "for the excellency of the knowledge of

Christ Jesus MY LORD" (Phil. iii. 8). He knew of no better title than that which His God had given Him on that day when, as another apostle told his hearers, "God made Him both Lord and Christ, this Jesus whom ye crucified" (Acts ii. 36, R.V.)

IN THE INDIVIDUAL BELIEVER.

The Lordship of Christ is to be owned by the believer in many aspects.

*In the Heart.*—"Sanctify in your hearts Christ as Lord" (1 Pet. iii. 15, R.V.). The heart is the citadel; "out of it are the issues of life" (Prov. iv. 23). To "set apart" Christ as Lord in the heart, is to recognise that it is His, that He is to indwell and rule it (Eph. iii. 17), and that other lords have no quarter there.

*In the Body.*—"Ye are not your own, for ye are bought with a price; glorify God therefore in your body" (1 Cor. vi. 20). The body is the Lord's, and should be yielded to Him for His service, and held in condition for His use. Dress, diet, exercise; what we hear, see, and speak; where we go, what we do, and the presentation of it as a "living sacrifice, holy, and acceptable," come under this head.

*In Social Life.*—"Whatsoever ye do, in word or in deed, do ALL in the Name of the LORD Jesus" (Col. iii. 17), leaves no room for the popular division of the Christian's life into "sacred" and "secular" portions. Lord's Day and Monday "all" is to be done in the Lord's Name, worthy of Him, and under His control. What cannot thus be done, should not be done at all. Marriage is to be "in the Lord" (1 Cor. vii. 25), which is more than choosing a Christian: it is to be gone under His control, and with His approval.



## THE SECOND EPISTLE OF JOHN.

BY THOMAS NEWBERY, EDITOR OF "THE ENGLISHMAN'S BIBLE."

"THE doctrine of Christ" is set forth in the title He bears. Both the Hebrew and Greek words for Christ signify the *Anointed*, and He was anointed, not with oil, but with the Holy Ghost. He could use the words of the prophet as His own, "The Spirit of Jehovah is upon Me, because He hath anointed Me." The angel said to Joseph, concerning Mary, "That which is conceived in her is of the Holy Ghost;" and at the Lord's baptism the Holy Spirit descended upon Him in the visible form of a dove. It was "through the eternal Spirit" that He "offered Himself without spot to God," and after His death He was "quickened by the Spirit" (Heb. ix. 14; 1 Pet. iii. 18). On His ascension, the apostles testified that "having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear" (Acts ii. 33).

"The doctrine of Christ" is that He was the woman's Seed, with a Father in heaven, but with no earthly father; that He was "holy, harmless, undefiled, and separate from sinners," and yet that He was made sin for us that we might be made the righteousness of God in Him. Though in the form of God, and thinking it not robbery to be equal with God, He emptied Himself and took upon Him the form of a servant; He laid aside His essential power as Son of God, to be obedient to His Father's will, and dependent upon the Spirit's power, doing nothing except by the leading of the

Holy Spirit. The doctrine of Christ includes the personality of the Spirit of God, as co-equal and as co-eternal with the Father and the Son. This doctrine must be with us for ever, that is, throughout eternity.

The doctrine of Christ, as we have said, involves the truth of His being the Son of God; not simply His being born of Mary, but His divine and eternal sonship. The words of Psalm ii., "Thou art My Son; this day have I begotten Thee," were uttered before His incarnation and resurrection, and refer to the one day of eternity, the day of Jah, with whom past, present, and future are one eternal *now*—the eternal day of divine existence. There never was a moment when Father, Son, and Spirit were not—in three persons in one eternal, unchanging Godhead. If the proper Sonship of Christ be denied, the property Fatherhood of God is denied also. If there be no eternal Son, there can be no eternal Father. The only begotten Son was not simply one received into the divine counsels; He was the Creator. Not only is it true that if there were no Son there could be no Father; but if there were no Spirit there could be no Christ; and if no Christ no Christianity. He therefore who in this manner transgresseth, is no Christian; for "if any man have not the Spirit of Christ, he is none of His."

The Christ of God is revealed to the soul by the Holy Ghost. When the Lord asked, "Whom say ye that I am?" and Peter replied, "Thou art the Christ, the Son of the living God," Jesus said, "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto

thee, but My Father which is in heaven" (Matt. xvi. 16, 17). Christ in us, revealed by the Father, through the Holy Ghost, is the hope of glory.

Now we learn how such transgressors are to be treated: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." The word "Godspeed" is not quite correct; it means "give him no greeting." This second epistle thus teaches us that in these days of spiritual thieves and robbers, we have need of bolts and bars for our houses, and for "the churches of God."

#### FIVE WORDS FROM GOD.

HOW often has the ministry of "five words" (1 Cor. xiv. 19), given from God, been the means of lifting up the whole assembly of God's people gathered for worship, and given a keynote of spiritual power which was sustained throughout the meeting. Yet how often it is to be feared, these five word messages from God are withheld, because of backwardness or the fear of man, and others which have neither fitness nor spiritual power to give tone to the assembly's condition are thrust in, damping out what existed of spiritual worship. "The five word" men should seek grace from God not to withhold the little they have received, and equally so those who can from retentive memory give out what they neither enjoy in their own souls, nor have got from God to give to others, should restrain that "talk of the lips which tendeth only to penury" (Prov. xiv. 22).

#### THE PLACE WHICH THE LORD CHOSE.

FOURTH PAPER. W. J. M'CLURE, AUSTRALIA.

THE next truth connected with the gathering of the people to the place which the Lord chose is *Discipline*. Let us turn to the 17th chapter of Deuteronomy, 8th verse—"If there arise a matter too hard for thee in judgment between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates, then shalt thou arise and get thee up into the place which the Lord thy God shall choose. And thou shalt come unto the priests the Levites and unto the judges that shall be in those days, and inquire, and they shall show thee the sentence of judgment. And thou shalt do according to the sentence. Which they of that place which the Lord thy God shalt choose shall shew thee, thou shalt observe to do according to all that they inform thee." I will do little more than read the corresponding passage in the New Testament. Turn to 1st Corinthians, chapter v.—In connection with discipline, read 3rd verse—"For I verily, as absent in body, but present in spirit, having judged already as though I were present concerning him that hath so done this deed. In the Name of the Lord Jesus Christ, when ye are gathered together, and My spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." In connection with discipline. Whatever happened in the land of Israel, that passed the capacity or the ability of

the local judges to settle, they came to "the place." And when a decision was given at that place, that was to be the end of the matter; there was to be no self-will, no rebelling against the judgment. They were to do according to the sentence of the judges of that place. Here in the 5th chapter of 1st Corinthians is a solemn act. When is it carried out? "When ye are gathered together." It is sad to have to excommunicate a believer for sin, yet sometimes it is necessary. It was to be done, as was their worship and service. "When they were gathered together," at the time when their worship was presented to God, at the time when any God-given ministry found its scope. Now when the sad contingency arose, of a person having to be dealt with at that place, and they put him out at Corinth, that act put him out everywhere else. The sentence of God, given through the judge at "the place" was to stand. It was not to be trifled with or replied against, because it had the authority of God. So in regard to Divine discipline now. If the judgment is of God, given in accordance with His Word, it is to be bowed to and recognized everywhere. In these days of self-will how terribly this is lost sight of. When a person guilty of sin, had been dealt with in the assembly of Corinth, he could not have gone to Ephesus to be welcomed to the assembly there. There was unanimity about Divine discipline then, which is lacking now. You discipline a man in God's assembly now, but he walks right into some sect or party, and is received without question, so that instead of being a power to humble the heart and judge the

flesh, discipline has well nigh lost its force altogether, because the truth of God has been lost or set aside. But let it ever be remembered, whatever the failure of Christians may be, God's Word abides the same, and we are to own it. Wherever there is a company of the Lord's people gathered to His blessed Name, and there comes a call upon them to exercise judgment and discipline, that discipline is binding. It is to be owned and recognised by other assemblies, and the only way back to fellowship in the assembly there or anywhere is, first to get back to God in humiliation and confession, and then to the assembly to seek restoration in a godly way.

Lastly, in Deut. 12th chapter, ver. 4-6, "we have gifts and tithes brought to the place" where the Lord placed His Name. "Ye shall not do so unto the Lord your God. But unto the place which the Lord your God shall choose out of all your tribes to put His Name there, even unto His habitation shall ye seek, and thither thou shalt come, and thither ye shall bring your burnt offering and your sacrifices, and your tithes, and heave offerings of your hand, and your vows and your freewill offerings, and the firstlings of your flocks." Now, what were these tithes for? Where were they to bring them? They were to bring them to "the place" where God had chosen to put His Name. God's way was plain and definite. No Israelite need mistake it. In 1 Cor. xvi. 1, we read—"Now concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let

every one of you lay by him in store, as God has prospered him." Here, no doubt, a special matter is in view. The occasion was a gift for the relief of the poor saints. But the principle is the same in regard to all offerings. Why were they to be given on the first day of the week? Because that was the day when all came together unto the Lord's Name (Matt. xviii. 20). Suppose there had been no thought of the assembling together, it would not have been possible to have done it then. When the Lord's people came together in obedience to the Word unto the Name of the Lord Jesus Christ, they gave according to their ability of their earthly substance. Then was carried out what we have in type in Deut. xii. 5, 6. There was a common storehouse, and from that common storehouse, the poor among the saints of God had their needs supplied. And from that store the Gospel of the grace of God was sent into regions beyond by having practical fellowship with those who laboured in the Gospel. I can conceive of nothing more according to God's heart than such a condition existing in the hearts of His dear people. They give of that what He has given them for His work. Whether it be little or much, they bring it with the confidence that those who administer the assembly's bounty will see that it is disbursed to the glory of God, and not to build up that from which God's Word has brought them out, or to support those who are helping on such unscriptural work. It is blessed when God's people, seeking to walk in the ways of His Word, have the confidence that what they give on the first day of the

week, when they appear before the Lord to worship Him, will be used for the furtherance of that which is according to God. How few of God's people use their privilege of giving according as the Lord has prospered. We do not contend for legal giving, but the grace of God, if in healthful exercise, would lead every brother and every sister to say, "Now Lord, I am going to act on that principle; I am going to give as the Lord has prospered me." If that were so, who can tell how the Gospel might be spread and the Word of God made known far and wide. God's work done in God's way always has His blessing.

Now let me gather up these points. With this expression, "The place the Lord thy God shall choose," we have four great truths brought before us. First: That place was the place for WORSHIP. Second: It was the place for SERVICE according to God. Third: It was the place for DISCIPLINE. Fourth: It was the place for the bringing of GIFTS and the disbursing of what was contributed by all Israel.

In the New Testament we have the answer to all these in connection with God's Assembly gathered unto the Lord's name. First: In 1 Cor. xi. we have the Assembly in WORSHIP; in chapter 14, in MINISTRY. Chapter 5 tells of godly DISCIPLINE. Chapter xvi. is what corresponds with Deuteronomy xii., the GIFTS of God's people brought there. May each have grace from God to own His Word, and in these last days of lawlessness, self-will, and departure from the old paths to give it effect in all things, and practice its precepts in every circumstance of life.

## THE SECOND ADVENT OF CHRIST.

### IX.—THE MARRIAGE OF THE LAMB, AND THE APPEARING OF CHRIST IN GLORY.

BY COLONEL BEERS, TORONTO, CANADA.

**F**OLLOWING the judgment seat of Christ in Heaven, and the judgment carried out upon great Babylon by the ten confederate kings (Rev. xvii. 16) on earth, there is heard the song of the redeemed, concurring in that judgment.

Immediately after, it would seem, comes the marriage of the Lamb, a scene of unparalleled joy in heaven. The saints here appear in their unity and as arrayed and ready for the celebration of the great event. "Fine linen," setting forth the righteousnesses (or righteous acts) of saints (Rev. xix. 8, R.V.), the garments so to speak which through grace have been woven while on earth. All that grace has wrought in the saints, and that has been wrought out by them well pleasing to God, will shine forth in all its lustre there in the light of the throne. "Called" or invited guests are there, to gaze in wonder and amazement on that marvellous scene of glory. The Lamb and His bride—the Church—for which He died, are seated together at their nuptial feast. Saints of former ages, like John the Baptist, who was the friend of the Bridegroom (John iii. 29) will be there to rejoice at His voice and to participate in all the joy of that wondrous hour of triumph and glory. Following this, comes that great event to which all the previous scenes in this marvellous book lead on, namely,

THE APPEARING OF JESUS CHRIST IN GLORY.

His manifestation, accompanied by all His saints to earth. Heaven is opened (Rev. xix. 11), and He who was once rejected and cruelly crowned with thorns comes forth, in all His power and glory. He whose Name is the Word of God, crowned with many diadems, to judge and make war, His vesture dipped in blood. It is of this solemn scene—not of His suffering and death—that Isa. lxiii. 1-3 foretells.

He is followed by the "armies in Heaven," clothed in fine linen. The same company which we have seen set down with the Bridegroom at His festal board (chap. xix. 8, 9). Now, they are associated with Him as the Judge in vengeance upon His foes (chap. xiv. 11-16). His first act of retributive judgment is carried out on the beast and the false prophet, who, caught redhanded in open rebellion against Himself and His saints (chap. xiv. 9, 20), are cast alive together, body and soul, into the lake of fire. They had exalted themselves and sought to depose and dethrone the Christ of God, to claim the honour due to God alone. Now they are "abased" and sunk to the lowest depths, the most abject and despised of men. And at the close of the thousand years of millennial bliss they are seen to be alive in that burning lake. Neither annihilation nor restitution ends their sufferings, they remain where Divine judgment had committed them. Men may cavil at God's warnings, and fritter away His solemn threats of coming wrath, but it will be seen in awful reality at last that God is God, and that all that He has spoken will be fulfilled in mercy and in wrath.

## The Bible Annotator.

### TOPICS FOR BIBLE STUDY.

#### THREE KINGDOMS.

- The Kingdom of the Son of God (Col. i. 13).  
 The Kingdom of the Son of Man (Matt. xxv. 14, 31).  
 The Kingdom of the Last Adam (1 Cor. xv. 24).

#### THE LORD'S SUPPER.

- A Feast of Remembrance (Matt. xxvi. 26-27).  
 A Banquet of Celebration (Acts xx. 7).  
 A Pledge of Anticipation (1 Cor. xi. 26).

#### CHRISTIAN BAPTISM.

- A Confession of Discipleship (Matt. xxviii. 19).  
 A Likeness of Burial (Rom. vi. 4).  
 A Request of Conscience (1 Pet. iii. 21).

### Grouping of Bible Words.

#### WITH THEIR SIGNIFICATION AND CONNECTION.

"**Anger, Wrath, Malice**" (Col. iii. 8), are words which express varied degrees of the same vice.

"Anger" is a settled chronic resentment with a purpose of revenge.

"Wrath" and passion, the sudden outburst of agitated feelings, generally subsiding as quickly as it arises.

"Malice," the root of both, that concealed ill-will which feeds the fires of anger and wrath, desiring and rejoicing in evil, as it happens to others.

"**Filthiness, Foolish talking, Jestings**" (Eph. iv. 4). These three words occur here only. The first views vice in its deformity, hideous in act, word, or gesture. The second, the folly which gloats over sin in idle talk. The third, that trifling versatility, refined wit, and clever repartee which defiles many a circle, and renders many a page of literature unwholesome.

"**Guile, hypocrisies, envies**" (1 Pet. ii. 1). Three vices, each springing out of that which precedes it, all inconsistent with that "unfeigned love" (chap. i. 22) which those who are born of God should manifest. "Guile" is the fixed evil disposition of the heart, out of which comes "hypocrisies"—acts or words of duplicity, magnifying self. "Envy," that spirit of evil which cannot bear another's elevation or advancement.

### The Young Believer's Question Box.

The doctrine of "Progressive Revelation" has lately been taught in the place where I live, that is, that the Bible, so far as it goes, is a revelation from

God, but that other revelations are constantly being made and ought to be received as they are delivered or discovered. Is there any truth in this? None. The closing words of Rev. xxii. 18-19, forbid the adding to or taking from the completed Word of God. And when the dying apostle Paul was giving charge and counsel to Timothy, his child in the faith, who was to be left to contend for the truth amid the apostasies of "the last days," there is not a word said to him about further "revelations." He is cast upon "the Holy Scriptures" (2 Tim. iii. 16, 17) which are all sufficient to furnish "the man of God" in all his service through all the age. "Revelations," such as the Mormon, Seventh Day Adventist, Irvingite, Swedenborgian, and other such prophets profess to have received, are always opposed to God's Word and generally destructive of the fundamentals of the faith. They are therefore not from God, but from beneath,

### Answers to Correspondents.

**BIBLOS.**—Dr. Scrivener gives the number of changes in the English version of the Revised Testament, from the Authorised Version, as 36,191, but the alterations in the Greek text as only 5337, and among the former are very many grammatical changes only.

**A. S. E., TYRONE.**—There is a difference between being "humbled" on account of sin, and being "humiliated" because it has been discovered. If the former be lacking, there is cause for fear that the sin may be again indulged, but if it has been judged before God, confessed to Him, forgiven by Him and forsaken (Prov. xxviii. 13), there is every reason to believe that godly restoration has taken place, which the life and ways will manifest. Only such evidence can be any real ground for bringing one who has fallen, back to the fellowship of the Christian assembly.

**W. R., MASS., U.S.A.**—While baptism should always be set before children of God seeking fellowship in an assembly, and its place and meaning fully made known, we have never been able to see from the Word that one perfectly willing to obey, but unable because of bodily infirmity, should on that account be hindered from taking his place in the fellowship of the Lord's people gathered in His Name. Infirmity is different from wilfulness, and receives compassion from the Lord (Heb. iv. 15). There is no question here of unwillingness but of inability, which any having discernment will easily distinguish.

G. S., DUBLIN.—It is often forgotten that those who stand before the saints as guides and teachers should be ensamples to the flock (1 Pet. v. 3) in their ways as well as instructors by their words. If they are known to frequent sectarian places, to speak or hear, from the principles and practices of which they are professedly separated as worshippers, how can they have any influence in guarding young believers from the erroneous teachings which abound in such places, or others outwardly like them. We are constantly hearing of some who are unestablished in the truth being led astray by means of erroneous teachings picked up in such places, and we think older ones should be very careful not to give any encouragement to those following on behind them and generally more guided by example than precept, to enter circles where those who lead from the truth have access. And there are very few such places where they have not.

J. S., GLASGOW.—If you can help the circle of young believers you name in their spiritual life, and lead them on in the truth, it is a noble service. But we do not see that you will be any better fitted for it by leaving the place into which you say the Word of God has brought you, and going into associations where these at present are. There have been many of God's dear people helped and blessed by simple and seasonable ministry of the Word in years gone by, without compromising the truth or in any measure nullifying its power by going into unscriptural associations, even if you are for a brief time there, permitted to teach it, and then turned out as others have been before. If they are hungry, and you have anything fresh to give them, they will come to get it. A neutral hall, or some convenient place, has frequently been found to meet the need, and if this commends itself to your fellow-believers, they may be glad to have fellowship with you in meeting the cost of it. Otherwise you have God, and if He has any interest in the matter, He will see that it does not fall through from lack of the wherewithal to carry it through. There are newborn souls and others who get nothing to feed their spiritual life where they are, waiting and yearning for such a ministry of the Word as is suited to their state.

### Answers to Special Questions.

X.—Is it possible for a child or an adult, to be "born again," and yet not to know it.

ANSWER A.—The new birth is not such a small

affair that any can be the subject of it and remain in ignorance of the fact. There may be ignorance of the Word, and need for a fuller measure of the Gospel to give the peace and liberty which many lack, but the new life will assert its presence wherever it is.

A. G.

ANSWER B.—The mischievous theory propounded by some, that the new birth may take place and the sinner remain ignorant of it, is without Scripture warrant and is dangerous in the extreme. Many are thus propped up to hope they may be of the number, who are without Christ. If we take John i. 12, 13, and 1 John v. 1, as our guide, there is no difficulty, but when men begin to theorise and add to God's Word, they drift far enough.

J. S.

ANSWER C.—From lack of clear Gospel truth being set before them at the time of their conversion, many are not in the full enjoyment of the assurance of salvation, but there are others who come in contact with them that know they have life, even if from ignorance or fear they may hesitate to own it in Scriptural terms.

J. B.

EDITOR'S NOTE.—Around the vital truth of the new birth, the adversary, whose aim is to obscure it, seems to have gathered fogs of tradition and superstition from earliest times. By a majority in Christendom it is held to be baptism, and all who submit to the rite are said to be children of God and "inheritors of the Kingdom." In this view, it is a something which man can record, and there is no need for any doubt to exist about it. If the "baptised" consult at any time the Church records, he will find the day and date of his "baptismal regeneration." The opposite extreme held by some is, that the new birth, being a hidden and Divine work, takes place apart from man's knowledge, but will manifest itself sometime in his faith and conversion. This, of course makes man irresponsible. The words of John i. 12, put receiving Christ, believing on His Name, and being born of God, in their Divine order, and from Eph. i. 13; Gal. iv. 6, we learn, that the Seal and Spirit of Sonship is then bestowed. That one may have life and lack liberty, that there may be fear and hesitancy to confess what is known, owing to lack of proper teaching, is admitted, but to launch the theory that there are many born again who do not know it, is contrary to the Word and dangerous to souls.

XI.—Is it according to Scripture principle and precedent for an assembly to support one individual evangelist or teacher at home or abroad?

ANSWER A.—There is nothing in the Word to

indicate such conditions, and it is never safe to depart from the principles and examples there set forth. to copy modern methods of man's devising, which generally shut out faith and its exercise, and turn the servant's eyes to man.

J. W. B.

ANSWER B.—When Paul tells the Philippians that "no church" communicated with him while evangelising in Thessalonica save themselves, it is not in the way of commending such an arrangement, certainly not to use it as some do, to establish the habit, which is being quietly slipped in, of one church supporting a certain evangelist, calling him "our evangelist," and eventually more or less controlling his service, or when he disobeys giving him notice.

W. J. M.

EDITOR'S NOTE.—In order to encourage practical fellowship with those who have gone forth at the Lord's bidding, having been fully commended by those who have discernment and full opportunity of knowing their fitness for such work, it is helpful for some responsible brother to give some definite information regarding them and their work to the assembly, so that in the event of sending them a gift, each may give with exercise of heart and intelligence. But the thought of being responsible for the support of a missionary abroad or a minister at home is entirely foreign to the principles and precedent of the Word. The old time habit of praying for guidance as to whom the assembly's bounty is to be bestowed upon, and then sending it as from that assembly with its loving greetings and assured interest in prayer, is the Lord's way, and nothing we can add will improve it.

## Efforts to Reach the Perishing.

BY AN OLD GOSPELLER.

As the years go by, sinners are more difficult to reach and bring under the sound of the Gospel. The old time sense of duty to go somewhere to hear the Word at least once on Sunday, is fast dying out, and the great mass, especially of the working classes, go nowhere at all. Those who attend our usual evangelistic meetings, with few exceptions, are "meeting goers," who have already made some sort of a profession of conversion, and are thus "out of range" of ordinary preaching. Occasionally, one gets disturbed and undeceived, but the majority come and go, evidently unreached. The great world of sin-stained, lifeless, Christless souls remains without. Some whose zeal is praiseworthy, seek to "get them in" by offering attractions and providing something away from the usual routine, but in

most of such movements the old Gospel and the clear-ring message of man's ruin, need, and danger is left out, while ways and means are adopted which are contrary to God, and must be grieving to the Spirit, with the result that no real, solid, lasting work need be looked for under such conditions. What then is to be done? How are sinners to be reached? How is the Gospel to be brought to them and they to it? We would seek in all brotherly love, as a lover of the Gospel and still believing in its power to save, to offer a few homely hints in view of the coming winter's work, and the desire of earnest hearts to reach sinners in their vicinity with the Gospel message. First, and we think chief, is the question of spiritual condition—the state of soul and internal relations existing among those who compose the assemblies of the saints. If friction, or differences of judgment are allowed to come in, the Gospel spirit is chilled, and real united effort is paralysed. Better meet and go into all this before the Lord, before beginning the season's work. Personal self-judgment, heart-searching, humiliation, mutual confession and subjection, with a common desire to see Christ preached and sinners reached, will do much to cleanse the channels and adjust the joints for work. Then prayer, real importunate prayer, laying the whole matter before God for His guidance, and ready to do as He may appoint. Human arrangements apart from God, plans conceived outside His presence, may and often do mar and spoil all. If help is needed, wait on God for the right man, at the right time. Lay the need before proved and godly preachers if you will, but leave room for God to send the instrument He will use. Then get the saints to co-operate, not in a patronising and honorary manner, but actually to share the work. "To every man his work" (Mark xiii. 34), and to each man his post, is God's way. Intimations and invitations should be systematically put into every house, palace, and cot, for there are weary souls everywhere, some in most unlikely places. Do not be afraid to visit people twice or invite them ten times; continue until you get them. Look how the world perseveres in its efforts and advertises. Surely Christ, His Gospel, and men's salvation are not less worthy. Let every man, woman, and child know; go to them on behalf (2 Cor. v. 20) of God, and then go to God for them. These are only the preliminaries, but they are of much account. We hope to follow up with a few more suggestions next month.



## THE QUIET HOUR WITH GOD.

IN these busy times, when everything in the world goes at rapid pace, there is a real danger of the Lord's people neglecting the quiet hour alone with God. The strenuous demands of business life, the claims of family and of home, the many calls to service among fellow-saints and in the Gospel—not to speak of other and less honourable claimants—seem to use up all the heart and strength and time of many Christian men. There is no time left to be alone with God. And yet this being alone with God in the secret of His presence, apart from all others, afar from the bustle and turmoil of the outer life, is a necessity to spiritual life and health in all the children of God. None can afford to do without it, no matter what his sphere; none can neglect it without loss to his inner life and weakness in his outward testimony. It seems to be vital to the spiritual life in a believer to have certain seasons alone with the God from whom it came, who is its Author and Sustainer, and whose presence is the sphere in which it grows and thrives. For it needs to be remembered that the new and heavenly life we receive in the hour of our second birth, is nothing less than "the life of God," which in unregenerate days we were alienated from (Eph. iv. 18), but which all believers have in present possession (1 John v. 12). This new life is an "exotic" in the present evil world; there is nothing here to help but everything to hinder it. Like as the frosts and vapours of these cold regions act on plants whose home is the tropics, so the atmosphere of this world, charged as it is with human

godlessness and Satanic wiles, is to the life of God as it exists in His children. They not only need to walk with God and keep themselves in His love (Jude 23) all the day, but it seems a necessity to their spiritual health that they have their quiet hours alone with God, to reassure their hearts of His love, to unburden themselves of cares too heavy to be borne, to seek God's face on perplexities in their path, and to deal definitely, closely, and personally with "the Father," as children only can, revealing their secrets and getting His counsel and His will regarding all that concerns them. It is written of our Divine Lord, in His earthly years, that He had His quiet hours with God, on the mountain side, in the lone desert, and in the garden shades. He had busy days and many calls, but He secured His quiet hours "apart." And so must we. If we do not "get" them, we must take them, for we cannot do without them. We need to keep up a close acquaintance with God, and this cannot be if we are always in the public sphere. We need and we must have the quiet hour. We must through grace say, "stand aside" to business calls, to family cares, to friendship's claims, and to a thousand other obstacles and hindrances that would arise and thrust themselves in our way to deprive us of having our quiet hour with God in heart-searching, in self-judgment, in confession, and in prayer; in hearing His voice speak to our hearts, in supplication, intercession, and thanksgiving for ourselves and others, and in gathering supplies of spiritual nourishment for our own souls from the Word of His grace.

## THE HIDDEN PRIEST.

AARON A TYPE OF THE LORD JESUS.

BY W. J. M'CLURE, AUSTRALIA.

**T**H**E**RE are two Scriptures in which our Lord Jesus is presented to us in type, to which I would ask you to turn. First, let us read Lev. ix. 22, 23—"And Aaron lifted up his hands toward the people and blessed them, and he came down from offering the sin offering, and the burnt offering, and the peace offerings. And Moses and Aaron went into the tent of meeting, and came out and blessed the people, and the glory of the Lord appeared unto all the people." You notice that Aaron blesses the people after he had offered the offerings, and before he goes in before God, and then, after being some time within before God, he comes out and again blesses the people. Now we will read two verses from the New Testament. "For the grace of God that bringeth salvation, hath appeared to all men" (Titus ii. 12). "Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. i. 13). Aaron is here a type of our Lord Jesus Christ. So are these offerings. Taken together, they form a picture of Christ and His perfect work. Just as Aaron blessed Israel ere he went into the Tabernacle, so we see the Lord Jesus ere he returned to the Father, lifting up His hands and blessing His disciples (Luke xxiv. 50). Now, all the people of God are able, like the Colosians, to give thanks unto the Father (Col. i. 12, 13) for blessings which are theirs, not in prospect, but possessed now. "Made meet to be par-

takers of the inheritance of the saints in light," "delivered from the power of darkness," "translated into the Kingdom of His dear Son," "redemption through His blood," "forgiveness of sins," all these are ours. Some who claim a knowledge of God's mind above many, deny eternal life to be the present possession of believers in face of such plain Scriptures as John iii. 16 and v. 24. But surely with such a precious word as "Christ in you" (Col. i. 27), we can sing

"And not alone the gift of life,  
But His Ownself He gave me."

In Aaron going into the Tabernacle, after he had offered the sacrifice and had blessed Israel, we have a picture of Christ going in to represent His people before God, after having met all God's claims against them, upon the cross. As Aaron bore the names of the tribes of Israel upon his breast and shoulders, so Christ bears up before the Father His blood-bought people in all the value of His person and work. We do not read how long Aaron remained within the tent, it is left indefinite. So we are not told how long the Lord Jesus will remain in the glory as our High Priest, ere He comes forth with blessing for His own. He has not told us that He will come in 1909 or 1910. His stay in heaven as our Great High Priest is of undefined duration, but as Israel waited for the coming out of Aaron, their high Priest, so we wait for ours.

"And though awhile He be  
Hid from the eyes of men,  
His people look to see  
Their Great High Priest again,  
In brightest glory He will come  
And take His waiting people home."

He may soon come. There is not a verse in God's Word to say that He may not come to-night. Ours is not to fix dates, we belong to a dateless period. Nor, on the other hand, are we to be like the wicked servant who said, "My Lord delayeth His coming," but to be found waiting. He may come forth at any moment. Let us hold fast this precious truth, in a day when it is being given up. Scoffers may say, "Where is the promise of His coming?" but He *is* coming, blessed be God! What is He going to do when He comes? He is going to bless His people, as we read in Peter, "Gird up the loins of your mind, be sober, and hope to the end for the GRACE that is to be brought unto you at the revelation of Jesus Christ." The grace that brought salvation to us as lost sinners (Titus ii. 11) is just the earnest of that for which we hope. You know the earnest is a small part of the whole. We have much more now than we have ever been able to apprehend, yet it is little compared with what we are going to receive at His coming. When Aaron came forth from being before God he blessed the people again. Let us look at one or two of the blessings He will bring to us at His coming. In Rom. viii. 23, "And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body.*" This surely ought to rebuke much of what is spoken and written on what is called "Faith Healing." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who

shall *change our vile body* (body of humiliation) that it may be *fashioned like unto his glorious body*, according to the working whereby he is able even to subdue all things unto Himself" (Phil. iii. 20, 21). Until that blessed moment when, as the *Saviour*, He will come to "transform" our bodies, and make them like His own, we may expect pain, disease, and death. Turn now to Eph. v. 27—"That He might present it to Himself a glorious church, *not having spot or wrinkle* or any such thing, but that it should be holy and *without blemish.*" Also in Jude 24, "Now unto Him that is able to keep you from falling, and to *present you faultless* before the presence of His glory with exceeding joy."

"Watching and ready may we be,

As those who wait their Lord to see."

("THE HIDDEN PRINCE" NEXT MONTH.)

### THE LORDSHIP OF CHRIST:

A BIBLE READING GIVEN IN GLASGOW, BY  
THE EDITOR. PART II.

THE acknowledgment of Christ's Lordship in personal, social, and business life, although ever having the first claim, does not exhaust the believer's responsibility in relation to this great truth. It has to be recognised in other circles. In the Church, the Lordship of Christ is paramount. His claim as Owner of that Church for which He gave Himself a Savior (Eph. v. 25), and of which He is now the living Head (Col. i. 18); His place as Son over God's house (Heb. iii. 6, R.V.), and as Lord and Administrator in the assembly gathered unto His Name (1 Cor. xii. 5), is to be owned by all His people. Yet, in no circle is it so con-

startly denied, not perhaps in words, but by others usurping His place, by making His authority void and His Word of none effect. Many who would spurn the interference of priest or cleric in their personal, social, or commercial lives, allow themselves to be brought into subjection to men and their traditions in what concerns the Church. And whether they know or would admit it if they did, to permit an authority—whether it claims to be delegated from God above or held in virtue of the vote of men from beneath—to intervene between them and the living Lord who is their Owner, Ruler, and Teacher, is authority of His Word, to become bond-authority of His Word, to become the bond-servants of men and their traditions. In the first epistle to the Corinthians—which is the great charter of the Church, giving the foundation of its fellowship, the pattern of its constitution, the order of its worship and ministry, and instruction as to its order and discipline, we have “the commandments of the Lord” direct from the throne in the heavens, regarding the observance of the Lord’s Supper in its midst when gathered in assembly (1 Cor. xi. 20). As in Pentecostal days when, as recorded of the first assembly gathered from among the Jewish people, “believers were added to the LORD” (Acts v. 13), and later, in the first assembly gathered from among the Gentiles, “much people was added unto THE LORD” (Acts xi. 24), so in the opening chapter of this epistle, the assembly in Corinth is reminded that they had been called unto the fellowship of God’s Son, “Jesus Christ OUR LORD” (ver. 9)—that is, it was “OF” Him in the

sense of belonging to Him and being controlled by Him, a holy sharing together indeed of His people of all that grace had made their common heritage, yet over which He as living Lord and Ruler presided and His Word had control. Out in the Gentile world there were “gods many and lords many,” but to them there was “one God the Father, of whom are all things, and ONE Lord Jesus Christ, THROUGH whom are all things” (chap. viii. 5, 6), for to Him God has given “ALL authority in heaven and on earth” (Matt. xxviii. 18), and “authority over ALL” (John xvii. 2, R.V.). The section of the epistle which is especially devoted to the worship, ministry, and order of the Christian assembly begins with a solemn call to the confession of Christ as Lord (chap. xii. 3) and closes with a practical test for all who claim to be prophets speaking God’s message, or who call themselves “spiritual,” to acknowledge that the things which the apostle here writes are “the COMMANDMENTS OF THE LORD” (chap. xiv. 37). Yet no part of God’s Word is more universally set aside in Christendom than these very chapters. Some say they are obsolete, others contend they cannot now be practised seeing “the Church is in ruins,” and some would vainly seek to render these “commandments of the Lord” of none effect, by their own tradition, that there is no assembly of God now, but only a casual coming together of such of the Lord’s people as so desire, while yet eschewing or refusing mutual responsibilities in the local assembly, which render these “commandments of the Lord” void, in so far as they

are concerned. Human arrangements and restrictions in worship and ministry, where the Spirit alone should guide, the voice of majorities in deciding causes where the Word of the Lord alone should give the verdict, the domination of men of social standing or possessed of means apart from spiritual qualification, to guide or rule in God's assembly, the spirit of clerisy or domination in Divine things, all act severally and sometimes unitedly in resisting the Lord's supreme claim to be heard and obeyed in the Church, in which He alone has power to legislate, and where all others have simply to learn His will and obey. The oft-repeated words, "IN THE LORD," found in so many and varied connections, mean much more than is generally allowed them. To obey parents "in the Lord" (Eph. vi. 1), to marry only "in the Lord" (1 Cor. vii. 39), to receive saints to the fellowship of the assembly "in the Lord" (Rom. xvi. 1), and to exercise a ministry received "in the Lord" (Col. iv. 18; Eph. vi. 31), all indicate that these and all else concerning which He has spoken is to be according to His sovereign will, and worthy of His honoured Name. For subjection to the Lordship of Christ, according to His own reckoning, is not by saying "Lord, Lord" only with the lips, but by DOING the things that He has commanded (Matt. vii. 21).

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### Alone with God.

Alone with God! make Him thy Confidant,  
Tell Him each wish thou would'st have Him grant;  
Reveal to Him each burden of thy heart,  
Give God the key of every secret part.

## COUNSELS AND WARNINGS

### AMID THE EVILS OF THE LAST DAYS.

Read Jude 20-25.

WHAT a dark background is presented in the picture before us! It is a picture of "the last time," that which is to precede the return of the Lord Jesus Christ. The darkest hour is always that which precedes the dawn. How long or short it may be is known only to God. Our one exercise of heart should be how to occupy for Him and be ready to meet the Lord. In the midst of the darkness, apostasy and sin, the people of God are clearly told wherein lies their safety and what is their panoply.

"But beloved, remember ye the WORDS which were spoken before of the apostles of our Lord Jesus Christ." The Word of God kept alive in the memory and in the heart. And it is the heart which keeps the memory alive, for what we most love we think most about. If the Word is loved it will be remembered. Then why the injunction—Remember? We are surrounded by many evils all acting on the heart, calculated to cool our love to Christ, that we need God's Word, ever bringing it afresh before us, the Spirit ever shedding it abroad in the heart (Rom. v. 5) to counteract this deteriorating influence. We need not be surprised therefore that the first step in these great counsels of the Spirit should be to "remember the words," to have them hid in the heart and memory. It is a warning also. There is a school of theologians who have written essays and published criticisms all tending to undervalue the Word and shake the confidence of God's

people in its purity and power. So far as they have written, they speak very confidently, and claim for their statements unqualified assent. The confident way in which some of these critics speak of certain passages of the sacred Word would lead us to suppose that they have full knowledge of the mind of God, whereas they have only skimmed the surface of a mine unsounded and moreover unfathomable. And these unsounded depths of God's Word have never been touched, much less exhausted, by any human intellect. It is received by faith alone. And the Word is the soul's divine panoply. Not the mere letter of Scripture, but the Word in the love of it—that love bringing it back again and again to memory, and thus proving the very salt of the soul, preserving it from the corruptions of all around. "They told you there should be mockers in the last time, walking after their own ungodly lusts." Mark the words, "ungodly lusts." These may not be openly wicked; they are simply desires contrary to the Spirit and the Word of God. Things which are held in esteem by men in the flesh, but not approved by the Spirit and Word of God, though there may be no moral delinquency in them. But they are "ungodly lusts." So the Spirit reckons, and those who entertain them are called "mockers." The moment you allow your mind to be formed and your life to be shaped by any "desire" not according to God, opposed to His Word, dishonouring to His Name, you become "a mocker" of God though you may pass under the name of a Christian. This will be one of the striking features of the last days.

Then we have three sorts of persons described. "These be they who separate themselves, sensual, having not the Spirit." In this, and the verse following, we have contrasted the work of the flesh and the work of the Spirit. To live after the flesh separates, to live according to the Spirit and the Word unites. "But ye, beloved, building up yourselves on your most holy faith." As sin separates, so the Holy Ghost builds up. The figure is that of a building. The essential feature of every building is, that every stone in it is joined together. One stone out of place may cause a rent, and that rent will increase to a gap through which any foe may creep. The various parts of the believer's spiritual being are like so many stones built together by the Spirit of God through the truth. Every thought, affection, desire, and aim is under His guidance. "Building up yourselves on your most holy faith." There can be no edification, no building up by any other means. This brings us again to the Word—"the faith once for all delivered to the saints" (see verse 3, R.V.) there. Then comes prayer, "praying in the Holy Ghost." There will be no godly edification without prayer. Prayer is the cement of every stone in the spiritual building. It binds and keeps all together. Not prayer of any kind observe—the heathen, the Romanist, the worldly man prays, but prayer "in the Holy Ghost," spiritual prayer, wrought by the Spirit in the heart, characterised by a deep sense of sin, true longing for more holiness of life, with conformity to Christ's image.—C.P.W.

(TO BE CONTINUED NEXT MONTH.)

## THE WAY THEY WORSHIPPED.

LETTERS TO YOUNG CHRISTIANS.

I.—THE LORD'S SUPPER.

J. HIXON IRVING.

THE first epistle to the Corinthians contains more about the Lord's Supper than any book of the New Testament. Simply because no Church in the apostle's time had gone so far astray in its observance. It is mentioned three times in the epistle; remotely in chap. v. 8—"Therefore let us keep (the) feast;" in passing in chap. x. 16, 17 and 21, and very fully in chap. xi. 30-34.

Before proceeding to examine the teaching of the latter passage upon the subject, I would first of all say a little upon chap. x. 16, 17. The whole paragraph (verses 15-22) was written with the intention of warning the Christians at Corinth against going to idolatrous feasts to partake of things offered to idols. Paul gives three reasons why they should avoid such scenes and ways. First, the nature of the Lord's Supper: that it was a communion with Christ (ver. 16, 17). Second, a reason and illustration drawn from the peace offering under the law in Lev. iii. (ver. 18), and third, that the worship of idols was really demon worship (ver. 19-22).

Now, if you examine this section carefully and prayerfully, you will get much light upon the nature and meaning of the Lord's Supper. Let me draw your attention to a word in this section which is translated in three different ways—"communion" (ver. 16), "partaker" (ver. 18), and "fellowship" (ver. 20). If we use the word "fellowship" throughout the

meaning will be clearer. *Fellowship* is the subject throughout, whether in the body and blood of Christ: the Jewish altar with its peace offering, or the "table of demons." Paul wrote—"I would not that ye should have fellowship with devils (demons), ye cannot drink the cup of the Lord and the cup of the devils (demons); ye cannot be partakers of the Lord's Table and the table of devils (demons)."

Mark, it is not ye should not, or ye may not, or even ye must not; but "ye cannot." If they had fellowship with the cup which began the idolatrous festival, they could not have fellowship with the cup of the Lord, or if they had fellowship with the table of the demons, they could not sit at the Lord's Table. The two things were impossible; they mutually excluded each other. It must be the one thing or the other. To attempt both, would be to "provoke the Lord to jealousy," and thus pit puny human weakness against His power.

FELLOWSHIP.—What does it mean to have fellowship with the blood of Christ? Let us endeavour to see. When an Israelite carried his peace offering—a lamb without blemish—to the tabernacle, and it was slain, its blood was sprinkled by the priest "round about and upon the altar." They burnt part of the sacrifice upon the altar—"it was an offering made by fire of a sweet savour unto the Lord." The priest and the offerer fed upon certain portions of the same sacrifice (see Lev. iii.). Now the offerer had fellowship with the *blood* of the sacrifice which had been shed for his sins, with the *body* of the

sacrifice upon which he fed, likewise with the altar upon which the blood and body of the victim came, with the priest who laid the offering on the fire, as well as with the *Lord* to whom the offering had been made. Now, the one who sits at the Lord's Table has fellowship with the blood of Christ shed for the remission of sins, and for his peace with God; and with the body of Christ offered in sacrifice for his salvation. Such are by faith identified with all the value God puts upon the sacrifice of Christ, accepted in all the acceptability of His Person, and thus have in the power of the Spirit fellowship with the Father, the Son, and with one another.

"I"—"WE"—Note the context, and see how the apostle used the pronoun "I," and then see how in ver. 16, 17, the plural "we" takes its place. He, now so to speak, takes a position at the Lord's Table in fellowship with the feeblest member of the assembly, and joins with the rest in giving thanks and partaking of the memorials of the body and blood of the Lord. There is no *officialism* here such as you see in all the denominations of men. In such systems you witness an assumption of superiority and authority on the part of one man or more. But here, you see no minister who must first partake of the bread and wine, and then pass the "same to the bishop, priests and deacons," and after that to the "people also in order." Here it is a scene of *fellowship*; but in humanly devised systems of religion it is *individualism* (see the Rubric on the Communion Service in the Prayer Book).

How sad it is when men attempt to

substitute their clumsy, mechanical ways for the beautiful simplicity of the Divine method. And much more sad it is when God's true people countenance such self-will, which is a practical denial of the first principle of the Lord's Supper, viz., *communion*.

BLESSING.—"The cup of *blessing* which we *bless*." This is thanksgiving to God for the bread and wine, and for the body and blood of the Lord. One individual may give thanks for the rest, but all at the table give thanks [in spirit] with him. There is not here, be it observed, the remotest idea of a "consecration of the elements." In fact, there is not the slightest trace of anything of the kind found in the Holy Scriptures. It is a human invention: a priestly figment, and we may say a fraud! Neither the Lord, His apostles, or the early disciples ever conceived such a thing. It was left for a corrupt age and a corrupting "priesthood" to invent such a theory.

Then if one individual pass the memorials of the body and blood of the Lord to others, there is no "priestly" act in that, neither is there any mysterious virtue conveyed to the partakers of the elements. Such things are alike foreign to the letter and the spirit of Christianity.

### Restored to God.

Not a question now disturbs me  
While with Thee the past I see,  
'Tis a page of blotted history,  
But 'tis all read out to Thee.

And to Thee I'd cleave the closer  
Till the journey shall be o'er,  
Then be Thine the praise, Lord Jesus  
And the glory evermore.



## THE SECOND ADVENT OF CHRIST.

## X.—THE MILLENNIAL REIGN OF CHRIST.

THE scene described in Matt. xxv. 31-46 is the judgment of living nations on earth. Three classes are in view; the sheep, the goats, and those whom the Son of Man as King calls "My brethren"—that is a remnant of His earthly people who had been among them. Their treatment of these, whether in compassion and succour, or neglect and rejection, is regarded by the King as unto Himself, and the blessing or the curse is given accordingly. The whole scene, the principles of the judgment, the cause of entrance to the Kingdom prepared, and the doom to everlasting punishment are a contrast to the present salvation by grace (Eph. xi. 8) and the eternal judgment of Christ rejectors (2 Thess. i. 8-9). It is not here the judgment of the dead as in Rev. xx. 12, or of the saints as in 2 Cor. v. 9, but of Gentile living nations before the millennium, into which the "righteous" enter to earthly blessing.

The Millennium, or period of a thousand years, six times named in Rev. xx. 1-7, is the period of Christ's personal reign, foretold and described by the prophets in glowing words. Like the dispensations that precede it, it has certain characteristics which distinguish it from all other periods. They may be briefly described as follows:—

1. Satan bound in the bottomless pit.
2. Christ and His Saints reigning.
3. Israel in the land of Palestine.
4. The Curse removed, the earth at rest.
5. Sin in Abeyance; Righteous rule.
6. Jerusalem the earthly Metropolis.
7. The Nations in peace and blessing.

The promises and prophesies concerning this period are scattered over the entire Word. Man's sin, Israel's rejection of their Messiah, their subsequent refusal to receive the Spirit's testimony to Him in heaven (Acts iii. 19-20) might postpone but, can never hinder the purpose of God, which is that "He must reign" (1 Cor. xv. 25), sitting as a Priest upon His throne, bearing the glory (Zech. vi. 13). At the Cross He vanquished the great enemy, stripping him of his power (Heb. ii. 14), now He deprives him of his long held place of usurped authority as "prince" of this world (John xii. 31) and "god" of this age (2 Cor. iv. 4) and seals him in the abyss so that he may deceive the nations no more for a thousand years. Then for a brief season he is liberated, in order to make the final test of man's depravity, from which he goes to his final doom in the lake of fire (Rev. xx. 10).

The King on His throne is not alone: there are those of whom it is said, "they lived and reigned with Christ a thousand years" to whom "judgment" is also given (Rev. xx. 4), Who are these? First, the glorified Church, of which it is said they shall judge the world and angels (1 Cor. vi. 2). Glorified with the Lord, they share His honour and sit with Him on His throne (Rev. iii. 21). Another company in close association, is doubtless the same as seen in Rev. vi. 9-11, and others who later had been true to God and refused to worship the beast. These all have part in the first resurrection and in Christ's reign.

"They share the honours of His reign  
Who have His conflict known."

(To be Continued).

## The Bible Annotator.

### OUTLINES OF GOSPEL SUBJECTS.

#### SINS REMEMBERED AND FORGOTTEN.

- "I remember all their wickedness" (Hos. vii. 2).
  - "Their sins . . . will I remember no more" (Heb. x. 17).
- The former is true of the sinner, the latter of the saint.

#### SIN, AS DISEASE.

- INSANITY—"The whole head is sick" (Isa. i. 14).
- HEART DISEASE—"The whole heart faint" (Isa. i. 14).
- LEPROSY—"All as an unclean thing" (Isa. lxiv. 6).
- PALSY—"Without strength" (Rom. v. 6).

#### THE CROSS.

- The Proof of Man's Sin (Psa. xxii. 12, 16).
- The Manifestation of God's Love (Rom. v. 8).
- The Propitiation for Human Guilt (Rom. iii. 25).
- The Destruction of Satan's Power (Heb. ii. 14).

#### THREE COMING JUDGMENTS.

- Judgment of the Church (2 Cor. v. 10).
- Judgment of the Nations (Matt. xxv. 32).
- Judgment of the Dead (Rev. xx. 12).

## The Young Believer's Question Box

Do the words of Rev. i. 10, "I was in the Spirit on the Lord's Day," refer to the first day of the week, or to "the day of the Lord," as this expression is elsewhere used in the Scriptures? Clearly to the first day of the week, which is distinguished by a special Greek word used only here and in connection with "the Lord's Supper" (1 Cor. xi. 20)—the day for the Supper, and the Supper for the day, being thus marked out. The expression "Day of the Lord" is quite distinct, and never so rendered. Those who claim this meaning for the words, do so to fit in with their theory that all the teaching of "The Revelation"—including chapters ii. and iii.—belongs to the future, whereas ver. 19 gives the threefold division of the book: (1) "the things which thou hast seen" (chap. i.); (2) "the things which ARE" (chaps. ii., iii.); and (3) "the things which shall be AFTER THESE," which is undoubtedly the true rendering of the verse.

## Answers to Correspondents.

STUDENT.—Can any of our readers inform a correspondent, where a set of volumes of the original "Christian Witness," edited by Mr. J. L. HARRIS, may be had?

A. O. L.—"The Irrationalism of Infidelity" is

an answer to Francis Henry Newman's "Phases of Faith," and it also ably meets more recent attacks on the Bible.

A. L. G., CARLISLE.—A "hymn" in the ancient Greek use of the word, was something addressed to or in praise of a god or hero. Augustine says that the three essentials of a hymn are—1 It must be sung. 2 It must be praise. 3 It must be to God. If this be so, many of the popular pieces in our hymn books are sadly lacking.

E. J., YORK.—There is no contradiction between 2 Tim. ii. 9 and ver. 13. As Alford well puts it, in the former "the diffusion of evil is spoken of," in the latter, "its intensity."

J. K., ESSEX.—We regard the book which you have sent for our inspection as exceedingly dangerous. It has much in it that is true, but hid among this there is fundamental error, the poison of which taints the whole. A little grain of poison will vitiate a whole dish of wholesome food, while what is wholesome does not neutralise the poison.

INQUIRER.—The admixture of things commercial by those in ecclesiastical office, has always been a fruitful source of trouble, and frequently a cause of scandal to those without. In mundane affairs, if one who holds office—say in municipal matters—desires to contract for work or supplies of any sort, it is required of him that he decline office, as the double position of employer and servant, buyer and seller, is considered untenable. Surely in the things of God, no less, whatever more discretion should be exercised, and no man who holds or administers an assembly's funds, should sell it, or be otherwise commercially interested in its affairs.

## Answers to Special Questions.

XII.—What is the meaning of the words in Heb. x. 22—"Our bodies washed with pure water." Is it literal, symbolic, or typical?

ANSWER A.—It is not literal, but symbolic. The daily washing of the heads and feet of the priests at the laver of old, was a type of the believer's practical sanctification (John xvii. 17) of His ways (Psa. cxix. 9) by the action of the Word applied, to which this verse may be an allusion. J. S.

ANSWER B.—Some see in this a reference to baptism, but this seems far fetched, in the light of the context, which is occupied with that purification of the conscience which is effected by the blood of Christ before God. The washing of the body here may have reference to the cleaning of the believer

manward, which is the accompaniment of the former.

W. L.

EDITOR'S NOTE.—The Epistle to the Hebrews abounds in allusions to the types of the Levitical economy. There is comparison and also contrast between type and antitype, the law having a shadow but not the exact image of the "good things to come" in Christ. The reference in Heb. x. 22, is, we suggest, to the great sin offering of Num. xix., where the ashes of the sacrifice, in running water was sprinkled on the Israelite for his cleansing, after which he was to "bathe himself in water" (ver. 19). "The heart sprinkled from an evil conscience" represents the believer's attitude Godward, "the body washed" is the practical cleansing of the life from evil before men. "Clean hands," as well as a "pure heart," are required of those who ascend into the hill of God, or who stand in His holy place (Psa. xxv. 4), which is the Old Testament expression of the "drawing near" of Heb. x., only the latter is the full orb'd substance of which the former was the foreshadowing type.

### Household Baptism.

Three correspondents take exception to an answer given on page 107, to a query regarding the receiving of those who hold and teach Household Baptism, as teachers in assemblies. They seem to think that the subject of baptism is of so little importance, that the immersion of believers, or the sprinkling (or pouring) of water upon children and adult servants who are unconverted, is to be equally regarded as baptism, and that "views" so utterly at variance need not and ought not to hinder "fellowship." We are not able to so regard the Divine ordinance of baptism as given in the Word of God, or to relegate it to a place on the same level as "meats and drinks" (Rom. xiv.), on which such "liberty of conscience" is allowable. We believe the teaching of Scripture to be plain and definite, alike on the subjects, the mode, and the meaning of baptism, and that the reasonings of those who hold and teach the baptism of households, apart from personal faith and the new birth, are entirely in opposition to the truth of God. What God says in His Word on baptism is simple, clear, and easily understood by the youngest babe in God's family who has no tradition of his own to uphold, whereas the theories and reasonings brought forward to support household baptism are so abstruse and confused that intelligent and spiritual

men, recognised as teachers in their own circle, do not understand them. The late C. H. M. says—"For my own part—seeing the question has been forced upon me—I can only say that I have for thirty-five years been asking in vain for a single line of Scripture for baptising any save believers, or those who profess to believe. REASONINGS I have had, inferences, conclusions, and deductions, but of direct Scripture authority, NOT ONE TITTLE." It is very evident that under such conditions there can be little "fellowship" among such on the matter of baptism, and no hallowed seasons, rich in spiritual power and blessing such as many of us are accustomed to enjoy, when young believers, setting out on the heavenward journey, and others released from the bonds of man's traditions, are publicly baptised in the presence of and with the hearty fellowship of the whole assembly. If teachers of the baptism of unregenerate children and adult servants are allowed to introduce their theories, in a very little time either a compromise on the truth of baptism, or an entire silence regarding it, or an open division must inevitably be the result. In order that our readers may be able to judge for themselves, as to the character of these theories and "reasonings" (as C. H. M. justly names them) we give a selection from four accredited teachers, of "Household Baptism," which are as follows:—

"Baptism, then, is not the witness of blessing already received, nor the confession of a state of soul, but it directs to blessing. It puts one into Christ's company, in whom all blessing is found, and it admits one into the PROFESSING BODY ON EARTH, where privileges are enjoyed."—"Christian Baptism," p. 12, by Walter Scott.)

"If we Understood that baptism is just the solemn admission to the Lord's school on earth, the difficulty of the admission of a believer's house to this along with himself would be at an end."—"Numerical Bible," 1 Cor. i., page 54.)

"All the children of Christians are viewed as subjects of the exhortations in the Lord, which belong to THOSE THAT ARE WITHIN."—(J. N. D. in "Synopsis.")

"The proof I submit is decisive that infants belong to the kingdom of heaven, and no less so that baptism is the MODE OF RECEPTION into it."—(F. W. Grant in "Tract on Baptism," page 41.)

Here are four different theories, the sum total of which is, that children of Christian parents are by baptism received into (1) the kingdom of heaven, (2) admitted into the professing body on earth, and

(3) brought into the Lord's school, to be treated and exhorted as (4) "those that are within." If this be so, then we ask, Where is there any recognition of the need of conversion to God, or any room for it?

## Efforts to Reach the Perishing.—II.

BY AN OLD GOSPELLER.

In the ordinary Gospel efforts—especially the Sunday evening meeting—of an assembly, it is the privilege and responsibility of all to have a share. "The fellowship of saints," according to the New Testament pattern, embraces much more than sharing in worship and breaking of bread on the morning of the Lord's Day. Mutual edification (1 Thess. v. 11), united prayer (Acts ii. 42), and partnership in spreading the Gospel (Phil. i. 27; 1 Thess. i. 8) are included, and where this responsibility is kept, as it surely ought to be, before the saints by healthful teaching and seasonable exhortation, a goodly measure of such co-operation in the Gospel is known, and has the seal and blessing of the Lord. Very different are the conditions where leading brethren forsake the assembly's Gospel testimony to preach in sects, and in turn bring sectarian preachers to fill the platform in the assembly's hall, alienating sympathy and causing contention which blights the Gospel spirit and drives earnest souls to seek other paths of service. When a special effort was made to reach sinners by nightly meetings, it was customary in the years gone by, to precede it with a week of prayer, for the reviving and refreshing of the Lord's people, for the preparation of the Lord's messenger, or messengers who would preach the Gospel, and for the awakening and conversion of kindred, friends, neighbours, and fellow-townfolk, special cases being named, and written requests for others being sent in for mention before the Lord. Many know how graciously and abundantly God gave the blessing. In our time, more attention is given to organisation, arrangement, attractive singing, and other manward functions, with less dependence on God or room for the display of His saving power. Profession may be even more abundant as it is more easy, but as everybody knows, there is but a small proportion of those who "profess" during Gospel efforts conducted on modern lines, ever follow on, or give any real evidence of being the workmanship of God. Some seem to get over this very lightly, but others who have seen the days of

the Lord's right hand, know the difference, alike in the tone of the meetings and the character of the converts, then and now. When the Word is preached solemnly, seasonably, by one who has received his commission and his message from the Lord, when Christ is lifted up and His work is set forth in the power of the Spirit, there will be results, whether in immediate fruit, gathered in definite confession of Christ and conversion to God, or in deep hidden foundation work being done, which will come to the surface and be seen in after days. It is infinitely better to leave God to do His own work in His own way and time, than to unduly press for a profession where there is no conviction of sin or conscious need of a Saviour. The growing habit of booking names and advertising numbers of professed converts, followed by hurried baptisms and immediate adding to assemblies, is productive of untold evil, alike to those who are deceived and to those among which they give endless sorrow. The most difficult places of all to reach with the Gospel are those where a succession of such got up "revivals" have done their deadly work. After-meetings have been and are useful, where the Spirit has been convicting of sin, and seeking souls need personal guidance to the Saviour, but those who step in at such a solemn crisis in the history of a soul, ought to be spiritual and able to speak the Word in season. Very often, ignorant, inexperienced, and carnal persons hurry seekers into a Christless profession, and then glory that they were the "means" of their conversion. Much of the chaff we mourn over is produced just here. Better not to give opportunity for such disastrous work if it they cannot be controlled. We rejoice to hear of sinners converted while the Word is being publicly spoken; they invariably are real, as man has less to do with them. And surely we should expect this more than we generally do. When one is converted, some whose sphere is more in private than in public, should get hold of him and seek to help him on in the ways of the Lord, for now as of old, there are those ever near to turn such "from the faith" (Acts xiii. 8), and lead them into bondage.

NOTE.—A series of papers on "THE ASSEMBLY LIFE OF GOD'S PEOPLE" will (God willing) appear in next year's Magazine. The object of these papers is to help young Believers, and others being added to assemblies, to a more intelligent apprehension of their place and privileges there.

## THE WHOLE COUNSEL OF GOD.

ITS VALUE TO THE BELIEVER AND THE CHURCH.

THE children of God have the whole of their Father's Word given to them, to be received by faith, held fast in grace, and loyally honoured and obeyed. It is a sacred trust which love delights to own and faithfulness to honour. All who have been owned of God in His service have been lovers of the Word of God. They have sought to own and honour in their lives and testimony the "whole counsel of God." It is a dangerous thing to lightly esteem any part of God's truth, however unimportant it may seem. The believer cannot do so, without suffering in his spiritual life, and exposing himself in some degree to the assaults of the enemy. The whole Word of God is the spiritual food of the saints. The entire revelation of God, is "the shield of the faith," provided to cover the warrior in the day of battle. To neglect any part, or to relegate to an unimportant place any commandment of the Word, is virtually to sit in judgment on the All-wise God who placed it there. Every promise, every injunction, every precept found in the Book of God, is there by Divine authority, and "is profitable." It is none of our business to sit down and estimate the relative value of any part of the truth of God—it is ours to joyfully receive and implicitly obey the "whole counsel of God."

It is by letting go what men call the "minor claims" of Scripture, and its "jots and tittles," that departure from the truth begins. It is not the fundamentals of the faith that are first sur-

rendered, nor truths vital to personal salvation that are regarded as of trivial value. These, for obvious reasons, are retained, in theory if not in power. But truths which concern the honour of the Lord's name, the place He now occupies as Lord and Head, the authority that belongs to Him in the individual and the Church, with the whole detail of His commandments in which this authority is expressed, are allowed to fall out of their proper place in ministry, and soon come to be regarded as of little importance in practice. And when once the truth or any part of it is neglected, and has lost its authority in the soul, it is wonderful how charitable we become towards others who ignore it altogether. Complicity with error, and fellowship with holders and teachers of it, are generally condoned by saying that the thing denied is of trivial importance. But as there is no part of the Divine revelation can be treated thus, without dishonouring the God who gave it, it follows as a consequence, that to make companions of, or to shew complicity with, any who wilfully set it aside, is both dishonouring to God and destructive to vital godliness in the soul of the saint. Therefore, let no concession be made of the truth of God, and no truce proclaimed with error. When the authority of the truth has ceased to hold the conscience and the heart, the saint becomes an easy prey to every evil. The truth of the Word, the whole counsel of God, received direct from Him, held fast in faith and love, and implicitly obeyed, alone preserves the saint, and enables him to stand fully equipped and furnished for service and warfare here.

## “A PECULIAR TREASURE.”

W. H. BENNET, YEOVIL.

SO full and rich are the expressions used to describe what God's people are to Him, that it is good sometimes to fix one's attention on one of them. Let us then search a little into the meaning of the word that was first used of Israel in time past, and shall again be used of Israel in the future, but is meanwhile applied to us.

In Exod. xix. 5, after declaring what He had done to the Egyptians, and how he had brought Israel to Himself, God said, “Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a *peculiar treasure* unto Me above all people.” In Deut. vii. 6, Moses said, “The Lord thy God hath chosen thee to be a *special people* to Himself,” and likewise in xiv. 2, where the word is rendered “peculiar,” as it is also in xxvi. 18, “The Lord hath avouched thee this day to be His *peculiar people*.” In Psalm cxxxv. 8 we read, “The Lord hath chosen Jacob unto Himself, and Israel for His *peculiar treasure*.”

The Hebrew word is said to be from a root signifying “to *acquire*,” and to mean primarily some valuable possession, which the owner has obtained by his own exertion or by purchase, and so it came to signify that which belonged to any one exclusively and to no other. Solomon used the word when he spoke of “the *peculiar treasure* of kings” (Ecc. ii. 8), but the meaning is still better illustrated by David's use of the word in 1 Chron. xxix. 3. After describing how he had as king “prepared” with all his might for “the holy house,” he enumerates certain large gifts which, over and above all this, he

said, I have given “*of mine own proper good*.”

Therefore in bestowing this word upon Israel, God in His grace claims the people as His “*peculiar treasure*,” belonging exclusively to Himself. He had chosen them out from the nations of the earth, He had redeemed them for Himself, and had spared no trouble to make them His. It is good to look forward to the fulfilment of His purpose in days to come. Of the future God-fearing remnant of Israel it is said, “They shall be Mine, saith the Lord of hosts, in the day that I do make, even a *peculiar treasure*” (Mal. iii. 17, R.V.), and joyfully responding to the call of Psalm cxxxv. 4, they will worship Jehovah.

It is as we enter into what is thus set forth regarding Israel, that we appreciate the use of the word in the New Testament to describe what we are to Him “who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a *peculiar people*, zealous of good works” (Tit. ii. 14). We are thus declared to be the *special treasure*, the *purchased possession* of Him who at the cost of His own life has made us His own for ever, in a sense in which no other creature can be His, because we are redeemed by His blood. A similar description of believers is given in 1 Pet. ii. 9 where, in words that very definitely refer to what Israel were to be to God if obedient, we are told that God in rich grace has made us “a *peculiar people*,” or “*a people for possession*”; that is, His very own. The corresponding verb is rendered “*purchased*” in Acts xx. 28.

But connected with this word are others

which we do well to ponder. In Deut. vii. 2 and xiv. 2, the words on which we have dwelt are preceded by the statement, "Thou art a *holy people* unto the Lord thy God." As God is "the *Holy One* of Israel," so Israel are the "*holy people*" of God; and, in the coming day when God shall once again, and that for ever, call them "*My people*," holiness shall characterise all their ways (Zech. xiv. 20, 21).

In like manner, if the Lord redeems a people out of the world now, it is that He may *purify* them as the gift of the Father to Him, especially His own (Tit. ii. 14). All defilement must be cleansed away, so that *holiness* may characterise them and they may be "zealous of," or, as old versions have it, "fervently given unto good works." In Peter's description of believers which ends with "*a people for possession*," that phrase is preceded by the words "*a holy nation*," and is followed by the statement "that ye should shew forth the praises [or excellencies] of Him who hath called you out of darkness into His marvellous light."

It is interesting to notice that in these two passages in which the redeemed are thus spoken of as a special treasure, one reference is definitely to the Father and one to the Lord Jesus. It reminds us how truly the Father and Son are one, so that the Lord could say in His prayer in John xvii., "All Mine are Thine, and Thine are Mine."

Let us then seek, by the teaching of the Holy Spirit, to enter more into the blessedness of our specially belonging to God, so that the holiness in which He takes pleasure may be the aim of our hearts

continually. Let us also remember that God's people are now as a remnant in the midst of an apostasy, and that the promise given in Malachi is a *living word* for us, to encourage us to fear the Lord, to think upon His Name, and to speak to one another, looking onward to that day in which they who do this shall be honoured as His "peculiar treasure."

### COMMUNION.

"They that feared the Lord spake often **ONE TO ANOTHER.**"—Mal. iii. 16.

"Commune with **YOUR OWN HEART.**"—Psalm iv. 5.

**H**OW sweet communion is with saints,  
For soul can soul inspire;  
The brand that soon goes out alone,  
With others makes a fire:  
So 'tis our Father's will that we  
Should heav'nward march in company.

But just as blessed 'tis to know  
And commune with one's heart;  
The hidden Manna there to eat,  
When Jesus draws apart:  
For while they lose who keep at home,  
They lose much more who *always* roam.

But O 'tis surely best of all,  
To commune with our Lord;  
To breathe our secrets in His ear,  
And catch His whispered word:  
One hour with God is better far,  
Than years of toil without Him are.

Then let me prize Communion dear  
With lov'd ones on the road,  
But prize as well the hour *alone*,  
And *most* the hour with God:  
Eager to seize each help that's given,  
And forward press in haste to heaven.

## THE HIDDEN PRINCE.

JOASH, A TYPE OF THE LORD JESUS.

BY W. J. M'CLURE, AUSTRALIA.

Read 2 Chron. xxii. 10 ; xxiii. 1-21.

HERE, we have in Joash, the hidden prince, a picture of our Lord Jesus. Athaliah quite believed she had slain all the "seed royal," but Jehoshabeath had stolen away the little child Joash, so that he did not share the fate of the others, as Athaliah had intended. During the six years that she reigned over the land as a usurper, Joash was "hid in the house of God." The woman who took him there and hid him was Jehoshabeath, whose name means "Jehovah's oath," as if God would remind the faithful and the usurper alike, that His purpose in connection with the rightful heir would stand. Her husband's name was Jehoiada, which means "Jehovah knows," and suggests that during the period in which Joash (whose name means "Jehovah gave") was hidden, there were some in the secret of God as to his coming to the throne. At last the seventh year came. Then they brought out the young king (chap. xxiii. 11), and put upon him the crown, and then the grand triumphal procession started from the house of the Lord for the palace. There he took his rightful place upon the throne of the kingdom, with acclamations of joy from the people who were delivered from the cruel oppressor, who then met her doom. How very easy it is to read the meaning of this Old Testament picture in the light of the revelation of the New concerning our Lord Jesus Christ. He came as Israel's King. He was the true

"Seed Royal," yet He was cast out and slain. The world in its blindness thinks that is the end of Him. But He is in the Father's house, and there are those in the secret of God who know Jehovah's oath will stand, and the once rejected King shall yet reign over Israel and the whole earth. Psa. ii. 8 and Luke i. 32, 33, must be fulfilled. Until then, the Father has said to Him, "Sit Thou on My right hand, until I make Thine enemies Thy footstool" (Psa. cx. 1). The "six years" speak of man's day. Christ, as King, is rejected, and Satan as "prince of the world" is leading men on in their opposition to God. The "seventh year," which speaks of release for Israel and a groaning creation, is near, when He of whom Joash is a feeble picture, will take the throne. Already crowned in heaven (Heb. ii. 9) (earth had only a crown of thorns for Him, as if mocking His royal claims), He will come forth on His triumphal march, with the heavenly saints in His train (Rev. xix. 11 to 16) right down, till His feet once again stand upon the Mount of Olives. Jerusalem's joy when Joash took the throne, but faintly pictures that which Israel will experience when their now hidden Messiah appears in glory. Judgment on the usurper, the Antichrist, will bring to an end man's day, and usher in that time of rest for Israel and the nations, which the seventh year points to (see Exod. xxi. 2 ; Lev. xxv. 4, 8), the Millennial Reign of Christ over Israel and the whole earth. Jehoiada, and those who shared his knowledge, would be a very weak and unpopular company during Athaliah's reign. They could not go in



with things as they then existed, and if they tried, they could not have mended matters, until the rightful king came on the scene. It was theirs just to wait and suffer, keeping apart from what was so hateful to God. This is the true path for the believer now. Some who are the Lord's are taking a hand in the world's politics. Some are helping on its schemes to improve itself. All this is labour lost, both in respect to making the world better, and getting a reward at the judgment seat of Christ. Until the King comes back, evil will have the upper hand. May we count it joy till then to share in His rejection. The triumph of that "seventh year" would make up to Jehoiada, and those in fellowship with him, for all that they suffered during the six years in which the true king was hidden, and all was going wrong in the kingdom. Thank God, such compensation awaits those who seek to be true to Christ during the period of His rejection by the world, while He is hid in God (Col. iii. 3). Now it is fellowship in the "kingdom and patience in Jesus" (Rev. i. 9, R.V.); then it will be the kingdom in glory and power (1 Pet. v. 1; 2 Pet. i. 11). "If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 12).

In the type of Aaron, the hidden priest, coming forth with blessing for the people of God (Lev. ix.), we were reminded of the coming of the Lord FOR us, when we shall be with Him. In Joash, the hidden prince (2 Chron. xxii. 10, 11, 12, and xxiii. 1, 11, 20), we are reminded of His coming WITH us, to set up His kingdom in power. These two aspects are distinct in the Word.

## THE LAST HOUR.

CLOSING WORDS AT A CONFERENCE. BY THE EDITOR.

"LITTLE Children, it is the last hour" (1 John ii. 18, R.V.). There is something unspeakably solemn in this great utterance of the Spirit, through the Apostle John. It comes with peculiar fitness to us, whose lot is cast amid the thickening gloom of the present age. This "last hour" which is characterised by departure from God and His truth, had set in during the lifetime of the beloved apostle, John, who is believed to have outlived all the rest. The "hour" begun thus, has run its course and retained its character until the present time. We may surely say that we are living now amid its closing minutes, just before the end.

That this "hour" has a sad and sorrowful history viewed *world-ward*, all of us know. The world made its choice at the Cross. There it rejected Christ and turned its back on God. It has been a path of rapid progress downward since. It has a few more steps still to take, to complete its "course": then it will welcome the Antichrist, the Devil's last great masterpiece deception, to cause men to abandon God, deny His Christ, and reject His truth, then to accept in all its fulness "The Lie." The shadow of all this is already upon us. Errors of all kinds, some thinly veneered with orthodox doctrines, others avowedly infidel, are being welcomed, not only by acknowledged Agnostics, but by thousands who profess Christ's Name, and are found among those who confess themselves His followers. Alas! for the Christianity

which has such traitors in its camp. Need we wonder that it glides with amazing rapidity down the steep that leads to Romanism on the one side, and to Infidelity on the other.

But, blessed be God! "the last hour" has its bright side also. There never were so many saints of God gathered out of all nations on earth, at any given time, as there are at present. This reminds us of the memorable words, spoken concerning Jehovah's ancient people, just on the eve of their deliverance. "When the time of *the promise* drew nigh . . . the people *grew* and *multiplied* in Egypt (Acts vii. 17). Glory be to God! In spite of all the craft of the foe, the Gospel triumphs still. Sinners are being saved, and the people of God multiply greatly in every land as "*the promise*" draws nigh. How soon it may be fulfilled, we cannot tell, but we stand "looking for that blessed hope" (Tit. ii. 13). "The last hour" is therefore bright with *hope*. We look and watch for the great Promise, "I will come again and receive you unto Myself." And this "last hour" is marked by a severance of the people of God from the world, by a drawing together of hearts around the person of Christ, and by a closer adherence to the Word of God. Wherever such operations of the Spirit have been welcomed and responded to by the saints of God, there has been restoration, revival and refreshing from the Lord in their midst. And then as a result, there has been such a testimony given to the world, as has made its mark. Sinners have been awakened, convicted, converted. Poor world! it has been badly treated by us. Our testimony has

been weak and fitful, we have made little mark on those around us; possibly we have been too like them. But the cry has gone up to heaven, "O for power from God to give one last grand testimony to our adorable Lord Jesus Christ, and His victorious Gospel, ere we quit the scene for ever." Do not our hearts yearn for this? To hear one last united appeal of the grand old triumphant Gospel, in the power of the Spirit, ringing out from Christ's waiting saints, standing clear from the world, with unspotted garments, all in line. Christ Himself the only Captain, His Word the only law. Breaches made up, backslidings healed; true soldiers and warriors, all shoulder to shoulder, heart with heart, all on tip-toe, ready to fight for their Lord, or to rise at His shout to be with Him. Blessed "last hour" that brings such cheer! It is not that the Pentecostal Church will ever be restored in its unity, beauty and power. Such day dreams will never be fulfilled. But, that God will hear the cries of such of His people as have humbled themselves before Him, seeking back only to Himself and His Holy Word. And we may surely assure our hearts, that if we are stirred up to seek and to welcome it in God's good way, there will be no lack on His part, in giving out of His abundant grace, all that we shall need to raise and sustain a bright closing testimony to His honoured Name. To give

One last word of solemn warning  
To the world below,  
One loud shout, that all may hear us  
Hail Him, ere we go.  
Once more, let His Name be sounded,  
With a trumpet tone,  
Here amidst the thickening darkness,  
Soon before the Throne.

## THE SECOND ADVENT OF CHRIST.

## XI.—ISRAEL IN BLESSING.

COL. BEERS, TORONTO.

ANOTHER feature of the millennial reign of Christ will be the restoration and blessing of Jehovah's earthly people, Israel. No longer scattered among the nations, oppressed and downtrodden but convicted of their sin in rejecting Christ, cleansed and restored to God, they are set by Jehovah again in their land to become the first of the nations. Of this wondrous work of grace the Old Testament prophets and psalms abound in description. Their deep contrition, when the veil is removed that now blinds them (2 Cor. iii. 15) and they discover that the Nazarene whom they pierced is their own Messiah, is described in Zech. xii. 10-14, while the confession of their faith as they turn to His atoning death as the resting place of their souls is expressed in Isa. liii, and other Scriptures. Out from Zion will then "go forth the law and the word of the Lord from Jerusalem" (Isa. ii. 3). In that day there shall be one Lord, and He shall be "king over all the earth" (Zech. xiv. 9). His Name confessed and owned by all (Psa. lxii. 17-19).

Many prophecies which are wrongly applied to the Church (see Isa. xi. xxx. 18-26, xlii., liv., etc., with the uninspired headlines in many Bibles, connecting these predictions and promises with the Church of the present dispensation), will then have their literal fulfilment in the experience of the earthly people, when as the first of the nations (Deut. xxviii. 11, 13), Israel is set in blessing in the land given to Abraham

and his seed (2 Chron. xx. 7; Luke i. 55) forever, under the peaceful rule of their own Messiah King (Isa. xxxii. 1). Gentiles who had ruled over and oppressed them become their plowmen and vine dressers (Isa. xiv. 1-3; lxi. 48). Jerusalem will be again the favoured city (Psa. cxlvii. 2; Isa. xxxiii. 20; Jer. xxxiii. 16), a quiet habitation, the metropolis of the whole earth (Psa. cxxii. 1-3; Isa. lxii.), to which the tribes will go up and the nations assemble to worship the King (Zech. xiv. 16, 17). The temple, as described by Ezekiel, will be rebuilt (Ezek. xl. xlvii.), commemorative sacrifices will be offered, and a river of blessing will flow forth from the side of the altar, bearing life and healing, and causing fruitfulness wherever it flows (Ezek. xlvii. 1-12). The prophets describe the peace, the prosperity, and blessing of this wonderful time in glowing words, and some of the Psalms (see especially Psa. xcv.-c.) express the praises and worship of those who will be the happy subjects of the righteous and peaceful rule of the true Messiah King. The nations of the earth will learn then what they will not acknowledge now, that the only way of blessing to man is under the rule of Christ. When His claims are owned and His Word obeyed, the earth, which has long groaned under the burden of sin, will then be delivered, the curse will be removed, and the desert shall blossom as the rose (Isa. xxxv. 9). The earth will yield her increase (Psa. lxxvii. 6), and there will be abundance for man and beast. Wars will cease (Isa. ii. 4), and the earthly people will become the channel of blessing to the whole world.

## COUNSELS AND WARNINGS

IN THE EPISTLE OF JUDE. PART II.

**P**RAYER has another grace into which it always and necessarily runs—watchfulness. Observe the next feature in this beautiful passage: “Keep yourselves in the love of God.” This is always the result of such prayer, the enjoyment of God’s love. We shall be assured of it, we shall rejoice in it, we shall abide in it. “He that abideth in love abideth in God, and God abideth in him” (1 John iv. 16, R.V.). And this love of God enjoyed, always begets another grace in the soul—a desire to see Christ and to be like Him. So the next point is “Looking for the mercy of our Lord Jesus Christ unto eternal life.” This is preservation by His mercy until we at His coming enter upon the full enjoyment of that life with nothing to mar, which even now we know in part.

Then we come to another set of counsels. The first has reference to our own individual state (ver. 17-21); the next to guide our conduct in relation to others (ver. 22, 23). How beautiful are these links in the divine chain, as they refer to ourselves, the Word of God in the memory and heart, prayer in the Holy Ghost, watchfulness, the assurance of God’s love to us, and looking for the coming of our Lord Jesus Christ! Now in regard to others, “Of some have compassion—making a difference.” The Christian must discriminate: all are not alike, either in privilege or responsibility. If some must be rebuked, for they have sinned against light, others are led astray ignorantly. What discernment is needed! What care-

ful discrimination! How varied the godly way of dealing with each! How is all this to be? “Who is sufficient for these things?” Only the man who is characterised by the first part of these counsels: the man in whom the Word abides, who has the prayerful spirit, the tender compassion, because he abides in God’s love. An unspiritual man, in whom the Spirit is grieved and the Word disobeyed, is utterly unable to so discriminate. He either goes in with all and companies with all, if his natural mind is of the broad school, or if the opposite, he rejects all who differ from him. His companions are found by natural selection, not according to the Spirit of God. “And others save with fear,” fear lest he should be touched by the evil around him. Multitudes of those around him are in sin, and sin is like a fire. It is burning them, even in this life. The Christian has to go about “pulling” others out of their sins, just as one would save the inmates when a house is on fire. We put in our arms as far as we can to drag them out, and only desist when we feel the intensity of the flame. “Save with fear, lest you yourself be burned by sin’s scorching power.” But let love for souls lead you near the flame, as close as you can safely go, if it be to save only one! And this is followed by a solemn and striking figure, “hating even the garment spotted by the flesh.” If we search the Bible, we can find no figure so forcibly conveying the need of godly discrimination and jealous care as this. It has reference to the garment spotted with leprosy (Lev. xiii. 47-59). The solemn type opens to us a wide field

of Scripture. The New Testament is full of allusions, either directly or indirectly, to leprosy as a type of sin, and the garment speaks of such sin manifested in the character and the life openly. In such expressions as "touch not the unclean," and in others we have similar allusions. Such then is the Christian's course of safety and service in the midst of all the dangers of the last days. Beloved reader, may it be yours and mine. F. C. A.

### THE WORLD'S PERSECUTION.

IT is not a bad sign when the Lord's people and servants are set upon and ridiculed by the world. It shews, at least, that their testimony is having some effect, else the world would not trouble itself to oppose it. A Christianity that gets no opposition from the world, but is, on the contrary, acknowledged and accredited by it, is not the Christianity of the Book of God; nor, indeed, the Christianity of our forefathers, who were hated and persecuted for their close adhesion to the Word of God. Here is a passage from *Knight's History of England*, which gives us a glance of the treatment received by the Lord's witnesses in the days of Charles I., and its healthful results to them. "In proportion as the Puritans were *hated* by the courtiers, *denounced* in the High Church pulpits, and *ridiculed* upon the stage, they *grew* in the real strength of their earnest principles." Yes, praise be unto God. As it was of old—"The more they afflicted them, the more they multiplied and grew" (Exod. i. 12). It has never been a paying business for the world to "afflict" God's people; it has always turned to their increase.

### THE WAY THEY WORSHIPPED.

LETTERS TO YOUNG BELIEVERS. PART II.

J. HIXON IRVING.

WHAT then, is the teaching of 1 Cor. x. 16, 17? Let me sum it up for you and you will then see how it strikes at the root of officialism, individualism, and their frequent companion—mystery.

It is *communion* in thanksgiving. "The cup of blessing which *we bless*."

It is *communion* in breaking the Bread. "The bread which *we break*." The loaf was undoubtedly broken by each.

It is *communion* in the Blood of Christ.

A common participation in the benefits and blessings bought by His Blood.

It is a *communion* of the Body of Christ.

A common share in "the offering of the body of Jesus Christ once for all."

In the Lord's Supper, therefore, there is the highest and most perfect expression of fellowship visible on earth; at least where it is observed in the manner defined in the New Testament. In proportion as there are additions to it, or mutilations of it, in that proportion is its meaning and its teaching destroyed.

Clericalism, in its "will worship," has well-nigh done its best to destroy every trace of its Divine simplicity and holy teaching. It has surrounded the Supper with mystery, and thus destroyed its simplicity. It has covered it up with ceremonies, and thus obscured its teaching. It has made it a means to salvation; and thus taken away from it the joyous note of praise for salvation received as the free gift of God. It has exalted itself at the Table, and thus in measure, it has dethroned the Lord of the Supper.

## The Bible Annotator.

### OUTLINES OF BIBLE STUDIES.

#### THREE NOTABLE MORNINGS.

- The Morning of Crucifixion (Matt. xxvii. 1).  
 The Morning of Resurrection (Luke xxiv. 1).  
 The Morning of the Kingdom (2 Sam. xxiii. 4).

#### THREE CONDITIONS OF A CHRISTIAN.

- IN LIFE—In the body, absent from the Lord (2 Cor. v. 1-4).  
 IN DEATH—Absent from the body, with Christ (Phil. i. 23).  
 IN RESURRECTION—In a new body, like Christ (1 John iii. 2).

#### THREEFOLD REJOICING.

- Rejoicing in Salvation (Psa. ix. 14).  
 Rejoicing in Christ Jesus (Phil. iii. 3).  
 Rejoicing in the Lord (Phil. iv. 4, 10).

## Bible Words with Varied Meanings.

#### WORK, LABOUR, TOIL.

"*Ergazomai*" to work actively as 1 Cor. iv. 12, 2 Thess. iii. 10, 11, where the daily work for livelihood is in view. Used of the working of God (John v. 17), of Christ (John ix. 4), and Believers (3 John 8).

"*Kopiao*," to be "wearied out in work," used in Matt. xi. 28 of sinners, in Rom. xvi. 12 of saints. It is used to express the continuous and arduous character of labour in the Word (1 Tim. v. 17), among the saints (1 Thess. v. 12), and in the Gospel 1 Cor. xv. 10; 2 Tim. ii. 6). The same word is translated "toiled" in Luke v. 5.

#### MEEK, GENTLE, QUIET.

Three graces intimately connected yet distinguished in the Word. "*Praus*," meek (Matt. xi. 29), seen in perfection in Christ; in measure in His people. It marks their spirit especially in relation to others (see Tit. iii. 2; 2 Tim. ii. 25). "*Epaikhees*," gentle (Tit. iii. 2), yielding, pliant; also in Jas. iii. 17; 1 Pet. ii. 18. "*Eeremos*," quiet; only in 1 Tim. ii. 2, means "tranquil," and "*heesukios*" in 1 Pet. iii. 4, "mild."

These three words are contrasted with pride, self importance, and officious meddling in the affairs of others.

## The Young Believer's Question Box.

Am I right in refraining from any share in Municipal and Political life, and from exercising my vote

for city and Parliamentary representatives? **A** Christian friend who takes an active part in such elections tells me I am shirking my duty as a Christian. I would like to be clear on what the Word teaches on the subject. **A.**—The duty of a Christian is to obey those in authority and pay the taxes and dues they impose, ungrudgingly (Rom. xiii. 1, 7). To honour King, Emperor, or President. To submit to the form of government in the country where he resides, whether Despotic, Republican, Conservative or Liberal, is the commandment of the Lord (1 Pet. ii. 13, 14), but there is no command, no injunction to the believer to take any share in the creation, election, or deposition of such as are in authority. If occasion require, he may claim the protection of the powers that be, or assert his rights to justice (Acts xvi. 37, 38) and liberty (Acts xxii. 25-29), but there is not a ray of light from the Word to guide him in exercising rule in the world or taking part in the appointment of others to it. Moreover, few, if any, retain their spiritual power and freshness for higher service, who embark on the troubled waters of party politics.

## Answers to Correspondents.

**INQUIRER.**—Patrick Hamilton was burned at the stake in St. Andrews in 1528. He was the first Scottish Martyr of the Reformation period.

**DOUBTER.**—We recommend to you "Grace and Truth," by W. P. Mackay, which has helped very many in your condition.

**AMEN.**—The hymn beginning "As the Bridegroom to his Chosen," is one of Tauler's, and appears in a volume entitled "Hymns of Ter Steegen and Others."

**J.E.**—The presence of the Holy Spirit in a believer does not render him infallible. He surely ought to be always led by the Spirit and walking in His power. But is he? Are you? The presence of the Spirit in the assembly of saints is a fact, and ought to be a power and safeguard in all its exercises. But it would be just as unsafe to say that all acts of an assembly are of the Spirit and that they must be accepted as His operation, as that all the deeds of a believer indwelt by the Spirit are free from sin and failure.

**W. B. PROVIDENCE.**—Letters of commendation, when given by an assembly to one leaving for another place, should, for the sake confidence, be signed by at least two overseeing brethren (Acts xviii. 27). If the bearer should be a preacher, or one

fitted to take part in public service, it may be desirable to give more details in an accompanying private communication, to those having care in the assembly to which he goes.

S. W., FOREST GATE.—“Feet swift in running to mischief” and “he that soweth discord among his brethren” (Prov. vi. 18, 19) are among the “six things” the Lord hates. All who stand in His counsel will share His thoughts about these sins, and keep such as are given to the practice of them from getting in where they can do their evil work among God’s people. Forbearance and charity are ever lovely in their season, but they do not apply in such circumstances. “Whose mouths must be stopped” (Titus i. 11) is the apostle’s word regarding “vain talkers,” and “from such withdraw thyself” is his injunction regarding such as teach “a different doctrine”—not according to the apostle’s teaching which they had previously received—“whereof cometh envy, strife” (1 Tim. vi. 3-4, R.V.). It may not be easy work, but it is most necessary, to defend the lambs and sheep of the Lord’s flock from the evil influence of such persons. All who do such work for God, will have His blessing and reward, along with the abuse they are sure to receive from those whom they withstand, and such as are partisans with them.

A. B., CHESHIRE.—Your remarks regarding the importance of occupying young believers with the Word of God, and encouraging them in the habit of searching it for themselves are much to the point. We would suggest to you the subjects of the Bible Students’ Class for 1910, as a continuous course of simple, practical studies, setting forth Christ and the Christian life in many aspects, to exercise those who share them, in searching, study, and meditation on the sacred Word. Many assemblies use them as a weekly Bible reading; Bible Classes as their Sunday afternoon subjects, and groups of God’s people in private houses for mutual help and edification in the Scriptures. We send you a card of subjects for the coming year, and shall be pleased to give you any further help we can.

J. L., GLASGOW.—If they have no better warrant for being where they are, professedly outside of all sects to gather in the Lord’s Name alone, than the teachings set forth in the paper you send us, it is no great surprise to us that your friends have been “stumbled” and begin to wonder if they “did right in withdrawing from their denomination.” If they have not learned the truth from God through His Word, they very likely will go back, as others

have done, when they could not get their way, or became offended because some who have learned the will of God, seek through grace to continue to do it and refuse to be turned aside by every new device and doctrine that is propounded. We believe the only means of keeping young believers from being caught in the coils of such teaching is, to lead them on in the clear and straight paths of the Word, about which there need be no doubt at all, if there be a willing mind to learn God’s Word (see John vii. 17, R.V.).

## Questions Requiring Answers.

Help in answering the following questions will be welcomed. All answers should be short and definite, giving the Word, and avoiding reference to persons. We have a large number of queries on matters of real interest sent us by those exercised about them, which will appear as space permits.

I.—Are all who leave their daily work and go out to preach, to be received as evangelists or teachers, without credentials? There are some who have taken such a place, who seem to have neither gift, grace, nor energy for such work.

II.—Is there any light given in the Word, as to the consciousness, employments and experiences of those who have died in faith, after death and before resurrection?

III.—What is the teaching of the parable of the Mustard Seed (Matt. xiii. 31-32)?

IV.—Is the principle of ministry under the guidance of the Spirit, without prearrangement, applicable only to the assembly of believers on the Lord’s Day for worship and shewing forth of the Lord’s death? If at other times, what are they?

V.—Will you give some help on the two passages, Heb. vi. 18; x. 26-29, which are a cause of distress to many? Do they apply to unsaved professors, or backslidden believers?

VI.—Is it according to the Word to say that all believers gather in the Name of the Lord Jesus (Matt. xviii. 20); these in sects and those outside of them alike?

VII.—Is it according to God’s Word that ministering brethren go in and out among meetings begun in division, with an open door to all, including many under discipline. If they do, can it be for godly order and edification that they be welcomed to teach in assemblies where such companies and their founders, are regarded in the light of Rom. xvi. 17.

# THE BELIEVER'S MAGAZINE FOR 1910.

LOOKING back with deep thankfulness to God for the mercies of the past, recounting the blessings of the year drawing to its close, and expressing a sense of gratitude to the many hearty helpers who have so faithfully co-operated with us in the production, circulation, and commendation of "The Believer's Magazine," all these years, we look forward with confidence and hope to its continuance for the TWENTIETH YEAR on the same lines as hitherto, giving "ALL GOD'S TRUTH FOR ALL GOD'S PEOPLE," combining ministry of the Word with tidings of the Work of the Lord, seeking ever to give a clear and certain sound on truths now falling into disrepute, keeping back nothing profitable for the general edification, help and cheer of our readers.

In spite of increasing indifference to the Truth of God and many adversaries to certain parts of it, we are thankful to be able to record a SUBSTANTIAL INCREASE in the circulation of "The Believer's Magazine" during the year, many new subscribers having taken it up on the commendation of ministering and overseeing brethren in Assemblies who are in sympathy with its message, and desire to see

their fellow-believers preserved from paths of prevalent error into which many are being drawn, and from the withering influence of those retrograde teachings which are leading those who receive them back to the bondage of worldly religion, and stumbling others seeking light on their path.

Believing that the Living Lord will continue to supply words of seasonable and spiritual ministry through those whom He has raised up for this service, we look forward to still wider fields of increase and blessing in the coming year.

We ask a continuance of the hearty fellowship so long enjoyed, in introducing, commending, and seeking to gain new subscribers to "The Believer's Magazine" for the coming year. If a brother in each Assembly would take up as a service for the Lord the work of naming it, handing specimen copies to those who do not get it, and soliciting orders for it, the number of its readers and the extent of its usefulness would be still further increased. A packet of 6, 12, 18, or more Specimen Copies will be sent cheerfully to all who thus desire to become helpers in the good work.

J. R.

## Special Contributors and Papers for the Coming Year.

**Distinctive Truths of the Present Age.**—A Series of Bible Readings given in Glasgow, on The Exaltation of Jesus Christ as Lord and Head of Heaven. The Descent and Abiding Presence of the Comforter on Earth. The Outcalling, Position, Character, and Hope of the Church. The Present Age. The Apostasy and End of Christendom. By The Editor.

**The Assembly Life of the People of God:** Its Privileges and Responsibilities. An Examination of the Word of God on this much discussed subject in all its bearings.

**Signs of the End.** Papers held over for want of space in the present year's issues.

**Israel and The Church.** Beginning in January. A Series of Papers on this deeply interesting theme. W. Hoste, B.A.

**Devotion to Christ,** as seen in the lives of Ittai and Mephiboseth, David's friends. W. J. McClure, Australia.

**Faith:** Its Nature, Character, and Functions. Three instructive papers by Dr. J. N. Case, China.

**The Way they Worshipped.** Letters to Young Christians. J. Hixon Irving.

**Paul a Pattern Saint.** Addresses by Dr. Neatby. **Truths for the Last Days.** Bible Readings by the late Donald Munro, Toronto, blessed to many.

**The Breaking of Bread.** Wm. Laing, Bradford.

**The Second Advent of Christ.** Col. Beers. These papers, which have been much appreciated during the present year, will be continued, carrying the subject right on to The Eternal State.

**Separation to God.** H. B. Thompson, Bangor.

**Conference Addresses.** We have Stenograph Reports and Notes of solid, spiritual, and edifying ministry by W. J. Grant, J. C. M. Dawson, F. G. Bergin, and hope to have the continued help of Dr. W. J. Matthews, T. D. W. Muir, and other valued contributors.

**Unpublished Expositions** of the Word on Vital Themes, by Wm. Lincoln, Thos. Nembury, A. J. Holiday, J. G. Bellett, and R. C. Chapman.

**Questions Answered** on Biblical, Doctrinal, Practical, and Assembly difficulties, and for the help and edification of all, by many helpers.

**Correspondence** on all subjects for godly edifying, with Criticisms and Observations in a Christian spirit and according to Truth, are welcome for these pages.

**Intelligence** of Christian Work, Gospel Effort, Times of Revival, Awakening, and Ingathering, with Tidings of Special Evangelistic Work, ministry of the Word, Conferences, Fellowship and Missionary Gatherings, with Movements of Accredited Evangelists and Teachers in the British Isles, and throughout the whole world.