

THE  
Believer's Magazine

A Monthly Journal

OF

SCRIPTURE EXPOSITION, BIBLE STUDY, AND  
MINISTRY OF THE WORD,

WITH QUESTIONS AND ANSWERS ON BIBLICAL THEMES.

EDITED BY

JOHN RITCHIE.

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**NEW SERIES.—VOL. XII.**

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# The Believer's Magazine.

A MONTHLY JOURNAL FOR MINISTRY OF THE WORD OF GOD.

## "I will be with thee."

A FAITHFUL PROMISE FOR THE OPENING YEAR.

THE promise of the Divine presence to be ever with the believer, is repeated again and again throughout the Sacred Word in such a variety of circumstances and conditions as to afford the greatest comfort and give the fullest cheer to the people of God, as they set forward on the untrodden pathway of another year.

To be for ever "WITH the Lord" is the Christian's hope and goal; to have the Lord with him as his Companion and Guide throughout the whole of his pilgrimage to the heavenly home, is his blessed privilege, and ought to be the daily experience of his soul; in joy and sorrow, in rest and conflict, in service and in suffering. "Certainly *I will be with thee*" (Exod. iii. 12) was the sure word of promise upon which Moses was to lean, as he set forth on his great mission of bringing the chosen people out from the bondage of Egypt, and we know how fully he proved its fulfilment. "As I was with Moses, so *I will be with thee*" (Josh. i. 5), was the word to Joshua, who was charged to bring the chosen people into the land of their inheritance. And the glowing testimony of the aged warrior at the close of his long and honoured campaign to the faithfulness of his God was, "Not one thing has failed of all the

good things which the Lord your God spake" (Josh. xxiii. 14). And the same faithful God is with His people still. In Isa. xliii. 2, we have the gracious promise—"When thou passest through the waters I WILL BE WITH THEE, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee." So that whatever the coming days may bring of flood or flame, of faith's trial and nature's sorrow, the realised presence of the Lord is the safeguard and stay of the trusting heart. Even walking through the valley of the shadow of death, there is no fear of evil—although there is plenty of it there, because "Thou art with me" (Psa. xxiii. 4) is the confidence of the soul. As the days become darker and the powers of hell wax bold, we need not expect the path to become easier or faith's trial to be less, but knowing our own weakness and liability to err, let us lean hard on the sure promise of our faithful God, which has ever been the stay of His people, as given afresh to us this day, and good for every day, and in all the changing circumstances of the untrodden way of the coming year.—"I will be with thee."

Though strange be the pathway, yet God is our Guide,

He knows what we need and will surely provide;  
Though faith may be tried, He will not let it fail,  
And the Word He hath spoken shall ever prevail.

PRIMARY TRUTHS OF THE FAITH—I.

## The Eternal Word.

THOS. NEWBERRY, Editor of "Englishman's Bible."

IN John i. 1 we read, "In *the* beginning was the Word." There is no article before the word *beginning*, here or in Gen. i. 1. The article would fix a period or definite time, whereas "beginning" without it, carries the mind back to the boundless ages of eternity. And John i. 1, leads us further into these boundless depths than Gen. i. 1. "In beginning"—preceding all creation whether of angels or of worlds, the Triune God—Father, Son, and Spirit—existed alone, and were perfectly happy in each other. The Eternal Son was then partaker of Divine glory with the Father and the Spirit. As He says in John xvii. 5, "The glory which I had with Thee, before the world was."

"The Word." In Prov. viii. "Wisdom" is the unuttered thought of Father, Son, and Spirit. In John i. 1, "the Word" tells out God, declares the secrets of the Father's bosom, and the heart of Divine love, in Incarnation and Redemption. All the purposes of God in eternity past, were "in Christ Jesus" (Eph. iii. 11). He has unfolded all His designs and plans in His Son. The verb "was" before "the Word," expresses continuation in the past—that is, ever was.

"The Word was *with* God." The first statement, "in beginning was the Word," tells of the eternity of the Son; the second, of the existing fellowship between the Father and the Son in these eternal ages; the preposition "with" marking His distinct personality.

"And the Word *was* God." The absence of the article before "God" expresses character, and teaches that the Word was a Divine Being. In verse 2, we see this Eternal Word in the fellowship of the Father before all worlds. In Gen. i. 1, Creation is attributed to the Triune God, "Elohim," the first name by which God revealed Himself to man, expressive of Trinity in unity—Father, Son, and Holy Spirit in the unity of the Godhead. We are not told when angelic beings were brought into being. The first verse of Genesis speaks of the creation of the material universe out of nothing, in one distinct act, "He spake and it was done" (Psa. xxxiii. 9). The subsequent verses of Genesis 1—with the exception of man's creation—speak of formation and fashioning out of existing materials—two different Hebrew words being used. This must not be confounded with the original act of bringing into existence out of nothing—the material universe, as in Heb. xi. 3.

In John i. 3 the word may be literally rendered "All things came into being *through* Him, and without Him came not into being one thing which hath come into being." As we read in Eph. iii. 16, God "created all things *through* Jesus Christ." The three Persons in the Godhead ever act in unison and each in His own order. All things are of the Father, THROUGH the Son, and BY the Holy Ghost. Everything *originates* with the Father, is *accomplished* through the Son, and is *effected* by the Holy Ghost.

In 1 John i. 1, the Life which was from the beginning becomes manifest in the Word Incarnate. Eternal life, the life of

God which had no beginning, was manifested in the person of Immanuel. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John v. 26). We get our knowledge of God in the person of the Lord Jesus Christ. As the Word, He has told Him out. The Father is seen in the Son in "the brightness of His glory," but only communicated to us by the Holy Ghost.

In 1 John iv. 3, we are told that every spirit that confesseth not Jesus Christ come in the flesh is not of God; whoever denies His pre-existence, eternal Sonship, and proper Deity, "is not of God." This is true of Socinianism, Arianism, Rationalism, and the "down grade" doctrines of the present time.

SOCINIANISM recognises an Eternal Father, but denies the Divine, Eternal Son.

ARIANISM admits a Father, but gives the Son the place of one created, inferior in nature and dignity.

RATIONALISM refuses all revelation from God not in accord with Reason, and therefore rejects the Divine revelation of Trinity in unity, denying the Godhead of the Eternal Son and the personality of the Eternal Spirit.

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## The Lord's Prayer.

W. J. M'CLURE, BRITISH COLUMBIA.

SHALL we turn to the Lord's Prayer? I do not mean the prayer recorded in Matt. vi., which might more correctly be called "The Disciple's Prayer," but to the prayer uttered by the Lord Jesus as recorded in John xvii. When a very young Christian, before I had learned any

of the distinctive truths of this chapter, before I had any idea of what I desire to put before you now, there was an atmosphere in that seventeenth of John that was very precious to me.

In the record of God's instructions to Moses concerning the building of the Tabernacle, in the book of Exodus, we find a space between the instructions relating to the Tabernacle and the Brazen Altar, and those relating to the Golden Altar. In these intervening chapters, we get the Consecration of the Priesthood. From the gate of the Court to the Holiest, the vessels become more costly, and the truths typified more precious. So it is in John's Gospel. In the twelfth chapter, we have the Brazen Altar; in the thirteenth chapter, the Brazen Laver. In the Altar, we have Christ's finished work on the Cross; in the Laver, His present ministry toward His people. After some intervening chapters, we come to the seventeenth, which reminds us of the Golden Altar, which filled the Tabernacle with the fragrance of the pure incense which ascended from it.

We will look first at the threefold unity we get in this chapter. 1st The Unity of Life; 2nd The Unity of Testimony; 3rd The Unity of Glory. In ver. 11, we read "That they may be one." This is the result of His death. Thank God, through the Cross, we have been made one with all the redeemed. In one Spirit baptised into "one body" (1 Cor. xii. 13). This oneness cannot be broken, it depends on nothing in man, to either make or maintain it. In ver. 21, we have the Unity of *Testimony*. "That they all may be one,

as Thou Father art in Me. and I in Thee, that they also may be one in us, that the world may *believe* that thou hast sent Me." This is the one unity of the three, which implies responsibility on the part of the Lord's people, and the only one in which there can be failure. And alas! how much there has been. How the unbelief of the world has been helped on by the sects and parties into which that, which once was so manifestly one, has been divided, and among which are so many members of the one body. And not only there, but among those also who have sought to witness to this precious truth by turning away from man's names and centres, to gather unto the Lord Jesus, as God's one Centre for His people, how sad has been the failure. In Eph. iv. 2, 3, God tells us how this unity may be manifested, "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit, in the bond of peace." When differences of judgment as to truths not fundamental arise, how much sorrow and shame would have been avoided by an exercise of the graces of ver. 2. If there had been the longsuffering and forbearance which there should have been, by far the greater number of divisions and separations among those gathered to the Lord's Name never would have been known. Grace would have borne with those who either could or would not rise to the apprehension of truths dear to the hearts of others. On account of failure in this, divisions have been forced, which have stumbled many believers in the sects, as well as many of

the unsaved in the localities where they have occurred. In John xvii. 22 and 23, we have the Unity of *Glory*. So we read in ver. 23, "That they may be perfected into one, that the world may *know* that thou hast sent Me" (R.V.). Here we are carried forward to the time of the Lord's coming, and our manifestation with Him (1 John iii. 12). Then the world will know, as they see us one with Christ in glory, that which our failure had helped to keep them from believing, that Christ was the sent One of the Father. How blessed to know that in spite of our failures, all who are one in life will be one in glory.

In this wonderful chapter we find it stated seven times that believers are the gift of the Father to the Son. What a comforting thought this is, when oppressed with a sense of our own worthlessness! We may possess something of very little value intrinsically, yet in our deepest poverty money could not buy it from us, such is its value in our eyes, because of the one who gave it. We value it just as we love that one. How dearly then does Christ prize the saints, each one a love-gift from His Father! It is the Father's will that none of these given ones should be lost (John vi. 39), and so in ver. 12 of this chapter He speaks as if not only the Cross were past, but as if the Church's course on earth had also been finished. He says "None of them is lost," and all are seen with Him in glory. Not one is wanting. His love to the Father and to those given Him by the Father, has been equal to every strain which their faithlessness had put upon it.

## Who was Jesus Christ ?

BY DR. J. NORMAN CASE.

**H**ISTORICAL Christianity is founded upon miracles, but Christ Himself is the greatest miracle of Christianity. Ancient Philosophers, Moral Reformers, and even Founders of Religions hid themselves behind the theories they propounded or the principles they taught. Not so with Christ. He forced men to face the question of His Person. "What think ye of the Christ?" was the problem He kept before His hearers: while proving unmistakably that He was the long-expected One.

And still the question of questions is: "What think ye of Christ?" As a Christian singer has put it—

"What think ye of Christ is the test  
To try both your state and your scheme;  
Ye cannot be right in the rest  
Unless ye think rightly of Him."

On one remarkable occasion the Lord asked His followers the question, "Whom do men say that I am?" (Mark viii. 27). That question it is now our purpose to briefly answer. "Without controversy great is the mystery of godliness: God was manifested in the flesh" (1 Tim. iii. 16). Such was the general confession of early Christians. And all who now bow to the Word of God make the same confession with worshipping hearts. Christ is infinitely great and many-sided; but there is a real danger of our being occupied with only one or two aspects of His person and ignoring others. An American writer tells us that "An institution is the lengthened shadow of a person." Now, when we look at the beginnings of Chris-

tianity, when we trace its course down the centuries, when we consider its present position among the nations, in all honesty we must acknowledge, that the Person who is the Author and Founder of such a Christianity must have been very great and very good.

The question, then, before us, is; "Who was Jesus Christ?" It is important to us, for the answer will make plain who He now is. We will seek the answer from confessions of His contemporaries. Statements which are manifestly false or blasphemous, we will not occupy ourselves with; but only with such as the Scriptures as a whole prove to be true. It is my purpose to select five great statements concerning the Lord as recorded in the Gospels. These will, in an ascending order, set before us the full truth as to who Christ was and is. Each statement or confession is absolutely true as far as it goes, but all must be put together, ere we find an adequate answer to the question "Who was Jesus Christ?"

1. Turn now to Mark vi. 3. "Is not this the Carpenter, the son of Mary?" This question points to a fact familiar to all who were there gathered. Jesus Christ was a working man. For thirty years, He lived the hard, irksome, monotonous life of a Galilean peasant. For about half that time probably working ten or more hours a day, and six days a week. He wrought as a village carpenter. Of old, God was heard saying, "I have laid help upon One that is mighty; I have exalted One chosen out of the people" (Psa. lxxxix. 19). In His birth, training, environment, and experience, Jesus was

one "out of the people." Socialists and others claim Him as a working man ; and they have a right to do so, for He was such. But to recognise in Him *only* a working man is to woefully miss the mark. Moses, Christ's great forerunner, in his birth, was out of a down-trodden and persecuted people, but not in his up-bringing. During the first forty years of his life, he had the experiences of wealth and worldly honours. Not so our Lord. As a poor man He began His life on earth, and ended His course with only the raiment in which He stood. During those thirty hidden years, that Blessed One must have spent the most of His time between the village home, the carpenter's workshop, and the synagogue. It seems probable that Joseph died when Jesus was quite young. He disappears from the page of Scripture at Luke ii. 51. Christ, as the eldest son, would take upon Him the support of His widowed mother and His "mother's children" (Psa. lxxix. 81). And this He did, not by working miracles, but by labouring with His hands. How wonderful it all is ! Jesus Christ, the Son of God, a working man ! We gaze upon Him thus and cry : "*Ecce Homo*—Behold the Man !" Yes, Jesus Christ was true man, He took part of flesh and blood. Hunger, thirst, weariness, sorrow, grief, surprise, temptation, misunderstanding, loneliness, He knew by experience. True indeed was that question, which was also an affirmation—"Is not this the Carpenter?"

2. Next, let us turn to Luke xxiii. 47. The Roman Centurion confesses "Certainly this was a Righteous Man." Here

we ascend a step. With His fellow-villagers, Jesus had no official rank or standing. He was a poor man, one of the people. But this Roman soldier saw deeper into the mystery of His person than those who thought they knew Him so well. The noble dignity exhibited throughout His trial ; the unusual circumstances and accompaniments of His dying hours ; His own cry, "Father, forgive them"—some, or possibly all, of these combined, forced from the lips of that stern but well-disciplined Roman the exclamation—"Certainly this was a Righteous Man." Even more ; this Centurion, or some of those standing with him, also said of the Crucified One, "Truly this was the Son of God" (Matt. xxvii. 54). This confession, in the light of all Scripture, must be taken not relatively but absolutely. Though Christ was a real man, He differed from all other men, not only of His own times but of all times. Christ was not a mere descendant of Adam's line. He came as the Second Man—a new Head of a new race. Hence, although born of a woman, He was "the Holy One of God" (Luke i. 35). The sinlessness of Christ is that which vastly impresses all who honestly study His life and character. Other men, by the grace of God, here on earth only become holy relatively ; but from first to last Christ was absolutely holy. Other men, even the most spiritual, mourn over their sinfulness and confess it with what to others appears exaggerated language, and the more spiritual men become, the more do they seem to realise the exceeding sinfulness of sin. Not so with Christ.

He never confessed personal demerit ; He was never conscious of personal imperfection. Without controversy the Fall brought terrible consequences in its train. It affected man in his whole being—spirit, mind, and body. But to all this Christ was an exception. The sinful inheritance of the ages was not His. In Him, the great entail was cut off. He was “without sin.” He “knew no sin.” He “did no sin.” In Him Satan had nothing. He was holy, harmless, undefiled, and separate from sinners.

The faithful of all ages have looked upon Him with wondering gaze, and with the Roman Centurion have cried—“Certainly this was a Righteous man !” In this confession we humbly join. Of Him, and Him alone, we sing

“Unmoved by Satan’s subtle wiles  
By suffering, shame, and loss,  
Thy path, uncheered by earthly smiles,  
Led only to the Cross.”

*(To be Continued).*

## Things which Edify Not.

IT is not the multitude of words spoken, nor their lucidity, not even their soundness in doctrine, that edify the people of God, and lead them nearer to the throne. It is the spiritual condition of the speaker, and the fitness of the message, as a word direct from God to His people’s present need, that goes to edify and lift up the saints who hear it. The spirit and manner of the speaker, the grace and wisdom with which he gives the Word (Acts vi. 10), and the personal touch he imparts to his message, all conduce to the edification of those who

hear. Just as many a meal is spoiled by bad cooking, or made unpalatable through untidy serving, so much of what might be profitable ministry is rendered void and even nauseous, by the uncouth and ungraceful manner in which it is given. The object of all ministry of the Word should be the sanctification and edification of the hearers, and whether severe or soft, whether to warn or to comfort, it should be so rendered as not to cause offence by the manner in which it is given.

### A Sufferer’s Song.

HE cheers me with His presence,  
He fills my heart with song,  
He tells me He is coming,  
And will not tarry long.

I prove His power to comfort  
When dark the shadows fall,  
To Him my soul is precious,  
To me He’s all in all.

He shares my heavy burdens  
As, leaning on His breast,  
I tell Him all the sorrow  
’Neath which my soul is pressed.

He understands me fully,  
None understands so well  
As He, the Man of Sorrows,  
Who sat by Sychar’s Well.

The tears which flow, in weakness,  
From Him I do not hide,  
For He, who wept and suffered,  
Doth not such weakness chide.

Though wild the tempest rageth,  
Though hard the fetters bind,  
I prove His power to keep me  
In “perfect peace” of mind.

And thus I shall continue  
To prove His mighty grace,  
Until I stand in glory  
And see Him face to face.†

Shetland.

JANET HUGHSON.

## Israel and the Church.

WM. HOSTE, B.A., BRIGHTON.

### XI.—JEWISH AND CHRISTIAN WORSHIP.

As we look on Christendom to-day, we recognise without difficulty, that things ecclesiastical are conformed to the Jewish model in principle, if not in detail. Had Israel a "house of God?"—then Christendom must have her myriads of sacred shrines, cathedrals, churches, chapels, for each of which she claims the name of "the house of God." Like the Jewish temple, they are made with hands, costly in material, sometimes beautiful in design, dedicated to "divine service" with elaborate lustrations, consecrations, and anointings. They contain altars of sacrifice or tables of memorial, christening fonts, corresponding rather to the laver of the priests of Israel than to the baptisteries of early times. In some cases the services are conducted in the light of "sacred lamps." Like the temple, these edifices are divided into a sanctuary where the bishop and the priests alone enter, separated off from the rest of the edifice by rails or rood screens. This enclosure is sacred too, but is intended for the "laity," and is called the "nave"—from the Latin ship—its old idea, for these buildings are adorned with sculpture, paintings, mosaics, etc., according to the means at the disposal of the architect and his individual fancy, though as in the Jewish temple the main plan is intended to be figurative and symbolical. There are, however, two radical differences between such "houses of God" and their Jewish prototypes. They are confessedly

not built after any divine pattern, and though the presence of God is specially claimed, at least for part of the building, there is not, nor has there ever been, any ocular manifestation of Divine glory in them to attest this claim, as there was in the house of God in the midst of His earthly people.

Now the question arises, was the Christian Church ever intended to follow the Jewish model? It is conceded that generally speaking we must have places of gathering, corresponding to the Jewish synagogues. But where do we find anything in the New Testament of a "place of Christian worship" on earth, corresponding to the Jewish temple? Surely if such were intended, we should have received its pattern, materials, and measurements through Paul, the Church legislator, as these were given in the case of the tabernacle and temple through Moses and David. But we search the apostle's writings in vain for one mention of such a building. Never once does he or any other New Testament writer use the word "Church" in the sense of a building of bricks and mortar, but always of a spiritual edifice of living stones. Even in Old Testament times, this thought had been present in the mind of God (see Isa. lxvi. 1), and in the Acts, both Stephen and Paul declare plainly that the old state of things had been superseded by the new, and that now the "Most High dwelleth NOT in temples made with hands" (chaps. vii. 48; xvii. 24), and that "He is not worshipped with man's hands." Paintings, sculpture, architecture, and all mere æsthetic beauty are



nothing to Him. "They that worship Him must worship Him in Spirit and in truth" (John iv. 24). Surely "he that runs may read" that the old order hath given place to the new.

The Church's place of worship is in contrast with that of Israel. Was the latter a material building made with hands, of visible beauty and symbolical in character? That of the Church is "a greater and more perfect tabernacle"; spiritual, antitypical, and only to be apprehended by faith (Heb. ix. 11). Christ is its minister (Heb. viii. 1, 2), and He has entered in within the veil as our forerunner (Heb. vi. 20), not "into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24). And we too have boldness (lit., liberty) to enter into the holiest by His blood (Heb. x. 19). It is retrogression of the worst kind for Christians to be occupied at this time with symbols and shadows, with material buildings and literal vessels, when we possess the spiritual reality and substance of which they all spake. Our privilege is "to draw near with a true heart, in full assurance of faith," into the heavenly temple—the very dwelling-place of God. Our gathering place may be in the open air (Acts xvi. 13), in a schoolroom (Acts xiv. 9), a private house (Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15)—and it should be, as far as possible, suitably lighted, heated, and furnished, so that all may be done "decently and in order"—but to adorn it with objects of "art," and man's device, on the plea of making a "beautiful

house for God," is worse than ignorance. The place of gathering matters little, the presence of Christ sought and realised there is everything. His promise is—"Where two or three are gathered together in My Name, there am I in the midst" (Matt. xviii. 20). Christ is the centre, and His Person corresponds to that "place which God hath chosen to put His Name there." "Every place is hallowed ground" where He is in the midst. Realising this we say, "This is none other than the house of God, and this is the gate of heaven," because as our hearts and thoughts are fixed on Him, we rise by faith and enter "by the blood of Jesus into the holiest," there to worship the Father in Spirit and in truth. Alas! what slackness and weakness there often is, to thus enter into our privileges, but all else is a vain travesty and show.

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### A New Year Motto.

On New Year's Day these words of Amasai came very forcibly to me, and my prayer is that they may indeed be my motto for this year—"Thine are we, David, and on thy side, thou son of Jesse" (1 Chron. xii. 18). *Thine*—to be with Thee. *Thine*—to be where Thou Lord dost lead me; in hold or in war, ever Thine. How sincerely David prepared his heart always to wait the Lord's time! This was most honouring to God, most convincing to his friends of his divine appointment to the Throne of Israel, and most disastrous to his enemies. David's life had clouds, but his eyes saw onward to the coming day.—F. S. ARNOT.

## The Preachers' Corner.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE GOSPEL A.B.C.

- All** have sinned (Rom. iii. 23).  
**Be** sure your sin will find you out (Num. xxxii. 23).  
**Christ** died for our sins (1 Cor. xv. 3).  
**Dost** thou believe on the Son of God? (John ix. 35).

#### PEACE PROCURED AND PREACHED.

- Christ** Procured Peace by His Stripes (Isa. liii. 5).  
**Christ** Preaches Peace in the Gospel (Acts x. 36).  
**Christ** is His People's Peace in Heaven (Eph. ii. 14).

#### FOUR REMARKABLE DAYS.

- The Day** of Birth (Job xiv. 1).  
**The Day** of Conversion (Acts ii. 41).  
**The Day** of Glorification (2 Tim. iv. 8).  
**The Day** of Judgment (2 Pet. ii. 9).

#### THREE GREAT PERIODS.

- Day** of Salvation (2 Cor. vi. 2)—When Grace Saves.  
**Day** of Christ (Phil. i. 6)—When He Rewards.  
**Day** of Vengeance (Isa. lxi. 3)—When God Judges.

## The Bible Annotator.

### SCRIPTURE WORDS COMPARED AND CONTRASTED.

**New Birth and Baptism** (John iii. 8; Acts xxii. 16). New birth is the sovereign act of the Spirit of God, through the Word (1 Pet. i. 23). It is not the result of a sacramental ordinance or mystic rite. It is wrought—as the Lord told Nicodemus in answer to his query "How can these things be?"—through personal faith in the Son of Man lifted up—Christ crucified—the antitype of all the ancient sacrifices. Baptism on the contrary is an act performed by man (Acts x. 48); by man's command, at man's desire (Acts viii. 36), for which the day and hour can be arranged beforehand.

**The Antichrist, and Many Antichrists** (John v. 43; 1 John ii. 18). The Jews rejected their true Messiah, they will receive the false. This is the Antichrist (1 John ii. 18), the Man of sin, who with signs and lying wonders will deceive (2 Thess. ii. 3-10; Matt. xxiv. 24). He will be a man, energised by Satanic power (Rev. xiii. 11-18) able to counterfeit Christ, and will have the support of the great world powers of his time (Rev. xiii. 12). The "many antichrists" are smaller men, miniatures of the great deceiver, who seek to beguile and lead away true disciples from Christ the Lord now.

## The Young Believer's Question Box.

Do the words of James v. 14, 15, forbid the use of means or medicine, in sickness? The anointing with oil was certainly "means," and the word for "anoint," points rather to a practical than an official use of the "oil." The use of means is perfectly consistent with "the prayer of faith," providing always confidence is in God and not in any "means" apart from Him. And it needs to be remembered that there is no absolute promise given in the Word, that all sickness will be removed, even in answer to faith's cry. The Word is—"If we ask anything according to His will He heareth us" (1 John v. 14). One living in close communion with God may have the inward confidence given as to what the will of God concerning any special matter is, and be thus enabled to count upon Him for the answer. "Luke the beloved physician" (Col. iv. 4), was the personal friend and helper of the apostle Paul, and presumably used the skill he possessed. Timothy evidently suffered from bodily "infirmities" (1 Tim. v. 23) and he had "means" prescribed by Paul, which were surely perfectly consistent with faith in God. In our day, when so-called "faith healing" is associated with many grievous errors, it is well to be careful in accepting much that is said and written on this subject.

## Answers to Correspondents.

**ANON.**—The article in our present issue, page 8, by Mr. Hoste, will give you the help that you desire on the subject of worship.

**YOUNG BELIEVER.**—We do not think it would be for your spiritual profit to attend public discussions on Bible subjects. Quiet, prayerful searching, study, and meditation on the Scriptures, will do more to confirm your faith and keep you in communion with God, than anything you will hear in an atmosphere of heated controversy. Read Jude 20, 21.

**J. N., NEWCASTLE.**—The daily reading of the Word of God, in the home, can never fail to be a means of blessing, even when the immediate conversion of those who share it is not seen. Case after case comes to light, often years after godly parents have gone to their rest with Christ, in which those who had "the Word of the truth of the Gospel" sown in their hearts in the home circle, have owned it to be the means of leading them to the Saviour. Let it be faithfully and reverently

continued, no matter how great the obstacles or apparent indifference, and God will see to the results.

W. N., Co. Down.—There is no warrant in those Scriptures which instruct us as to the orderly observance of the Lord's Supper (1 Cor. xi.) for intruding a hymn, or singing a verse between the bread and the cup, and we should be very cautious in accrediting any such practice as being "the guidance of the Spirit" when it does not accord with the written Word.

R. H., ESSEX.—We believe there is an all-sufficiency in the Word of God (2 Tim. iii. 16, 17), to guide and furnish the Lord's people for every possible emergency and to meet every condition in which the individual believer or the assembly may be found. But a right spiritual condition and wisdom to use that Word aright in each particular case is also required, otherwise the Word may be misapplied and from lack of spiritual discernment, misused. The apostle commended the Ephesian elders to "God and the Word of His grace" (Acts xx. 32). Let all who stand before their fellow-believers as guides, especially remember this.

J. W., SUFFOLK.—The city of Revelation xxi. is said to be—"the Bride, the Lamb's Wife"—that is, it symbolically represents the glorified Church, in a twofold aspect—(1) as Bride, Christward; (2) as a City, earthward. In Rev. xxii. 2, it is evidently a millennial view, as there are nations who have need of healing, but in Rev. xxi. 2, 10, it is in the Eternal State, in connection with the new heavens and the new earth. Some would refer the Bride and the City to Israel, but the designation and symbolic character point to a heavenly rather than an earthly and literal city. There will be an earthly Jerusalem. The metropolis of the world (Jer. xxxiii. 16), which will then be a "quiet habitation" (Isa. xxxiii. 20), with the nations going up to worship the King in millennial times (Zech. xiv. 16, 17), but the heavenly and earthly cities are not the same.

### Notes on Current Topics.

**Political Unrest.**—Although not called upon to take the place of a legislator, or to share in the agitation of electing others to such a place, the Christian is not to be indifferent to the welfare of the country in which as a "stranger" (1 Pet. ii. 11) he sojourns, or unexercised before God as to the dangers of political unrest which may affect his

freedom in the worship of God according to His Word, and the spreading of His Gospel without restraint, among the sons of men. Individually, and when assembled together, the Lord's people should be much in intercession, as 1 Tim. ii. 1, 3, instructs us. Here, and not in public debate or party contention, lies the secret of Christian influence at such a time.

**Secularization of the Lord's Day.**—A marked sign of the apostasy of our time is, the desecration of the Lord's Day. In the world, this is to be expected, as Scripture forewarns, but when those who bear the Christian name join in the unholy work, there is need to raise the warning voice. On a recent Lord's Day morning in a London Church, where in years gone by a mighty work for God was done, it is reported in the secular press that the congregation, wearing political colours and waving flags, rose and cheered their minister, who had just been elected a member of Parliament, and that the preacher for the morning—a leading man in an evangelical denomination—told, that his first work that morning had been to read a newspaper in bed, and give a shout of congratulation with the boy who brought it, over their political victory. Such doings in connection with the Name of God and His worship, may be regarded by some as liberality, but their effect on the masses who are glad to find any excuse for setting aside all the Divine claims, must be disastrous, as time—or eternity, will reveal.

**A Ministry of Cheer.**—It is noticeable in the ministry of our Lord, that very much of what He taught His disciples was of a cheering character, to strengthen their faith, to encourage them to count upon God and to magnify His Fatherly care of His people. "Be of good cheer," was His word to His disciples on frequent occasions (Matt. xiv. 27; John xiv. 33). There is always need for such a ministry, especially in times of "heaviness through manifold trials" (1 Pet. i. 6). To warn and reprove may be necessary at times, but when we think of the conditions under which the greater number of God's dear people live and toil during the busy week, it is due to them, and we believe according to the mind of Christ, that they should have a ministry of godly cheer, to strengthen their faith in God, to encourage them to acknowledge Him in all their ways and to cast their cares and burdens upon Him who careth for them. To scold, upbraid, and habitually send away the people of God distressed, depressed, and discouraged, to renew the battle and resume the path of life with heavy hearts,

continually occupying them with their own and others' failings, with little to uplift or incite to a closer walk with God, is to little purpose, while "five words" which bring the heart to God and send the hearers away to confide afresh in His love and lean anew on His arm amid life's vicissitudes, is a message in season which always finds a response in the hearts of those who receive it.

### Answers to Special Questions.

I.—What is meant by destroying the temple of God, in 1 Cor. iii. 17?

ANSWER A.—The destroying or corrupting of the temple of God—"which temple ye are," says the apostle to the saints at Corinth—may be accomplished by marring its unity, its holiness, or its doctrine. It may be the work of an unbeliever from without, or one of its own from within. Saul of Tarsus, from without, in his unconverted days persecuted the Church of God and wasted it, and he likewise made havoc of its faith (Gal. i. 13, 24). Hymenæus and Philetus corrupted its doctrine from within (2 Tim. ii. 17). And in our own day, corruption arising from within is more to be dreaded than persecution from without.

G. S.

ANSWER B.—That which is here in view is the assembly of saints as gathered together in its testimony aspect in the world—not the Church in its heavenly standing and incorruptness in Christ. The assembly at Corinth had been brought into existence through the agency of Paul, who as a "wise master-builder" (ver. 10) had received from the Lord the Divine plan of its constitution—as Moses had of the tabernacle (Exod. xxv. 9, 40) and David of the temple (1 Chron. xxviii. 11, 12, 19). He built only right material, according to the pattern he had received from the Lord. Its doctrine, fellowship, worship, and ministry were all as God had given commandment. If other builders followed and introduced doctrines or practices which were contrary to the holiness of God who indwelt in that temple, they "destroyed," in the sense of defiling, the holy habitation in which God dwelt. It might not be possible to deal with such evil workers in godly discipline, as they probably had influence to prevent such dealing, but God would take them in hand Himself. "Him shall God destroy"—may either refer to a present or a future judgment. It is a solemn passage and should cause deep heart-

searching to all who serve and minister in the midst of God's gathered people. W. L.

EDITOR'S NOTE.—The chapter is one occupied with various kinds of service—planting, watering, building. The words, "Ye are God's husbandry," view believers as individual plants, watched over, watered and cared for by Him, through the labours of His servants. But the words, "Ye are God's building," view the same believers in a corporate and united aspect, as many stones built upon one foundation to form a sanctuary, a temple in which the Spirit of God is to dwell. To bring to and build into this holy temple, false materials, is to incur the Divine displeasure, for "the temple of God is holy." The imagery used of "wood, hay, and stubble" indicates a degenerating condition going from bad to worse, from that which is useful, but evidently not in proper place here, to that which is worthless. It is noticeable too, that all these materials are incapable of resisting fire, they are all quickly consumed by it. "Gold, silver, and precious stones," are valuable, and come through the fire losing nothing of their true value. From the servant's standpoint these will be his works, which will be tried by fire in the day of the judgment-seat and their true character there manifested. Whatever is seen to be of God, wrought according to His will, will be rewarded; all the rest will be seen to be worthless, fit only to be burned. The figures used may include both doctrines and persons, for whoever brings in teachings which are contrary to the Word, will have a heavy judgment (James iii. 1), and whoever brings in unsaved professors or those who hold and spread such doctrines as corrupt the faith and draw away the disciples into forbidden paths, will have the Divine Lord's verdict on his work in that day, when the fire of His holiness will test all service rendered in His Name. The passage is intensely solemn to all, and should be especially so to all who teach and guide—and are therefore primarily responsible to God—in the assemblies of His people.

### Questions Requiring Answers.

I.—In Heb. iv. 15 it is said that the Lord was in "all points tempted like as we are." What does this mean?"

II.—Is it according to the teaching of the Word to say that the Church is not seen in "The Acts," and that the present dispensation did not begin at Pentecost?

## The Fashion of the World.

AT the close of some solemn and searching words to the saints at Corinth, regarding the brevity of their earthly life and their responsibility to hold and use whatever they possess of earthly things, for God and eternity, the apostle gives as cause for such a manner of life the following striking sentence—"For the fashion of the world passeth away" (1 Cor. vii. 31). The imagery he uses is that of the shifting scenes on the stage of a theatre, which quickly pass from view. Such is all that men see of the world, and all that is in it (1 John ii. 17). Why then should it have influence over the heaven-born and heaven-bound saint who pursues his course toward an inheritance which—in contrast to all that the world can offer—is "incorruptible, undefiled, and fadeth not away" (1 Pet. i. 4)? Why should its attractions or allurements divert him from the path which leads to "a kingdom which cannot be moved" (Heb. xii. 28)? Why should he be conformed by too familiar intimacy with its ways, to take on its outward fashion and become like it? These are questions which it will do us all good to ponder and seek to answer in the Divine presence. In spite of all the vain attempts to hide it, and the excuses to justify it, conformity to the world is the prevailing evil of our time, and is doing more to blight the spiritual life of the Lord's people and render their testimony powerless, than anything else we know. Sins of the flesh manifest themselves and receive due reprobation. Errors in doctrine do not often pass into currency

without protest, but conformity to the world may co-exist with much that is highly esteemed, and go unchallenged. It is a respectable form of evil, and may blend with outward activity in the courts of the Lord—although never with communion in His inner sanctuary. But it blinds the eye to heavenly things and robs the soul of its thirst for God. Prayer is restrained and praise is silent, wherever it gains a hold upon the heart and life.

"The fashion of the world"—and the money required to keep pace with worldlings in dress, in style, in modes of living—absorbs much that should be found in the Lord's treasury to carry on His great and honourable work of bearing the Gospel to the perishing at home and abroad, while time and strength and vigour—the earliest and best of Christian men's ransomed lives—has to be yielded to business, late and early, to provide the wherewithal to keep up the empty show. What a sin and shame and eternal loss to the children of God is such a mode of living! How little comfort it will yield in a dying hour! What loss it will reveal in the day of the judgment seat! With the Cross and all its lessons of crucifixion to the world, and separation from it (Gal. vi. 14), with the hope of the Lord's coming and our going, full in view, let the words of the Divine Spirit come as a fresh message direct from heaven to the heart—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world *passeth away* and the lust thereof, but he that doeth the will of God, *abideth for ever* (1 John ii. 15, 17).

PRIMARY TRUTHS OF THE FAITH.—II.

## The Son of God.

BY HENRY GROVES.

THERE is a threefold aspect of this title, as applied to the Lord Jesus, unfolded in the Scriptures.

1. He is Son of God as the "*Only Begotten*." (John iii. 16), the Word, who was ever with God and who was God. It is in this relation He is spoken of in Heb. i. 3, as "being the brightness (effulgence) of His glory and the very image of His substance" (R.V.). We must carefully distinguish between what He was and what He *became*, and observe the distinction so plainly set forth of His BEING in relation to the Godhead and of his *becoming* in relation to His Manhood. In verse 2, His essential Godhead is spoken of, as in John i. 2. He was—ever was—God; one in nature and essence with the Father, while in verse 4, speaking of the result of His incarnation, it is what He *became*—"Having *become* so much better than the angels," as also in John i. 14, where "the Word *became* flesh." Thus the title only begotten tells what He *was*, and is exclusively applied in John's writings to the Divine nature and always to be distinguished from the "Firstborn" or "First begotten" (Rom. viii. 29; i. 18); which He bears in resurrection. As only begotten He stood and ever stands alone, "God blessed for ever" (Rom. ix. 5), but as "First begotten" He has "many brethren." Thus the perfect oneness of the Father with the Son in Godhead and glory and the perfect relationship between them is revealed, as existing before the incarnation.

2. As Son of God, as touching His *Humanity*. We read in Luke i. 35 in the angel's word to Mary regarding His miraculous conception "That holy thing which shall be born of thee, shall be called Son of God." (There is no article in the Greek.) He was "the woman's Seed" and to fulfil the promise given in Eden, it was essential that He should be made like unto Adam, who was "the figure of Him who was to come" (Rom. v. 14). But His manhood was perfect. He descended into all the circumstances of fallen man, but not into the sinfulness of his being, not into sinful flesh, but into its "likeness" (Rom. viii. 3). As respects His manhood, He was the Holy One of God, to whom a body prepared for Him (Heb. x. 5) was given. In His manhood, therefore, as well as in His Godhead, Jesus is the Son of God.

3. He is Son of God in *Resurrection*. This is revealed in Acts xiii. 33, 34, where a quotation from Psa. ii. is given—"Thou art My Son, this day have I begotten Thee." To this, Col. i. 15-18 bears witness, and in this relation He becomes "the Firstborn of all creation." In relation to the first creation He is Creator, but *in* Him as risen from the dead it's new Head, it stands, as before it fell in Adam. Before the incarnation we see Him as God, only God. After the incarnation as perfect Man, who while He was ever Divine, yet took upon Him the servant's form and veiled His glory. Now in resurrection, His Godhead is no longer hid, nor His Manhood left behind, but both are manifestly united in unutterable majesty and beauty. It is in this character

of God-Man that all the quotations found in Hebrews i. apply to the Lord. In ver. 3, He *inherits* a more excellent name than angels. In ver. 8, "Thy throne, O God, is for ever and ever," refer to His resurrection glory, as the words which follow prove—"Thy God hath anointed Thee with the oil of gladness above Thy fellows," for He is no longer alone, but pre-eminent among many brethren. It is to this third aspect of His Sonship that the words—"Then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all" (1 Cor. xv. 28), refer, for after death has been destroyed, He as the Firstbegotten will hold all in the liberty of sonship, and in that perfect subjection of heart and will to God, in which exists the freedom and harmony of heaven.

We need to discriminate such varied glories of the person of Christ in order to comprehend in any measure the infinite height and depth of the glorious fulness that dwells in Him. And let us ever remember, that "no man knoweth the Son but the Father" (Matt. xi. 27), and that He alone can reveal Him to the soul (Matt. xvi. 17).

### The Soul's Portion.

How oft Thy kind chastising hand,  
From hurtful comforts frees!  
For joys that steal the heart from Thee,  
But poison while they please.

From every point, within, around,  
What hosts of troubles come!  
They serve to chase my vagrant heart  
To THEE its blessed home.

My griefs are many, but far more  
Thy priceless comforts be;  
Their sweetness makes me love the pang  
That needs recourse to Thee.

## The Lord's Prayer.

PART II. W. J. McCLURE, BRITISH COLUMBIA.

WE will now turn to some verses where the expression "I have" occurs in this chapter, and which bring before us our Salvation, our Work, our Field, and our Reward. I would remark again, how all through the chapter, the Lord speaks as if the Cross were behind Him, the great work of redemption accomplished, and He with the Father. It is this way of speaking, which makes John xvii. such a precious picture of His present intercessory work in heaven for us.

1. Our *Salvation*. In ver. 4 He says, "I have finished the work which Thou gavest Me to do." On the cross later on, He said, "It is finished." Here is the sure foundation on which our salvation rests. Sin has been judged, and put away forever. God has been glorified by Christ's work upon the cross. Then ver. 6, gives us God made known, "I have manifested Thy Name unto the men which Thou gavest Me out of the world." We are reminded here of the words of chapter i. 18—"No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared Him." How does the Son reveal the Father? Verse 8 tells us, "I have given unto them the words which Thou gavest Me, and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me." It is through the Word, that God is made known to us. Whether it be the words which fell from His own lips, such as John iii. 16,

or from the pen of the Apostle Paul (as Rom. v. 6), or any other portion of the Word, all comes from Him as the One who reveals the Father. And but for the reception of this Word by faith, God would still be the "Unknown God" to us, as much as he was to the heathen Athenians of Acts xvii. 23. One feels sad at the very small place the Word gets in much evangelistic work nowadays. Fine music and pathetic stories which move the feelings, seem to have in great measure taken its place. Little wonder the vast majority of professed converts do not stand, and at any time show so little evidence of divine life! Of those in verse 8, we read that they "received" these words. And what assurance was theirs! "They have known *surely* that I came out from Thee, and they have *believed* that Thou didst send Me." Such could never swell the ranks of those who have become scoffers or open infidels, as some in 2 Peter, Chapter iii., who had once been professors. Backsliders, alas! true children of God may become, but never apostates. The subtle reasonings of the ungodly may puzzle, and things they believe they may not be able to fully explain, but a vital link has been formed between Christ and His own. They have known "surely" that He came from the Father, and there they rest. Amid all the infidelity, religious and otherwise, the heart of the true believer clings to Christ as the Divine, Eternal Son of God. Now verse 12, lets us into the cause of their steadfastness. "I have kept." Doubtless in the first place these words refer to those gathered around Him during his earthly ministry, and how they were

"kept." In spite of the unbelief of the whole priesthood and nation, they clung to the rejected One. But in a fuller sense, these words apply to the whole company of the redeemed, who are "kept by the Power of God" (1 Pet. i. 5).

Now that we have seen our Salvation thus secured, we may turn our attention to our *Service* for Him. In verse 14, we read, "I have given them Thy Word, and the world hath hated them." This is quite different from verse 8, where it was "the words" for our own salvation. What we get here in verse 14, corresponds with the "ministry of reconciliation" and the "word of reconciliation" of 2, Cor. v. 18, 19. In verse 20, this ministry is described, "Now then we are ambassadors for Christ, as though God did beseech by us, we pray in Christ's stead, "Be ye reconciled to God." You notice we omit the words in italics, as Paul was not praying the Corinthians to be reconciled, for they had been, but he is putting before them his and their ministry to men for their Lord. In chapter vi. 2, he beseeches them not to "receive the grace of God in vain"—that is, this grace, of being workers together with God. Notice what follows having the word committed to us. "I have given them Thy Word, and the world hath hated them." Those who are in any measure faithful in the discharge of their ministry, will know something of this experimentally.

Our *Field* is in verse 18. "As Thou hast sent Me into the world, even so have I also sent them into the world." The believer is saved out of the world, and like the man of Gadara, sent back into it, to



represent a rejected Lord. Not sent into it to try and improve it, by taking a hand in its politics—that would deny that he was one with his Master in rejection, and would be giving up his pilgrim and stranger character. Not to join in the race for riches, as if he were to be here always. For one who is redeemed to thus waste his time, is like “digging for brass with a mattock of gold.” The one who has sent His own into the world, could say as He left it, “I have glorified Thee on the earth,” and this is our business, and should be our one ambition.

Our *Reward* we get in verse 22. “And the glory which Thou gavest Me, I have given them.” This will be true of all the saved, but we may well take it as our reward, and in view of it, seek to be loyal to Him now. Do we wish to know what is our future? Then let us find out what is Christ’s future as the glorified Man. All the honours He has won by stooping to the cross, He will share with His own. Then we read in verse 5 of a glory which He had with the Father “before the world was.” This is His Divine and incommunicable glory. In verse 24 he prays: “That they may behold My glory.” To see the Man of Calvary in all that glory, before which the Seraphim veil their faces, is to be our happy portion for ever in answer to that prayer of His. And to see Him thus,

“It were a well-spent journey  
Though seven deaths lay between.”

CONTEMPTIBLE.—Simple trust in God, and full obedience to His Word, whether in private or public walk, in the Church or before the world, are still contemptible in the eyes of men. Nevertheless this is the safe and honoured path.—H. HEATH.

## Our Intercessor and Accuser.

NOTES OF A BIBLE READING GIVEN IN DUBLIN  
By J. G. BELLETT.

THERE are revelations both of grace and of glory in the Book of God, and our state of soul is determined by the measure of our occupation with both. When we are occupied with grace, that is our interest *in* Christ. When we think of glory, that is our interest *with* Christ. Our journey to glory should be taken in the sunshine that the conscious grace of God imparts to the wayfaring man. It is in company with the God of all grace that we pursue our journey day by day. The twenty-third Psalm bears witness to this. There the saint, not knowing what may betide him, starts on his journey, in the assurance that be it what it may, the God of all grace is near to supply all that is needed. The same is taught us doctrinally in Romans v. Being justified by Christ’s death, we shall be saved by His life. It is not merely the grace of God to us at the beginning, but as manifested in Christ’s life in heaven for us. Thus it is to be enjoyed by us every day.

If the two-edged sword of Hebrews iv. 12, discloses the corruption that is in us, the high priesthood of Christ is ever at hand to answer for it (Heb. iv. 14-16). Of old, the ashes of the heifer were laid up in a clean place outside the camp, for the constant use of any Israelite defiled by contact with the dead (Num. xix.), so the needed cleansing for the saint in his daily walk is provided for him by the grace that accompanies him all the way. If the Accuser raise his voice to condemn,

he is met continually by the intercession of Him who is at God's right hand (Rom. viii. 33, 34). The Accuser is heard at a comparative distance, but the Intercessor is seated in the place of dearest intimacy and highest dignity. And here I would draw aside a little. I have said that the voice of the Accuser is heard comparatively at a distance, and not from the place of nearness from whence the voice of the Intercessor comes. I do not in speaking thus forget, that the Accuser of the brethren is in heaven (Rev. xii. 16). I know He is, but still He is at a distance. The vision of 1 Kings xxii., the opening scenes in Job, the words of the Lord in Luke x. 18, the apostle's teaching in Eph. vi., and the action of Rev. xii., all tell that our adversary, our accuser, is in the heavenly places. But those heavens are not, as I judge, "the Father's house" (John xiv. 2) or "the excellent glory" (2 Pet. i. 17), but a lower place in the heavens. There is a region to which Satan, as "prince of the power of the air," has title and access now, to carry on his accusings, as once he carried on his temptations in the Garden of Eden. This region is described as the "heavenly places", in which hosts of spiritual wickedness presently carry on their warfare against the saints who are already blessed with all spiritual blessings there (Eph. i. 3: vi. 12). These heavens may be the seat of power or government, and the place to which the holy Jerusalem will descend to take up her connection with the millennial earth (Rev. xxi. 10), but they are not the inner heavens into which our Great High Priest has passed, and in which He now

continually appears in the presence of God for His people (Heb. ix. 24). Thus grace triumphs, and the voice of the accuser at a distance is silenced by the voice of the Intercessor, who is set in the place of honour "at the right hand of the Majesty in the heavens" (Heb. viii. 1). Blessed and happy thought! And thus we learn that grace displays itself and accompanies us on our journey all the way.

"Join then my soul! for thou can'st tell  
How sovereign grace broke up thy cell  
And burst thy native chains;  
And from that dear and happy day  
How oft by grace constrained to say  
That grace triumphant reigns."

### In Theory or in Power.

THERE are two ways of learning truth, one in theory, the other in power. You may go to a Conference, or to hear an exposition, and learn something you never heard before, jot it down in your note book, and accept it as being the Word of the Lord. But somehow it exercises little control over your life: it gives little joy or comfort to the soul. You do not find yourself musing over it during the hours of the day, or making melody with it in your heart unto the Lord. It is truth, and you regard it as something to be held fast, yet so far as the experimental enjoyment of it is concerned, you get very little out of it. It is something outside yourself, rather than a living power in the soul. How different with the truth which cost you much to gain! It may be, it took years to acquire the knowledge of it—years of very deep heartsearching and exercise of soul. But at last it was made plain to you: the Lord sent forth "His

light and His truth" (Psa. xliii. 3), and it shone into your heart, filling it with joy. It came like the star sent to guide the wise men to the infant Saviour; it guided you into the presence of God. That truth has continued with you: it yielded you strength then, and it does so to the present hour. In the day of trouble it comes up afresh to give you comfort. In the day of perplexity it sheds a golden ray upon your path. It is truth that will continue with you. The reason is, you received it from God. It came not in word only, but in power. It came as God's own voice, to a prepared and exercised heart. You will never forget it. All the theories may go, but this remains. Surely then we should accustom ourselves like Ezra of old to "*prepare our hearts*" to "*seek the law of the Lord*" (Ezra vii. 10). This is the condition necessary to receive God's truth in power, so that it may abide with us, and yield joy and blessing to the soul. Let all who minister the Word keep this in mind. It is not enough that the truth be spoken, or even "the message of the Lord" delivered. The preparation of the heart is as needful as the message, and this "preparation of the heart in man" is "*from the Lord*" (Prov. xvi. 1). Without it, the truth falls as on fallow ground, or into the intellect only, yielding no result in godly life and walk. With it there is power and blessing.

A deeper form of Babylon's "mystery" may be found in the nutshell of some small coterie, than in the larger spheres of Christendom's ecclesiastical systems.—H. GROVES.

## Who was Jesus Christ?

PART II. DR. J. NORMAN CASE.

WE have already seen (1) that Christ became true Man; (2) that He was sinless. Now (3) we come to John iii. 2, where we hear the confession of a leading Jewish Rabbi—"We know that Thou art a *Teacher* come from God, for no man can do these miracles that Thou doest, except God be with Him." Yes, at the lowest estimate Jesus Christ was a teacher sent from God. He came to bear witness to the truth. He taught men what otherwise they could not have known. He brought life and incorruption to light by the Gospel. Do we thank God as we should, for this great Teacher whom God has sent? Those who have spent years in far off lands know what it means to have a teacher who has spoken clearly and with authority on the infinitely important subjects of sin, death, salvation, and the future life. Other nations have had their religious teachers, but their teaching leaves men still alienated from the life of God through the ignorance that is in them, and in the presence of death and the grave, leaves them still sorrowing as those who have no hope.

Apart from His saving work, the life and teaching of Christ have been of incalculable benefit to the whole of the Western world. The abolition of slavery, the care of the young and old, the sick and the infirm, the blind and the dumb, the feeble-minded and insane—all these things follow and result from the fact that there lived and taught once on earth Jesus Christ, a Teacher sent from God.

And an honest man, such as Nicodemus, in viewing all the facts, especially in thinking of His miracles, could come to no other conclusion than that Christ was truly a Teacher sent from God. And such must be the verdict of all who without prejudice look into His works and hear His words.

4. Let us go a step further. We listen to the confession of a number of Samaritans. "Now we believe," say they to the woman who first told them of the visitor at the well: "Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the *Christ*, the *Saviour* of the world" (John iv. 42). This is a very full and remarkable confession. The incidents recorded appear to have taken place early in the ministry of our Lord. The announcement was made by a number of people, and that by those outside of the favoured nation of the Jews. Jesus of Nazareth was thus acknowledged as the Christ, the long-expected Messiah and Deliverer. Earlier in the chapter, at the well, the Lord had revealed Himself in that character to a woman. In conversation with Him the woman remarked: "I know that Messiah cometh, which is called Christ; when He is come, He will tell us all things." To this sinful and ignorant, yet wistful and longing soul, the Lord announced—"I that speak unto thee am HE" (ver. 25).

Oh, the grace of the Lord Jesus, to make such a self-revelation of Himself to a poor, sinful Samaritan woman! Yet it was quite in keeping with His character. For He is always eager to respond to any

soul in conscious need. To this woman, He could reveal more of Himself than He could to the wise, scrupulous, respectable, religious leaders of Jerusalem. And so is it ever. "He hath filled the hungry soul with good things, and the rich He hath sent empty away" (Luke i. 53). Because they were consciously needy, the male friends of this woman made the same discovery that she had. They, too, saw in the travel-stained, weary Stranger of the well-side, the Anointed of God: the ideal Prophet, and Priest, and King. And more, they discovered in Him "the Saviour of the world." A Prophet He assuredly was, but more. He came as the Saviour of lost, enslaved, and guilty sinners.

In the present day, there are many who dwell on Christ as the Teacher, to the exclusion of everything else. But all experience proves, that men first need a Saviour. To know the good is not enough. Sinners need a power not of themselves to lead them to choose and practise it. Sinners require not only to have understanding of what is evil, but also strength to refuse and overcome it. Sons of Adam must find a way of pardon and of sanctification. In Christ and by the Spirit of God, these blessings may be obtained. But apart from Christ they are unknown. Man's experience and the general testimony of Scripture agree to the words of the Apostle who said—"There is none other Name under heaven given among men whereby we must be saved" (Acts iv. 17). This strong negative carries in its bosom an equally strong positive. For in Christ is found, by all

who come to Him, salvation from the penalty, the power, and the love of sin. Praise God! Jesus was the Christ, the Saviour of the world.

5. And now to our last and highest step. Let us together read John xx. 28. "And Thomas answered and said unto Him, 'My LORD, and my GOD!'" The circumstances of this confession were dramatic in the extreme. A week previous, the risen Lord suddenly came into a locked room, where a band of His followers were assembled. All were speedily convinced that their own loved Lord, the One who had been nailed to a cross and then buried, Himself stood in their midst. But on that occasion Thomas was absent. And this man was the cautious one, the sceptic, the doubter of the Apostolic band. I thank God that there was such a man among the original disciples, one who would only believe proved facts. Unknown to him, however, Christ had been near and had heard his words of doubt and unbelief. And now another Sunday evening has come round, and the same thrilling moment comes. Jesus Himself again stood among them. Addressing Thomas, He said:—"Reach hither thy finger, etc." And then in the response of Thomas we reach the high-water mark of confession to Christ—"My LORD and my GOD!" And Christ, without demur, receives these high titles. He takes the exclamation as the announcement of a simple fact. John in Patmos would fain have rendered divine homage to an angel, but with shocked surprise the angel forbid it, saying, "Worship God" (Rev. xix. 10).

Now, if, as some tell us, Christ was only the first and highest of created beings, He must have rebuked Thomas' confession. Supposing a stranger entered into your office and began to address you as the King, you would at once stop the man, raise him from his knees, and explain that you had no right to such honour. And shall we for a moment dream that Christ permitted men to bestow upon Him titles and honours, which were not His due? Never! With the Scriptures of the Old and New Testaments in our hands, with nineteen centuries of history behind us, with the experience and testimony of myraids of His saints, philanthropists, reformers, and workers of the present day, we look up and with loving and worshipping reverence say, "My Lord and my God!"

"Ye saints redeemed of Adam's race,  
Ye ransomed from the fall,  
Hail Him who saves you by His grace,  
And crown Him Lord of all."

(To be Continued).

### A Word of Cheer.

"FRET NOT," for Jesus loves thee,  
And planneth what is best;  
Leave all unto His wisdom,  
Fret not, but calmly rest.

"FAINT NOT," for Jesus guides thee,  
However rough the way;  
If lonely and bewildered,  
Faint not, look up, and pray.

"FEAR NOT," for Jesus keeps thee  
With patient, tender care,  
And though He choose the desert,  
Yet fear not, He is there.

## The Bible Annotator.

### SUBJECTS FOR WEEKLY BIBLE READINGS.

#### THE GRACE OF GOD.

**SOVEREIGN** in Character (2 Tim. i. 9; Rom. v. 20).  
**SAVING** in its Results (Eph. ii. 8; Acts xv. 11).  
**SUSTAINING** in Continuance (Jas. iv. 6; 2 Pet. i. 2).  
**SUFFICIENT** in its Measure (2 Cor. xii. 9; ix. 6).

#### THE NEW MAN.

**His Birth** (John iii. 3; 1 Pet. i. 23).  
**His Food** (1 Pet. ii. 2; Col. iii. 16).  
**His Character** (Eph. iv. 24; Col. iii. 10).  
**His Growth** (2 Pet. iii. 18; 2 Thess. i. 3).

#### THREE ASPECTS OF CHRISTIAN WALK.

**Walk in Light** (1 John i. 7)—The Sphere.  
**Walk in Love** (Eph. v. 2)—The State.  
**Walk in Truth** (3 John 4)—The Steps.

#### THE INTERMEDIATE STATE

**Of Believers, between Death and Resurrection.**  
**State of Existence** (Luke xv. 25)—"Comforted."  
**State of Consciousness** (Luke xx. 38)—"All live."  
**State of Blessing** (Phil. i. 23)—"Very Far better."  
**State of Companionship** (2 Cor. v. 8)—"With Christ."

### Alleged Discrepancies in Scripture.

It is the habit of those who seek to discredit the Bible to point out "discrepancies" and "contradictions," which they say that they have discovered. But when these are honestly examined, they exist only in the imagination of the critic, not in the Word of God. Here are a few of them.

**Numb. xxv. 9 with 1 Cor. x. 8.**—Moses tells us that "those that died in the plague were twenty and four thousand," Paul referring to one of the days of that time of solemn judgment says, there "fell in one day three and twenty thousand." A reviewer says it shews "a slip of memory" in the apostle. We do not believe it. Paul tells how many died in **one day**. Moses records the entire number who died by the plague, which may have lasted many days, during which time the other thousand perished. Where is the discrepancy then?

**2 Sam. xxiv. 24 with 1 Chron. xxi. 22-25.**—David gave Ornan, the Jebusite, **fifty shekels of silver** for the threshing floor and oxen, and later, gave him **six hundred shekels of gold** for "the place." A learned critic sees in this a glaring contradiction, and

suggests that the chronicler, seeing the smaller sum was "too mean," increases the amount to the larger. A schoolboy reading the two passages without prejudice will see, that they refer to two entirely different purchases. First, there was the threshing floor, where the foundation of the temple was afterwards laid (see 2 Chron. iii. 1). This was **bought** for fifty pieces of silver, its full legal price. Then for the adjoining field or place—a much larger area—upon which the temple buildings and courts were erected, he **gave** six hundred shekels of gold. Silver is the emblem of redemption, gold of Divine glory. Laws demands have been met in the blood of Christ, glory will be given in the riches of God's grace. The alleged "discrepancy" is therefore in type, a Divine harmony!

**The Net and the Fishes** (Luke v. 1-9; John xxi. 7, 8). The two incidents differ, in time and circumstances. In Luke, Peter, a convicted sinner, says to the Lord "depart from me." In John, a restored disciple, he throws himself into the sea to reach his Lord. In Luke, the net is rent, in John it sustains its load and brings it safe to shore. The former scene was before the Cross, the latter after the Resurrection. Not as has been alleged, the same story differently told, but two entirely distinct incidents, each complete and perfect, as recorded by the Divine Spirit through Luke and John.

### Answers to Correspondents.

**PREACHER.**—The series of books you ask about are by Henry Law, M.A., and are entitled, "Christ is All."

**NEMO.**—"Sacred Streams, or the Rivers of the Bible," by Philip Henry Gosse, F.R.S., would give you the information you desire.

**A. R. B.**—The English word "Gospel" comes from the Saxon **GOD** and **SPELL**—good tidings. One well informed writer says—"The primary meaning of the Hebrew word is to make bright, and to gladden." In this connection it is interesting to remember the angel's message to the shepherds on the Bethlehem plain—"I bring you good tidings of great joy which shall be to all people" (Luke ii. 10). May all who go forth as "Gospellers" keep this ever in view.

**G. A., BLACKPOOL.**—The description given in Ezekiel xxviii. 12-19, is said to be of the "Prince of Tyrus," but some consider this to refer to Satan, who was probably the acknowledged deity of Tyrus. One thing seems clear, the description

given is different from what could be used of any other created being known to man. And when we remember that Satan in his fallen state was probably the greatest of all created beings, the language here used is not unlikely to be a true description of Him as given by God, who alone can give it.

W. J., BELFAST.—The doctrine of election is not for the unconverted, nor should it ever be preached in connection with the Gospel. It has its divinely ordered place and value, which all Scripturally taught believers accept and thank God for, but it is not a subject for reasoning and unprofitable discussion. The Gospel preacher need not fear to proclaim the message of salvation to "every creature" (Mark xvi. 15) or to say to all mankind "Whosoever will, let him take the water of life freely" (Rev. xxii. 17). No sinner was ever refused who came to Christ, because he was not of the elect, nor will any on the judgment day have this as an excuse for their Christ-rejection. The Lord's Word to all such is, "Ye WILL NOT come to Me, that ye might have life" (John v. 40).

A. S., AYRSHIRE.—There must have been great variety of spiritual condition among the early churches, as for example at Ephesus, where in the days of first love, everything was in high moral and spiritual order, and at Corinth, where both doctrine and morals were low, and the saints had to be addressed as "carnal" (1 Cor. iii. 3). At Rome, there were differences between believers of Jewish and Gentile origin, regarding liberties in eating and drinking (Rom. xiv.), while at Colosse, Judiasing teachers had evidently introduced traditions and practices at variance with the teachings of the apostle (Col. 11). The Spirit, through the Epistles sent to these churches, deals unsparingly with those who had been the causes of bringing into existence such evil conditions, warning the saints of their danger, and seeking to restore their souls to the Lord and their obedience to His Word. But there is no hint of the need of separation from either of these assemblies or others, where similar or worse conditions existed (see Gal. i. 6), so long as there was room for the ministry of the Word and the authority of the Lord to set up again what had fallen into decay, and to put away what had been wrongly introduced. The tendency has always been for those who see what they believe to be unscriptural practices—which they personally have tried, but failed to correct—to summarily conclude that there is no remedy, and that nothing remains but

to separate and "begin another meeting." Whereas a little patience and a lot of prayer, with care to avoid all friction, might have restored much that had to be mourned as awaiting. And if one finds that from any cause whatever, his ministry or help is not acceptable, he should never force it upon an unwilling people. This, and the parties formed by it, is more accountable for divisions than anything else we know. If one has the Lord's honour and His people's welfare at heart, he will never allow wounded feelings, or personal injury, to make division in the assembly where he is. Better far to sacrifice that which is his own, seek to serve the Lord where no such opposition exists, and quietly wait the Lord's good time, who will, sooner or later, vindicate all who honour Him.

### Answers to Special Questions.

II.—In Heb. iv. 15, it is said, that the Lord was in "all points tempted like as we are." What does this mean?

ANSWER A.—That the temptations to which the Lord was subjected by Satan (Matt. iv. 1), and men (Luke x. 25), were real, Scripture bears ample testimony. The full force of all temptations was felt by Him in His sinless humanity. He was deeply sensible of all the powers of evil around and against Him in a world opposed to God, through which He passed. And just because He was not overcome by any but resisted all, He is able to sympathise with and sustain His people who are now enduring the same temptations. J. S.

ANSWER B.—The Aaronic priest was able to bear in his measure with those whom he represented, because he himself was "compassed with infirmity" (Heb. v. 2, R.V.). But it is not so with our Great High Priest who has passed through the heavens. In Him there was no infirmity, and no sin. His temptations were all from without, and it is of such temptations alone that the passage treats. He never had temptations from within such as we have (Jas. i. 14), for "in Him is no sin" (1 John iii. 5). But His perfection, instead of lessening, increases His sympathy with His people as they suffer. W. H.

EDITOR'S NOTE.—The words which immediately follow the quotation in this question are, as given in the A.V., "yet without sin." This does not merely mean that the Lord was in all points tempted as we are, yet He never sinned, but that He was altogether "apart from sin." Sin had no place in

Him ; it was outside, but never within Him. He alone could say " the prince of this world cometh and hath nothing in Me " (John xiv. 30), for He " knew no sin " (2 Cor. v. 21). But " in all points "—sin excepted—He was tempted according to likeness with us. It is of such temptations that this Scripture speaks, while it tells of the perfect sympathy and powerful succour of our Great High Priest within the heavens, and of our access to the throne of grace to receive mercy and find grace for reasonable help. It is not said that He sympathises with us in our infirmities because He shared them, or that His experiences in conflict with the tempter were like ours, for that would imply that He was partaker of our fallen humanity—which Scripture says He was not—but that He well knows the full measure of Satanic and human temptations, of forsaking and rejecting while doing the will of God, and can perfectly sympathise with His own as they endure the same.

### Observations on Present Events.

**Right Spiritual Condition.**—The prevailing note at many New Year gatherings for Christian fellowship and ministry of the Word has been the need of personal dealing with God and cultivation of the inner life. Whatever of outward testimony in, or service toward the world there may be, these must be the result of a right inward condition in the individual believer and the assembly. Nothing of abiding value can result, when the right spiritual state is lacking.

**Faith's Trial.**—Present conditions of trade in many parts, with strikes, lock-outs, and consequent want of work to many, through no fault of theirs, have brought individuals and families into deep distress. And those who depend upon their trade and custom have shared the common trial. To all who are the Lord's, this is a fresh opportunity of proving His faithfulness, as it ought to be of heart-searching and deep exercise before Him, so as not to miss learning the lessons that all faith's testings are designed to teach, in order that we may reap the " peaceable fruit " (Heb. xii. 11) and come out of the trial " purified, made white and tried," to walk more closely with God, and be less engrossed with earthly things, which so easily pass away.

**Patient Endurance.**—It is one of the characteristics of the times in which we live that everything must be done quickly and got through with the

least possible trouble. In the way of the world, where God and His Word are not consulted, this may go on with apparent success, but among the people of God it will not. Much of what they are called to pass through is of an educative character, and for the purpose of teaching patience or endurance (Rom. v. 3 ; James i. 2, 3). To cut such an education short, by seeking to get out of the school of trial—whether it be of a personal or assembly character—by the shortest road, is a common temptation. But it is not God's appointed way. Nothing happens to the children of God by chance, or without their Father's knowledge and permission, not even if it be the work of the adversary (Job i. 10-12 ; 2 Cor. xii. 7-9). To have grace to bear up under trial, to endure as seeing Him who is invisible (Heb. xi. 28), being duly exercised by what they are called to pass through (Heb. xii. 11) while waiting for God's time and way of deliverance, is the path of faith and of ultimate blessing to the people of God.

### Questions Requiring Answers.

In carrying the following questions forward into another year, we again invite the help of all to whom the Lord has given ability to contribute to their answers. Many seek and find instruction in this way, on matters of real heart exercise and difficulty, and greatly value the help thus given. Let all answers be short and definite, leading to a fuller occupation with the Word of God.

III.—Is it according to the teaching of the Word to say, that the Church is not seen in " The Acts," and that the present dispensation did not begin at Pentecost ?

IV.—Is the personal advent of the Lord, to be secret to the world, or in manifested glory ?

V.—Ought one who has failed to meet his obligations in business, publicly preach the Gospel to the world, or minister the Word in the assembly of believers while his affairs are unsettled ?

VI.—Should evangelists, or others who minister the Word in places where they are not locally in assembly fellowship, take part in cases of difficulty or discipline in such assemblies ?

VII.—Does 1 Cor. x. 27, give sanction to the habit of Christians going to public dinners and other social functions, in worldly company ?

VIII.—Will only the lost be raised and judged before the great White Throne ?



## God Planning and Perfecting.

FAITH'S RESTING PLACE IN THE DAY OF TRIAL

IT is an unspeakable comfort to the child of God passing through the discipline of life, and often called to share its sorrows, to know, that God his Father holds the helm, and will never allow anything to happen, save that which will be for the ultimate blessing and eternal profit of His child. Two utterances of the Psalmist, bring this very sweetly to the heart; one reminding us that God *plans* for His people that which His perfect love and wisdom knows to be for their highest good, and the other that He *perfects* by His infinite might and power, all that His love and wisdom has planned for them. Man often plans but fails to perfect, but God accomplishes all that He designs. Blessed be His Name! In Psalm xl. 17, the Psalmist says, "I am poor and needy, yet the Lord thinketh upon me," or as Young renders it, "will devise"—or He *plans*—for me. What a resting place this is for the consciously "poor and needy" soul! To know that the All-wise God, the Creator of heaven and earth, and the Father of His own, has a plan for each, not merely in outline, which chance or fate may fill, but in detail, which His own infinite love has devised, and which no man or demon can disannul or alter. However contrary the winds of life may blow, and its pinions move, God is over all, and not a hair of the head of those for whom He plans can perish, apart from His knowledge, or without His permission. What a solace it is to know this, amid all the changes and apparent disappointments

of life! God has planned, and His counsels can never fail. And what He plans He will perfect. "The Lord will *perfect* that which concerneth me" (Psa. cxxxviii. 8), is the confidence of a soul that knows God is able to accomplish by His power all that His love has purposed and His wisdom has planned. The working out of His plan may often seem strange to nature, and "blind unbelief" will often challenge it, but as surely as God has said it, "All things work together for good to them that love God," and nothing happens by accident or by chance to any who are His. His way may be "in the deep waters" and far beyond human finding, yet it is all well known to Him, and its end will be full of blessing. The Lord's plan for Joseph led him through the sorrow of the pit and the shame of the dungeon, up to the throne, to that place to which he told his brethren God sent him (Gen. xlv. 7, 8), although it was their own wickedness that was the means He overruled to accomplish His will. And thus by many and varied instruments, some good, others bad, the God who loves His people is working out His plan of grace, and when it is perfected in glory and we look back over all the way He has led us, with wondering eyes and glowing hearts we will joyfully proclaim, "He hath done all things well." May the soul's confidence of this and the peace it brings, enable us to go on calmly, steadily and confidently, amid all the changes and conflicts of life walking with God.

His wisdom ever waketh,

His sight is never dim!

HE KNOWS the way He taketh,

And I shall walk with Him.

PRIMARY TRUTHS OF THE FAITH.—III.

## The Incarnation and its Object.

BY A. O. MOLESWORTH.

LET us consider, from Scripture, the fact of the Incarnation, and its object. The meaning of the term is expressed clearly in the following Scriptures:—"The Word was made flesh;" "God was manifest in the flesh."

The fact of the Lord Jesus Christ, the Son of God, becoming Man, is clearly stated in the first and second chapters of Matthew, and in the first and second chapters of Luke; and with equal clearness in Gal. iv. 4-7. "When the fulness of the time was come, God sent forth His Son, made of a woman"; for He had said by Isaiah, "Behold the Virgin shall conceive and bear a son, and shall call His name Immanuel" which being interpreted is, "God with us." So, by His angel, when the time was come He announced to Mary, the Virgin, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that Holy thing which shall be born of thee, shall be called the Son of God." And unto Joseph was it said, "That which is conceived in her is of the Holy Ghost: and she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins." Thus "the Word was *made* flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." For no man had seen God at any time, but "the only begotten Son, which is in the bosom of the Father,

He hath *declared* Him"—or told out in His own person what God is. The glory of God shines out from the person of the Lord Jesus Christ—He unfoldeth God.

In Jesus Christ—the Incarnate Word—we see God manifested in the flesh; and thus the fact of the Incarnation comes before us in such simplicity, and with such reality, that the simplest mind can grasp it. God is shewing Himself to us in the person of His beloved Son. Surely this is a fundamental truth, for if God has not been manifested in the flesh, where is our faith? In the Christ of God—we see God!

Moreover, He comes as the Prophet of God, to tell us the words and the thoughts of God. So He saith "The words that I speak unto you, I speak not of Myself; but the Father which dwelleth in Me, He doeth the works." And in the Gospel of John, we find He again and again affirms that the Father speaketh by Him and worketh by Him. In the teachings of the Lord Jesus, we get the thoughts of the heart of God made known unto man; and in His acts we see God's acts—His words put into practice.

The fact of the Incarnation having been proved, let us now examine from Scripture the object thereof in detail. It may be looked at in a threefold aspect:—(1) That the incarnate One might reveal God; (2) that He might be a fitting Sacrifice for sin; (3) that He might be the High Priest, after the order of Melchisedec, for His people.

1.—He came that He might, in His own person, reveal God; as He saith, "He that hath seen *Me* hath seen the

Father." His life on earth was one constant unfolding of the glory of God ; and we may trace almost a tone of sadness as He says to Philip, " Have I been so long time with you, and yet hast thou not known Me, Philip ? He that hath seen Me hath seen the Father, and how sayest thou then, Shew us the Father ? Believest thou not that I am in the Father, and the Father in Me ? The words that I speak unto you, I speak not of Myself ; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me ; or else believe Me for the very works' sake." So then, " The Word was made flesh, and dwelt among us," full of grace and truth, and declared—or told fully out in His own person—what God was, showing in Himself, to man, the unknown God ; declaring—" I and My Father are one."

2.—It is written that He was " made of a woman, made under the law, to redeem ;" sent " in the likeness of sinful flesh," yet without sin ; taking part of " flesh and blood," that is partaking of human nature—yet sinless in its essence—" that *through death* He might destroy him that had the power of death, that is the devil, and *deliver us.*" It thus behoved Him to become incarnate, that as the chosen Lamb of God—" without blemish and without spot"—He might be a fitting sacrifice on account of man's sin. His life on earth for those thirty-three years proved Him to be without sin Himself, and thus fitted to die for others ; and God's approval in raising Him up from the dead seals the truth that He " knew no sin, neither was guile

found in His mouth." As the spotless Son of Man He dies, the God-chosen sin-bearer. Being Son of Man He dies for men ; and being Son of God He maketh infinite atonement. Who can separate the natures of " the Man Christ Jesus ?"

It may be, that the keeping of the passover lamb in the house from the tenth to the fourteenth day was, amongst other things, to enable all in the house to know that it answered to God's requirements. So the dwelling of the Lord Jesus among men was, amongst other things, that all might know He was *perfectly fitted* to lay down His life as a sacrifice for the guilty, " the Just for the unjust." If a doubt is cast on the fitness of the sacrifice, what comfort can there be to the one who stakes his soul on that sacrifice ? But God raised Him from the dead, declaring Him to be His own Son, with power, " *according* to the Spirit of holiness."

3.—" In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." He is called of God an High Priest for ever, after the order of Melchisedec, and is able to make intercession for His people. Foreordained of God (Psa. cx.) so to be, and " made perfect through sufferings," He is now hailed as " Captain of our salvation," able to succour them that are tried, in that He Himself has suffered, being tried. He ever liveth in human form—the same Jesus, who showed what He was, that men

might learn to trust Him. He has a priesthood which cannot cease, nor be transferred. He lives, and is our life; His own sacrifice, once offered, is that which ever answereth for us, and His ever powerful intercession secureth our safety and our perpetual acceptance.

“Great is the mystery of godliness: God was manifest in the flesh” (1 Tim. iii. 16). The meaning of the passage seems clear, though the wording in the original has presented difficulties, viz., that the Blessed One was truly “God manifest” in human form and being. He said “He that hath seen Me, hath seen the Father; believest thou not that I am in the Father and the Father in Me.” Though in the form of God, He thought it not a thing to be retained, if for the time; He might, by laying it aside, and making Himself of no reputation, the better glorify God. And so He took on Him “the form of a servant and was made in the likeness of men.” Thus “being found in fashion as a man, He humbled Himself and became obedient unto death—even the death of the Cross.”

This was the object He had in view, as it is written, “Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death (*i. e.*, nullify his right), that is, the devil, and deliver them who through fear of death were all their life-time subject to bondage.” Thus has His death for us brought to light the glory of the grace of God, showing how truly He might be just and yet the Justifier of him that

believeth in Jesus, declaring, making manifest His righteousness. Now, raised up from the dead by the glory of the Father, and having by Himself purged our sins, He is made an High Priest for ever—after the order of Melchisedec—and ever liveth to make intercession for us, for in that He Himself hath suffered being tempted, He is able to succour them that are tempted; for “we have not an High Priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.”

### Alone with God.

“It is good for me to draw near to God”  
(Psa. LXXIII. 28).

**L**ORD, I am come alone with Thee!  
 Thy voice to hear, Thy face to see,  
 And feel Thy presence near;  
 It is not fancy's lovely dream,  
 Though wondrous e'en to faith it seem,  
 That Thou dost wait me here.

A moment from this outward life,  
 Its service, self-denial, strife,  
 I joyfully retreat;  
 My soul, through intercourse with Thee,  
 Strengthened, refreshed, and calmed shall be,  
 Its scenes again to meet.

How sweet, how solemn thus to lie,  
 And feel Jehovah's searching eye  
 On me well pleased can rest!  
 Because with His Beloved Son,  
 The Father's grace has made me one,  
 I must be always blest.

The secret pangs I could not tell  
 To dearest friend,—Thou knowest well;  
 They claim Thy gracious heart;  
 Thou dost remove with tender care,  
 Or sweetly give me strength to bear  
 The sanctifying smart.

## Christian Fellowship.

BY THE LATE HENRY CRAIK, BRISTOL.

IT is the privilege of believers while walking together in Christian communion, to be instrumental in advancing one another's spiritual good. Their calling is to edify, to comfort, instruct, reprove, encourage, help, and uphold one another in the ways of godliness. This calling implies the diligent use of the appointed means whereby we may be aided in cultivating our own personal Christianity. The reverential reading of Holy Scripture, incessant prayer for the teaching of the Divine Spirit, watchfulness over our own hearts, maintaining a course of life corresponding with our profession, tend not only to our own individual blessing, but are calculated to render us meet to be used of God in ministering to the blessing of others. The wellbeing of the whole body is to be promoted by that which "every joint supplieth." Happy, indeed, will be that community of Christians among which every several member is alive to the high privilege of seeking to be "a vessel meet for the Master's use." Instead of looking merely to *receive* from others, each ought to be ready to bestow, according to that wherewith he has been entrusted. "See that ye excel to the edifying of the church," is the exhortation addressed to all. How various are the modes in which Christians may aid the wellbeing of one another. The more instructed may lead on those who are deficient in knowledge. Those who have had long experience in the Divine life,

may counsel those who are as yet but babes in Christ. Those who, having passed through trial, and found that God has manifested Himself as their Deliverer, may encourage the hearts of afflicted ones to put their trust in Him, even when outward things look dark and gloomy. Those who are themselves favoured with a season of outward tranquility, can intercede for those who are under the sore pressure of some heavy affliction. Those to whom may have been granted an abundance of the things of this life, or even, for a time, a larger measure of such things than many around them, may express their sympathy for their poorer brethren, by liberally contributing to their temporal necessities. Those who have had their own children brought to know the truth, may help by their intercessions, those who are often bowed down with heaviness on account of the spiritual condition of those who lie very near their hearts. Every spiritual endowment, every mental power, every capacity of service may be brought into vigorous and healthy action, in seeking to promote the spiritual prosperity of those with whom as disciples of the Lord Jesus, we may find ourselves associated.

Reader, let me ask you whether if you have united yourself in fellowship with the followers of the Saviour, you have reflected upon the responsibilities involved in your profession? Have you considered in what way you may subserve the interests of those for whom Christ died? Are the interests of the whole Church, dear to your heart? Do you realise that you are a citizen of no mean

city, and a subject of a kingdom which can never be moved? Or, are you contented with regularly filling up your place on each returning day of rest, contributing of your means to defraying necessary expenses, giving a mere fraction of your substance for the relief of your poorer brethren, and then devolving upon others the discharge of all higher responsibilities?

## Entertaining Strangers.

SPECIAL approval is given in the Word of God to those who manifest love and care for those of the Lord's people who are strangers. Of Gaius is it written, "Thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal" (3 John 5, R.V.), and the word to all is "Be not forgetful to entertain (show love unto, R.V.) strangers" (Heb. xiii. 2). While other aspects of Christian fellowship are happily well attended to, this is one that is apt to be overlooked, especially in larger assemblies where the presence of strangers is frequent.

A young believer has left a Christian home in the country and the fellowship of a small but warm-hearted company of fellow-saints, to enter on a situation in the city, and lodge in the house of a stranger. She brings a letter of commendation, which is duly read and the newcomer is received to the assembly. She shares the worship, breaks bread, and that is the end of it. Nobody speaks a word to her, or takes any interest in her whatever. She comes and goes, lone and

down-hearted, longing for a warm handshake and word of sympathy, but nobody gives either, until possibly she becomes discouraged, or if not well established in the Word of God and with grace to continue in obedience to it for the Lord's sake, goes somewhere else, where there is much that is of man, but more interest taken in strangers such as she is. This is no imaginary picture; we know of cases exactly answering to it. How different are the results when some, who perhaps have no special gift for preaching or teaching, or any other public service, give themselves to the work of looking out for "brethren who are strangers," and showing them the loving care and hospitality which the Lord desires and His Word so fully and plainly enjoins.

We remember the home of a humble day labourer, in a country place, where in early years we often spent a Lord's Day. It was a one apartment house, and the fare was plain and homely, yet under that roof at the midday rest and meal, it was no uncommon thing to see half-a-dozen strangers who had been invited to "come and get a share of what's going," and there were hallowed seasons of godly intercourse and Christian fellowship there. Some have their picked and pleasant guests often enough, and others invite those who can return the invitation to feast on dainties, but the thing that is set forth in the Word as being approved of God, is the loving invitation to "the stranger," who feels his loneliness, when far from home and kindred, and is cheered and encouraged by the loving hospitality if ever so humble, of a fellow-saint.

## Israel and the Church.

WM. HOSTE, B.A., BRIGHTON.

### XII.—PREPARATION FOR WORSHIP.

**T**HIS is most important. In the case of Israel, three things were necessary before worship was possible: Shelter from judgment by Divine provision—the blood of the Lamb; separation from Egypt by Divine direction—the hand of Moses; and full deliverance from their enemies by Divine operation—the salvation of God. It was only then, the “new song” arose, foretaste of priestly worship. This clearly corresponds in our case to safety by the blood, separation from the world, and salvation from the power of sin through death and resurrection; in other words, to the setting free of the sinner from every hostile claim through faith in Christ. Not one note of worship ever goes up to God, until the sin question has been Divinely settled.

Had Israel been obedient, God would have fulfilled His Word—“Ye shall be unto Me a kingdom of priests” (Exod. xix. 6). This purpose will still be realised in a future day of national restoration, as we read—“Ye shall be named the priests of the Lord” (Isa. lxi. 6). After the sin of the golden calf, one tribe was separated to the service of the tabernacle, and out of that tribe one family was chosen to exercise the priesthood (Exod. xxviii. 1). The ceremonial of their setting apart and consecration, is described in Lev. viii. Spæc forbids a detailed exposition of this chapter. The first act was significant—a complete bathing of the person of Aaron and his sons in

water, corresponding to the “bathing—once for all” referred to by our Lord in John xiii. 10, in “the laver of regeneration” (Tit. iii. 5, R.V.). Then followed the clothing of Aaron in his garments of “glory and beauty” and his anointing, and that of the vessels of the tabernacle—typical of the anointing of Christ in virtue of his own intrinsic holiness, apart from blood-shedding. Next, the sons of Aaron were clothed in white linen, reminding us of “the righteousness of God which is by faith of Jesus Christ . . . upon all them that believe,” and next, we see Aaron and his sons identifying themselves with the sin and burnt offerings and with the ram of consecration—types of different aspects of the sacrificial work of Christ—and the blood applied to their whole being—ear, hand, and foot. Then followed their “consecration” or “hands-filling.” That which spake of Christ was placed in their hands and waved before Jehovah, and then the blood and oil was sprinkled upon Aaron and his sons—the value of the sacrifice applied to the conscience by the Holy Spirit. The chapter closes with the priests shut in with God for seven days—a complete period—feeding on that which spake to the heart of Jehovah, of the Person and devotedness of Christ. What more blessed preparation for worship could there be? The work of Christ fully apprehended; the blood of Christ applied by the power of the Spirit; hands filled with His person, and hearts feeding on the wondrous person of the Lamb once slain! Every believer is a priest, qualified and called by grace to worship, but the apprehen-

sion of that for which he has been apprehended is often alas! but too meagre.

Thus were the priests of Isarel set apart once for all to their holy office, but something more was needed if they were to offer acceptable service to God, and that was the cleansing at the laver. This vessel was set up between the door of the holy place and the altar of burnt offering. Aaron and his sons were to wash their hands and feet thereat, when they entered into the tabernacle and when they drew near the altar—"lest they die." This corresponds to the trying of the believer's ways by the Word of God, before engaging in priestly service. This washing was not in view of positive known defilement—for *that* "the water of purification" was provided (see Numb. xix). And John xiii, corresponds with the laver. The Lord was about to reveal divine secrets to His own, and lead them into priestly service (John xvii), hence the need of the laver. 1 John i. 9 is the answer to the water of purification—"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." So David felt the need of this water, and prays in Psalm li.—"Purge me with hysop and I shall be clean," (see also Numb. xix. 17, 18). Every child has his place at his father's table, but the father may send the child with dirty hands away to cleanse himself. So every child of God sound in doctrine and walk, is worthy of a place at the Lord's table; this depends on relationship; but all are not in a fit state to "do it worthily," for this depends on *state*. And so the word in 1 Cor. xi. 28

is—"Let a man examine himself and so let him eat." The man who does examine himself honestly—trying his ways by the Word of God—will surely be led to self-judgment and confession. This is not a question of reception at all, but for those already received. The interesting ceremonial of Deut. xxvi. is an illustration of how closely confession precedes the remembrance of the Lord's great goodness, and consequent worship. "Thou shalt place the basket before the Lord thy God, and worship before the Lord thy God." It is not unfitting to remember at the Lord's table, "the pit from which we were digged," but clearly individual self-examination and confession should take place before we come together around the Lord's table. In Hebrews x., this question of failure does not come in, because the truth taught there is, the perfection of the one sacrifice. Seeing we have "liberty to enter into the holiest by the blood of Jesus," and "seeing we have a great High Priest over the house of God, let us draw near with a true heart," true here, not so much in opposition to what is *false*, as to what is figurative. The "true heart" is a heart formed by the Word of God to take up Divine ground in His presence, as opposed to a heart held by human teaching on Jewish ground, "in full assurance of faith, having the heart sprinkled from an evil conscience"—corresponding to the sprinkling of the blood and oil once for all in Lev. viii. 30, I believe—and the bodies washed with pure water—corresponding to the initial bathing once for all of Lev. viii. 6.



The best preparation for coming together on the Lord's Day is a careful walk on the week days. To partake with enjoyment of the memorials on the Lord's table, there should be "total abstinence" from "every form of evil" (I Thess. v. 22, R.V.), and a daily feeding on Christ who is the material of all true worship.

Christendom has drifted far from all this. She ignores the priesthood of all believers and sets up a fancy priesthood like Jeroboam, of men in too many cases who are "not of the sons of Levi." She prepares them in her own way, but her way is not God's way, for there is nothing in the New Testament of special priests in the Church of God and consequently nothing as to how such should be prepared.

### Over Against His Chamber.

IN the roll of honoured workers, who shared in the building of the walls of Jerusalem, we read of one "Meshullam, the son of Berechiah," who repaired the wall "over against his chamber" (Neh. iii. 30). It was not very likely a place of public importance, but the gap through which an enemy might have found his way was stopped, over against the chamber of Meshullam. I like to connect this with the record given of one of God's honoured builders and repairers of New Testament times. "Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently in prayers, that ye may stand perfect and complete in all the will of God" (Col. iv. 12). It may not be given to all of us to "set up the gates" or use the weapons of war, but we may all repair over against our own chamber—

our place of secret intercourse with God. Many an enemy of the soul and of the truth finds a place within, because of neglected breaches of the wall there. Prayerless mornings and evenings, lack of intercourse with God for ourselves and others, tell of the need to repair the wall "over against our chamber." Let us then, Epaphras-like, be found labouring fervently in prayer for ourselves and for our fellow-saints and fellow-workers in the kingdom of God.

### Witnesses Unto Me.

AMID these dark and closing days  
Let us "live Christ" in all our ways;  
And while around there's much to grieve,  
Steadfast to Him our hearts shall cleave.  
Ready to serve Him, heart and hand,  
Obedient to His will to stand,  
Unmoved by all we see and hear,  
Because we know His coming near.

Of all we suffer for His sake  
He doth a sweet remembrance make;  
Then let us count our highest prize  
What would be precious in His eyes.  
Our service here will soon be done—  
Life's longest race is quickly run,  
The worldling's frown—a little while,  
For ever then—His loving smile.

The world for judgment ripens fast,  
Athwart our path its shadows cast,  
The enmity at Calvary shewn  
No real abatement e'er has known;  
Although the Gospel men still hear,  
'Tis met with cold, indifferent sneer:  
Full soon shall sound that welcome shout  
That tells the last stone quarried out.

'Midst those still hostile to His will,  
Let us His heart's desire fulfil;  
"Until He come" His death proclaim,  
And gather to holy His Name.  
His precious blood our only plea,  
We wait His blessed face to see:  
Who for our sakes the Cross endured  
And by His death our heaven secured.

Dundee.

W. R.

## The Bible Annotator.

### OUTLINES OF SCRIPTURE SUBJECTS.

#### THREE LINKS OF SALVATION'S CHAIN.

In First Peter, Chapter I.

**Elect** in Divine Foreknowledge (ver. 2).

**Begotten** through Divine Mercy (ver. 3).

**Kept** by Divine Power (ver. 5).

#### SEPARATION UNTO GOD.

**By the Purpose** of the Father (John xvii. 6).

**Through the Death** of the Son (Heb. xiii. 12).

**In the Power** of the Spirit (1 Cor. vi. 11, 19).

**According to the Word** (2 Cor. vi. 17; 2 Tim. iii. 5).

#### THE BELIEVER'S RELATION TO GRACE.

**Saved by Grace** (Eph. ii. 9)—His Position.

**Standing in Grace** (Rom. v. 2)—His Relation.

**Disciplined in Grace** (Tit. ii. 12)—His Education.

**Growing in Grace** (2 Pet. iii. 18)—His Progress.

### SUGGESTIVE GOSPEL SUBJECTS.

#### CHRIST OUR RANSOM.

**A Ransom Found** (Job xxxiii. 24)—By God.

**A Ransom Given** (Matt. xx. 28)—By Christ.

**A Ransom Proclaimed** (1 Tim. ii. 5, 6)—In the Gospel.

#### CONFESSIONS OF UNSAVED SINNERS.

"We labour and have no rest" (Lam. v. 5)—Legalists.

"Our Lamps are going out" (Matt. xxv. 8)—Professors.

"We are not saved" (Jer. viii. 20)—Rejectors.

#### LIFE, LIGHT, LOVE.

**LIFE**, in the Son believed (John iii. 36).

**LIGHT**, from the Word received (Psa. cxix. 130).

**LOVE**, by the Spirit imparted (Rom. v. 5).

## The Young Believer's Question Box.

Do the words of James v. 19, 20, refer to the unconverted, or to believers? If the latter, what is meant by his being "converted?" The first word in verse 19, "Brethren," makes it clear that those who are children of God and brethren in Christ are in view. Only such can "err from the truth," the unsaved are not in it, nor it in them. But a child of God may err and turn aside, needing to be "converted," or turned again to the Lord and from his error, in doctrine or practice. The Lord's words to Peter in Luke xxii. 32, tell, that while one can only once be regenerated, he may need to be "converted"—in the sense of being

restored from open or secret departure from the Lord, often. The human side of this is here in view, and the importance of such a necessary and Godlike work, with its rich reward.

## Answers to Correspondents.

**QUERIST.**—"The place which is called Calvary" (Luke xxiii. 33) is the simple statement of the Word regarding the locality of our Lord's crucifixion, and this is all we can know with certainty. Hymn writers may ask us to sing of it as a "mount," or a "green hill," but we prefer to abide by the statement of the inspired evangelist.

**YOUNG BELIEVER.**—Neither "eternal life" nor "immortality" as these words are used in Scripture, applies to unbelievers, here or hereafter. Endless existence they will have, under Divine wrath, but not "life" (see John iii. 36).

**A. G., LICHFIELD.**—The R.V. of Matt. i. 22; ii. 15, "spoken BY the Lord, THROUGH the prophet," supplies the connection you seek, and gives the relation of the Divine Author of the message to the channel through which it comes to us. It is BY the Lord, THROUGH the prophet.

**A. N., AYRSHIRE.**—The time and duration of the Lord's Day morning meeting cannot be fixed by any general rule, the local circumstances and distance of those who assemble, must be in each case considered. Eleven o'clock—in some cases half an hour earlier or later—seems to meet the case of most, continuing for an hour and a half or thereby. Where mothers with family responsibilities and maid-servants with duties which necessitate their presence at a certain hour, have to be considered, it is according to the principle of "Let all things be done unto edifying" (1 Cor. xiv. 26), that the meeting should not be unduly prolonged, or the observance of the Lord's Supper left until the last fifteen minutes, and then as a matter of necessity hurried through. When those who thus assemble are in a right spiritual condition, subject to the Lord, to the guidance of the Spirit, and to one another, such things fall simply and happily into their proper place without difficulty. When otherwise, they can be made subjects of endless discussion and distraction, often too by those who manifest little interest in the general welfare of the assembly.

**S.M., BELFAST.**—It is a common evil for certain preachers to go beyond their measure, and as a result to spoil the entire effect of their ministry.

One who can speak in a kitchen to a dozen, or in a small hall to thirty, may have neither gift or grace to occupy the platform in a meeting of five hundred. Another who can speak with freshness and to the point for fifteen minutes, may utterly weary his hearers if he goes on for half an hour. The measure of a preacher's ministry should be determined by the message he has to deliver, and the length of time he is able to hold the attention and interest of his hearers. There are some who persist in preaching, who seldom have anything fresh of their own digging to give out; who never get a grip of their audience at all, but who nevertheless claim their "right" to preach when their turn comes, and do it, until they empty the place, give it a bad name, and make it difficult for anybody to get a congregation together there to hear the Word. When it is recognised as a principle of Scripture, that only such as are fitted by God, and can speak to edification and with blessing, should have the platform, it may reduce the number of those who preach in some assemblies, but it will vastly improve the character of the preaching and shortly increase the interest and number of those who come stately to hear. There seems to be a very confused idea in the minds of some regarding the difference between worship and ministry, and that while all assemble on a common level as priests to worship God, there are only "some set in the Church" (1 Cor. xii. 28) to teach and preach and rule.

### Answers to Special Questions.

III.—Is it according to the teaching of the Word to say, that the Church is not seen in "The Acts," and that the present dispensation did not begin at Pentecost?

ANSWER A.—It certainly would not be according to Scripture to say that the Church is not "seen in the Acts," for the believing companies therein spoken of, viewed historically, are undoubtedly the early beginnings of the Church of the present dispensation, just as the believing remnant of Israel gathered to the Person of the Christ as portrayed in the Gospels also developed historically into the Church. But it is quite another question as to whether at the then time, the hopes and expectations of these believers and the Old Testament promises upon which they relied, are upon what we understand by true Church ground, or as to whether we may securely base our teaching and practice upon that foundation. Most are agreed that the

"Acts" cover an interregnum period, during which the offer of the King and the Kingdom to Israel still remained open, and during which time the temple services at Jerusalem, Jewish feasts, vows, and ceremonies, were in strict accord with the line of God's testimony for the time then being. This offer was rejected by the leaders of the Nation in Jerusalem and throughout all the chief cities of the dispersion, until lastly in Rome, when through the Apostle Paul (Acts xxviii. 17) the offer was again definitely made, and rejected (A.D. 66-68), and has never since been renewed, God having given unmistakable proof of the utter change of dispensation by the destruction of Jerusalem and the Temple by the Romans in A.D. 70, and bringing out the full teaching concerning the Church in the later Epistles. The true birthday of the Church seems more likely to be John xx. 22, which is spiritual and vital, the last Adam breathing into His members the breath of life, making them organically one with Himself. Pentecost, which is fifty days later—a Jewish feast with earthly dispensational connections which stand postponed to a future day—would seem to be more official, dispensational, and transitory, not necessarily vital to Christianity and unsafe ground upon which to build Church history or Church teaching.

HENRY W. FIGGIS.

ANSWER B.—The term, "the Church which was at Jerusalem" (Acts viii. 1), is a clear reference to the company described in Chapter ii. 44, to which the Lord added daily, which for a time continued "together," but was ultimately scattered abroad by persecution. It was chiefly or wholly composed of believing Jews. In chapter xiii. 1, we have "the Church which was at Antioch" named, as the second such company, evidently gathered from among the Gentiles, while later in Acts other assemblies come into view, in Philippi, Thessalonica, Corinth, and Ephesus, composed of both Jew and Gentile, no longer sundered by a "middle wall of partition" (Eph. ii. 14), but "in one Spirit baptised into one body" (1 Cor. xii. 31). In this one Spirit both have access unto the Father (Eph. ii. 18). This new work was begun at Pentecost, although its heavenly relationship and standing (Eph. iii. 5-8) and its earthly constitution and order (1 Cor. xi. 2, 23) were revealed later through the apostle Paul. W. L.

ANSWER C.—The historic record of the Acts covers the same period as most of the Epistles. Those who say that "the Church" is not seen in the Acts but only in the Epistles, seem to forget this. The present dispensation surely began by the

descent of the Spirit as recorded in Acts ii, for no event has since happened which can be characterised as the beginning of a new work such as the formation of the Church is. All that has been going on since, is of the same character as was then inaugurated. G. M.

**EDITOR'S NOTE.**—The apostle Paul who claims to have had "the mystery" revealed to Him and to have had the stewardship of it committed to his trust (Eph. iii. 3-9, R.V.), tells us, that previous to his conversion he "persecuted the Church of God" (1 Cor. xv. 9), and the record of this persecution is found in Acts ix. Surely then, the Church "is seen in The Acts," although the full revelation of its position, character, hope, and destiny was not made known until later. The "transitional period"—as some call it—in the early chapters of Acts, includes the last days of grace among the earthly people, and the record of their rejection of God's Grace and the Spirit's ministry. Then a new testimony to the Lord's Name comes into view, the character of which is fully described in the Epistles. The words of 1 Cor. xii. 13, tell the means by which the body is formed, and clearly point to the Pentecostal operation of the Spirit as the inception of the church, and the beginning of the present dispensation. Pentecost was a primary and partial fulfilment of Joel's prophecy to the earthly people, which their unbelief caused to cease, but as "the promise of the FATHER" (Acts i. 4, with John xiv. 26), which is something more, the results of Pentecost are abiding.

## Considerations for those who Serve.

ESPECIALLY IN ASSEMBLIES OF BELIEVERS.

**Testing Times.**—All who "watch for souls" (Heb. xiii. 7), and have exercised hearts for the care of fellow-saints feel, that we are passing through testing times, not so much from outward persecution as from inward defection, and consequent liability to be led astray by prevalent errors and into bypaths of wrong practice. Owing to relaxed spiritual conditions, and general lack of exercise of conscience through daily dealing with God and His Word in individual life, departure from the Lord and His ways is easy at any point.

**Ominous Symptoms.**—When Christians manifest a languid interest in those exercises which God has ordained for the maintenance of spiritual health and vital godliness, such as private prayer, personal reading of the Word, and daily cultivation of the

inner life, while they find great delight in such convivial assemblings, as a new type of full dress tea meetings, late evening socials and the like, the symptoms are ominous, and should exercise all who know the "devices" of the adversary, by means of which he seeks to wither spiritual life and weaken the sinews of spiritual energy in the people of God. Many know to their cost that he often succeeds by such means in so doing.

**Sound Teaching.**—While always thankful for help received at such special seasons as Conferences and through the passing visits of servants of the Lord who are able to edify through a fresh and spiritual ministry of the Word, no assembly of any size, and especially where there are a number of inexperienced and freshly-added believers, can be maintained very long in an all-round healthy condition, apart from sound and reasonable exposition of the Word by those in its midst, who know and thus are able to meet the particular needs of those who compose it. This is evidently what is in view in such passages as 1 Tim. v. 17, 1 Pet. v. 2, where elders, whose service is local rather than general, "feed the flock" and "labour in the Word and in teaching" (R.V.). The measures of such ministry may vary. In some cases it may be public, in others more personal and private, but its special value is, that it comes through those who, from being constantly "among" the saints, know their need, and seek the Word to meet it, in a way that a stranger cannot. This is a line of things apt to be neglected and by some discredited. And in those assemblies where a constant stream of visitors absorb most of the opportunities for ministry, there is little room for its healthy exercise.

**Hasty Action.**—There are few things through which the enemy gains and the testimony of the Lord suffers more, than by hasty action, in matters concerning which there is not oneness of mind among those who are in the habit of assembling together in the Lord's Name. And this is not confined to any particular school of thought or line of action, among the Lord's people. It is equally manifest in its evil results among those who hold to what are known as wide or open lines, as among those who are more strict and narrow. The cause of precipitate action, in pushing to an issue what God may mean to be a cause of deep soul-exercise and spiritual schooling to all, lies in self-will and lack of that mutual subjection one to another, which God has so fully enjoined in His Word (1 Pet. v. 5).

## The Bible and its Daily Use.

BY THE EDITOR.

THREE hundred years ago, the Authorised Version of the Holy Scriptures, in the English tongue, was issued, and to-day is read, revered, and received as the inspired and infallible Word of the Eternal God, the Divine revelation of His will to man. The event is being duly celebrated, and thanksgivings are ascending to the throne in the heavens, for the preservation, translation, and publication of the Sacred Book from many hearts in all English-speaking lands. But while we thus give thanks for the Book which has been given to us, and recount with grateful hearts the unspeakable blessing it has been throughout these three centuries to the British people, and to thousands more to whom it has been sent forth in their own tongue; for the liberty granted to make a full and free use of it in individual, family, and assembly life, and to proclaim its great and mighty message without restraint or fear, is there not great cause for self-judgment, humiliation, and confession to God because of the sad decline in its daily use, the spirit of irreverence regarding its contents, and the growing indifference toward many of its sacred truths, not only in the world, but among those who bear the Christian name. It is possible to glory in the Bible as "the secret of England's greatness," and to say that we have no other "creed or standard than the Word of God," and yet to give that Sacred Word but very little place in our daily lives. Our God who has given the

Bible, makes a large and lawful claim upon His people, as to the place and use His Word is to have among them.

1. In their *Hearts*. The Word is there to have its dwelling (Deut. vi. 6), to be hid there to keep us from sinning (Psa. cxix. 11), to give strength (1 John ii. 16) and gladness (Psa. xix. 8). Dwelling richly within (Col. iii. 16), it will come as a word in season on the lips to refresh the weary (Isa. l. 4), to comfort the tried and to edify all who hear it. But it must be taken in by careful reading, by diligent study, and by prayerful meditation alone with and before God, before it can be given out in freshness and with power and blessing to others. And this needs time, and close, continuous, godly dealing with the Word in the presence of God. Can it be said that this is a growing habit among those who preach and teach, or that discourses, addresses, and expositions generally indicate that they are as "oil beaten for the light," the result of personal research and meditative study of the Sacred Word? Is it not too often a hurried glance at some text or subject, a few borrowed thoughts and commonplace sayings regarding it, with numberless incidents and scraps of experience as filling, that passes for ministry of the Word? Need we wonder if there is little blessing and that the plants in the vineyard of the Lord wither up from lack of moisture? Let us search our hearts and personal lives as to what place we give to the Word of God in them.

2. In the *Home*. "Thou shalt teach them diligently unto thy children" (Deut. vi. 7), making known to the coming genera-

tion the Word and works of God, that they may "set their hope" in Him (Psa. lxxviii. 7). In a bygone generation the Bible had a more honoured place in the Christian home than it has now. It was read in the family at least once a day, and nothing allowed to hinder. Its sacred truths were the subject of godly intercourse at meals and around the fireside. Children grew up in acquaintance with its narratives and life stories, and when they went out to take their places in the great world, they were preserved from "the path of the destroyer" (Psa. xvii. 4) by its use. Many were saved in early years and furnished for lives of honoured service for the Lord, and others, who had to prove the emptiness of earthly things before they yielded their hearts to Christ, were in numberless cases brought to the Lord through the remembrance of the godly influences of their early years. In our day, the Sacred Word is not honoured as it should be, in many a Christian home. Business, anxiety to get on in life, social functions outside the home, and even service in the assembly and toward the world, may absorb the time that God would claim for the reading and godly use of His Word in the home and family circle. But let it be remembered that the Divine order is, first in the heart, then in the home. We might here take liberty to refer to the ancient godly habit of giving a chief place to the Bible when friends came to visit and when fellow-believers meet for social intercourse. In our early years, it was a habit in Christian homes where we visited, that before the circle broke up, there was united reading

and prayer by the head of that family. Those who were present were expected to remain, and join with the household in "the worship" and reading of the Word, and they mostly did, with blessing to their souls and in many instances were thereby encouraged to begin the same godly habit where it had not been before practised. When a few met for tea, "The Book" was laid on the table immediately the tea was over. Precious seasons of spiritual help and profit, with opportunities for solving doubts and having difficulties dealt with, were experienced on such occasions, and many helped on in the ways of the Lord. The tendency in our time is, to have much light and frivolous conversation, unprofitable gossip, and sometimes even worse, at what is known as "Christian Socials." We would make a special appeal to Christian householders to seek a revival of the old time godly habit of making much of the Bible in the home and social circle. The ancient Israelite was commanded to make a very free and constant use of "the Commandments, the Statutes, and the Judgments," which the Lord had given them in their home and social circle. "Thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt write them upon the posts of thy house and on thy gates" (Deut. vi. 7-9). There would be little room for light and unhealthy literature, or for unprofitable and improper conversations, if anything approximating to such a place were given to the Word of God in Christian homes of the present time.

PRIMARY TRUTHS OF THE FAITH.—IV.

## The Cross of Christ.

BY HENRY HEATH.

"THE Cross" is a term very frequently repeated in Scripture. It is often heard from the lips of men in speech and in song with little thought or heart, sometimes through grace, with faith and love. But who has fully understood or valued its import? What would the Holy Ghost teach us when He uses the words "The Cross of Christ?"

When using it in the Gospels, the material instrument of torture which Jesus carried (John xix. 17), to which He was transfixed by wicked hands (Matt. xxvii. 40), and on which He died (Phil. ii. 8), is meant. But when using the same term afterwards, either to shew its mighty work or to enforce its practical power, it is not the instrument of death but the depth of humiliation to which the One who hung upon it descended, the nature of the death He suffered thereon, and its power with God for men. I say *with God*, for the Divine, Godward aspect of the Cross, although not always or generally first discerned by the sinner, is always first and highest in the Word of God. The Son of God made flesh, the Word incarnate born to die the sacrificial, atoning death of the Cross, is God's great provision for the display of His own glory in the salvation of sinners.

Let us turn to a few of the Scriptures in which the Cross of Christ is thus mentioned, and may the Holy Ghost make the consideration of them profitable to us.

First, let us look at some of those Scriptures in which the work of the Cross, or the virtues of the death of Christ are presented as meeting the claims of God and the need of man. I observe this order, because it is God's own. The Holy Ghost never presents Christ to a sinner first in the moral glory of His life for imitation, until he first knows the value of His death and resurrection for salvation and peace. As a sinner, I need Christ first as a Saviour, before I can imitate Him as a pattern.

There are passages in which the work of Christ and its blessed results are set forth, in which the word does not occur, and there are others in which the same truths are presented by the term "the Cross." Of the former we may mention Rom. iii. 25, "Whom God hath set forth a propitiation through faith in His *blood*;" and Rom. v. 9, "When we were enemies we were reconciled to God by the *death* of His Son," and of the latter, Col. i. 20, "Having made peace by the blood of His *Cross*," and Heb. xii. 2, "Who for the joy that was set before Him endured the *Cross*." In these and similar Scriptures the work of atonement, reconciliation to God, the meeting of the claims of Divine justice, and the deliverance of the believer from guilt, are in virtue of the death of Christ the spotless Lamb of God, upon the tree. In all this blessed work of the Cross, the mind of God is declared and His character revealed.

The Cross also instructs us. It teaches those who are saved by virtue of its work. The Cross proclaims the *love* of God. "Herein is love, not that we loved

God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). It teaches also the holiness of God. The sufferings of the Son of God when made a curse for us reflect the holiness and justice of the God of love. God is holy; He cannot look upon sin, therefore when He made that blessed One "sin for us," He hid His face from Him. The Cross teaches the justice of God, and in the death of Christ for sinners, proclaims the truth of the Divine sentence, "The soul that sinneth it shall die." Moreover, this wondrous plan of salvation, alike honourable to God and safe for the sinner who receives it, displays His wisdom. In a word, the Cross reveals God.

The Holy Ghost also teaches us lessons of heavenly wisdom by Him who endured the Cross. He instructs us in the path of perfect lowliness, patience and love. In Phil. ii. we have our lesson of lowliness taught by the humiliation of Christ in His immeasurable stoop from equality with God to death, the death of the Cross. In Heb. xii. 2, 3, and 1 Pet. ii. 23, we read our lesson of patience in the endurance which He manifested amid cruel mockery and shame at the hand of sinners. And what of the lesson of love taught us by the Cross of Christ? Thus we have the Cross as providing for all our need.

Let us now look at the fellowship of the Father and the Son in that work. Of this mutual joy we have an illustration if not a type, in the scene on Moriah, where Abraham took pleasure in Isaac's obedience and Isaac must have had joy in pleasing his father. Anguish of heart

there must have been, but love prevailed. On Calvary, judgment, anguish, love and delight found their place. The Son says "Therefore doth My Father love Me because I lay down my life" (John x. 17). And when the time had come to go forth and meet the "strong bulls of Bashan," He said "that the world may know that I love the Father, and as the Father gave me commandment; arise, let us go hence" (John xiv. 31). Briefly, let us seek to learn some of the lessons of its practical power on our hearts and lives. It wins the heart; the believer can say, "We love Him, because He first loved us" (1 John iv. 19). It constrains to live to Christ; "The love of Christ constraineth us," because if He died for "us we should henceforth live unto Him" (2 Cor. v. 14, 15). And in Gal. vi. 14, the Cross separates from the world and makes the believer a crucified man, with the world something turned from and avoided. May we learn and know the power of these great lessons of the Cross in our hearts, and manifest them their power in our lives.

—o—  
ACKNOWLEDGING GOD.—Seek always to ascertain carefully the mind of God, before you begin anything, but do so in particular before you go on a journey, so that you may be quite sure that it is the will of God that you should undertake that journey, lest you should needlessly expose yourself to one of the special opportunities of the devil to ensnare you.—Geo. Muller.

HELPS OR PESTS.—Weak minds soon grow giddy with power, and they become pests, instead of helps to the Church of God.—Geo. Whitefield.



## The Disciples' Prayer.

(MATTHEW VI. 9-13).

BY WM. J. McCLURE, CANADA.

**T**HERE are very few portions of God's Word so widely known and so generally used as that which is commonly called "The Lord's Prayer." Its simplicity and beauty have won for it a place even among those whose views about the One who gave it, forbid our applying to them the name of "Christian."

There are some things in it which we would look at and which may be helpful at least to younger believers. In Luke xi. 1, the Lord was praying, and when He ceased, His disciples came and asked Him to teach them to pray, as John also taught his disciples. In answer to their request, this prayer was given.

It has often been remarked by believers in the various denominations, that "The Lord's Prayer," and it is called, is never used in our meetings, as it is hardly ever omitted on any occasion in their churches.

It is most important that we rightly divide the Word of truth (2 Tim. ii. 15), this portion as well as others. Let us remember that this prayer was given before the coming of the Holy Spirit. When we turn to Rom. viii. 26, we find that one of the things the Spirit was given for was, to help us to pray, and in Jude 20, we read of "Praying in the Holy Ghost." It is clear from these verses, that the saint of the present dispensation is not supposed to have any set form of words to repeat, but rather to tell out his need to God, as it is brought upon his heart by the Holy Spirit—need which

sometimes finds no adequate language to express it. The very words, "after this manner, therefore, pray ye," suggests that the Lord meant it to be a model prayer, rather than a form to be repeated verbatim. Before we look at it thus, we desire to remind ourselves that in their first application the words "Our Father which art in Heaven" suit an earthly rather than a heavenly people. A people on earth looking up to heaven, rather than those who are seated with Christ in heavenly places (Eph. ii. 6), who have "access by one Spirit unto the Father" (Eph. ii. 18). Having said so much, we would seek to learn the lessons there are in it for our own souls. Notice how it begins and ends. It begins with *Worship* and ends with *Praise*. "Our Father which art in heaven, hallowed be Thy Name." If there is one lesson more than another we would have impressed upon our souls from this prayer, it is, the reverence due to God. One fears that it has not grown with our intelligence. How often the listless attitude of some during prayer, and the lack of reverence which would close the eyes and bow the head, tell the need there is for learning this lesson! The closing ascription of praise, reminds us of Phil. iv. 6—"By prayer and supplication with thanksgiving, let your requests be made known unto God." It is well when our need drives us to God, but as we come, may it be more as in this pattern prayer. "Our Father," are words wholly unsuited to the unsaved. Only those who have become "the children of God by faith in Christ Jesus" (Gal. iii. 26) can truthfully

take them into their lips. Some of us repeated them daily, as well as at public worship, so-called, when we were the "children of wrath" (Eph. ii. 3). Just here, we would say a word that we judge is needed. Some, we fear, fail to distinguish between what is man's duty to God as Creator and Preserver, and as believers to God as Father. Fearing perhaps their children would become religious formalists, they hesitate to teach them that it is their duty to commit themselves to God for preservation, and to acknowledge Him as the Giver of the common mercies of life. This is something that they will not naturally pick up, especially in these days, but surely it is included in the words of Eph. vi. 4, "Bring them up in the nurture and admonition of the Lord." It is not a question of teaching them to "say a prayer," much less to use such expressions as would put them in a false position before God. Nor is it praying for salvation, which He is holding out to them, but simply what is due to God, as God, from His creatures.

† There are seven aspects in which the believer is viewed in this prayer, and these are true of those who form the Church, which is the body of Christ, as they were of the disciples to whom the prayer was taught, and of the remnant in a coming day, of whom those disciples were a pattern. There is nothing in these characteristics specially distinctive of the saints of this dispensation. The child of God is here seen first as a *worshipper*—"Hallowed be Thy Name." Second, as a suffering *subject*, waiting for the kingdom

to be set up in power—"Thy kingdom come." Third, as a *servant*, who desires to do his Master's will—"Thy will be done on earth, as it is in heaven." Fourth, as a *dependent*—"Give us this day our daily bread," not merely the material bread for the body, but the heavenly manna for the soul. Fifth, as a *debtor* or a *sinning one* seeking forgiveness—"Forgive us our debts as we forgive our debtors." Sixth, as a *weak one*, who, conscious of helplessness, looks to God for guidance and deliverance—"Lead us not into temptation, but deliver us from evil." Seventh, as a *praising one*—"For Thine is the kingdom, and the power, and the glory for ever. Amen.

### A Type of Resurrection.

BY THOMAS NEWBERRY.

GENESIS viii. is beautifully emblematic of the believer's present position and security in a risen Christ.

The day on which the ark rested on the mountains of Ararat is divinely significant, namely, the seventeenth day of the seventh month. At the institution of the passover, the seventh month became the first month (see Exod. xii. 2). The fourteenth day was the day of the passover, and on the seventeenth day of this same month the ark rested. Three days after the passover, Jesus rose from the dead. Thus the seventeenth day of the seventh or first month (the month Abib) is at once the day of the ark resting, the third day after the passover, and the day of the resurrection of Christ—a striking proof, I believe, that the Crucifixion was on the Thursday and not on the Friday; thus forseen and foreshadowed by God.

## Who was Jesus Christ ?

PART III. DR. J. NORMAN CASE.

**T**O the question we began with, we now return—"Who was Jesus Christ?" And from what we have learned from the Gospels we answer:—(1) He was a real Man; (2) He was a holy and righteous Man; (3) He was a Teacher sent from God; (4) He was the Christ, the Saviour of the world; (5) He is our Lord and God.

From what we have stated, certain corollaries naturally and necessarily follow. (1) Jesus was a man living in lowly circumstances, then He knows the circumstances and is able to sympathise with the lowly and the poor of the household of faith. Such now, as in the past, form the great majority of His followers. With their trials and hardships He is personally acquainted. "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God" (Heb. ii. 17). Let us be glad that Jesus Christ was "found in fashion as a man" (Phil. ii. 8). (2) Though subject to real temptations, He never yielded thereto. In all these He was more than Conqueror. He lived and suffered, "leaving us an example that we should follow His steps." And now, living in us, He waits to work in us by His Spirit, the same meek, humble, loving, holy, actively kind spirit which characterised Him here on earth. His people have been saved and left in the world that they might "shew forth the virtues of Him who hath called us out of darkness into His marvellous light" (1

Pet. ii. 9). (3) We receive Him as "a Teacher sent from God." Then we must bow to all that He teaches, personally and by the Holy Spirit, and seek strength to carry out this teaching. Where Christ has spoken, His words must be accepted as absolutely true, sufficient, and final. To many who profess His Name the question would still be pertinent—"Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi. 46). (4) Jesus Christ is the only Saviour of sinners. On Him alone we depend for pardon, sanctification, eternal life and every spiritual blessing. And shall we not seek to make known the way of salvation to the world for whom it has been prepared? "He died for all, that they which live, should not henceforth live unto themselves, but unto Him who died for them, and rose again." (5) Jesus Christ was and is His people's Lord and God. To Him as such, let us render the fullest allegiance, love and worship. By His grace we will honour, obey, and serve Him as our Lord and God. Anything less than that would be delusion, self-deception or hypocrisy. The great facts which have been before us, demand that we should make the glorifying and serving of God in Christ, the great end of our lives. Then to enjoy Him for evermore shall be our eternal portion.

We are living in days of grave departure from the faith. Professedly Christian teachers would, if they could, drag our Lord down to the level of ordinary humanity. They would have us believe that there was no Virgin Birth, no infallible teaching, no sinless life, no atoning

death, no bodily resurrection, no triumphant ascension. The facts and doctrines of Christianity are being explained away, or whittled down, till nothing definite or distinctive remains. And the most lamentable aspect of the whole matter is, that many who are personally loyal to the Lord, who believe His teaching, and rely alone upon His work for salvation, yet support by their presence, their purses, and their influence, these traitors to Christ and His truth. It is in cases of this sort that the words of the Apostle apply—"Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. . . . If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he that biddeth him God-speed is partaker of his evil deeds" (2 John 9-11). In our day of broad-minded tolerance for every form of error that may be put forth, these directions, to many, seem only narrow-minded bigotry. But not to all, thank God! For some still believe that the Word of inspiration through the apostle, in view of the facts we have considered concerning the Person of Christ, is the only godly and Scriptural path to tread. In these matters, let not Christians trifle with truth, or silence the voice of conscience and the Holy Spirit; but let them wash their hands of friendship or fellowship with men who are preaching a Jesus who is not a Saviour, and a Gospel which is not God's good news to sinners.

Many centuries ago, one was heard expressing a standing need of human nature. Job pitifully cried—"Neither is there any daysman—umpire—betwixt us,

that might lay his hands upon us both" (see Job ix. 33). Such a need as is here expressed, has been felt by convicted sinners of all centuries and countries. In Christ, and in Him alone, this lack is supplied. For in Him—wonderful truth!—we have One who can lay His hand upon the eternal and thrice holy One, without sullyng His glory, and upon mortal and sinful man without crushing him. The distinctive Jewish doctrine was—"Hear, O Israel, the Lord our God is one Lord" (Deut. vi. 4), and the central Christian doctrine is—"There is one God, and one Mediator between God and men, the Man Christ Jesus," (1 Tim. ii. 5).

The Christ of God, true Man yet absolute God, alone can satisfy the needs of guilty sinners, needing to be reconciled to God. In speaking of Him, we shall do well to use Scriptural terms. Not unfrequently well meaning people speak of the Lord as "the God-man" or "the Divine-man." I believe that it is better not to use such expressions. For the danger is, that some may have in their minds the thought that Christ was neither fully God, nor truly man. But the teaching of Scripture, as we have seen is, that He who ever was God, in the fulness of time *became* Man, while He ever remained God. May our consideration of this great subject lead to a clearer apprehension of our Lord Jesus Christ.

"Thou art the everlasting Word,  
The Father's only Son,  
God manifestly seen and heard,  
And Heaven's beloved One:  
Worthy, O Lamb of God, art Thou,  
That every knee to Thee should bow."

### The Spirit's Leading.

WE instinctively feel suspicious of a brother who begins his address by telling us that "the Spirit has led him" to read such and such a portion, or to speak to His fellow-saints on such and such a subject. If he has a message for them, the spiritual at least will not fail to recognise his utterance as a word in season. Whether it be of encouragement or rebuke, it will be welcomed as of the Spirit's giving. And when this is so, there will be no need to make any special intimation that it has been "laid upon the heart" or "given by the Spirit." The same is true of the giving out of a hymn or the uttering of thanksgiving. When ministry is in the Spirit, there will be no need to tell it. When one is conscious in his heart that he has been given a word to speak, a portion to read, or a hymn to express the assembly's praise or worship, he has no need to preface his exercise by an intimation that it is the Spirit's leading. Better to leave others to judge of that, which, if in fellowship with the Lord, they will be better able to do than the speaker.

### God's "Afterwards"

GOD always has an "afterward"  
 For every bitter thing.  
 The flowers may fall, but fruit abides;  
 The butterfly's bright wing  
 Is painted in its long night's sleep;  
 Each Winter has its Spring.  
 How glorious is the "afterward"  
 When gladsome joy-bells ring!

God always has an "afterward":  
 The patriarch Job, of old,  
 When in the fires, was yet assured  
 He should "come forth as gold;"  
 And Joseph found it thus when he  
 Was by his brethren sold—  
 A wealth of blessing God designed,  
 Unfathomed and untold.

God always has an "afterward"—  
 An afterward of bliss;  
 First night, then morning, formed the day,  
 So must it end like this!  
 His purpose, higher than our thought,  
 We should be sad to miss;  
 Though hidden, folded in His hand,  
 Faith still that hand would kiss.

God has a shining "afterward"  
 For every cloud of rain;  
 We may not see the meaning now  
 Of sorrow and of pain:  
 But nothing God permits His child  
 Can ever be in vain;  
 The seed here watered by our tears  
 Will yield its ripened grain.

God always has an "afterward,"  
 He keeps the best in store,  
 And we shall see it hath been so  
 When we reach yonder shore:  
 The Cross, the shame, Christ once despised,  
 For the joy God set before;  
 And as we follow we shall find  
 Death is Life's opening door!

TAKING AND GIVING.—Our Heavenly Father never takes anything earthly from His children, except He means to give them something much better instead.—  
*Geo. Muller.*

## The Bible Annotator.

### STUDIES ON BIBLE SUBJECTS.

#### THE SALVATION OF GOD.

**In Possession** (1 Cor. xv. 2)—Through Christ's Death.  
**In Progress** (Rom. v. 10)—By His Risen Life.  
**In Prospect** (Rom. xiii. 11)—At His Coming Again.

#### THE NEW LIFE.

**Imparted at Regeneration** (1 John iii. 3).  
**Assured by the Word** (1 John v. 13).  
**Developed in Growth** (1 Pet. ii. 2).  
**Manifested in Testimony** (1 Thess. i. 8).  
**Perfectd in Glory** (2 Cor. v. 4).

#### CHRISTIAN FRUITFULNESS.

**Abiding in Christ** (John xv. 1-8)—Its Secret.  
**The Indwelling Spirit** (Gal. v. 22, 23)—Its Power.  
**Holiness to God** (Rom. vi. 22)—Its Character.

#### NO FELLOWSHIP.

**With Teachers of Evil Doctrines** (2 John 10).  
**With Workers of Evil Deeds** (Eph. v. 11).  
**With Worshippers of Evil Deities** (1 Cor. x. 20, 21).

## The Young Believer's Question Box.

A popular and professedly evangelical preacher in the town where I live said in a recent sermon, that the Lord lived and died as an Example, and that "the old idea of vicarious suffering and atonement for sin, had given place to a nobler ideal" of living and dying to benefit others. Perhaps. But the Lord Himself when presenting Himself as an Example to His followers in lowly and ready service for others, adds, "Even as the Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many" (Matt. xx. 28). This completely refutes the Socinian theory of your so-called evangelical (?) preacher, who in fact has no Gospel to preach, seeing he denies the atonement which is its rock foundation and apart from which there is no redemption and no remission of sins. In this great utterance of our Divine Lord, in setting before His disciples the perfect example of His own service as the pattern for them to follow, He gives expression in the same statement in the fullest and clearest manner to the fact that His life is to be given as a ransom, that is the payment of a price "for many;" (the preposition "for" here signifying "in place of") as their Sacrifice and Substitute. So-called evangelical and ethical teaching which ignores or denies the atonement of Christ,

however attractive and pleasing, is in its results like planting cut blossoms in a flower garden only to wither, because they have no root. "The Cross of Christ," as our fathers understood it and preached it, includes the sinner's salvation by blood and the saint's sanctification for service, supplying such motive and power, as the Unitarian Gospels of the popular preachers of our time know nothing of.

## Answers to Correspondents.

**INQUIRER.**—The hymn you ask for, is found in the "Olney Hymns," Book 2, by Cowper. It begins, "The Spirit breathes upon the Word."

**CRITIC.**—There are no "Hosannas" in heaven. The word as given in Psa. cxviii. 25; Matt. xxi. 9, 15, means "Save I beseech thee." It is a form of acclamation. In heaven the word is "Hallelujah" (Rev. xix. 1).

**W. G., PARTICK.**—"Angels that sinned," in 2 Pet. ii. 4, are not to be confused with "wicked spirits" or spiritual hosts of wickedness (R.V.) in the heavenlies (Eph. vi. 12) now conflicting the people of God. The former are said to be "cast down to hell" and reserved "in chains of darkness." The latter have liberty to oppose and assault the saints.

**P. G., LESLIE.**—Our divine Lord in virtue of His incarnation, was capable of dying, but He was not liable to death as all other men are. Of Him alone it is said that He "came to give His life a ransom," and no other could say, "I lay down my life" (John x. 17).

**J. C., ABERDOUR.**—There is nothing in the words of Philippians i. 26; iii. 20, to authorise a Christian taking part in municipal or parliamentary life, or electing others to such places. The "conversation" or "citizenship" of these verses is not earthly but heavenly. The Christian is a "fellow-citizen" (Eph. i. 19), with others of the heavenly city, enrolled on its register, a sharer of its privileges and honours, and as such he is to live on earth according to its laws, as one who represents it. His Civic standing is in heaven, and he is to "conduct himself as a good citizen"—as the words of Phil. i. 1-26, may be fairly rendered—in the whole intercourse and activities of his life below. To make these passages teach that Christians as "good citizens" of the world are responsible to exercise their right to vote for "righteous" rulers, as is sometimes done in election times, is to pervert the Word of God.

## Answers to Special Questions.

IV.—Is the personal advent of the Lord, to be secret to the world, or in manifested glory?

ANSWER A.—The coming of the Lord to the air FOR His people (1 Thess. iv. 14-17) and His return to earth WITH them (Jude 14, 15) are events distinguished in Scripture. While there is nothing said about the former being seen by the world, there is of the latter, for then it is that "every eye shall see Him" (Rev. i. 7).

J. S.

ANSWER B.—There are various Greek words used in the New Testament having different meanings in connection with the advent of our Lord. *Parousia* which is generally rendered "coming" as in 1 Thess. iv. 15-17; 2 Thess. ii. 12-13, has reference to the Lord's coming for His people. *Epiphaneia*, which is usually translated "appearing," (2 Thess. ii. 8; Tit. ii. 13,) is used when the Lord's manifestation to the world is being set forth. Some have taught that these events are the same, and will happen without an interval between, but the Scriptures seem to clearly point to a period during which great events will happen on earth and many prophecies will be fulfilled, as intervening between the Lord's coming FOR His people and His appearing WITH them. Whether the world will see the taking away of the living saints and the rising of the dead we are not told, but they will see them when they appear with Christ in glory (Col. iii. 3).

A. M.

EDITOR'S NOTE.—Speculation on details which it has not pleased God to reveal in the Word, is always dangerous. What we do know is, that the advent of the Lord to the air, the resurrection of the dead in Christ, the change of the living saints and their gathering together unto Him will be "in a moment, in the twinkling of an eye" (1 Cor. xv. 52; 1 Thess. iv. 14-17). There is nothing said about publicity or accompaniment. But when the Lord comes WITH His saints to earth, it will be in "flaming fire" with "His mighty angels," and "every eye shall see Him" then (Rev. i. 7).

## Correspondence.

TO THE EDITOR OF THE "BELIEVER'S MAGAZINE,"

Dear Brother,

Your note in this month's issue refers to 1st Cor. xii. 13 as telling the "means by which

the body is formed, and clearly points to the Pentecostal operation of the Spirit as the inception of the Church," which I am aware is the generally received interpretation of this passage. But I venture to suggest to you that a careful consideration of *in its Context* will show, that the apostle is speaking, not of "the body of Christ" in its entirety and mystic character, Christ the Head and all His redeemed ones of this present dispensation, the members, as we have it in Ephesians, but primarily of the LOCAL church at Corinth as the type or pattern of all scripturally formed LOCAL churches, and that he uses the figure of the human body to express the inter-dependence of the members one upon another, including the head, the ear, the eye, the nose (ver. 16 and 17), which I suggest clearly shows that he is not speaking of the Body in its Ephesian and complete aspect where Christ is "The Head," but as in harmony with ver. 27—"Now ye are body of Christ and members *in part*," showing that they were in a very real sense to be regarded as "Body of Christ," and "Temple of God" (chap. 3), though but a part of the whole. Again, I would suggest, that the passage in question speaks not of baptism in the Spirit, but of WATER baptism, as a divinely expressive ordinance, in obedience to which they had been led, and taught, by the Holy Spirit, thus introducing them into this holy "Fellowship" (chap. i. 9) and this "One body" (chap. xii. 13). Does not the 1st Epistle of the Corinthians give us the doctrine of the LOCAL Church in its responsibility on earth, committed to the building of man, and giving us the "commandments of the Lord" in relation thereto? And if this be so, is it not a mistake to confound this aspect of truth with that of other Epistles—say Ephesians, which present to us the heavenly and complete election of the Church, as the mystic body of Christ in the heavenlies."—Faithfully yours in the Lord,

HENRY W. FIGGIS.

Dublin, March 1st, 1911.

We insert the above from our esteemed correspondent, without making any remark on it at present. The subject is an important one, and in view of some recent teachings, in which the constitution, order, and responsibilities of the local assembly are virtually denied, it is desirable to have Scriptural help on this subject. We shall welcome this from any who are able and feel disposed to give it.

J. R.

## Filling in the Census Paper.

Several questions have come in rather late regarding the Scriptural and lawful manner in which that part of the Census paper under "Religious Denomination" should be filled. As this paper will be placed in the hands of many before another month's issue is ready, we group the various questions, and answer them briefly. In Scotland the "Religious Denomination" is not required. If it is elsewhere, the following will meet the requirements of the schedule. (1) As to Denomination. One who has been separated by the Word from all denominations, cannot honestly describe himself as belonging to any. (2) To say, "Brethren," is to appropriate a name which belongs to all who have been born of God, to a part, and use it as a Sectarian distinction, which would be unscriptural. (3) To fill in "A Christian," would be to accept the God-given name, as Acts xi. 25 shews, for we do not accept the unproved theory that it was given by the heathen. This is all that the law requires, but in case the local authorities, who do not always know or abide by the letter of the law in such matters, object, add under "Of no Denomination." (4) In regard to families, if converted, the same as above; if not, leave the space blank, or write the word "None." (5) In the case of young children, the same. Those who accept the theory of Baptismal Regeneration or Household Baptism, will doubtless fill in their entire household as "Christians," but there is no sanction in the Word for giving any who have not given definite evidence of being "born of God" this or any other name, which belongs only to God's people. (6) To fill in the word "Plymouth Brethren" would be to accept a meaningless nickname, given in contempt by the religious world to those who refuse all sectarian names

## Notes on Passing Events.

Three Centuries Ago the Authorised Version of the Bible was given to the English-speaking world and continues to be read, revered, loved, and obeyed by millions, in spite of all the opposition that has been waged against it. Although not called upon to "demonstrate" in the way some are doing in this Ter-centenary Year, surely, children of God everywhere, individually and collectively, may well give thanks to God for the great mercy of having the Word of God in their mother tongue, and in such form and such a price as they now have

it. And not only so, but to call to remembrance the responsibility thus laid upon them to send the Book and its Gospel message to the millions who are yet in darkness, who have never seen its light or heard its joyful sound.

Coronation Preparations are being pushed forward by the world on a gigantic scale, nothing being spared in cost, to celebrate in a manner pleasing to the natural mind, the solemn event. Those who remember that it is God "who removeth kings and setteth up kings" (Dan. ii. 21), and that high above the throne of kings and the voice of Parliaments "the heavens do rule" (Dan. iv. 26), will not surely fail to use the higher privilege to which God has called His people, even that of "supplications, prayers, intercessions, and giving of thanks, for kings and for all in authority" (1 Tim. ii. 1, 2) at such a time. The holiday—which in general will be observed on the occasion of the Coronation (June 22, 23)—would be a suitable season for united thanksgiving, prayer, ministry of the Word and conference, safeguarding those who are most liable to be led astray by worldly attractions, and giving opportunity for Christian fellowship and mutual spiritual encouragement. Such gatherings in suitable centres, at hours convenient to all, would be much appreciated and heartily welcomed.

Gospel Efforts in the country, among those who seldom hear or receive in printed form to read the plain and simple Gospel, and the truth of God that causes them to know their need of it, will begin in earnest this month. By tract distribution, in open air testimony, through house to house visitation, in canvas tents, by Gospel Van and Bible Carriage work, the Lord sends forth His blessed Gospel, to bring life, salvation and peace to many who would never otherwise hear it. Let the people of God everywhere rise to the dignity of their calling as partners in this great and glorious work, to which they have been called. By personal service—which our Christian young men especially should seek to share—by providing the seed to sow and the "sinews of war" to carry on such work in a way worthy of God, and by prayer, let us all seek in our measure and according to our ability, to have fellowship in this great work.

## Question Requiring Answer.

VI.—Should evangelists, or others who minister the Word in places where they are not locally in assembly fellowship, take part in cases of difficulty or discipline in such assemblies?



## Spiritual Meditation.

BY ARTHUR LAWES, NORTHAMPTON.

**I**N these busy days, it seems needful to draw attention to the importance of spiritual thinking, and meditation. Though numerous and constant exhortations are given among us upon the subject, yet it is obvious that such thinking has to a large extent become a lost art. This is clearly evidenced in the general conduct of many professing Christians.

That the Lord takes cognisance of thoughts, is indicated by His many striking and puzzling questions to the Pharisees, by which were revealed their thoughts. For instance, "What think ye of Christ?" (Matt. xxii. 42). It was not so much what they had said, but what they thought of Him. Again, when God pronounces so minutely and accurately upon man's character, it is because of the inward inspection which as the Omniscient One it is His prerogative to make. If He seeks to know what a man is, He takes not evidence from the streams that flow from his life, but looks at the source, the thoughts that circulate in his heart. Our inferences are entirely different. We must estimate according to outward conduct; but "God looketh upon the heart," and "understandest the thoughts afar off" (Psa. cxxxix. 2). A most important Scripture in relation to our subject is, "As he thinketh in his heart, so is he" (Prov. xxiii. 7). Our thoughts are the truest evidence of what we are, whether they be right or wrong, pure or impure, sincere or insincere, they grow up into life and action. An old writer has defined

a deed as "a word incarnate," and a thought as "a word going from one heart, and penetrating and lodging in another heart." It is then a serious consideration that on the outer dial of our acts is revealed the inward working of the moral machinery of our thoughts. Much is observed by those around us, but "All is naked and opened unto the eyes of Him with whom we have to do" (Heb. iv. 13). It is of first importance to take care of our thoughts; if they are according to God, then our acts will be. How needful for us daily to voice the prayer of Psalm xix. 24—"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight." Sanctified thought is sure to result in holy living. From the exhortation to Timothy (1 Tim. iv. 15), we learn something of the value and far-reaching results of meditation. His profiting (or progress) was to become apparent to all; the inference being, that real progress in the divine life is next to impossible apart from meditation on the things of God. Many are wont to excuse themselves either from inability to concentrate their thoughts, or that the strenuous life they live, practically makes such meditation impossible. Both claim the tenderest consideration. We are bound to admit that it is not given to every man to think profoundly and deeply; doubtless some are born thinkers, especially endowed by God in this respect. Their scientific discoveries and their solution of difficult problems have earned for them national gratitude. And some of the people of God have as the result of prayerful thought and the Holy Spirit's

teaching, handed down to the Church precious truths that immortalise their memory. We may be permitted to say a word to each class. First, those who say that they cannot think. Christians with ordinary intelligence, engaged in ordinary pursuits; is it not absolutely essential for the success of their undertaking, that they think about them seriously? Some callings, or professions, make larger demands than others in this respect, but think they do, and must. There are, of course, always exceptions (but they prove the rule). Even the servant, if he would perform his duties to the satisfaction of his employer, needs to exercise some thought how best he can accomplish that end. The combination of thoughtful and willing service is most desirable, and generally appreciated. If, then, in the ordinary affairs of life, there must of necessity be some concentration of thought, surely there could be such to some greater extent than at present, upon the Word of God! Let us lay this to heart before God. Then in regard to those who plead that business demands or domestic duties, preclude the possibility of giving time to meditation on the things of God. Has it ever occurred to such, that in one of the busiest and most anxious periods of Israel's history, Joshua, their leader, was commanded to "meditate in the law, day and night?" (Jos. i. 8). And the reward attached to this was prosperity and success. Memory is so fallible, God's truth soon becomes effaced, apart from such meditation. How needful then to obey this word. Not simply to become acquainted with the letter of Scripture,

but to be thoughtfully imbued with the spirit of the Word. It is vain to hope to perform aright if we do not ponder. If such meditation was needed as preparatory to Canaan's wars, how much more so in the spiritual conflict in this our day with the powers of darkness in heavenly places? Rest and recreation are undoubtedly required for mind and body, but there is a growing inordinate love for pleasure, which to the Christian is a snare, and must be curtailed or sacrificed in the interest of the soul's welfare.

### A Contrite Heart.

CONTRITE. How suggestive is that word! A chemist knows what it is to "triturate"—to rub, or grind to a very fine powder. If you went to a certain part of Jerusalem just outside the city, there you would see a number of men busily engaged rubbing down into powder the old broken pieces of earthenware pots they have collected, in other words they are "contriting" them. Carry this figure into two Scriptures where this word is used, and its meaning will be plain. "A broken and a *contrite* heart, O God, Thou wilt not despise" (Psa. li. 17). "To this man will I look, even to him that is poor and of a *contrite* spirit" (Isa. lxi. 2). God values the "trituated" heart. What was done in ancient times with this fine powder? It was mixed with lime to become a strong cement, used in constructing aqueducts through which the stream of refreshing waters flowed. So now, the *contrite* heart becomes the channel through which God's richest blessings flow to the church and the world.

PRIMARY TRUTHS OF THE FAITH.—V.

## The Atonement of Christ.

BY J. G. BELLETT, OF DUBLIN.

THE whole Word of God proclaims the truth of atonement made and reconciliation secured by the blood of Christ. The simpler our faith is in this great truth, the happier we shall be. Reconciliation implies a change of our condition toward God. No longer at a distance, but brought nigh; no longer in a state of enmity, but at peace with Him. This is the believing sinner's condition. And this condition of peace rests on the fact, that God has found His satisfaction in what Christ has done by His death on the Cross. But for this, that God's just demand has been met and His righteous claims answered, there could have been no reconciliation and no peace. Therefore God has published His satisfaction in the Cross of Christ in the fullest manner, by the mouth of many witnesses, that all His demands have been fully met in the work of Christ. The rent vail declares it. The empty sepulchre declares it. The ascension of Christ and the presence of the Holy Ghost, sent from the glorified Lord, declare that all God's demands have been met in and by the Cross. And it is the blood of the Lamb alone, that is presented by God to a sinner's faith, and which alone he apprehends and trusts, as the means of his reconciliation and the cause of his peace. This the whole Word of God proclaims from first to last.

No sooner had sin entered Eden, than the sacrifice which had been prepared in the eternal counsels, was revealed. The

Seed of the woman was to bruise the serpent's head, and this through the bruising of His heel. Thus the first promise published the death of Christ, as the only hope of fallen man, and Adam came forth from his covert, trusting himself to its virtue.

When the full time had come for the public display of redemption, and of Israel's deliverance from death and judgment, again it was the blood on the door-posts of the Hebrew houses in Egypt (Exod. xii. 13), that was their shelter.

And the witness of the New Testament is according to the same principle. In the Lord's discourse in the sixth of John, He speaks of Himself as the True Bread from heaven, but declares that only by eating His flesh and drinking His blood—that is by receiving Him as crucified—was life possessed. And in the night of the institution of the Supper (Luke xxii.), He presents Himself to the disciples as the Victim, whose body is symbolised in the bread and whose shed blood is set forth in the cup. Although then the living Christ in their midst, He presents Himself to them crucified and slain, as the object of their faith and the title of all blessing.

The Epistles tell the same truth. The tenth of Hebrews is full of it. The offering up of the body of Christ is that through which atonement is made, sins purged, and the believing sinner sanctified.

And if God thus proclaims His satisfaction in the work of the Cross, faith so apprehends and receives it. The fifty-third chapter of Isaiah bears witness to this. There, the faith of the awakened Israel finds in the Cross, the ground of

their pardon and their peace. They discover that their healing is by His stripes, their peace in His chastisement there. The faith of apostles and saints, finds its resting place in that same death. Peter, the apostle of the circumcision, confesses his own and his brethren's faith, in the words, "Who His own self bare our sins in His own body on the tree" (1 Pet. ii. 24). And Paul, the apostle of the Gentiles, finds the spring of his life of faith in the Son of God, of whom He says—"Who loved me and gave Himself for me" (Gal. ii. 20), while John testifies "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John i. 7). Thus through all Scripture, patriarchial, Mosaic, prophetic, evangelic, and apostolic, the Lamb provided by God, sacrificed on the Cross, accepted in heaven, and received by faith through the drawing of the Holy Ghost, is the sinner's rest and peace.

And what has thus been given in grace and accepted by faith, is to be celebrated for ever in glory. The saints who are there, while yet on earth, had sung, unto "Him that loved us and washed us from our sins in His own blood" (Rev. i. 5), and after their translation to the home of glory in heaven they still sing—"Thou art worthy to take the book and to open the seals thereof; for *Thou wast slain* and hast redeemed us to God by Thy blood" (Rev. v. 9). Thus, whether it be as sinners saved by grace, yet in mortal bodies, and in pilgrim militant conditions, or as saints glorified in the heavens, "the blood of the Lamb" in the common spring of their joy and their confessed title to all blessing.

## Israel and the Church.

WM. HOSTE, B.A., BRIGHTON.

### XIII.—THE CHARACTER OF WORSHIP.

WE will now consider the difference between the Aaronic worship of the past and that of the "holy priesthood" of the present dispensation. In former dispensations, Christian worship was, of course, impossible, for "the way into the Holiest was not yet made manifest" even had there been a Christian to enter in, which there was not. But we find many instances of spiritual worship among Old Testament saints. What could be more real than the worship of Eliezier—(Gen. xxiv. 26, 52)? the head bowed in adoration, the heart welling up in blessing to God! Or that of Moses, when Jehovah "made all His goodness pass before him?" (Exod. xxxiv. 8). So too with many of the Psalms, which though not rising to the full height of Christian experience, go far beyond the experience of many Christians. But this is individual dealing with God, rather than that collective priestly worship, with which we are now dealing.

The priests of Israel were set apart "to minister to Jehovah" (Exod. xxviii. 1), "to offer both gifts and sacrifices" (Heb. v. 1), "to burn incense before the Lord" (1 Chron. xxiv. 13). The two things ordained in Exodus xxix. and xxx., immediately after the consecration of the priests, are significant: they are the continual burnt-offerings on the brazen altar and the continual burning of incense on the golden altar. The priests had other duties to perform, but their priestly

worship seems to have been more particularly connected with these two altars. From Exodus xxix. and Leviticus viii., we learn, that four things were placed on the brazen altar. (1) The burnt offerings—type of Christ as the willing Victim offering Himself “without spot to God,” and ever reminding Jehovah of that perfect Sacrifice. (2) The meal offering, which always went with the burnt offering in its due proportion, with the oil and all the frankincense upon it, “even the memorial of it unto the Lord?” (Lev. vi. 15), telling of the perfect human life of Christ in the power of the Spirit, with all its even consistency under every possible test. (3) A drink offering of wine, poured over the burnt offering (Exod. xxix. 40), the out-pouring of that life in entire devotion and consuming zeal for the glory of God (John ii. 17; see also Phil. ii. 17). (4) The fat of the peace-offering, the Lord's portion (Lev. iii. 16) speaking of the hidden excellencies of Christ only to be fully known and appreciated by Jehovah Himself. The service of the golden altar (Exod. xxx. 1) consisted in the perpetual burning of incense morning and evening, renewed at the same time as the burnt offering. This incense was unique, compounded of equal parts of four spices—stacte, onycha, galbanum, and frankincense, “tempered together, pure and holy,” speaking of the preciousness of Christ—His every act and word a sweet savour unto God. Four, being the earthly number, these spices may set forth the different aspects of His person as recorded in the four Gospels.

We may notice then the following

points as to the worship of Israel. It was (1) *Ritualistic*, consisting of divinely ordained rites and manual acts; (2) *Symbolical*—the foretaste of a spiritual reality; (3) *Formalistic*—consisting not only of outward acts, but of such, continually repeated, in a fixed order and at a fixed time; (4) *Inarticulate*—As far as we know, not a word was spoken in the tabernacle. Singing and playing of instruments belonged to Levitical, not to priestly service. Dumbness did not exclude from priestly functions, as we see from the case of Zechariah, who though struck dumb, was still able to “fulfil the days of his ministry” (Luke i. 20). The worship of Christendom is, generally speaking, after the Jewish model. If not inarticulate, it is either in a foreign tongue, or often, for other reasons, unintelligible. If not symbolical of anything Divine, it is at least ritualistic, consisting of outward rites—masses, eucharists, incense, stereotyped services, liturgical forms of man's invention and composition, which, while drug-ging the conscience practically quench the Spirit and bring the worshippers within the scope of Jehovah's solemn words—“In vain do they worship Me, teaching for doctrines the commandments of men.” Even where there is more simplicity and intelligence, Officialism and Ministerialism, like Pharaoh's lean kine, have well nigh devoured the common priesthood of all believers, and worship in spirit and in truth has given place to preaching and teaching. In most unexpected places, too, where the present guidance of the Spirit is most insisted on, a tendency to formalism is often found.

## The Bible and its Daily Use.

SECOND PAPER. BY THE EDITOR.

**T**HE next circle in which God claims a full and continuous use of His own Word, for instruction, edification, correction, and spiritual increase, is **IN THE CHURCH**. The word is to have a chief place in the assembly of His people, wherever locally gathered. The formation of all Scripturally-gathered assemblies of believers is due to the wholesome ministry and reverent reception of the Word. This is finely set forth in the First Epistle to the Thessalonians. When the Lord's servants went to Thessalonica, they preached "the Gospel of God" (chap. i. 5; ii. 4) in the power of the Holy Ghost. Those who "received the Word" were "turned to God from idols"—they were truly converted (chap. i. 9). Then as Christians, they had the godly care of those who had been used in their conversion, as nursing mothers (chap. ii. 7, RV), feeding and caring for them, and as fathers exhorting and guiding them (chap. ii. 11) in the ways of the Lord. And the Word thus ministered was received—not as man's opinions, but as the very voice of God, to be owned and obeyed, and thus we are told it wrought effectually in them as believers. And the recorded result of all this is, that they became followers, or imitators of "the churches of God" (chap. ii. 14) in other places, which had come into existence by means of the same Word and the same teaching. If these Divine and simple principles were observed by those who evangelise in the world, and form assemblies of those that believe

their message, there would be no diverse doctrines, no discordant voices, or differing practices, for the teaching of the one Spirit, through the same Word, would lead to oneness of mind and unity of action among the people of God. For sound instruction (Tit. i. 9; Heb. xiii. 7), practical sanctification (Eph. v. 27, with John xvii. 17), and spiritual edification (Eph. iv. 12; 1 Cor. xii. 19, 27), a full and continuous ministry of the Word in all its aspects, dealing with individual, family, commercial, and assembly life, is God's appointed means of keeping His people right in heart and godly in walk and life. And when this becomes deficient, or falls into decay, or is neglected, or something more in accord with the spirit of the time takes its place, a low spiritual condition, followed by departure from God's ways, is sure to follow. The old time homely but most helpful Bible Readings, the seasonable spiritual searching and practical teaching and exhortation, by means of which the conscience is reached, the heart drawn Christward, and the lamps trimmed anew to shine for God, are more than ever needed, but less valued as the years go by. And while all well-conditioned assemblies will ever value visits of passing teachers who can speak the Word to edification, and also occasional special meetings, yet it is the ministry of those who guide and serve in the midst of each local assembly which is of the greatest value. It is for such a ministry that God "sets" (1 Cor. xii. 28) some of His servants in the local assemblies of His people, and as such they are to be acknowledged (Acts xiii. 1).

Any company depending almost entirely on the ministry of week-end visitors and invited preachers, with varying doctrines, is more likely to become disintegrated than built up, and "fitly joined together and compacted by that which every joint supplieth" (Eph. iv. 16). And when an appetite for wholesome teaching gives place to a relish for snacks and tit-bits, the door is soon opened for errors which ruin spiritual condition and overthrow the faith of many. May all who seek to serve God in the midst of His people, "preach the Word" (2 Tim. iv. 2), as faithful and wise stewards, giving a portion to each "in due season" (Luke xii. 42).

**THE WORD IN TESTIMONY.** The following, selected from many such Scriptures, tell the place accorded to the Word in the preaching and teaching of early times. "They spake the Word of God with boldness" (Acts iv. 41). "The Word of God increased" (Acts iv. 7). "He continued there a year and six months teaching the Word of God among them" (Acts xviii. 11). These are some of the early records of apostolic preaching and practice. They inform us of the place given to the preaching and teaching of the Word in these times. In our own day, all the times of awakening and conversion among the unconverted, and of restoration, reviving, and leading on in the truth among the Lord's people, have been connected with a full and godly use of the Scriptures preached and expounded in the freshness and power of the Divine Spirit. Nothing else will produce solid and lasting work. A crowd may be gained by oratory,

elocution, up-to-date preaching of pleasing things, smart sayings, and catchy subjects. Feelings may be moved by fine singing, pathetic incidents, and flowery language. Professions of faith may be numbered and recorded under the passing emotions produced by such means, but genuine conversions, the work of the Spirit of God, are produced by the preaching of the Word of God, and so are spiritual and fruitful assemblies of saints. Sweets and jellies may serve their purpose on occasion, but the staff of life which gives grit and muscle to the working man is plain and wholesome bread. And there is no substitute for the preaching of the Word, either to grip and convict the sinner, or to cleanse and feed the children of God. Wherever the Word is thus seasonably and wisely preached, there is no lack of either saints or sinners to hear it, for hungry souls know where they get that which they need and go where they get it. It will be a bad day for any assembly of Christians who have hitherto sought to "go by the Book" and to "preach the Word," all round and on everything, when they begin to lower the standard and to hide the light, to bring themselves into conformity with the worldly religion around, or to give less place to the searching and solemn preaching of God's truth to make room for the light, flowery and frivolous kind of preaching, which is so popular in our day, but so utterly useless either to convert sinners, or to keep saints in soul health, walking with God. Let the Book of God be owned and honoured, as it deserves to be in heart and life, and God will not fail to bless.

## Gathered in His Name.

FRANKLIN FERGUSON, NEW ZEALAND.

WHY do we meet as we do? is a question frequently asked. It needs an answer, not only for the benefit of the young believers continually being added to our assemblies, but for the sake of older ones who need putting in remembrance. And possibly this paper may come into the hands of some of the Lord's redeemed ones who as yet are not gathered to His Name in the full Scriptural sense. To such we commend the Scriptures before us, and express to them the desire that they may learn and obey that which will be of much blessing to them.

It is not to the beginning of last century we turn, when the Lord led a number of His people to meet together as Christians, owning no name or gathering centre save "Jesus only;" but we turn to the Word itself, to which *they* also turned. They saw revealed therein the precious truth of *Christ the Centre for all the children of God*, and this led them to leave all else behind, for the blessed Person of our Lord. But this thing did not start a century ago—it was God's way in the times of the apostles.

To those who look upon the broken and divided state of the Church of God—the flock for which the Good Shepherd died—it surely looks a pitiful sight, and makes Christians' hearts sad. Because there has been, and is, great failure—and even among those who have honestly sought to go by the Word—it is no reason for us to despair and for every man to stand alone and do just what is right in His

own eyes. No, until the Lord comes, the duty of all believers is to endeavour to do His revealed will, however others may fail, and however few or despised their number may be. There *is* a Divine pattern given, and happy are they who go according to it, though their effort be very feeble and misjudged by others.

The thought of chief importance for all believers is, *the worthiness of Christ*. The four and twenty elders whom the Apostle John saw sitting round about the throne, all fell down before the Lamb, saying, "Thou art worthy;" and the innumerable multitude of angels say with a loud voice, "Worthy is the Lamb;" and every creature joins in ascribing to Him "blessing and honour and glory and power" (Rev. v.). In Matt. vi. 10 we read, "Thy will be done on earth, as it is in heaven," and it is the Father's will "that all men should honour the Son, even as they honour the Father" (John v. 23). To Him has been given "a Name which is above every name" (Phil. ii. 9); and upon the Mount of Transfiguration the voice from heaven said, "This is My beloved Son, in whom I am well pleased" (Matt. xvii. 5).

In Gen. xlix. 10, a reference is made to Shiloh coming (which is Christ), and these notable words are added for our instruction, "Unto Him shall the gathering of the people be." In Psalm l. 5, we read, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Also, there is that other verse (Matt. xviii. 20) with which we all are so familiar—and truly it is one of the most blessed—"For where two or three



are gathered together in My Name, there am I in the midst of them."

To every disciple who loves this Name, there is something exceedingly precious in the words, "Thy Name is as ointment poured forth" (S. of Sol. i. 3). His Name is Himself. And what a fulness there is in that Name! for we read in Col. i. 19, "It pleased the Father, that in Him should all fulness dwell," and in chap. ii. 9, "In Him dwelleth all the fulness of the Godhead bodily."

If then our hearts are filled with the thought of the *worthiness* of Christ, we shall want no distinguishing name other than what is found in the Word, and can be applied to all who belong to Christ, namely, "saints," "brethren," "believers," "Christians." And however much we may love and esteem any to whom God has given prominence, we should shrink from identifying ourselves in any special way with their names. In 1 Cor. i. 12 we see some were saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." "Surely the last name is right?" some will say. And so it is. But the thing to be condemned was, that that name should be for a party only, instead of *every* saved soul exclaiming, "Christ for me!" When the Lord's people say, "I am an Anglican; I am a Presbyterian; I am a Baptist; I am a Methodist," we can only say it is opposed to the spirit of the New Testament teaching, and cannot be honouring to the Name of our Lord Jesus, or as God desires.

This is why we should decline to be called by any other than a Scriptural name. And though it may seem absurd

to many good people, and be mocked at by the world, it is far better we should suffer it to be so now for His sake, who is still so little understood by most persons.

"Misunderstood by all, we dare  
To do what Thine own heart will prize."

### The Value of Christian Fellowship.

IT is no small gain to get our Christian sympathies enlarged by personal intercourse with any of our fellow-members of the body of Christ. It is in the time of trial that we learn in some measure our dependence on one another—"that the members should have the same care one for one another." An isolated Christian is an anomaly. If we would go after Jesus, we must each take up the Cross and follow Him. But it appears to me that knowing what the Church is, and seeking to act on it as becometh our behaviour in the house of God, however feebly, we do find the Church to be the school of God for crushing self. But notwithstanding that, it is a blessed school. And I must add that, after upwards of two and thirty years of seeking to walk in the light with other Christians, the gain has far outbalanced the trials. And I can only thank God for bringing me where He has brought me; and notwithstanding blunders and failures, shortcomings and backslidings, He has kept me to this day and will keep me for His Name's sake.—J. L. HARRIS.

### OUR BUSINESS.

As servants of God we are left on the earth,  
To witness for Christ and to tell of His worth,  
God's Gospel the message, the Spirit its power,  
And the time to declare it the present brief hour.

## The Preacher's Corner.

### OUTLINES OF GOSPEL SUBJECTS.

#### FAITH AND WORKS.

Justified by Faith (Rom. iii. 28)—Before God.

Justified by Works (Jas. ii. 21-24)—Before men.

#### CLEANSING.

Cleansed by Blood (Heb. ix. 14, 22)—Result of the Cross.

Cleansed by Water (John xiii. 1-10)—Use of the Word.

#### THREE GOSPEL BLESSINGS.

Justified by Christ (Gal. ii. 17)—Our Righteousness.

Sanctified to Christ (Heb. xiii. 12)—Our Holiness.

Accepted in Christ (Eph. i. 6)—Our Standing.

#### THREE GREAT "CANNOTS."

A Corrupt tree cannot bear good fruit (Matt. vii. 18).

Fallen man cannot see the Kingdom (John iii. 3).

The Lost cannot pass from Hell (Luke xvi. 26).

## Answers to Correspondents.

MOTHER.—We regret exceedingly to hear of your Christian boy being led astray by the errors of Christadelphianism. Intercession on his behalf with God, and a wise and seasonable presentation of the Truth, which is for recovery as well as instruction (see 2 Tim. iii. 16), may in the Lord's mercy be used in his deliverance. We feel the force of your remarks regarding the need of plain and wholesome teaching on these subjects in assemblies at the present time, and the dangers of running here and there, to hear every "catchy" subject advertised to draw the unwary.

G. M. L., GLASGOW.—"Playing golf, on a public golf course with the ungodly," is scarcely the position or employment that one who seeks to "walk in wisdom toward them that are without" (Col. iv. 5), will choose. The exercise itself is harmless, possibly beneficial, but its associations have to be considered, and their effect on spiritual life and testimony taken into account. And what may be engaged in with freedom in certain circumstances, might be dangerous in others, alike to those who share it, and to those who may be stumbled.

W. J. M., Co. TYRONE.—There is no Scripture warrant for one "sitting back" in an assembly and refusing to share its fellowship because something has been done which he is unable to approve

of. If he has objection to the course pursued, let him say so, and if he is able, shew them a more excellent way. If he fails to convince others, he may safely leave the matter with God, who will sooner or later manifest with whom His approval is. Many such matters are capable of adjustment by exercising patience and waiting upon God, whereas rash and unscriptural action brings no end of trouble. Those who "sit back" generally do so to force others into subjection to their will, but they should be made aware that by their self-willed choice they thus virtually withdraw themselves from the assembly's fellowship.

A. G., BRIXHAM.—There are many who suffer from bodily weakness and infirmity who are godly, as Timothy, who had "often infirmities" (1 Tim. v. 23), and Epaphroditus, who was "sick, nigh unto death" (Phil. ii. 27), not because of sin, but as the result of devotion to the "work of Christ." It is an outrage on all Scripture, to brand every form of sickness as a mark of Divine displeasure, or a lack of faith on the part of the sufferer. Such teaching wherever received, paves the way for something worse to follow. None who press it, can be regarded as safe guides in spiritual things.

J. S., DUNDEE.—The commandment of the Lord in 1 Cor. v. 13, has clearly its application to those who are in local assemblies. No such discipline can possibly be carried out upon those who are not amenable to their rule. The object of such an action of the assembly always is, the restoration to God and to their fellowship, of the one thus dealt with. And this should always be looked for and expected, according to 2 Cor. ii., which is the counterpart of 1 Cor. v., unless it be that the Lord's discipline proves that the sinning one has never been a true child of God, or that he continues in his sin and has become hardened because of it.

## What is the Teaching of 1 Cor. xii. 13.

NOTE IN REPLY TO A LETTER IN OUR APRIL ISSUE.

NOTE A.—With reference to 1 Cor. xii. 13, I submit that the words, "In one Spirit were we all baptised unto one body" (r.v.), do not, strictly speaking, refer to Pentecost, and much less—with all deference to my friend Mr. Figgis—to the water baptism of the Corinthians. I have no doubt Pentecost was the birthday of the church, but nothing happened personally to Paul or the Corinthians on that day. It was only when they received Christ by faith, that

"they were all baptised into one body in one Spirit." Then their baptism in water came later. I believe that Spirit baptism is referred to here, for the following reasons:—

1. Baptism in water is never said to be "into the local assembly" nor "into the body of Christ," but "into Jesus Christ" in the sense of "into His death" (see Rom. vi. 3).

2. Paul is writing to "all that in every place call upon the Name of Jesus Christ our Lord" (chap. i. 2), and says, "We were all baptised;" therefore the statement we are considering, goes far beyond the local assembly at Corinth.

3. The preceding words, "So also is Christ," point to the fact that "the one body" of verse 13, is the body of Christ viewed as a whole.

4. The concluding words of verse 13, "And were all made to drink into one Spirit," would show, that the baptism which had been mentioned is Spirit baptism. What a neophyte drinks in, is what he is baptised in. At his water baptism, whatever passes his lips would be water. If it is of the Spirit, he is made to drink; it is because it is "in the Spirit" he is baptised. This "baptism in the Spirit" is an immersion into the body of Christ, the "drinking of the Spirit" is the reception of that Spirit. Both experiences are the privilege of all Christians, when they believe; the former once for all, the latter for the first of many times.

5. A man may be baptised in water and never enter a local assembly. He cannot be baptised in the Spirit, without becoming part of the body of Christ.

6. The Word says, "In one Spirit were we all baptised." What could be plainer? This is the expression always used whenever Spirit baptism is mentioned (Matt. iii. 11; Mark i. 8; Luke iii. 16; John i. 33; Acts i. 5; xi. 16). To make "in one Spirit" mean "by the teaching of the Spirit" is very strained, and it robs us of the one distinct doctrinal statement in the Epistles, as to Spirit baptism. No doubt a local church was intended to be a miniature or microcosm of the whole—"Ye are body of Christ." But then Eph. iv. says, "There is one body," so that wherever that is spoken of, it means the whole. In these days of failure, we must steer between the pessimism, which denies the possibility of any local assembly, and the presumption which claims in an exclusive sense to be that local assembly.

W. HOSTE.

NOTE B.—The Holy Spirit is here (1 Cor. xii. 13) shewn as baptising into one body all believers

in the Lord Jesus Christ. This union is the work of the Holy Spirit alone, who incorporates into Christ all his own; the word "baptise" here signifying the immersion into Christ—not by water baptism, but by the operation of the Spirit on each believing one, and the taking of them to be members of Christ, the living Head of the whole body. This act is not of the believer's will or doing, but of the Holy Spirit, making such believer a member of the body of Christ, and "a lively (or living) stone" of the spiritual temple. And the token or earnest each believer has is, that he has been made equally with all other believers, to "drink into that self-same Spirit," to be filled by that Spirit unto union or communion with other members of Christ, and to own "one Lord, one faith, one baptism, one God and Father of all" (Eph. iv. 5-6). A. O. MOLESWORTH.

NOTE C.—With reference to Mr. H. W. Figgis's question, may I say that, when considering Eph. v. 26-27 recently, the question occurred to my mind, "If the church in Ephesians is beyond the reach of human failure, how can sanctification by the Word (chap. v. 26) be necessary? But when I found that these verses occurred in the practical part of the epistle, it all became clear. Now for the converse. It is true that in 1 Cor. we have the church in the wilderness and its responsibility on earth, but just as in Eph., the fact that it is heavenly and complete does not render unnecessary the practical truths of chap. v., so here and there in 1 Cor., amidst the truth concerning our proper conduct, especially in connection with the local assembly—a microcosm of the whole—we are reminded of our standing in Christ (1 Cor. vi. 11), and of what God will yet do (vi. 2), so that our ways may, by His grace, correspond more and more to His standard. With present light, then, I believe that 1 Cor. i. 9; xii. 13, relate to the operation of the Father, Son, and Holy Spirit, in connection with the church in its entirety, for the heinousness of division, whether in the local assembly, or amongst God's people as a whole, is only seen, when the abiding truth of "the one body" is really apprehended (Eph. iv. 3-6). W. R. LEWIS.

EDITOR'S NOTE.—Our correspondent of last month takes exception to two points in our brief note in the March issue. They are as follows:—(1) That the one body of 1 Cor. xii. 13, is not the body of Christ in its entirety, but "the local church at Corinth;" and (2) that the passage speaks "not of the baptism of the Spirit, but of water baptism." The three notes as given above

provide—as we judge—solid and Scriptural reasons for not accepting our correspondent's view. We need only add the following further points for our readers' consideration:—(1) While the epistle is primarily addressed to “the church of God which is at Corinth,” and gives the pattern of what Scripturally formed local churches ought to be, there are many truths dealt with in it which go far beyond the assembly relations of the saints. For example, in chap. xv., the great Fundamental truths of the Gospel, the Resurrection of Christ, His Kingdom and final triumph are set forth. The resurrection and glorification of all the dead in Christ of all the ages, with the change of all the saints who are alive and remain unto His coming—are not truths limited to assembly relations or character. The change from “ye” in chap. xii. 2, to “WE” in ver. 13, emphasises the fact that others besides the saints at Corinth are there in view. (2) “Water baptism” does not bring saints into the church, either in its Ephesian or Corinthian aspect, nor does it “introduce” those who receive it into any new relationship. It is connected with the individual's discipleship (Matt. xxviii. 19) and in the case of the Corinthians followed their “hearing and believing,” evidently before any local assembly had been formed at Corinth (see Acts xix. 8-11). We entirely agree with our correspondent as to the importance of the teaching of the Epistle regarding the local assembly, its privileges and responsibilities, but we do not consider that his interpretation of this verse will help to a better understanding, or to a fuller recognition of these truths. Having now laid both sides of the matter before our Readers for their consideration, we do not think it would be for general edification to continue further discussion of it in this form in these pages. But we are pleased to say, that a series of short Expository articles, by various writers, on this and kindred Subjects which are matters of common interest will appear, beginning next month.

### The Highlands and Islands.

In our early years, when associated with the Free Church of Scotland, we remember there was among other schemes to which we were asked to give support, a special call for funds to evangelise “The Highlands and Islands.” What was done then, and what may be done now under such auspices, it is not our purpose here to discuss. But it ought to be known much better than it is, that in the far North

and West of Scotland there are four large and widespread counties and over sixty islands, where the need of plain and definite Gospel preaching and of house to house visitation with the message of a present salvation is as great, as in many parts of the Foreign Mission field, and that there has been very little done by Christians in assemblies throughout the British Isles for them. In years gone by, there was much religious pride and prejudice against all that was outside the Free Church of Scotland, which largely had the ruling influence in these parts. But from various causes this has changed, and to-day there are open doors and ready hearers to the Gospel everywhere. For several seasons, tents have been operated during the Summer months in Inverness, Caithness, and Sutherland, with much encouragement and rich blessing. A wooden tent is being used in Inverness, the capital of the Highlands, at present, with many tokens of interest and signs of coming blessing, and several young and earnest workers who give their whole time to visiting from farm to farm and house to house, preaching in barns, school houses, and cottages, have been working through the Winter in the shires of Sutherland and Inverness, and among the islands of Tiree, Orkney, and Shetland. There are few to give help or hospitality in such places. In most cases, the workers there have to find their lodgings, pay for halls, and provide themselves with tracts and booklets to hand among the people. They are sent out by no association, and no assembly or group of assemblies charge themselves with the supply of their necessities. They go at the Lord's bidding and look to Him to supply their needs. And this He does through His people, when they rise to their privileges and are stirred up to their responsibilities. If they fail, the work may suffer and the workers be diminished. We do not grudge the interest manifested, or the money sent to evangelise the heathen, but we must not forget the ancient order of evangelisation was, “beginning at Jerusalem.” Then “in all Judea”—the province around—next “in Samaria”—a bit further afield in the same land, and then “unto the uttermost parts of the earth” (Acts i. 8). We make a special appeal for “The Highlands and Islands of Scotland,” where in years gone by the Lord wrought mightily, and where at the present hour, there is an open door, and a spirit of hearing such as has not been for long, which the Lord's stewards who have the means and the heart should respond to, individually, and as assemblies.

## A Revival of Spiritual Power.

THERE are very many of the Lord's servants who labour in the Gospel deeply exercised in heart, because of the dearth of conversions which seems so general at the present time. Here and there, no doubt, a few are being saved, but there is a general "depression." Those who have never known the joy of being in the midst of a genuine Revival and season of ingathering, may not feel so greatly the lack, but others who have known "the joy of harvest" feel it very keenly, and are crying to God to send times of refreshing among His own, and of real awakening among the unsaved. No true Gospeller can ever be fully satisfied with the results of his service, if he is not seeing sinners converted; and no company of God's people, who esteem conversations as a principal part of the purpose for which they exist as a testimony for God in the world, can go on as if all were as it ought to be, when they do not see fruit of the Gospel in definite and real conversions to God in their midst.

There may be many "second causes" for the present dearth. No doubt the enemy is becoming more crafty, and his delusions enormously increase. Love of pleasure and the spirit of indifference to Divine things grow rapidly among the unsaved. All this has to be reckoned with, but it seems very clear that the dominating cause is *lack of spiritual power* among the preachers themselves, and little real interest among the Lord's people in seeking the salvation of the lost.

When *they* are in real earnest, laying hold on God for blessing, and as those who "watch for souls," buying up every opportunity of speaking to sinners of the great realities of Eternity, and constantly pressing home upon them as individuals their need of a Saviour, God never fails to let His work appear to His servants, and to give them their hearts' desire in the salvation of those over whom they yearn. But there must be real heart-work before God, the prayer of faith Godward, and the labour of love manward. You will always find that those who are in real earnest for the salvation of the lost, are those who have the honour and the joy of seeing them brought to Christ. A right condition of soul, a heart brimming with love for the lost, fervent and effectual prayer—these are the conditions that bring down from heaven, God's "showers of blessing." And another essential to conversions is implicit faith in the Gospel, as the Divine instrument by which sinners are to be saved—the full-orbed Gospel of the grace of God, apart from any embellishment of man, preached in the power of the Divine Spirit. When faith in this fails, barrenness is always the result. When worldly attractions are adopted to "bring the people," and human services are resorted to in order to "work up an interest," confidence in the Gospel as given by God and preached by men in the power of the Spirit has failed, notwithstanding the specious arguments in the defence of such methods. A revival of spiritual power is the greatest need of the time. For this let us pray and look.

PRIMARY TRUTHS OF THE FAITH.—VI.

## The Burial of the Lord Jesus.

BY W. H. BENNET.

WE often speak of the death and resurrection of the Lord Jesus, and in so doing we simply follow the example of Scripture, which so constantly links together these two great events. But while we thus think of them as furnishing the foundation of our hope (1 Thess. iv. 14), we do well also to remember that there was an interval between them; and that part of the Gospel as declared by the apostle Paul is, "*that He was buried*" (1 Cor. xv. 4).

Let us stand by the Cross after the Lord has with a loud cry yielded up the spirit, and look upon Him as He hangs silent in death. Man has done his worst; he can inflict no more suffering upon that Blessed One; but there is one additional indignity that to all appearance must follow. Permission is obtained from Pilate "*that their legs*" (*i.e.*, the legs of Jesus and the two robbers) "*might be broken, and that they might be taken away.*" and armed with this authority the soldiers go and do their brutal work upon the two malefactors. They approach the Cross of Jesus. Shall the body of the Lord suffer the like indignity? No. The word that was spoken concerning the *first* paschal lamb, and written with reference to the *last*, stands as the mighty barrier of heaven between the soldier's club and the sacred body of Him who, having given up the life that no man could take from Him, is found to be "*dead already.*" "*A bone of Him shall not be broken.*"

The soldier was indeed permitted to pierce His side with the spear, for Scripture had spoken of Him as the pierced One, and the stream of blood and water that flowed forth, both proved the reality of His death, and intimated that all types of atonement and cleansing were therein fulfilled.

The bodies are now ready for burial, and the soldiers too are ready to hasten the work, and take them down, and cast them into a common grave, or at least bury them in the place appointed for malefactors. But the designs of men must again give place to the counsel of the Most High. The same Scripture that predicted His being numbered with transgressors in His death, also foretold His separation from them in burial. "*He made His grave [or, His grave was appointed] with the wicked, and [but He was] with the rich in His death*" (Isa. liii. 9). There was also a type to be realised. The ashes of the burnt offering were not to be carelessly thrown aside anywhere. Those ashes were the memorial of a sacrifice that had been offered up as a sweet-smelling savour, and a token of God's acceptance of it, and as such they were to be carried to a *clean* place (Lev. vi. 11). And so the body of Him who was the great Burnt-offering must rest in a clean place; that body which could not "*see corruption*" must not be placed in a tomb which the corruption of death had tainted; that flesh must "*rest*" in a spot that is worthy of it, in so far at least as such a spot can be found in a sin-stained earth.

But how shall this be accomplished? Shall Michael be sent to interpose and

rescue that body from the hands of men, as he rescued the body of Moses from the hand of Satan? No. The body of Moses was thus honoured; but a greater honour must be put upon the body of the Lord, His burial must be by the hands of men, attested even by His foes, because the glory of resurrection is yet to justify all His claims, and seal His dying testimony that His work was "finished."

But who of all the friends and indebted ones of Jesus can interpose to take charge of His body? The only one of His disciples whose courage keeps him near the cross is the beloved disciple; but much as he and those loving women might desire possession of that precious body, they cannot obtain it. Yet God has His own way of fulfilling His own counsel, and therefore at the moment when all His avowed followers are helpless, a secret disciple is brought forth to fulfil the great prediction quoted above, respecting the period between death and resurrection.

To Peter, the foremost of the twelve, who, in a moment of natural self-complacency, had said, "Lo, we have left all and have followed Thee," the Lord replied, "There are *first* which shall be *last*, and *last* which shall be *first*." What an illustration of that word we have in Peter and Joseph of Arimathea! The latter up to this time had not avowed himself a disciple of Jesus for "fear of the Jews;" now he stands boldly forth and claims His body, that he may do it honour. In the council he had not "consented" to their decision and act, and now he goes further; he seeks an

interview with Pilate, and begs the body of Jesus. He does not send in a secret petition, and then in some quiet way order his own servants to attend to the matter. This would have been *prudent*; but prudence gives way before the thoughts that now fill that good man's heart. He goes in *boldly* to Pilate, and then with his own hands, assisted by Nicodemus, perhaps too by John and the loving women, he lays the body of Jesus in his own new tomb. It is beautiful to see Joseph thus joined by Nicodemus, who was perhaps encouraged by the boldness of his fellow-counsellor. This point furnishes an illustration of the word, "Draw *me*, WE will run after thee" (Song of Sol. i. 4).

We are so accustomed to the history of these events as recorded in the Gospels, that we very little realise what a bold and noble act this was. Here were two members of the highest court of the nation, taking charge of the body of one who had been condemned by that very court as a malefactor, and bestowing upon it every token of honour. At a time, too, when every Jew shrank from contact with anything that would render him ceremonially unclean, they did not hesitate to handle the precious body of Christ, though it should defile them for the greatest Sabbath of the year. Love and reverence for Him whom in His life they had feared to confess, now raised them above all thought of ceremonial defilement or the wrath of the Sanhedrim. The love and devotion of Nicodemus showed itself in a worthy offering. He "brought a mixture of myrrh and aloes,

about a hundred pounds weight." Myrrh was a precious and expensive spice, deemed worthy of being offered to a king (Matt. ii. 11), and of the aloe it is said the best samples were worth their weight in gold. But love cannot be limited by bare necessity, and if such a quantity seems too large to have been enclosed in the linen that was wound round the sacred body of the Lord, we may conclude that the body was deposited in a bed of spices, like the kings of former days (see 2 Chron. xvi. 14).

But even this costly tribute was not enough, for the women who "followed after, and beheld the sepulchre, and how His body was laid." Their love too must find its expression, and though it was in a service that would never be needed, we may be sure it was one that will not be overlooked. They prepared "spices and ointments" before they could rest on "the Sabbath Day according to commandment." Truly "He was with the rich in His death, because He had done no violence, neither was any deceit in His mouth."

Thus does God fulfil His own word, written ages before, in a way so simple and natural that we are apt to overlook it, and yet in a manner far above natural thoughts and expectations. And in doing so He gives not an outward display of His glory and majesty, by sending angels from His presence to accomplish His will, and frustrate the designs of men, but a Divine proof of the *sure* though *secret* over-ruling of His providence. This should encourage our faith in Himself as one who is able, in the most unlikely

manner, and by most unthought of means, to fulfil every word He has uttered.

May we not also find in all this an intimation of the *attracting* and *separating* and *emboldening* power of the Cross of our Lord Jesus—that power which was soon to be made manifest on a larger scale by means of the proclamation to Israel, and then to the world, that that same Jesus whom they crucified, God had raised from the dead, and made both Lord and Christ? Thus in larger and also in smaller ways we see our Lord's own Word fulfilled—"I, if I be lifted up, will draw all men unto me." May this attractive power of the Cross be better known by us, and more truly manifested in our lives!

### Faith, Hope, and Love.

Death all around—

No fadeless flowers; the curse pervades the soil—  
Yet, victors o'er the death, the barren ground,  
Faith, Hope, and Love, pursue their fruitful toil.

Faith works with God,  
Endures, as seeing Him man cannot see,  
Sows, oft in tears, the precious seed abroad,  
Foretasting harvest-gladness yet to be.

Hope waits for One  
Whose faithfulness, unfathomed, cannot fail,  
In quiet confidence her task is done,  
Her eyes intent on Him within the veil.

Love knows no fear—  
Love's simple purpose ne'er is put to shame;  
Love doth the Father worthily revere;  
Thou, God, art Love, Love thinks upon Thy  
Name.

And now abide  
Faith, Hope, and Love; not one alone, but three;  
Each challenged often, often let and tried;  
Each more than conqueror, Living Lord through  
Thee.



## Christian Giving.

BY WILLIAM LAING, BRADFORD.  
Read 2 Corinthians viii. and ix.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich."

**H**OW simple, yet how sublime, are these words. They unfold to us the self-abnegation of our Lord Jesus. This presentation of Him rises immeasurably beyond the highest ideal that the human mind can conceive.

If some great monarch left the glory of his throne and the splendour of his kingdom, to devote his life and riches for the benefit of his people, this might serve as a feeble illustration, but it would by no means be a full analogy. For, by comparison, all the glory of man is as the flower of the grass—the thing of a moment.

The Christian has here a revelation of Him, who "is the mighty God, the Everlasting Father," emptying Himself, and leaving the unsullied purity and holiness of His throne, to appear among men as the obedient servant of God. As such, His poverty was so real, that He declared "the foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head." Of Him we truly say—

"Wandering as a homeless Stranger,  
In the world Thy hands had made."

He knew what it was to be hungry and thirsty, faint and weary, yet He never wrought a miracle to satisfy His own need. He moved chiefly among men of low estate and accepted their gifts and hospitality. We read of the women who

ministered (or "usually ministered," imperfect tense) to Him of their substance. Yet under these lowly circumstances He was the great Benefactor of humanity. In this aspect, His life is summarised by the Apostle as One "who went about doing good, and healing all that were oppressed of the devil." He raised the dead, healed the sick, and fed the hungry. If all the recipients of His bounty had been gathered together, what a mighty army they would have made! What testimony to His love and goodness they could have borne! But how few among them realised, or even considered, that their blessing was the result of His self-surrender. Truly, even in His poverty, He made many rich.

Having returned to the throne above, He is still the great Exemplar of self-denial for the benefit of others. He is waiting the fulfilment of His Father's promise, that His earthly people, who rejected Him, shall be willing in the day of His power, when the kingdoms of this world shall own Him as their rightful King and Ruler. But meantime He is dispensing His "unsearchable riches" through the Gospel to believing sinners, Rev. chap. v. gives a view of the great company of the redeemed who are being made eternally rich during the present period of His grace. He is therefore the perfect Example set before His people, both as to giving and receiving.

The "Churches of Macedonia" had learnt much of the mind of the Master. Their circumstances were similar to His own when He was on the earth. They were in "deep poverty, and in a great trial of

affliction." But the joy of the Lord filled their hearts, and their gift is described as "the riches of their liberality."

This seeming paradox is explained by connecting it with the incident recorded in the Gospels where the Lord "sat over against the treasury" (Mark xii. 41). He watched the gifts being poured therein and noted the two mites cast in by a poor widow. Reading the motives that prompted these various gifts, He declared that "she had cast in more" than them all." Therefore, what was most probably the *smallest* gift was estimated by Him as the *greatest*. She alone had given in faith, for she gave her *all*.

So with the churches of Macedonia. They had "given *themselves first* unto the Lord," and their gift was estimated according to the balances of the sanctuary. The Lord sits over the treasury still. He reads the hearts and knows the motives which prompt the gifts that are put therein. Conscious of this, the poorest of the Lord's people can bring their offering to Him, knowing that "it is accepted according to that a man hath, and not according to that he hath not."

We would here state that it is not spasmodic giving that merits the highest commendation from the Lord. Occasion may arise in which stirring appeals may be made to the saints to meet special needs. Such was the case in the days of Agabus (Acts xi 28) But such are exceptions and furnish additional reasons for further exercise of self-denial. Even under such circumstances, there should be no constraint, or any sense of giving

under necessity, for "the Lord loveth a cheerful giver"

#### PRINCIPLES OF GIVING IN THE PAST.

There are definite principles laid down for our guidance both in the Old and New Testaments regarding giving (a) When the Lord redeemed His people from the bondage and tyranny of Pharaoh, He brought them into the promised inheritance, a goodly land flowing with milk and honey. The order is simple, yet definite. They were a people saved and blessed by God. From them He claimed one-tenth of the entire produce of their land. This was to be His portion given Him by His people. The tithe was not optional, it was binding. At the end of every three years, account was taken of all their increase and the tenth was put aside for God. And in doing so they honoured the Lord who had blessed them. (b) This tithe being dedicated to God became hallowed—it was "holy unto the Lord." As such it could only be disbursed according to the commandment of Jehovah and not according to the will of the people. (c) God gave it to the tribe of Levi for their inheritance, and to the widow, the fatherless, and the stranger (see Numb. xvii. 21).

Divine wisdom is here manifested. The relative positions of both giver and receiver were clearly defined. In direct obedience to God, the Israelite brought his tithe to the Sanctuary, and the Levite and others received it there. God Himself was the Intermediary between them. (d) When the tithes were thus brought to God, the act became part of Israel's worship (see Deut. xxvi. 12-15). Words

are put into the mouths of the people which are unique in Scripture. They are invited to appeal unto God for His smile and blessing, because they had kept His commandments. (e) In addition to the tithes, there was abundant opportunity for further liberality if the people were so disposed. There were the freewill offerings, the thankofferings, etc., all of which could be given for the service of God.

Such is a brief outline of the principles of giving in the past dispensation.

#### GIVING IN THE PRESENT AGE.

In 1 Cor. xvi. 2, the Christian is commanded "to lay by him in store as God hath prospered him." How significant is the day chosen for this purpose!—"The first day of the week." The day when believers gather around the Lord Jesus to shew forth His death, "till He come." Face to face with Calvary, earthly things assume their true value. While the heart is aglow with fuller revelations of the love of Christ, the commandment comes, "let every one of you lay by him." The command is personal, individual. It is equally binding on the believer, as is the breaking of the bread and drinking of the wine, and the same condition of heart is necessary to do both acceptably.

(To be Continued).

#### Faith's Resting Place.

When obstacles and trials seem  
Like prison walls to be,  
I do the part to me assigned,  
And leave the rest to Thee.

And when it seems no chance or change  
From grief can set me free,  
Faith finds its strength in helplessness  
And, patient, waits on Thee.

## Israel and the Church.

WM. HOSTE, B.A., BRIGHTON.

### XIV.—THE CHARACTER OF WORSHIP.

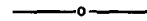
**W**AS Christian worship ever intended to be after the Jewish pattern? Our Lord's words respond, "They that worship Him, must worship Him *in spirit and in truth*" (John iv. 24). There are four distinctions drawn in this passage—(1) between the future and the present. "The hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father" (ver. 21). (2) Between the Divinely-sanctioned and intelligent worship at Jerusalem and the man-invented, ignorant worship on Mount Gerizim. "Ye worship ye know not what, we know what we worship" (ver. 22). (3) Between the material and symbolical temple worship and spiritual and true worship even then begun, and soon to be the rule of every true worshipper. "The hour is coming, and now is (see for this same expression chap. v. 25 and xvi. 32), when the true worshippers shall worship the Father in spirit and in truth." There was even then in Israel, outside the official priestly system, a little circle to whom the Father had been revealed, and who worshipped Him in spirit and in truth. This could not be strictly speaking priestly worship, but the worship of relationship—of the children to the Father—for two contrasted systems, the heavenly and the earthly, could hardly be divinely recognised on the earth at the same time. (4) Between phases of worship both true to-day, the worship of the Father and the worship of God, which

last, I judge, is essentially priestly worship. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (ver. 24). "In spirit" is in contrast with the material worship of Israel's priests, which appealed to the senses. "In truth"\* is in distinction, as has been noticed once before, not with the false but with the figurative worship of the Jewish cult.

These words show the radical and important difference between Church worship and that of the Aaronic priesthood. Theirs was ritualistic; ours is spiritual, "spiritual sacrifices well pleasing to God by Jesus Christ" (1 Pet. ii. 5). Theirs was symbolical; ours is real.

What then is Worship? It is neither preaching, not praying, nor talking about worship, nor even, in its highest expression, merely giving thanks for blessings, but the overflow of the heart to God for what He is as revealed in Christ. "The cup of salvation" speaks of blessing received; "My cup runneth over," of worship rendered. The test of a worship meeting is not "What did I get?" but "What did God get?" Sponges are not the same as springs. A sponge easily absorbs, but what is absorbed is easily lost. Verdure is never seen growing round a sponge, but a spring fertilizes its environment. The spring is always giving out, because it is always taking in from a hidden source. "The water that I shall give him, shall be in him a well of water springing up into everlasting life." Wor-

ship never rises higher than its source. If it is of man, it pleases man and only man. To rise to God, it must be of God and from God. Mary sitting at the feet of Jesus listening to His Word, was secreting worship, destined to well up later to Him, at the feast in Bethany. To worship God better, we must know Christ better, for He is the substance of all true worship. Christ as the One who perfectly glorified the Father, and fully met the claims of God on the Cross. Christ as the whole burnt offering to God, and as the centre of His counsels. Christ as the revelation of the heart of God. Christ in His spotless Manhood and in His hidden perfections. Christ in His entire devotedness and in the fragrance of His person. This One "we have" as a "High Priest over the house of God. It is needful that "He should have something to offer." By Him therefore let us offer the sacrifice of praise to God continually. . . . But to do good and to communicate forget not, for with such sacrifices God is well pleased" (Heb. xiii. 15, 16).



## Note on 1 Corinthians xii.

W. H. HUNTER, MANCHESTER.

WE may well be thankful for any incident in these times through which thoughtful attention may be directed to 1 Cor. xii., as the Holy Spirit has a gracious way of deepening such attention into prayerful consideration. The chapter is like the letter of which it forms part, it has a larger and a more limited side. On the larger side it takes

\* The word is "alethinos" not "alethes." See also "I am the True Vine," "That was the true vine of which the literal vine is but a figure.

in "all that in every place call upon the Name of Jesus Christ our Lord," on the more limited "the assembly of God in Corinth." It would seem that amongst the many questions which Corinthian saints had put to the apostle Paul, was one in which, in effect, they had asked how they were to discern "spiritual manifestations" (compare verses 1 and 7) in their meetings—that is to say, how they were to distinguish between the ministry which was true and the ministry which was false; between the Divine and the counterfeit. The apostle answered by taking a wide and a high sweep, in which he (a) divided mankind into two, the dividing line being the relationship of the individual man to JESUS; (b) traced the source and operation of all true ministry to the Godhead; and (c) expounded the individuality of the ministry ("to one is given), and the generality of the purpose for which it was given (to profit withal, *i.e.*, to the general profit). To illustrate his meaning he seized upon a very familiar object, the human body and its many interdependent parts, each for all and all for each, and said he, "SO ALSO IS THE CHRIST." The idea cannot have been in any way strange or new to the Corinthian hearers; it was a Greek commonplace, as 350 years before "Aristotle had applied the image to the State, the body politic." But the apostle was able to reinforce his figure of speech by a statement of divine fact, of which the philosopher naturally knew nothing. THE CHRIST is one body, "for indeed in *one* Spirit we *all* into *one* Body were baptised, and we *all* of one Spirit were made to drink." It is difficult

to see how the phrase could have been made larger or more inclusive; "WE *all*" can cover no less a number than the "all in every place," who call Jesus, Lord. "WE" in verse 13, surely stands in clear contrast to "YE" in verse 27.

But "ye" in verse 27 is not to be passed over lightly and without heed, as it so often is, for much that is written in verses 15-26, does certainly imply personal contact and individual association, and is only rendered intelligible by the great, direct revelation, contained in verse 27.

The revelation is, that there is a second side to the truth as to the one body, that whereas, in the first place the body is all-embracing, the membership being that of all saints in all places, or, in other words, including every human being who has believed, and who does believe that Jesus is the Christ and who therefore is born of God; in the second place there is a membership of a local community—in this case termed "God's called-out company in Corinth"—which is in itself "body of Christ," in which members come into such close personal contact and individual association "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

This side of the truth has been slighted, it has been ignored, in some cases it has even been rejected. Whoever therefore recalls attention to it—as has recently been done in these pages—makes his brethren his debtors.

Let us walk in the path of obedience not minding what men may think of us, but having this object, that Christ may be magnified.—J. L. HARRIS.

## The Bible Annotator.

### THEMES FOR BIBLE READINGS.

#### WHAT CHRIST DOES FOR HIS PEOPLE.

- He *Quickens* them by His Voice (John v. 25)—For Life.  
 He *Baptises* them in the Spirit (1 Cor. xii. 13)—For Unity.  
 He *Cleanses* them by the Word (Eph. v. 26)—For Holiness.  
 He *Receives* them to Himself (John xiv. 3)—For Glory.

#### FIGURES OF CHRISTIAN UNITY.

- Members of one Body (Eph. iv. 14)—Christ the Head.  
 Sheep in one Flock (John x. 16)—Christ the Shepherd.  
 Stones in one Temple (1 Cor. iii. 11)—Christ the Foundation.

#### THREE KINDS OF STEWARDS.

- A Good Steward (1 Pet. iv. 10)—Dispensing.  
 A Wise Steward (Luke xii. 42)—Discriminating.  
 An Unjust Steward (Luke xvi. 1)—Wasting.

#### THE LEADING OF THE SPIRIT.

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

## Notes on Scripture Metaphors.

### FROM THE REVISED TESTAMENT.

**Gal. vi. 17.**—"I bear branded on my body the marks of Jesus" (R.V.). This may have reference to the marks burnt into the bodies of slaves to prevent their escape from their owners, and to the brands of an idol on those who were its worshippers. So Paul was Christ's, and bore His marks, in devotion as His willing servant; in persecution as His faithful witness.

**2 Cor. ii. 14.**—"God which always leadeth us in triumph in Christ," points to the ancient custom of a victorious Roman general, leading in the train of his triumph, those whom he had conquered and taken captive. It is not Paul telling how he has triumphed, but that he has been conquered and possessed by Another, who leads him on as His willing captive in His path of victory.

**2 Tim. ii. 4.**—"No soldier on service entangleth himself in the affairs of this life." The definite call to a special campaign, with its self-denial and

hardships, is here in view, rather than that general service in which all believers are called to share. A false interpretation of this verse produced the monastic system.

**1 Tim. vi. 10.**—"The love of money is a root of all kinds of evil." It has this evil power, but not it only, as "THE root" in A.V. would lead one to think. And it is "the LOVE of money," even when it is not possessed, out of which the many evils spring, which lead astray from the faith and pierce with many sorrows.

## The Young Believer's Question Box.

If a believer's sin is confessed and forsaken (Prov. xxviii. 13), will he be fully freed of all its effects, or must he still suffer the consequences of his backsliding? God as a Father forgives His children who judge themselves and confess their sins unto Him, and at the same time cleanses them "from all unrighteousness" (1 John i. 9), thus exercising them not only regarding their failures but leading them to forsake the cause. But while Divine grace so forgives, Divine government may cause the results of such sin to be borne and the sowing to be reaped. David's sin was forgiven, but his child died, and the sword never departed from his house (2 Sam. xii. 10, 15). The joy of God's salvation was restored to him (Psa. li. 12, 13), and many of his sweetest Psalms were written after his restoration, yet Absalom's rebellion and the many sorrows both in his family and his kingdom tell, that he had to reap the bitter fruit of his sowing. It is not any part of our business to judge the Lord's dealings with others, or to say that they suffer for this or that cause, but it is healthy and profitable for each individual to search his ways before God, to be duly exercised by all His dealings, and especially to not miss the lessons He would teach by losses, sickness, and what the unbelieving world calls "mishaps and accidents," but which to the exercised soul are all voices from God as a Father.

## Answers to Correspondents.

**STUDENT.**—The fact that Matthias is not again named in Acts, after being "numbered with the eleven apostles" (Acts i. 26), is no evidence that his choice was not approved by God. Of the other eleven apostles, eight are never again mentioned by name after the first chapter of Acts.

**INQUIRER.**—The great Revival of 1859 began in

a little prayer meeting held in a school-house near Kells, in Co. Antrim, by four young men who met on Friday evenings to wait upon God. Who knows what might now result from even a few so "continuing in prayer," and dealing directly with God about the unaved around them.

A. E., LOWESTOFF.—The priests washed their hands and feet daily at the laver, not in it (see Exod. xxx. 19. where the word is "thereat"). The water was probably drawn from the laver for use, so that the supply in it remained pure.

A. H., ONTARIO.—The path of Scripture and of safety lies between the two "extremes" you deplore. The tendency everywhere and in everything is toward laxity and lawlessness, and the danger is in attempting to resist these by human devices and in ways not sanctioned by the Word. To go quietly on, holding fast all that God has taught, and seeking Divine counsel at every step, is the path in which God's all-sufficiency may be proved and your own soul possessed in peace.

J. H., VANCOUVER.—The danger of isolation in a new country, with many new forms of temptation to which you are a stranger, may well cast you more fully upon God and the Word of His grace. If you find none to unite with you in worship and service on the simple lines of the Word as you have learned and hitherto practised them, wait upon God and begin single-handed to preach the Word. You will be astonished what the results will be. The Lord may have some timid and feeble ones around, who will be strengthened to come out and acknowledge His Name, backsliden ones to be restored, and seeking ones who need the Gospel in its simplicity to give them life and peace. We cannot advise you even temporarily to drop into a sect, or go in with that from which you acknowledge the Word separated you years ago. Circumstances cannot alter the truth. If obedience to it led you out from the world's religion in Ireland, it will keep you out of it in Canada. You owe it to Him whose you are, to honour all that you know to be due to His Name and to His holy Word.

### Answers to Special Questions.

V.—Ought one who has failed to meet his obligations in business, publicly preach the Gospel to the world, or minister the Word in the assembly of believers while his affairs are unsettled?

ANSWER A.—One who serves—as the word "deacon" in 1 Tim. iii. 10, means, and includes service

in the Gospel and ministry of the Word—is to be "blameless," and this he cannot be, if he has failed to meet his obligations to the world in respect of his business. It would surely reveal a very unexercised state of mind, if one in such a position attempted to stand up as a public herald of God's Gospel, or as a teacher of His Word, while his record with the world is not clear.

A. S.

ANSWER B.—A qualification of one who takes the place of a guide in the church is, that he 'have a good report of them which are without' (1 Tim. iii. 7.) and no less would be required of a teacher, or preacher. There has been much evil wrought by men who have not a clean record in business life, pressing themselves into prominence in Christian work.

R. A.

EDITOR'S NOTE.—There are cases where such conditions obtain through no carelessness or fault on the part of the trader, but owing to the non-payment of debts upon which he counted, and such like. In cases where creditors are willing to wait and have every sympathy with the debtor, whose honesty and uprightness are not in question, it would surely be wrong for brethren in Christ to be more exacting than the world, or to treat with little consideration one who it may be for a lifetime has had an unbroken record of good testimony and diligent service. On the other hand, the brother who finds himself in these circumstances would be wise not to force his service upon those who have conscientious difficulties regarding his position, and who would not in consequence be able to share with profit by his ministry. And he would do well to abstain from public preaching to the world, until such time as his affairs are more satisfactory.

VI.—Should evangelists, or others who minister the Word in places where they are not locally in assembly fellowship, take part in cases of difficulty or discipline in such assemblies?

ANSWER A.—The affairs of a local assembly should be guided and administered by those whom God has raised up in its midst, and fitted for such work. Outsiders, whether evangelists or visitors, would not be acting according to the Word by taking part in cases of difficulty or discipline. Nor have we ever known any permanent healing or unity, as the result of calling in strangers to arbitrate or judge, in matters concerning which local overseers were not of one mind.

J. S.

ANSWER B.—"Evangelists"—by which we are to understand all whom the Lord has gifted and called to preach His Gospel, whether supporting

themselves by their own labour, or being maintained by the gifts of God's people—should not "take part" in cases of difficulty or of discipline. The care of the local assembly has been entrusted by the Lord to those whom He has fitted for this anxious and important work. "Elders" to "feed" and "take oversight" (1 Pet. v. 2; Acts xx. 20), "pastors and teachers" for "edifying" the saints (Eph. iv. 12), and from this special line of spiritual labour, a "novice" is excluded (1 Tim. iii. 6), and to it the "evangelist," whether itinerant or locally resident, is not called.

H. W. F.

ANSWER C.—While any servant of the Lord may give counsel, when asked, regarding a case of difficulty, or his help in the Scripture on points where its application to any special case is doubtful, it lies with the local assembly, guided by those in its midst who have intimate knowledge of the persons and matters involved, to act. All attempts to create a circle to which cases of difficulty may be referred, and whose judgment must be accepted regarding them as final, has manifestly failed, and has been the cause of endless divisions and sorrows. Apostles (1 Tim. i. 20) and their delegates (Tit. i. 5) had certain powers for rule and discipline (1 Cor. v. 3) in the early churches, which none now possess, but God and His Word remain (Acts xx. 32) as our sufficiency for all need and in all difficulties. Many such, are permitted as a needed discipline in patience, and to keep us dependent on God, which the calling in of outside help—whether of evangelists or others—to solve, practically cuts short, to find an easy way out of the trouble.

G. S.

EDITOR'S NOTE.—An evangelist may preach the Gospel, or a teacher expound the Word to hundreds to whom he is an entire stranger, but a shepherd must know the sheep he feeds and guides (1 Pet. v. 1-2). And they are to know and own such as so labour among them and are over them in the Lord (1 Thess. v. 12), watching for their souls as they that must give account (Heb. xiii. 17). Such service can only be rendered by those who are continuously in the midst of the saints, who know them individually, and who are intimately acquainted with their condition and relations. Hence, while an evangelist or a teacher may exercise his gifts in places where he may not know a single person, one shepherding and guiding the flock can only do so locally, where he knows and is known by those amongst whom he serves. And as the word in Heb. xiii. 7 (margin, "your guides") implies, they—and not strangers, whatever their

gifts or abilities may be—are expected to take the lead and point the way from the Word, for the assembly to take, in all matters wherein it has to act. If they are not agreed, if they do not see eye to eye, let them wait upon God and on each other (Phil. iii. 15), a course which has often been cut short by calling in the arbitration of others, whose knowledge and discernment of persons and facts was very limited, and who from many causes were as unfit as they were uncalled to deal with such matters. If evangelists turn from the work to which they have been called, to "tinker" in church troubles, and to arbitrate in every difficulty that may arise in assemblies, they will not long maintain that freshness and warmth so essential to successful soul-winning, while by thrusting themselves in where they have no right to be, they generally hinder rather than help the matters they attempt to so deal with.

### Questions Requiring Answers.

We again earnestly invite the help of all in these answers. Many seek and find instruction in this way, on matters of real heart exercise and difficulty, and greatly value the help thus given. Let all answers be short and definite, leading to a fuller occupation with the Word of God.

VII.—Does 1 Cor. x. 27, give sanction to the habit of Christians going to public dinners and other social functions, in worldly company?

VIII.—Will only the lost be raised and judged before the great White Throne?

IX.—How should one be dealt with, who expresses his views freely in private, on the denial of the consciousness of the lost after death?

X.—Is it right to infer from Acts xxi. 4, 11-14, that Paul erred in going to Jerusalem and that his imprisonment was the result of disobedience to the Lord?

XI.—If an assembly invite a brother who works for his livelihood to give help in preaching the Gospel or ministry of the Word, are they not responsible to at least offer to pay his travelling expenses?

XII.—It is considered to be for the spiritual good of meetings for Ministry of the Word, to make a break in the middle of the time, and take a collection?

XIII.—Help is desired as to the best way of doing Pastoral Work in cities where there are many domestic servants and others who need godly care.



## Man's Future State.

INTRODUCTORY ARTICLE. BY THE EDITOR.

FEW Biblical subjects have received more attention during recent years than that of Man's Future State. Godly enquiry among the children of God, with reverent study of the Scriptures, has led to a fuller knowledge of what awaits both the redeemed and the unregenerate in the brief, intermediate, disembodied state which is entered upon at death, and of that final and eternal bodily condition upon which at resurrection they shall enter, and in which they shall abide.

Idle curiosity in forbidden spheres, and vain speculations on things concerning the future life, have ensnared their victims in many networks of error, while others, having turned from the Word of God, which is the only reliable source of information on such themes, to be occupied with human fables, have been drawn into the vortex of latter day delusions "of seducing spirits" and "doctrines of demons," of which the Scriptures warns.

The enemies of God and His truth manifest an ever-increasing activity in originating and spreading new forms of seductive error on subjects relating to man's future existence, some of them set forth with amazing confidence and often cleverly garnished with distorted and misinterpreted Scripture to mislead the untaught and deceive the unwary.

Our aim in these "Short Papers" will be to gather from the Sacred Word what is there revealed to faith on the transcendent truths of our departure from the present world, and the state which is to be entered

on after death; to examine the words which are used by the Divine Author to describe the mode and manner of man's exodus from his present mortal condition, and his entrance upon the intermediate state. To gather what God has been pleased to tell regarding it, and to seek through grace to become so acquainted with the things amid which we are so soon to be, as to have their holy influence and power present with us, in what remains of earthly life and service here. Surely such truths are, or ought to be of surpassing interest to all the children of God on earth, so soon to stand amid these realities, either as unclothed spirits "absent from the body," or in resurrection power and glory clothed upon with their house from heaven. Like the emigrant eager to catch the first glimpse of the shore to which his vessel hies, and like the footsore traveller nearing the longed-for home upon which his heart has long been set, where loved ones wait to bid him welcome, so may these eternal verities, so little cared for or sought after by men who know not God, become of increasing value to the Lord's people. How vast, as years roll on, becomes the company of the dead, both saved and unsaved! How great the power that preserves them, and the authority that claims them, as exercised by Him who is "Lord of both the dead and the living" (Rom. xiv. 9)! As these and kindred themes come before us and occupy our thoughts, in our meditations of the sacred Scriptures, may they lead us increasingly to live lives of devotedness to God and separation from the present evil world.

## The Baptism in the Spirit.

W. H. HUNTER, MANCHESTER.

A MODERN writer of repute in his generation has observed that "the history of baptism, so far as direct evidence is concerned," begins with John the Baptist; and the observation is of weight when the peculiar, indeed, unique place which John and his service occupy in sacred history as going before and making the way for the Lord Jesus Christ and His ministry, whether on the earth or in the heavens, is remembered.

John was sent "to baptise *in* (not *with*) water," and began the work for which he was sent by baptising *in* the river Jordan; but He who had sent him so to baptise had said unto him, "Upon whomsoever thou shalt see the Spirit descending and abiding on Him, the same is He that baptizeth *in* the Holy Spirit" (John i. 33, R.V., mar.). Because of this, while John preached repentance and baptised the repentant, he bore witness to One who was coming after him, who was mightier than himself, whose shoes he was not worthy to bear, and of whom he said, "HE SHALL BAPTISE YOU IN THE HOLY SPIRIT AND FIRE" (Matt. iii. 11, R.V., mar.).

When the fulness of the time was come, JESUS came from Galilee to Jordan, and being baptised by John in that flowing stream, the heavens were rent asunder, and not only did He Himself see the Spirit of God descending upon Him, but John "saw, and bare record that this is the Son of God." Thus was Jesus, the Son

of God, identified for all time as He who baptises in the Holy Spirit.

But the Spirit could not be given for this great purpose until Jesus was glorified (John vii. 39), so that in the sequence of events no more was heard of the baptism in the Spirit until towards the close of the forty days in which Jesus shewed Himself to the apostles, whom He had chosen, alive after His passion; when He, most significantly, reverted to the ministry of John, and linked that ministry with "the promise of the Father" which they had heard from Him, for said He, "John truly baptised in water, but ye shall be baptised in the Holy Spirit not many days hence" (Acts i. 5, R.V.).

One of the oldest Greek manuscript copies of the Acts in the world, known as the "Codex Bezaë," and believed by scholars to rank fifth in the order of antiquity, has after the last of the words just quoted the further words, "until Pentecost." Whether importance should be attached to the addition or not, we know that not many days after the Lord had spoken of their being baptised in the Holy Spirit, when the day of Pentecost—the eighth resurrection day, the eighth Lord's Day—was fully come, and they to the number of about one hundred and twenty, were all together in one place, "there came from heaven a sound as of the rushing of a mighty wind," and (1) "it filled the house where they were sitting," and (2) "they were all filled with the Holy Spirit." The house was filled with a mighty medium for which human speech neither had or has terms of competent expression, they were

immersed in that medium, were filled with it (or of it), and then the tokens that the Holy Spirit was with them and in them were made such that even dull ears could hear and dim eyes see them for themselves. The Lord had poured out the Spirit, and they had been baptised therein, even as the Lord Himself had said. The testimony of John the Baptist had been verified, the fulfilment of his prediction had begun.

It should be noted at this point, that nothing can be more clear than that *this* baptism in the Spirit had nothing whatever to do with, and had no direct relationship to, baptism in water.

For the apprehension of the next great step in the development of the Divine purpose, the secret of the Godhead which had been kept in silence through times eternal, it is necessary to leave Jerusalem and the Jews, and with Peter and the messengers of the centurion of the Italian cohort, then stationed in Cæsarea, enter into that city. The place had an import of its own. It was in the land, but it was not of it. An essentially Roman city, it was altogether in accord with the surroundings, that a Gentile company should be gathered together in a Roman's villa: the only thing which was out of keeping with the environment being that the gathering of patricians had come together to hear a poor Galilean speak of a crucified Jew. That was not of nature or of man, that surely was of grace and of God.

And so the issue proved. For even before the humble preacher had finished his speech. "the Holy Spirit fell on all

them who heard the word," so that the believers of the circumcision who had accompanied Peter on his journey were astonished "because that on the Gentiles *also* was **POURED OUT** the gift of the Holy Spirit."

The narrative, moving as it is, contains up to that point no direct reference to baptism in the Spirit; but on the day of Pentecost, Peter himself, the Galilean preacher whose message had been so signally owned amongst the aristocratic Gentiles in Caesarea, had accounted for that which had then happened unto Jews in Jerusalem by a declaration which marked an epoch, that **JESUS**, despised, rejected, degraded, crucified, having been exalted to the right hand of God, and having received of the Father the promise of the Holy Spirit, had **POURED OUT** this which was then seen and heard.

The tokens in Cæsarea were the same as those which followed the baptism in the Spirit in Jerusalem, the outward manifestations were identical. Peter's companions recognised them as due to the same cause, and described that cause in words which were precisely similar to those which Peter employed at Pentecost, if, indeed, they were not actually quoted from his great declaration; and, further, Peter himself in his subsequent apology to those of the circumcision who contended with him because of the course which he had followed at Cæsarea, said, that the falling of the Holy Spirit on the Gentiles, *as on themselves at the beginning*, brought to his remembrance the words of the Lord, how that He said, "John indeed baptised in water; but ye shall be

baptised in the Holy Spirit," and convinced him that God had given to the Gentiles the *same gift* as that which He had given them, the Jews.

The conclusion is irresistible: God forbid that it should be resisted. On that memorable day, in that Roman city, Gentiles were baptised in the Spirit, as Jews had already been baptised, in Jerusalem and throughout all Judæa, and Galilee, and Samaria.

Here again it should be noted that the baptism in the Spirit was apart from and without direct relationship to baptism in water, so much so that those who had so manifestly received the Holy Spirit, were commanded to be baptised in water.

The events of the day of Acts ii. in Jerusalem, with its outpouring of the Holy Spirit, and those of the day of Acts x. in Caesarea, with its outpouring of the gift of the Holy Spirit, should be held in remembrance by those who desire to understand such words as those in 1 Cor. xii.

Since the great days in question, many days had come and gone, had melted into seasons and had grown into years, eventful years, the fruit and influence of which will abide for all time, and for all eternity; years in which the counsel of God was made known and the purpose of God developed in a way in which neither counsel had been known nor purpose developed aforesaid. In them, moreover, the spiritual centre of gravity on the earth was shifted from the ambit of the apostle of the circumcision to that of the apostle of the Gentiles; so that interest centres not in the movements of Peter, but in those of Paul.

## Some Elementary Truths.

INTRODUCTORY PAPER.

AMONG born again people it is generally admitted that the Scriptures of Truth are very clear as to how a sinner is saved. When revival work is going on, and people are saying, "What must I do to be saved?" the anxious souls are at once told that a full and complete answer is found *in the Scriptures*. Those at work in the "enquiry room" may be heard saying: "It does not matter what *you* think, or what *the Church* thinks, or what a great *preacher* thinks, about the way of salvation. It is simply a question as to *what does God say?*" Man and his traditions and creeds are shut out; and rightly so. The revealed will of God is made the first and final appeal. Perhaps the cherished ideas of a lifetime have to be thrown aside; perhaps standard theories of the religious world have to be rejected. It matters not. "Let God be true, but every man a liar" (Rom. iii. 4). Thus awakened souls pass out of death into life, through simply receiving the Scripture testimony concerning Jesus.

But no sooner are souls saved, than they are found asking, "Lord, what wilt Thou have me to do?—How am I to worship and serve Thee, now that I am saved?" Is there an answer to these questions? There is. Is the answer to be found in the Scriptures? It is. It would surely be passing strange if that Word, which is so clear as to how to be saved, should be all uncertainty as to how I am to act, now that I *am* saved. When the question is asked, "Where-

withal shall a young man cleanse his way?" Scripture at once makes answer, "By taking heed thereto according to *Thy Word*" (Psa. xcix. 9). "I have given them *Thy Word*," said the Master; "and the world hath hated them" (John xvii. 14)—a result which, in greater or lesser measure, must ever be true of those who "hear the Word of God, and keep it" (Luke xi. 28). Both in what the New Testament saints were told to do, and in what they actually did, we have the clearest Scripture testimony as to how a newly converted soul is to proceed in seeking to walk in "the ways which be in Christ."

Take yonder village of A—, for example, where there is no testimony to the Name of the Lord Jesus Christ. A God-sent man goes to the place, and preaches the Gospel. Sinners are saved. What takes place then? Does the preacher tell the young converts that he has nothing more to say to them, and that they must just worship God in *whatever way they think best*? No. He did not tell them to be saved in whatever way they thought best. He referred them to "that which is written;" and in the matter of worship he simply keeps to "that which is written." The man whom God hath *sent* is not ashamed of what God hath *said*. Therefore he shows from Scripture that those who have been converted to God are now to be baptised. Christian baptism is in the preacher's "commission" (Matt. xxviii. 19). "Go ye therefore," said the Master, "and teach (or make disciples of) all nations, baptising them," &c. (Matt. xxviii. 19, 20).

You see that the command to *baptise* is thus co-extensive with the command to *preach the Gospel*; and you have no more right to throw aside the one than to throw aside the other. And not only have we the *command* to baptise, but *we have the example*, yea, many examples. In Acts ii. 41, R.V., we read that "they that received His Word were baptised;" and again in Acts xviii. 8, "Many of the Corinthians hearing, believed, and were baptised." But we need not multiply passages. Believer's baptism is clearly set forth in the New Testament; and we know that Scripture recognises no such thing as *infant* baptism; while the word "baptise" signifies *to dip, to plunge*. It therefore follows that, in the village in question, "they that received the word were baptised;" that is, plunged, or dipped—for a *sprinkling* of water could not set forth a *burial* and *resurrection* with Christ. In the Name of the Lord they are accordingly "baptised into the Name of the Father, and of the Son, and of the Holy Spirit."

The question arises, "What next?" The Scriptures are again appealed to, and it is discovered that there is only *one Name* into which the Lord gathers His people. "Where two or three are gathered together in My Name," saith the Lord, "there am I in the midst" (Matt. xviii. 20). And again it is written, "Gather My saints together unto Me" (Psa. l. 5). These two passages summarily dispose of the names and divisions of Christendom. God's saints are to be *gathered together*. This completely settles the question of various sects and bodies. And the gather-

ing together is to be into the Name of His Son as Lord and Christ. Yea, the gathering together is to a *Person*; for the Name points to a person. Hence we read, "Let us go forth therefore *unto HIM* without the camp, bearing His reproach" (Heb. xiii. 13). The young converts (still keeping by that *which is written*) accordingly go forth outside the camp unto the rejected Jesus, whether it be the world's ungodly camp, or the world's professedly religious camp. They refuse to acknowledge any of the religious names of Christendom. As Moses "refused to be called the son of Pharaoh's daughter," so do they refuse to be called by any of the names of sectarian division. And why do they refuse to recognise any of these names? Simply because Scripture refuses to recognise them; yea, because Scripture condemns them (see 1 Cor. iii. 3, 4). Scripture never says, "If a man suffer as a *Baptist*, or as a *Wesleyan*, or as a *Presbyterian*, or as an *Episcopalian*, let him not be ashamed." But Scripture does say, "If a man suffer as a *Christian*, let him not be ashamed." And then a few significant words are added: "but let him glorify God in **THIS NAME**" (1 Pet. iv. 16, R.V.). See what honour God puts upon the Name of His Son! And that Name has been called upon us; for we—for all the children of God—are *Christians* (Christ's ones). O the divine simplicity and beauty of that Name! Yet many are not satisfied with that Name. They must have another name—they must marshal themselves under a banner with some name *besides* the Name of our Lord Jesus Christ. And yet that other name, by man

invented, shall have as little recognition in heaven as it has now in the Scriptures of Truth. But the converts before us are in no perplexity as to the denominational names of the religious world. They are going by *the Scripture*. Through *that which is written* they found God's way of salvation. Through *that which is written* they discovered believers' baptism—figure of death and resurrection with Christ. And through *that which is written* they have gone forth outside the camp *unto Him*, abundantly satisfied with that Name "which is above every name" (Phil. ii. 9), and having no desire to be known by any other.

(To be Continued).

PRIMARY TRUTHS OF THE FAITH.—VII.

## The Resurrection of Christ.

BY HENRY DYER.

THE fifteenth chapter of the First Epistle to the Corinthians, is a rich and mighty Scripture on the great doctrine of resurrection, first, of all, of Christ, and next of all who are His. A false teaching had sprung up amongst Corinthian saints which the apostle takes advantage of to reaffirm the Gospel, of which he shews the resurrection of the Lord and of His saints to be the keystone. That Christ had been amongst the dead, none could deny. His enemies were allowed to make this sure by their stone and seal. Hence the great Gospel truth of His having risen, refuted the error that there was no such thing as resurrection of the dead.

The Lord's own resurrection is the witness to a threefold triumph of God's rich grace. (1) His death has put away

sin, and His resurrection is God's own seal of acceptance of His atoning work. (2) He is the Firstborn or Firstfruits to whom all His believing people are to be conformed. (3) That by Him God will accomplish the resurrection of all His own and of all the dead. The leisure with which God works out His great purpose is seen in the fact, that already there has been a pause of nearly two thousand years between Christ as the first rank of resurrection from the dead and that of those "that are Christ's at His coming" (Cor. xv. 23), and then another thousand years before the great white throne resurrection (Rev. xx. 5). First in this Divine order, is seen the Captain of our salvation, Himself alone, sharing with none other the honour of being in the first rank. Alone He fought the fight, and in this earliest scene of victory He must be pre-eminent, as the One through whom it is given to His people. Both His and their resurrection is distinguished as "from—or from among—the dead"—an expression which caused wonder among His disciples the first time they heard it (see Matt. xvii. 9; Mark ix. 9, 10). Resurrection of the dead" (Heb. vi. 2) was familiar to them, but an elective or choosing-out resurrection, had not been heard of before, though well known to them and others after (see Luke xx. 27, 38; Acts iv. 1, 2; Rom. i. 4; vi. 4, 9; Gal. i. 4; and Phil. iii. 11, where the expression of an "out-resurrection from among the dead" is used). Such was the Lord's own resurrection from Joseph's tomb, and that of the saints after "His resurrection" (Matt. xxvii. 52, 53). Such will be the resurrec-

tion of the righteous at His coming, without disturbing whatever of the ungodly dead may lie in the unblessed, unhallowed graves around them. What a marvel this will be of God's unerring discernment as well as of His Almighty power! Not a saint will be left in the tomb when the mighty "shout" of the Lord is heard (1 Thess. iv. 16)! Not a particle of the dust of the unbelieving dead will then be moved! And the same discernment will be manifested in separating between those who are alive and remain of His own at His coming, and mere professors who may be found intermingled with them. The saved will be "changed" into His image, the lost will be left for judgment.

In the words of John v. 28, yet another declaration is made of the same resurrection power, on a larger scale, extending to all the dead. At His mighty call "All that are in the graves!" shall come forth. This is to be a resurrection of judgment. Then all creation, both sea and land, will give up its then existing dead before the great white throne, for judgment.

The truth of resurrection is scoffed at and scorned by an unbelieving world, and the faith of each succeeding generation of God's saints needs to be confirmed regarding it. How vast are its results! How mighty the Power by which it is to be accomplished! Yet how little in this busy age, is its magnitude perceived, or its solemnity felt, even by true children of God:

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Man's weakness, waiting upon God  
Its end can never miss,  
For men on earth no work can do  
More angel, like than this.

## Christian Giving.

SECOND PAPER. WM. LAING, BRADFORD.

It is not unintentional that the apostle, in the preceding verses, had revealed a mystery—deeper than the human mind can fathom. In a few words, he describes the rapture of the saints. Each one changed into Christ's glorious image, with the song of victory on their lips, as they enter into their celestial home. Now often have we sung at these sacred gatherings—

"Were the whole realm of nature mine,  
That were an offering far too small,"

and then, perhaps, dropped some trifling coin into the box, in no way commensurate with the prosperity that God had given us!

This command is intended to beget personal, and we may add honest, dealing with God, for He knows what prosperity we have received. We are invited to take account of our incomes and lay aside a portion for Him. Obedience to this command makes our temporal offerings a part of our worship on the first day of the week. What an exalted place is given to the offerings of God's people!

There is no exact proportion of our income demanded. This is only characteristic of all the ways of the Lord with His people in this age. No one has the slightest authority to impose burdens on believers. The proportion of our income to be laid aside, ought to be settled directly between each one and his God. If this were made a matter of conscience, we hazard the statement, that one-tenth would be the minimum.

We are also commanded to give *in faith*. The natural heart, which is fearful and unbelieving, might raise difficulties as to the future. God anticipates such forebodings, by reminding us of the way by which He fed His people of old. Morning by morning the manna fell. This was evidently in the mind of the Lord Jesus when He taught the disciples to pray—"Give us day by day our daily bread." It is *the just* who are to *live by faith*. Therefore no believer who has learned to confide in the love and care of his Father, will withhold that offering which is so precious to Him.

True giving is likened to sowing seed. "He that soweth with blessings shall also reap with blessings." (2 Cor. ix. R. V. 6). When the need of the poor or the widow is met, that is an occasion of thanksgiving to God on their part; yea, more, for their prayers for the giver is mingled with the thanksgiving of the receiver.

The Epistle to the Philippians furnishes a beautiful illustration of sowing and reaping. The saints there had continued in hearty and practical fellowship with the apostle in his service in the Gospel. Their gift is described as "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." Then the recipient, inspired by the Spirit, pronounces the precious promise, "My God shall supply all your need, according to His riches in glory by Christ Jesus." And the blessing reaped by this church has descended through the ages, for humanly speaking, we are indebted to them for such a promise.

We are also responsible to disburse our



gifts according to the Word and ways of the Lord. There are the poor who are always with us—the heritage of the Lord to His church. There are the widows and fatherless to be relieved, which God describes as “pure religion and undefiled.”

There are also servants of the Lord, who on account of the Name have gone forth “taking nothing of the Gentiles.” The definite commands concerning them are, “We also ought to sustain such.” And, “Let him that is taught in the Word have fellowship with him that teacheth, in all good things.” “They that preach the Gospel should live of the Gospel.” “The labourer is worthy of his hire.”

If the value of true giving unto God were better understood, there would be more direct exposition on the subject. There is a responsibility regarding this resting on those who seek to guide the Lord's people. By silence on this and kindred subjects we may be robbing many of the saints—especially younger ones—of lasting blessing.

In the dark days of Malachi the people had forgotten the exalted character of the tithes. They brought “the maimed and the blind”—what was really of no use to themselves and what they would not have dared to offer to their governor. They were thus “robbing God,” and the result was barrenness in everything. Who can fail to see the direct reference to Deut. xxvi. in the pathetic appeal of the prophet to “bring all the tithes into the storehouse” and to prove God if He would not open the windows of Heaven and pour them out a blessing. May there not

be lessons for all of us to learn to-day, from this sad scene?

In Haggai, we find another reason why the people of God became indifferent to the tithes. The work had received a setback—a temporary stoppage. That it was not meant to be permanent is evident from the language of the prophet. It was a trial of their faith. Instead of this difficulty casting them more upon God for deliverance, it only brought into relief the utter selfishness of their own hearts. While the house of God lay “waste,” on the pretext that the time had not come to build it, they found plenty of time to build fine houses for themselves.

Do we not see a repetition of this in our own day? When we became associated with assemblies of God more than thirty years ago, there was a lingering echo of times of Revival, when men who were born in the higher circles of society, reduced their establishments, and curtailed their personal expenses, in order to be able to help forward the work of the Lord. What a different spirit is manifested to-day! Men who have risen from the ranks, and whom God has prospered in temporal things, seem to vie with each other as to who can set up the finest houses! The result is, that much money is spent on personal ostentation, while the work of the Lord languishes.

We close with the exhortation of the apostle to the elders of the Church at Ephesus, to *remember* the words of the Lord Jesus how He said “It is more blessed to give than to receive.” And Godly giving always has the Divine blessing.

## The Bible Annotator.

### THEMES FOR BIBLE READINGS.

#### THE GOSPEL.

- The Gospel of God (Rom. i. 1)—Its Source.  
 The Gospel of Christ (Rom. i. 16)—Its Theme.  
 The Gospel of Salvation (Eph. i. 13)—Its Object.

#### THE LORD'S JOY.

- In the Purchase of His Own (Matt. xiii. 44).  
 In the Saving of the Lost (Luke xv. 7).  
 In the Blessing of His People (Zeph. iii. 17).  
 In their Presentation in Glory (Jude 24).

#### IMITATORS OF GOD.

- As Beloved Children, having His Nature (Eph. v. 1).  
 As True Sons, manifesting His Character (Matt. v. 45).  
 In His Forgiving Grace and Love (Eph. iv. 32).  
 In His Patience and Forbearance (Rom. xv. 5).  
 In His Goodness to All Men (Luke vi. 35).

#### ENSAMPLES TO THE FLOCK.

- In Conversion and Testimony (1 Thess. i. 7).  
 In Patience and in Suffering (Jas. v. 10).  
 In Doctrine and in Life (1 Tim. iv. 12).  
 In Devotion and in Humility (1 Pet. v. 3).

## Notes on Misinterpreted Texts.

**1 John iii. 12.**—"Whosoever is born of God doth not commit sin," etc. This does not teach the sinlessness of believers while in mortal flesh, as some aver. The Christian is here viewed as God's child, possessed of a new nature. He is characterised as a "doer" of righteousness. Born of God he "sinneth not" (1 John v. 18), in the sense of continuing in sin as a habit. That he may sin, 1 John ii. 2 tells, and 1 John i. 8 makes a gracious provision for his restoration. But no true child of God can pursue a course of sin, continuing in it as the habit of his life.

**Psalm lxxxi. 10.**—"Open thy mouth wide, and I will fill it." This passage is sometimes quoted as if it meant that those who preach have simply to stand up and open their mouths to speak, and the Lord will give them something to say. This is not the meaning of the verse. The context shews that God is speaking to His rebellious people Israel, and telling them how He would have fed them with the finest of the wheat (ver. 16) had they hearkened unto Him. It is not the opening of the mouth to feed or instruct others, but rather a call from God to the backslidden soul to open the mouth that he may be fed himself.

## The Young Believer's Question Box.

Do the words, "Not discerning the Lord's body" (1 Cor. xi. 29), refer to the bread as the symbol of the Lord's body, or to His mystic body the Church, this latter view being taught by some from the passage? Verse 24 clearly teaches, that the bread which is broken and eaten by those who keep the memorial feast is the symbol of our Lord's actual body, which each communicant shares, expressing his personal participation in the great work of which that "breaking of bread" in the appointed figure. To bring in "the church" here would be confusion. It does not feed on itself, but on Christ. And the Church is nowhere called "the Lord's body."

## Answers to Correspondents.

**STUDENT.**—Augustine lived in the fourth century. He taught that salvation was only to those within the visible church and that of the regenerate—who became so in their baptism—all do not finally persevere or attain to eternal glory. His views on baptismal regeneration and infant condemnation prove how far he had drifted from the Word into tradition, and how unsafe as a guide in doctrine.

**J. L., BAYSWATER.**—We regret to learn that your faith has been disturbed regarding the Divine inspiration of the Scriptures through reading some recent fanciful theories regarding it. It is always dangerous to follow those who would lead into regions which God has seen fit to keep secret, and to theorise on matters concerning which there is no Divine revelation. Our advice to you is; Make full use of the Word itself. Let God speak to your own heart and soul through it, and keep yourself apart from all reasonings and inductive theories regarding how He communicated His Word to the writers, and how they set it forth to us.

**A. L., ONTARIO.**—The words of Jude 22, "making a difference," would surely apply to such a case as you describe. Godly discrimination needs to be used in dealing with those who may be led astray into wrong doctrine or unscriptural paths through ignorance, or by the craft of such as are propagators or error. Pastoral care and instruction, with a view to their deliverance, rather than rebuke or excommunication, would surely be the Lord's way with such as are not hopelessly confirmed in fundamental error or in self-willed ways.

**W. E. S., BRITISH COLUMBIA.**—"Differences of judgment" is a favourite term in our day among

those who are active in setting aside the truth of God for their own tradition. But there is no room for man's "judgment" in matters concerning which there is Divine revelation and distinct commandment from the Lord. The responsibility of the Christian toward all such, is not to judge, but to obey. Regarding such things as are named in Rom. xiv., concerning which there is no Divine legislation, there may well be full liberty for "differences of judgment" and of practice also. But to bring such a principle to bear on truths so plainly taught in the Word of God as baptism, Church fellowship, Christian ministry, and treat them as of so little value as to regard their counterfeits of infant sprinkling, sectarianism, and clerisy, as equally right, and those who practice and teach them as worthy of being set in the front as teachers and ensamples to the flock, you are in danger of making the Word of God "of none effect" (see Mark vii. 13), and of making more of forbearance toward men, than of faithfulness to God.

J. N., LAWES.—We have in former issues dealt with the verses you seek help on, namely, Heb. vi. 4-8, and would only now add, that while those therein described have LIGHT, it is not said that they have Divine LIFE or LOVE in them, the result of being born from above. The record concerning Balaam in Numb. xxii.-xxiv. illustrates very fully the conditions described in these verses, and should be a searching message and a solemn warning to all, in these times of much shallow profession.

A. G., WALTON.—In the case of one in whom there has been true conviction of sin and conversion to God, there is no need for long delay in acceding to an expressed desire for baptism as a believer and of reception to the assembly of God's people. But where a number profess faith under preaching which is more emotional than searching, there is need for more care. This may require time and prayerful deliberation, especially among those whom God has fitted to guide in the assembly. Disastrous results have followed the too hasty baptism and reception of professed converts of the "rocky ground" class, whose feelings had been moved, but whose consciences had not been reached, and who soon too plainly manifest that they have no life in them.

A. D., JERSEY.—The theory that the apostle James, by insisting on "works" as necessary to justification, in Chapter ii. 14-26 of his Epistle, was seeking to modify Paul's teaching in such passages as Rom. iii. 28, or to counteract some prevalent

distortion of it, is refuted by the fact that Paul's Epistle to the Romans was not written till some years after James wrote to "the twelve tribes of the Dispersion" (see Chap. i. 1, R.V.). There is no contradiction in the teaching of the two apostles; the one is the counterpart of the other. Paul deals with justification before God through Christ, by faith or reliance on Him alone; James, of faith's fruits manward, which shew that he whose faith is thus manifested by its actions, is no mere adherent of an orthodox creed, but one who by personal reliance has vital connection with God and His Christ. This is not a question of "making light the ground of fellowship," as some erroneously insist, but of having sufficient evidence that the life of God is in them. And this is something more than a recital of certain texts that they "believed" on a given day and date, which is all that is required by some now a days, as evidence of being born of God.

### Answers to Special Questions.

VII.—Does 1 Cor. x. 27, give sanction to the habit of Christians going to public dinners and other social functions, in worldly company?

ANSWER A.—The subject being dealt with by the apostle is, the eating of things sacrificed to idols, and the Christian's liberty to eat or refrain from such food. Social meals and public feasts such as the question names are not contemplated in the passage. Both for his own spiritual profit and as an example to others, a Christian is well advised if he abstain from sharing in such "social functions," with their general associations of drinking and vain talk such are usually indulged in. J. S.

ANSWER B.—"Public dinners" or "other social functions" are not contemplated in the verse. The words "to a feast" are not in the original, and are consequently italicised both in the A.V. and the R.V. "Whatsoever is sold in the shambles, EAT" (ver. 25). "If one of them that believe not biddeth you, and ye are disposed to go, whatsoever is set before you, EAT" (ver. 27). "But if any man say unto you, 'This hath been offered in sacrifice,' EAT NOT" (ver. 28) for the sake of his conscience. EATING here means partaking, and "Ye cannot partake of the table of the Lord and of the table of devils" (ver. 21)—it must be one or the other. The shambles is where the individual does his marketing, and the "bidding" is by one individual (an unbeliever) to another (a believer). The one shews common courtesy to the other by setting

food before him, of which he may eat without hesitation, unless a third person, also present, interposes a reference to idols in connection with the food, in which event the believer must take his stand for "the Lord," and refuse that which is offered, or, if he has already commenced to eat, discontinue doing so, rather than stumble another.

W. H.

ANSWER C.—The words of verse 31, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," are a safe guide to Christians as to where they go and what they share, either personally or in company with others. The words "to the glory of God" involve obedience to His Word, and the Word forbids the Christian to have fellowship with "unfruitful works of darkness" (Eph. v. 11) or to share with unbelievers in their iniquity (2 Cor. vi. 14-16) and revelry (1 Pet. iv. 3, 4).

EDITOR'S NOTE.—The teaching of the passage is clearly as noted in Answers A and B, and deals with conditions that scarcely exist in this day, in these lands. But the broad principle of considering others and being careful not to put a stumbling stone in the way of the weakest of our brethren in Christ in the exercise of a liberty which we claim, is of abiding value, and will, when given its true place in practice, keep Christians out of many associations and apart from many functions to which they may be invited to go.

## Letters on Current Topics.

### TENT WORK, PAST AND PRESENT.

DEAR MR. EDITOR,

Thirty-two years ago we had a Gospel tent in this place, in which two godly labourers preached the Word with great power for two months. The whole place was aroused, many were converted; an assembly of believers gathering in the Lord's Name began, and has gone on ever since, many being added through the Gospel testimony of the Christians. In a neighbouring town—much in the same condition regarding spiritual things as this place was before the work began—a tent was lately pitched and preached in for two months. Few came to hear the Word, the preachers did not seem to get a grip of the people, the few that "professed" soon disappeared, and so far as we can see, the result was a failure. "Changed times" were blamed, but, personally, I think the cause of barrenness lay with the preachers and with us, who

were expected to be their helpers. There was little united prayer, and this may have had to do with lack of power. The preachers did not visit among the people as the former workers did, daily. The preaching was entirely different in character; it had not the depth nor the grip, and a good part of it was to the Christians who attended. I think if tent work is to fulfil its purpose, which is to reach those who need and do not get the truth that awakens and the Gospel that saves, there must be more laying hold on God among His people, and far more persistent labour put into the work by the preachers getting in among the people, following up interested cases in their houses, speaking to individuals during the day, and keeping at the Gospel night after night until a breach is made. No doubt people are harder to get, the devil has new devices; the spirit of unbelief is abroad and errors are rife. But wherever God's tent and God-furnished men go forth with His Gospel, supported by the prayers and efforts of Christians whose testimony is good in the place, sinners are saved as of old. Where they are not, it is time that both preachers and Christians were on their faces before God, examining their lives and methods, to find out the cause of dearth. It cannot be in God, for He is always ready to bless.—AN OLD DISCIPLE.

### SPREADING EVIL DOCTRINE.

At some of our meetings of late, we have noticed a number of well dressed men and women, not of the class we have been accustomed to get. We discovered just the other night that they were disseminating "Millennial Dawn" doctrines among the people as they left the hall, and seeking to form acquaintance with young Christians, with a view of leading them astray from the truth. They have even remained in our after meetings, and engaged in conversation to get into touch with those they wanted to catch. This had been going on for some time before it was discovered, and some in measure led away with their errors, which are subversive of the very foundations of the Gospel and the faith, having neither the Christ of the Scriptures nor the Gospel of God. As the same thing may be going on in other places, we think it well to "sound the alarm," so that those who have the care of saints, and who love the truth, may be on their guard. A public warning from the platform, with a definite intimation that if this practice is continued it will be publicly exposed, would rid us quickly of these intruders.

## The Enthroned Sin-Purger.

BY WILLIAM LINCOLN, BERESFORD, LONDON.

THE Epistle to the Hebrews opens with a view of Christ as the enthroned Sin-purger on the right hand of the Divine Majesty, in the uncreated light of the throne of God.

First, we get a glance as to who He is, of His personal and official glories. Next, at what He has done. His person gives value to His work. He is the brightness, or outshining of God's glory (ver. 2). If God is light, Christ is the effulgence of it. He it was who came forth from God to declare Him, to tell Him out. As the sun and the sunbeam are of the same nature and indivisible, so is God and Christ. If the Father is God, so is the Son. He is also "The express image of His person." He was the full manifestation down here of what God is. What God is up there in heaven, Christ was down here upon earth. There is not a trait in God's character but what was fully manifested in Christ. After thus fixing our gaze upon this great and glorious person, and telling us that it was through His Word that creation was brought into existence and is sustained, comes the words, "When He had by Himself purged our sins, sat down on the right hand of the majesty on high" (ver. 3). Thus a new and abiding glory has become His, the glory of having undertaken to deal with the question of sin, and having so completely done it, that He has sat down on the right hand of the Majesty on high in yon dazzling brightness. His work is completed, while its effects abide for ever. And so we

read in chap. x. 14, that unlike the Jewish priest who offered sacrifices, and whose work was never completed, "this Man after He had offered one sacrifice for sins for ever sat down." The words "for ever" here, mean "in perpetuity." Unlike the sacrifices of old, which soon had to be repeated because of their inability to "put away sin," His sacrifice ever abides of permanent value before God. His sitting there at God's right hand is the witness to God's acceptance of His work up there, and so is the testimony of the Holy Ghost down here (Heb. x. 15-18) to the believer. Thus the question of sin has been entirely disposed of, and we are told to "attentively consider" (chap. iii. 1) Him, in order that our consciences may be at rest and perfectly established before God, so that we may now worship and serve Him acceptably (Heb. ix. 15; x. 2).

His blood once shed is so precious, that its full value can only be seen in the light of God's own throne, where for us He has entered, and whither we too are told to draw near with boldness by the blood of Jesus (Heb. x. 19). That is to say, our title to enter the presence of God is identical with the title by which He Himself has entered. For if in chap. ix. He is seen entering heaven by His own blood, in chap. x. His people enter on the same title. Thus Christ and His own stand together. If in virtue of His own blood He has been welcomed and caused to sit down before God, so at length will all who have taken shelter under it. Even now the presence of God is their home, and the more consciously they abide in the

dazzling light in which that blood is ever estimated at its proper value, the more secure they will know their title to be. Thus having put away from before God that which was contrary to His nature, and having brought His people there in all the infinite perfection of His sacrifice, they are seen as fitted for the Divine presence in which He now appears—that is, is manifested before God's face in all His loveliness and preciousness for them.

Four times in the Epistle to the Hebrews do we read of Christ being enthroned.

First, in chapter i. 3, as the Sin-purger who, having dealt with sin to God's entire satisfaction, has gone up there bearing a new glory and a new name, to put everything on a redemption footing.

Second, in chapter viii. 1, as the Great High Priest. Never was there an enthroned high priest before, for the people of God. Now "We have such an High Priest on the throne of God, able to save His own from being overwhelmed, to succour them when tempted, and to bring them safely on until they reach Him up there.

Third, in chapter x. 12, as the Offerer of a perfect Sacrifice, the effects of which abide continually. And according to the value of the offering so is the believer's acceptance before God.

Last of all, in chapter xii. 2, He is there as the perfect Example—the Beginner and Completer of the path of faith. Seated there, His word to all His own is, "Follow Me." How unspeakably grand it is to go onward looking off and up to Jesus. He has reached yon throne. This glorious sight is the key to the Epistle.

## Man's Future State.

CHAPTER II. MAN IN LIFE AND DEATH.

MAN'S earthly life is compared in its brevity to a "handbreadth" (Psa. xxxix. 5), in its swiftness to the passing of "a weaver's shuttle" (Job vii. 6), in its impair to a "shadow that declineth" (Psa. cii. 11). But the "life that now is" (1 Tim. iv. 8), so brief and so uncertain, does not comprise the whole of man's existence. Unlike the beasts that perish, he has been formed for endless being. He continues to be after death, although no longer in mortal flesh as an inhabitant of the present world. The ancient patriarch in his far-off day exclaimed, as he beheld the passing of one generation after another, "Man dieth and wasteth away; yea, man giveth up the ghost, and where is he?" (Job xiv. 10). To this question God alone can give an answer. It is not in man to supply information regarding the life beyond. The present world is his realm: he is of the earth, earthy; formed to inhabit, explore, and investigate the world in which he is placed, but beyond its borders he cannot see. There is only One who inhabiteth eternity (Isa. lvii. 17), to whom the world to come is as well known as is the present, before whom the past, the present, and the future lie equally open, the ever-existing Omniscient, Omnipresent God. And He who knows all things, has revealed and recorded in His Holy Word all that He deemed it good for man in his present state to know regarding his future state and his final destiny. The Agnostic confesses that concerning such subjects he

knows nothing, for he refuses to accept the revelation that God has given. The Spiritualist not being satisfied with the measure of enlightenment regarding man's future state which God has given in His holy Word, seeks to gratify his morbid craving for fuller knowledge in forbidden ways, which the Scripture warns against (Lev. xix. 31 ; xx. 6 ; 2 Chron. xxxiii. 6).

#### MAN A TRIUNE BEING.

As originally created, and while the Adamic race continues, man as living in mortal flesh on earth is composed of "spirit and soul and body" (1 Thess. v. 23). He may be, and is in the language of Scripture, identified with either, according to the aspect of truth or subject being revealed or recorded. He usually is identified with his body when his relation to his fellows and the material world is in view, and with his "soul" or "spirit" when his relation to God and the world beyond the present is under consideration.

The Lord Jesus, although free from all taint and result of Adam's sin and man's inherited fallen nature, ever "without blemish and without spot," did in His incarnation become complete and true Man, possessing spirit (Luke xxiii. 46), soul (Matt. xxvi. 38), and body (Heb. x. 5), and these three component parts belong to man whether viewed as innocent, fallen, or redeemed. They belong to man as man.

The story of man's creation is simply and clearly given by the Creator Himself in Gen. i. 26, 27—"Let us make man in our image after our likeness." Other forms of life had already been brought forth in the "waters" and in "the

earth" at the Divine Creator's word, but here in man's creation, Elohim—"The Triune God"—act deliberately, unitedly, and directly. And what is recorded in Gen. i. 26, 27, is described in detail in Gen. ii. 7-25.

MAN'S BODY was formed of the dust of the earth, and it is said concerning it, "Dust thou art and unto dust shalt thou return" (Gen. iii. 19). This lifeless form is not the man, it is but his "tabernacle" or "earthly house" (2 Cor. v. 1), which he may "put off" (2 Pet. i. 14), and from which he may be "absent" (2 Cor. v. 8). It is said to be a mortal body (Rom. viii. 11), that is subject to death. Men may kill it (Matt. x. 28), and it may see corruption (Acts xiii. 36), from which conditions it will be delivered at resurrection (John v. 28, 29). Materialists, and some who claim the Christian name say that the body is the man, and that death is the total extinction of man's being. But this is absolutely untrue (see Matth. x. 8 ; Acts vii. 59).

MAN'S SOUL was, as we are informed in Gen. ii 7, derived from the inbreathing of his Creator. "The Lord God . . . breathed into man's nostrils the breath of life, and man became a living soul." This raises him far above the brute creation, which, although they are said to have "soul" (Gen. i. 20, mar.), did not derive it from the inbreathing of the Creator. Of man only it is said that he is "the offspring of God" (Acts xvii. 28), His image and glory (1 Cor. xi. 7) formed to have dominion over all God's works. And this is true of man now, as surely as it was of man in innocence. By his fall

he lost much, but not either of his component parts, nor his place of superiority above the animal creation. To the soul are ascribed the functions of loving (1 Sam. xvii. 1), hating (2 Sam. v. 8), desiring (Job xxiii. 13), longing (Psa. lxxxiv. 2). It is the soul that is said to sin (Mic. vi. 7), for it atonement is made (Lev. xvii. 11), and the Word declares of the work of Christ, "When thou shalt make His soul an offering for sin He shall see His seed" (Isa. liii. 10).

MAN'S SPIRIT is his highest part, linking him directly with God who is "the Father of spirits" (Heb. xii. 9), the God of "the spirits of all flesh" (Num. xvi. 22)—which is equivalent to saying of all men, for it is the possession of "spirit"—"the spirit of man which is in him" (1 Cor. ii. 11), formed within him (Zech. xii. 1) by his God, a separate entity in each individual, that makes him a responsible being, as beasts who lack it are not—and gives capacity for intercourse with God who is a Spirit—which no lower animal possesses. To the spirit is ascribed intelligence, understanding, and judgment. It can "know" (1 Cor. ii. 11), be "stirred" (Acts xvii. 16), and "provoked" (Psa. cvi. 33), and in it moral qualities are said to inhere, such as a "right spirit" (Psa. li. 10), a "meek and quiet spirit" (1 Pet. iii. 4), a spirit "in which there is no guile" (Psa. xxxii. 2).

#### MAN IN LIFE.

While spirit, soul, and body continue in harmonious relations, each performing its functions, the man is said to be in LIFE—as that word is ordinarily used. When they cease to so act, and disrupt,

the triunity breaks up, and that condition is reached which we call DEATH. Neither of the three parts becomes extinct, but their disruption breaks up the man—the MAN dies. Then the body returns to dust, the spirit to God who gave it. The former we know by sight, the latter comes to us as a revelation from God, which faith accepts and unbelief denies. A popular scientist has told us that "the word life yet wanders through science without a definition," and another informs us that "no rigid definition of life appears to be at present possible." Perhaps; yet the living, healthy man, knows and enjoys the thing that science is unable to define. Annihilationists tell us that life is just "existence," and that death is "non-existence." But this is not so. Many things exist, without life. The pen with which I write has existence; the hand that holds it has existence too; but it has more—it has life.

J. R.

## Some Elementary Truths.

SECOND PAPER.

AFTER the young converts find themselves separated *unto* Christ as Lord—and therefore separated *from* that which is not of Him—they discover that they are in a position of *church responsibility*. This sounds "big" in the ears of some of the converts. "A bold step, surely," they say, "to call ourselves a church, and act as if we were one." Well, you may call it bold. Yet we question if that word properly applies to a step in which we are simply obeying the call of God. In the religious world, it is considered an



extraordinary thing for a company of God's saints to acknowledge the one great gathering Name of the Lord Jesus Christ, and to seek to carry out Scriptural church principles; while it is not considered at all extraordinary for children of God to remain in "the congregation of the dead," under a man-made ministry, perhaps under a preacher who has never been born again! But we need not stay to point out these "mysterious" things. The rule for our guidance is not that which is popular in the religious world, but that which is recorded in the unchanging Scriptures of truth. Turning, then, to *the Word*, the young converts find themselves called to the responsibilities of church government, church order, and church discipline. But how are they to proceed? Can they move without "a minister?" Certainly. There is no necessity whatever, to them at least, for one known in the religious world as "*the minister*." Some may be startled to be told that in the New Testament there is no vestige of a reference to such an individual. We may be referred to Luke iv. 20, where our Lord handed the roll to "the minister." But "the minister" there simply refers to the synagogue attendant (see Revised Version—a very much inferior person to what is now known as "the minister.") "*The minister*" is unknown in the New Testament writings. But *ministers* (plural number) are found constantly in its pages. Man, in his supposed wisdom, has selected *one man* whom he sets at the head of a congregation, and of whom he says: "This man is *the minister*, and there are no more

ministers here!" At the same time there may be half-a-dozen men gifted of God in that congregation, at whose feet "the minister" might sit with profit. Yet they dare not open their mouths, and "the minister" does everything in "performing worship," albeit he may not be a man gifted of God at all, however high in natural ability and acquired knowledge. Yes, the young converts can move, and *do* move, without "the minister." It is God who gives ministers. His people therefore wait upon Him that it may be made manifest whom *He* has fitted to minister the Word—or to minister in some other way, such as in caring for the flock, and seeing to the carrying out of God's rule in the Church.

Although we may speak of a company of believers generally as young converts, yet in such cases there will be found *some* with a more extended experience—sufficient to qualify them for taking a lead among their brethren. This implies *a circle within a circle*; and the prosperity of a church in great measure depends on a due recognition of the difference between these two circles. The larger circle is the circle of the church: the smaller circle consists of those in the church who seek to have a godly care of the saints, and to see the rule of God carried out. Newly gathered companies of believers have (from want of light) attempted to carry out church order as if *all* were ministers, and *all* were overseers alike. But the very difficulties that soon blocked the way at once showed that something was wanting. On an appeal to the Word it was found, that the order of God's House

was to be administered by those whom He had called to that work, and that He had set the various members in the body as it hath pleased Him (1 Cor. xii. 18). No sooner was there a due recognition of those whom the Lord had fitted for oversight work than it was felt that a new and health-giving power had been introduced into the assembly. The young converts of whom we have been speaking, either discovered in the Word, or were instructed from the Word, that every one is not alike in the church, and that to leave a *one man* ministry for an *any man* ministry was simply to exchange one error for another. If they were to carry out the Scriptural order of a church of Christ, they were brought to see that this could only be done by giving heed to what Scripture says concerning the Lord's gifts to the church, and the distinction He has marked between the saints in general and those (be they few or many) who, in the fear of God, stretch forward unto oversight work. When this diversity of gift is recognised, while "in lowliness and meekness" there is an endeavour to "keep the unity of the Spirit in the bond of peace," each believer quietly settles down into his own place, and the work of the assembly goes on to the glory of God and the blessing of all.

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#### CHRIST THE HEART'S PORTION.

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Dead to the world, we dream no more  
Of earthly pleasures now;  
Our deep, divine, unfailing spring  
Of grace and glory, Thou.

Sir E. Denny.

## The Baptism in the Spirit.

Second Paper. W. H. HUNTER, Manchester.

PAUL had had no place with disciples either in Jerusalem at Pentecost, or in Cæsarea when Peter journeyed there from Joppa, or up to then, part in the baptism in the Spirit which the Lord Jesus Christ had promised; he was on the other side, the side of darkness, a persecutor and injurious. But he was a chosen vessel, and when the appointed time came he saw the Lord, and his eyes were blinded by the heavenly vision; then the darkened eyes were opened by the grace which had closed them, he was filled with the Holy Spirit, and he arose and was baptised in water, according to the commandment of the Lord who had been revealed to him.

This experience came to him somewhere about the year 35 of our reckoning. Over twenty years later, he wrote the letter which we know as the First Epistle to the Corinthians, in which he laid down some of the first principles which relate to the mystery, the one Body, concerning which he was the elect channel of communication from God to His people. The truth as to the one Body was made known to Paul "by revelation."

In the part of the letter to which reference has been made, the apostle makes (not merely *made*, it abides amongst the things present) a definite statement of fact, namely, that as the body of a man is one, although it has many members, and all the many members "are one body," SO ALSO IS THE CHRIST (1 Cor. xii. 12). The text is fundamental, the revelation is eternal.

But the statement of fact is not left "at large," as a lawyer would say; it is supported by proof which defines the limits of the doctrine. And the proof is of a sort which leaves room for no discussion, it is one overwhelming in its completeness. "FOR," the apostle proceeds, (a) "IN one Spirit were we *all* baptised INTO one Body (whether Jews or Gentiles), and (b) were *all* made to drink of one Spirit" (1 Cor. xii. 13 R.V.).

Baptism in the New Testament is always *in* some medium (some "vehicle" was Dean Alford's word) *into* some new relationship to God. Was it the baptism of John? It was *in* water *into* repentance. Is it the baptism as to which the Lord laid command upon His disciples until "the end of the age?" It is *in* water *into* the Name of the Father and of the Son and of the Holy Spirit. Or is it the baptism which the apostle of the Gentiles, in his divine daring, calls to testify to the truth of the one Body? It is *in* one Spirit *into* one Body, *into* a relationship to God which is as unchangeable as Himself, into which no human agency or activity have entered or do enter, which is Divine all through, the fulfilment of a purpose which was from everlasting and is to everlasting.

If there are young believers in Christ who read these words, and who are perturbed in mind and troubled in spirit by the questionings relating to the inspiration of the very words of the Scriptures—so far as these are known to us—which are forced upon them to-day, and by the darkening of counsel by words without knowledge, which proceed from the occu-

pants of so many "Christian" pulpits, who have filled their belly with the east wind, and who know not either what they say or what they affirm; let these young believers but try to understand the character and to measure the extent of the evil which has been wrought by the substitution of the little word "by" in the A.V. for the little word "in" which the apostle wrote (and which appears in R.V.), and they will learn more of the importance, the force, and the power which lie in the very words which God used to convey through men the thoughts of His mind and the desires of His heart, than can be learned from all the volumes published by all the religious societies of this latter time.

The baptism is not *by* the Spirit: it is *in* the Spirit. The baptiser is the Lord Himself. "He shall baptise you in the Holy Spirit." The medium is the Holy Spirit, and the new relationship to God is that of membership of the Body, which is Christ. "In Christ" and "of Christ"—Christ in the larger sense of the word, the sense which not only covers His own glorious personality as Head, but covers the feeblest, weakest, and most ignorant of those one time children of men who believe that Jesus is the Christ, and who therefore are begotten of God.

In Genesis ii. 23, the name Adam is used to distinguish between the man who bore it, and the woman who had been builded up from him. In Gen. v. 2, the same name is used to cover the man and the woman—"He called their name Adam." It is in this second, this comprehensive way, that "CHRIST" is used in

1 Cor. xii. 12, which precedes the proof text concerning the baptism in the Spirit.

If the close and inseparable connection between the baptism in the Spirit, and the drinking in the same Spirit, be kept in remembrance, and reference be made to another letter of the same great writer—the Epistle to the Ephesians—the time in the believer's history at which he was baptised by the Lord in the Spirit and into the Body, will be seen to be indicated.

## Characteristics of True Love.

IN 1 Corinthians xiii. we have a full portrait of true love, that is, love which is according to God—not the world's charity. The two are entirely distinct. The world has its etiquette and its system of manners, which no doubt, as between man and man, is all right, but not a true standard for God's people. The "code of morals," which the world has as its standard, must not be adopted by the people of God. In the kingdom to which they belong, another statute book is used, and another standard obtains. The love enjoined on the servants of Christ is here described. It was fully exemplified in the ways of the Lord Jesus. One outstanding feature of Divine love is, that "it doth not behave itself unseemly." And the very next is, "it seeketh not her own." Selfishness and lack of courtesy, even in little things, indicate that such love is lacking. For example, love will never give the cold shoulder to a fellow-subject in the kingdom of Christ; it will never exalt itself at the expense of another. It will never do anything that will "cut" one who loves the Lord, or

belittle a fellow-servant before others. It will never ruthlessly set chief friends at variance, or cause any by its words or example to wander from the Lord's ways. It is easy enough to speak and write, extolling large-heartedness and "love to all saints," but if in matters such as these, neither is shown, what then? True love ever bears the mark of consideration of others. It never acts independently, but gives "all diligence to keep the unity of the Spirit, in the uniting bond of peace."

## Decently and in Order.

THE words "Let all things be done decently and in order" (1 Cor. xii.) given by the Spirit in connection with the public assembling of the children of God, include a great many things which are apt to be overlooked. It is a matter of common complaint how determined some are to occupy certain seats and to leave others empty, those near the door being usually filled first, while others in the front and close to the platform are left empty, with the result, that late comers have to come forward in view of the whole congregation and to the distraction of the speaker, to fill these empty seats, after the meeting has begun. Equally lacking in consideration is the habit of occupying a prominent seat, when one has to leave before the service is finished, causing unnecessary distraction and inconvenience to others. Being habitually late is another evil, and usually those who have least excuse are the most blameworthy. A mother who finds it difficult

to get her young family ready in time, or a maid whose duties may detain her at times longer than she counted on, would be excused, if occasionally and from no negligence on their part, they are a few minutes late, but young men and women, who have absolutely no home duties to prevent their being in time, and who live convenient to the place of meeting, have no cause to be habitually late, especially on the Lord's Day mornings. A little less indulgence in bed, and more heart for the Lord and consideration of others, would, we feel sure, prevent such disorderly behaviour in the assemblies of saints, where now, as of old, "when the hour has come" the Lord is in the midst to meet His assembled people (Matt. xviii. 20). These, and many other little matters, apparently trifling in themselves, such as looking idly at incomers, and inspecting their dress, causing undue attention in finding a seat, conversing loudly while others are engaged in silent prayer or meditation previous to the meeting being begun; gazing about during prayer, talking or whispering while another is speaking, turning over the leaves of hymn book or Bible during pauses of silent worship, will all be matters of heart exercise to those who, like the Psalmist know, that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Psa. lxxxix. 7).

There is true liberty in observing Divine order in the assembly of the Lord's people, but such liberty is not lawlessness which has neither regard for God's glory or the comfort and blessing of others.

## "It is Not in Me."

THE word that Joseph spake to Pharaoh, when as a captive he was brought from the prison to the palace to interpret the king's dream, may form a fitting word of help and cheer to fellow-workers in the Kingdom of God. Said the Hebrew captive to the mighty king, "It is not in *me*; GOD shall give" (Gen. xli. 16). There was in that double confession an honest acknowledgment of his own insufficiency, and a full and God-honouring confession of his confidence in the ability and sufficiency of God to meet the need of that hour. These are the two conditions which every true Gospeller and soulwinner should seek to attain. They are essential conditions to all true success in work for God. We find the same spirit in New Testament times, and almost the same words on the lips of Paul, "Neither is he that planteth anything, neither is he that watereth, but God who giveth the increase" (1 Cor. iii. 7). Himself nothing: God everything. To make little of oneself is not of itself enough: that alone would lead to despair. GOD must be brought in. The spies saw themselves as grasshoppers, they saw their foes as giants, but Caleb and Joshua saw and counted on the living God. There may be a certain amount of unbelief, as there sometimes is of self-complacency, in belittling ourselves and saying "It is not in me," but faith reaches out to the source of its supply and adds—"God shall give." To—"Who is sufficient for these things?" faith's answer ever is—"Our sufficiency is of God" (2 Cor. iii. 5).

## The Preacher's Corner.

### OUTLINES OF GOSPEL SUBJECTS.

#### DIVINE LOVE.

**MANIFESTED**, in the sending of Christ (1 John iv. 9).

**COMMENDED**, in the Death of Christ (Rom. v. 8).

**DESPISED**, in the rejection of Christ (2 Thess. ii. 10).

#### THREE "WHOSOEVERS."

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

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

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

#### THE SALVATION OF GOD.

Its Author (Heb. v. 9)—Is Christ.

Its Way (Acts xvi. 17)—Through Faith.

Its Knowledge (Luke i. 77)—By the Word.

### HOMELY HINTS FOR GOSPEL MEETINGS.

#### HYMNS

Should be sound, Scriptural, singable.

Selected with care, suited to the subject.

Sung heartily, unto God, for a testimony.

#### PRAYERS

For God's ear, not to or at the people.

Definite requests, not general doctrinal recitals.

Uttered audibly, offered reverently, in faith.

Expect answers, leave room for them then and there.

#### PREACHING

God's truth in matter, His message in season.

Spoken simply, uttered clearly, applied wisely.

Exalt Christ, honour the Word, count on the Spirit.

Work in faith, abound in love, watch in hope.

#### RESULTS.

Some will receive, some reject, most go unmoved.

Invite anxious to remain, follow up special cases.

Warn halters, help inquirers, counsel converts.

### Notes on Misinterpreted Texts.

**Mark xiii. 11.**—"Take no thought beforehand what ye shall speak, neither do ye premeditate." These words, which have been quoted to justify the lack of all preparation for public ministry, and used to censure all prearrangement of subjects by speakers, have no application to ministry of the Word whatever. They refer—as their context shews—to a special occasion, in which the accused could not prepare their defence, as they did not know the charges to be made against them, and the Lord made a gracious provision for these circumstances. We do not know of any promise here or elsewhere,

that God will give the message to speak for edification apart from personal acquaintance with and study of the Word. Such study should always be for one's own instruction and profit—not simply to "get ready" an address to deliver to others—and when the Word is thus dwelling richly (Col. iii. 16) in the heart, the Spirit of God will enable the instructed one to bring out from his treasure things new and old (Matt. xiii. 52) in due season, to minister grace and edification to those who hear.

**1 Cor. xii. 9.**—"To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit." That the Spirit indwells the church as His temple, 1 Cor. iii. 16 and Eph. ii. 22 make abundantly clear; and it is the believer's privilege to count on His guidance in worship and His help in ministry when the assembly is gathered together. But there is no authority in the Word for such expressions as "the presidency of the Holy Spirit," which often lead to an ill-defined subjection to some inward feeling or influence apart from any acknowledgment of the Lordship of Christ, who is to be looked to as the Source of all true ministry in the assembly (see 1 Cor. xii. 5, r.v.). This, when in the Spirit, will ever be according to the Word (1 Cor. xiv. 37), and edifying to the saints. Under a false claim to "the Spirit's guidance," much that is neither reasonable nor edifying, is frequently given out by unspiritual men.

### Answers to Correspondents.

**QUERIST.**—"Short Papers on Church History," in three volumes, by Andrew Miller, is the most helpful work on the subject. It is Scriptural and spiritual, not a mere record of events and statistics, as most Church Histories are.

**J. L., FINCHLEY.**—A simple answer to give to those who would shake your faith in the genuineness of the Book of Daniel is, that the Son of God, who "knew all" (John ii. 24), put His imprimatur upon it by quoting it (Matt. xxiv. 15). This will not convince a Rationalist, who may answer that "He knew no better," but it ought to be quite enough for a Christian.

**A. W. S., WELLINGTON.**—There is not a direct commandment in the Word for every detail of daily life, but there are guiding principles which one walking with God will be able to apply. And the sure word of promise in Prov. iii. 6, that when

God is "duly acknowledged." He will "direct" His people in matters concerning which they seek His counsel, is still true, as very many thankfully own.

T. M., DOUGLAS.—The words of 2 Cor. xii. 7, 10, forbid the thought that ALL the Lord's dealings with His people in chastisement are of a penal character, punishing them for their wrongdoing. Some—like Paul's "thorn in the flesh"—are of a preventive character, "lest they should be exalted" or otherwise spoiled for the service to which the Lord has called them. And it is all the more remarkable in such a case, that "the messenger of Satan" should be instrumentally permitted to inflict the blow, and cause the trouble, which is designed by the Lord to bring the fuller measure of the "grace" and "power" of Christ to rest upon his chastened servant. Truly His ways in grace and in government toward His people, are wonderful.

A. S., BRITISH COLUMBIA.—Your letter is exceedingly interesting, and the many points to which you refer are all worthy of earnest consideration, especially in these times of difficulty and testing. Our regret is, that lack of space forbids us taking them up in detail in these pages. We can only say in the most general way, that we are not in sympathy with either of the "extreme views" in matters of assembly order and practice as set forth by you, and which you say are being pressed by those who hold them as of primary importance. So far as we have light from the Word, the path for faith to tread in these last days, lies between the extreme laxity which would level down to the same plane as "meats and drinks,"—which we may take or leave at our pleasure,—those truths which godly men at much personal sacrifice and cost have sought to give effect to in assembly life for half a century, and also taught to others, who seek to value and practice them, and the contractedness of others who will allow no expression of conviction or mode of obedience different from their own. If extremists on either side would cease raising their points of difference on every occasion in public ministry, stop writing and circulating personal attacks regarding them, and desist pushing points in practice out of all proportion to the measure of their importance, there would be less discord. What you are unable to approve of, you do not need to sanction, and where you have no light you do not need to follow. We must neither dominate the consciences of others, nor allow their authority to intimidate us in our obedience to the Lord.

## Answers to Special Questions.

VIII.—Will only the lost be raised and judged before the great White Throne?

ANSWER A.—The words of Rev. xx. 12 are—"I saw the dead, small and great, stand before God." The righteous dead—"they that are Christ's at His coming" (1 Cor. xv. 22)—will be raised when He comes to the air (1 Thess. iv. 16). Of all who believe in Him, and from Him receive life in this "hour" of grace, it is expressly said that they "shall not come into judgment" (John v. 24). This seems to settle conclusively that none of such will appear before the great white throne. A. S.

ANSWER B.—"The dead" in Rev. xx. 13, delivered up by death and hades, are those who are dead in sin, whose names are not in the book of life, and who are here judged according to their works, in righteous judgment. Clearly none of such a company can be saved. J. B.

ANSWER C.—"The first resurrection"—an expression thrice used by John in Rev. xx. 4-6—includes "the dead in Christ" raised at His coming (1 Thess. iv. 16; 1 Cor. xv. 52), and those slain for their testimony during the reign of Antichrist in the interval between His coming for His saints and His appearing with them. These live and reign a thousand years with Christ in glorified bodies. But in John v. 28, as Son of Man the Lord has received authority to raise and to judge ALL the dead—and here "ALL that are in their graves"—who have not been sharers in the first resurrection come forth—some who have practised good, to "the resurrection of life," and others who practised evil to "the resurrection of judgment." It has been too hastily assumed, and without Scripture warrant, that all who are raised to stand before the great white throne, are lost. The words of John v. 28, "they that have done good," compared with Rev. xx. 12, "according to their works," and Rom. ii. 5-8, "continuance in well-doing seek for glory, . . . eternal life," can only refer to saved ones, who prove by their works that they have faith. There will be a righteous people on earth after the Lord has come and the first resurrection is completed. Some of these will die (Isa. lxv. 20), and there is no other resurrection named but this, in which they can share. It follows, therefore, that the final resurrection of the dead will be one "both of the just and the unjust," as the apostle says (Acts xxiv. 15). W. C.

ANSWER D.—In combating the unscriptural theory of “a general resurrection and a general judgment” at the end of time, some have gone beyond Scripture in asserting that only the lost will share in the last resurrection described in Rev. xx. 12, where all that is said is, that “death” delivers up the bodies and “hades” the souls of those who are then raised, when the last enemy is abolished, and the final triumph of Christ is seen in delivering the bodies of the last company of His redeemed from its power. When we think of the vast number of Gentiles in the millennial earth who will be righteous, but who are not promised length of earthly days as Israel is, and must therefore die, but whose names are written in the book of life as God’s earthly people “FROM the foundation of the world” (com. Rev. xiii. 8, with Rev. xx. 15), it is evident that the resurrection of Rev. xx. 12, will include both the just and the unjust. G. L.

EDITOR’S NOTE.—We insert the above four answers without comment, and ask our readers to give them their consideration. Further help—stated as concisely as possible—on the subject, will be welcomed, and, if for edification, will be inserted in future issues.

SPECIAL QUESTION.—Do the words of Matthew xxvi. 26; Mark xiv. 22; 1 Cor. xi. 23, 26, imply, that the one who gives thanks for the bread and breaks it, should go to the table and “take” the bread before doing so?

ANSWER A.—There is no prescribed rule for such a practice in the assembly of God, where all should be done under the guidance of the Spirit, and according to the Word. If any desire to go to the table while he gives thanks, none need object, but to make such a practice a rule for all to observe, is without Scripture warrant. J. C.

ANSWER B.—The records of the institution of the Supper tell what the Lord Himself did, but there is no one now to fill His place or to do exactly what He did then. To deduce from His example a ritual of form, which must be observed in all the detail of “taking” the symbol bread in the hand before giving thanks for it, is going far beyond the limits of the Word in 1 Cor. xi., which is our guide in the keeping of the feast, and wherever it is enforced must bring to bondage and eventually to disorder. M. W.

EDITOR’S NOTE.—This question has been often raised and dealt with. It crops up again and again, owing to a rigid rule being made by some, that the one who gives thanks for the bread must do in

detail all that the Lord did at their institution. But those who so insist, fail to recognise that the conditions of that first institution of the feast no longer exist. The living Lord was there as Host and acted throughout as such. HE took, HE gave thanks, HE brake, HE gave. Nobody assumes His place or does that now. It is “the bread which we break,” and “the cup which we bless.” These are acts of fellowship in which all share, although the lips of one or it may be two, may audibly express the assembly’s thanksgiving. There is no official taking or breaking of the bread. Whoever passes it to others, simply acts as the servant of all, not as assuming the place of the Lord. Details such as these wherever pressed, tend to unduly occupy the thoughts and withdraw the heart from spiritual and holy meditation on the transcendent truths to which the symbols are intended to direct the mind and heart, while their discussion often inflames the flesh and causes discord where harmony should exist

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### Questions Requiring Answers.

We again earnestly invite the help of all in these answers. Many seek and find instruction in this way, on matters of real heart exercise and difficulty, and greatly value the help thus given. Let all answers be short and definite, leading to a fuller occupation with the Word of God.

IX.—How should one be dealt with, who expresses his views freely in private, on the denial of the consciousness of the lost after death?

X.—Is it right to infer from Acts xxi. 4, 11-14, that Paul erred in going to Jerusalem, and that his imprisonment was the result of disobedience to the Lord?

XI.—If an assembly invite a brother who works for his livelihood, to give help in preaching the Gospel or in ministry of the Word, are they not responsible to at least offer to pay his travelling expenses?

XII.—Is it considered to be for the spiritual good of meetings for Ministry of the Word, to make a break in the middle of the time, to take a collection?

XIII.—Help is desired as to the best way of doing Pastoral Work in cities, where there are many domestic servants and others who need godly care.

XIV.—How can our young Christian men and women be led to take more true interest in the reading of God’s Word?



## The Lord Reigneth :

THE BELIEVER'S CONFIDENCE IN TIMES  
OF TRIAL AND TROUBLE.

TO the child of God, living in the midst of the world's unrest, and passing through its daily scenes of turmoil and conflict, how sweet it is to remember that "The Lord reigneth." Not yet, as these words are used in Rev. xix. 6 and other Scriptures, which speak of a time yet future, in which the rule of heaven shall be openly and universally owned by all mankind, and when the words, "The Lord reigneth; let the earth rejoice" (Psa. xcvi. 1), will be sung with an intelligence that they cannot be in this day of the triumph of evil. But although in the world God is not acknowledged, nor His Word obeyed, it is the privilege of the Christian to know that "the heavens do rule" (Dan. iv. 26), and that nothing can happen to him by chance, or without His Father's knowledge and His control. In the midst of trouble, God is his "refuge and his strength" (Psa. xlvi. 1). When the dark clouds of impending danger cross his sky, as a bow of promise, the words, "The Lord reigneth," shine amid the gloom, enabling him to say, "The Lord is my light and my salvation, whom shall I fear?" (Psa. xxvii. 1). When the enemy threatens to come in like a flood and the proud waters to overwhelm, the child of faith reposes in the fact that his "help is in the name of the Lord who made heaven and earth" (Psa. cxxiv. 8). In these times of political and commercial disquietude, when the passions

of men seem to be let loose, and the powers of hell to be unrestrained, let the people of God possess their souls in peace, in the knowledge that He sitteth on the water-flood, that "the Lord is at hand" (Phil. iv. 5), watching over the interests of His own, and so overruling all, in His own "mysterious way," that even the wrath of man shall be made to praise Him, and the schemes of the enemy to work for good to them that love God and cling to Him in the midst of these calamities. The God who shut the lions' mouths in the day of Daniel, who held the fiery furnace in His control, so that no hair of His three faithful witnesses was singed in its flame, lives still, and if He works no miracle for His people's deliverance, He is able to hide them under His shadow, to keep them ever "in perfect peace" in the midst of trouble, and to cause them to rejoice even with "joy unspeakable" in the time of faith's keenest trial (1 Pet. i. 8). The reality of having a living God to trust, a loving Father to confide in, an Allwise Counsellor to refer to, an Almighty Provider to come to in times of perplexity, in seasons of uncertainty, and in days of distress, is but little known, hence the unsteady steps, the devious ways, the unbelieving fears that are found among us. What one of ancient days called "the practice of the presence of God," is the greatest need of our times, and where it is known and in measure enjoyed, there will be no such words on the lips as "luck," or "chance," or "accident," but a calm confidence that the Lord is at the helm, and that while "The Lord reigneth" all is, and must be, well.

## Man's Future State.

CHAP. III. WHAT IS DEATH? BY THE EDITOR.

THE answer given by Science to this question is, that it is a "cessation of correspondence with environment." This is too dense for ordinary folk and does not help any to a better understanding of the subject. Annihilationists tell us it is a "ceasing to exist," which is simpler, if it were true. Christadelphians and other Materialists aver that death is "extinction of being"—or in the language of Job x. 19, which they call to their aid, to "be as though we had not been." When we turn to the Word of God, we get from the lips of the Lord Jesus His own definition of death in plain and simple terms. He says, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die, it bringeth forth much fruit" (John xii. 24). Death then is not extinction, but the casting off by the living germ of its outer husk. The seed sown is "not quickened except it die" (1 Cor. xv. 36). So death to the Christian is likened to "the putting off of his tabernacle" (2 Pet. i. 14), the dissolution of his "earthly house" (2 Cor. v. 1), while the living tenant removes to be "absent from the body," but "at home with the Lord" (2 Cor. v. 8, R.V.), "with Christ, which is far better" (Phil. i. 23). Death is not the goal of man's existence, but a crisis, and a crossing on his road. In natural death it is the separation of the spirit and soul from the body, in spiritual death the separation of the man from his God. The unregenerate are said to be "dead in sins" (Eph. ii. 1), yet terribly

alive and active, walking in "the course of this world" (ver. 2); "alienated from the life of God" (Eph. iv. 18), yet alive in their "enmity against" Him (Rom. viii. 7). The prodigal was fully alive in the days of his riotous living, and conscious enough when he sat by the swine troughs in the far country, yet on the day of his return and reconciliation, his father said, "my son was *dead* and is alive again, he was lost and is found" (Luke xv. 32). To be away from God is regarded by Him as death, to hear His Word and believe on Him who sent His Son, is to have "passed from death unto life" (John v. 24). The unbelieving "hath not life," and "shall not see life," yet they exist now, and shall for ever (John iii. 36).

### DEATH, THE PENALTY OF SIN.

The apostle tells us in Romans v. 12, that "By one man sin entered into the world and death by sin, and so death passed upon all men." This tells how death first entered the world; it was as the penalty of sin. The warning given concerning the tree of knowledge to the first pair in Eden, in the time of their testing was—"In the day thou eatest thereof thou shalt surely die" (Gen. ii. 17). What was this death? Was it natural death, the separation of soul and body? It could not have been, for we are told that "Adam lived nine hundred and thirty years" (Gen. v. 5) after his fall. Did God fail to inflict the penalty he had pronounced? If He did, then Satan surely spoke the truth when he said, "Ye shall not surely die." But on the very day of Adam's sin, death entered "by sin," causing an awful separation of the

creature from the Creator, a rupture of the intimate relations which had existed between the man and his God, which drove Adam to hide behind a tree, and caused God to cry, "Adam, where art thou?" Thus death came, and has continued ever since. Man has become separated from his God, yet he exists as a sinner. This is death, in its first and most awful form, involving in its consequences the death of the body, and in those who live and die without Christ, the second death (Rev. xx. 14), which is separation from God of the entire being, and that for ever.

#### DEATH, IN OLD TESTAMENT TIMES.

The words of the woman of Tekoa, "We must needs die" (2 Sam. xiv. 14) fitly express the hope of saints in times before the Cross. Death to them was like a gloomy tunnel into which they saw their kindred pass, but from which none had ever emerged to tell their experiences there. It was to them like an unknown territory, which had not been explored. Men of faith like David, had glimpses of a "glory" beyond (Psa. lxxiii. 4), but the common language respecting death was generally gloomy and sad. Hezekiah "wept sore" (2 Kings xx. 3) when he was told he must die. They spoke of *Sheol*, or the spirit world, to which they knew they would pass after death (see Gen. xxxvii. 35), as a place of rest from labour (Job iii. 17), but of silence and darkness, for the light that now shines on these regions from the pages of the fuller revelation of the New Testament, had not then begun to break forth. It awaited, like much else, the coming of the Son of God and

the triumph of redemption which He was to accomplish.

#### DEATH ABOLISHED.

By His death on the Cross, the Lord Jesus "abolished death" (2 Tim. i. 10), that is He annulled it, rendered it "powerless," for His own. No longer is death to them "the king of terrors," not even a "debt of nature" that they must pay, for some will go as we are told in 1 Cor. xv. 51, "without dying." To those believers who pass through "the valley of the shadow," there is the Lord's promise, that they "shall never see death" (John viii. 51), which means, they shall never see it as sinners must, in its power and terror, for in them there is a life over which death has no claim, which passes in triumph through its broken gates, for it is the life of Him who conquered death and carries its keys (Rev. i. 18). For the Christian, death has been "abolished" judically at the Cross, and will be so actually (1 Cor. xv. 26, where the same word is used) in the final triumph of Christ in glory. Now life and incorruptibility have been "brought to light" (2 Tim. i. 10 R.V.), or had light cast upon them—"through the Gospel," as it is now "preached with the Holy Ghost sent down from heaven" (1 Pet. i. 12). The realm of death, no longer enshrouded in darkness, presents no fears to the believing soul. Paul desired to "depart," and thousands since have passed through in triumph and in song to "the land of the living," where faith delights to know their spirits rest with Christ, while their bodies await the triumph shout of the returning Lord to call His ransomed to fully share in His redemption.

## The Baptism in the Spirit.

THIRD PAPER. W. H. HUNTER, MANCHESTER.

When the world's hour and the "authority of the darkness" had almost come, the Lord permitted His little band to hear some of the very last words which He, as a man on the earth, addressed to His Father. Never were words like unto them uttered on earth before, and never will like words be spoken on earth again. In them He distinguished between (1) those who, because they had seen Him and heard Him, had believed that God did send Him (John xvii. 8), and (2) those who should believe on Him through their word (John xvii. 20); or in other words, between those who, in order of experience, came first, and those who in the same order were to come later.

A similar distinction is drawn in Ephesians chap. i. In the first twelve verses the apostle writes on the part of those "who first trusted in Christ," whose faith was based on what they had seen of Him and heard from Him; and not on what they had heard of Him from other men. The verses are differentiated by the use of the pronoun "we," from certain of the subsequent verses in which the pronoun used is "ye," and in which the address is to those "who *also* trusted," that is, who trusted at a later period. The actual terms in which these later believers are addressed are of much importance. "In whom (in Christ) ye also—having heard the word of truth, the Gospel of your salvation—in whom also—having believed—ye were sealed with the Holy Spirit of promise" (Eph.

i. 13, R.V.). They heard, believed, were sealed with the Holy Spirit, and the part which they had (and have) in the one Body is made abundantly clear in later parts of the epistle.

A great superstructure of evil doctrine has been built upon another departure from the very words of God, into which men have been led by verbal inaccuracy in translation of this one short verse. The words "after that ye believed," which appear in A.V., have been seized upon by the unlearned and unstable; and it has been taught from these words that a period elapsed between the believing and the sealing, and to fill up the gap a "second experience," leading to a "second blessing," has been invented, through which invention many souls have been misled.

All this has been, or ought to be, swept into the limbo of oblivion, by the clear, plain translation of the verse which R.V. has brought within the reach of every English-speaking believer, who can read his native language, for which thanks be to God, even the unlearned and unstable are left without excuse.

The sealing of Eph. i. 13, and the in-drinking of 1 Cor. xii. 12, are apparently but different aspects of the same Divine operation. The sealing is the work looked at from the heavenly point of view, the in-drinking from the earthly; they are concurrent in respect of time, though far from concurrent in respect of experience; and their testimony is that the words of the prophet, who was "more than a prophet," were fulfilled in the Ephesian saints also, and that as each one believed,

the Lord baptised that one in the Spirit, and thus they too became members of the one Body (Eph. iii. 6 ; iv. 4).

As to this there has been, there will be, no further revelation. "Till He come" is the word. "Lo, I am with you all the days until the end of the age." The promise is secure, and still fixes that which was, as that which is, in the mind of the Lord, and in the way of God. So that as it was with believers in Jerusalem, in Cæsarea, in Corinth, and in Ephesus, so is it with believers whether they be in the British Isles or in the far parts of the earth, to-day.

Whether it be man, woman, or child, at home or abroad, amongst the dwellings of the white men, or in India, Africa, or "the land of Sinim," wherever a soul hears the word of truth, the Gospel of salvation, and believes in Him to whom the Word bears witness, and to whom the Gospel points, that believing soul is by Him baptised in one Spirit into the one Body, is made to drink in that same Spirit and with that Spirit is sealed.

The commandment to that believing soul is, as it has been since the day of Pentecost, to be baptised in water ; but that command and that baptism are not connected with nor related to the baptism in the Spirit ; which, for those who were Gentiles in the flesh, has, as at Cæsarea, been accomplished before the command as to the baptism in water comes to the believer.

Amidst the many differences of opinion amongst Christians, differences which give great occasion to the enemies of the Lord to blaspheme, it seems difficult to see how

differences can have arisen on a matter so important, so fundamental, and so clearly set out in Holy Scripture as this.

But we are in the last days, the difficult times have come, and the triumphing of the adversary is, when he is able to provoke differences and diversities amongst those whom God would have joined together in one mind and in one judgment.

## When was Timothy Born of God ?

WM. HOSTE, B.A., BRIGHTON.

**E**XACTLY how it pleases God to give spiritual life to those who receive Christ is "one of the secret things which belong" unto Him, but the great fact of regeneration is certain, and the general conditions attaching to its reception explicit. We may be accused of "evangelical ignorance" if we hold fast to the old lines ; let us at least not seek to be "wise above that which is written." Certain theories of what might be termed "spontaneous regeneration" profess to find support in the case of Timothy, but I can find no warrant for such ideas in the Scriptural account of things. On the contrary, his spiritual experiences seem to have run on very normal lines. We first hear of him in Acts xvi. on Paul's third visit to Derbe and Lystra, cities lying close together in what we have good reason to believe was the great Roman province of Galatia. They were therefore among the churches addressed in the Epistle to the Galatians. There we read, that Paul found "a certain disciple named Timothy" of whom he heard a good

report, and not only so, but learnt, what must have cheered his heart, that this young man was the fruit of his own labours on a previous visit. The apostle was not in the habit of claiming other people's spiritual children as his own, and yet he speaks of Timothy as "my son beloved and faithful to the Lord" (1 Cor. iv. 17), and "my own son in the faith" (1 Tim. i. 2). In each case the word for son (*teknon*) denotes relationship; here, of course, spiritual. At Lystra, there had been little apparent success. He who had the power of death would, but for divine intervention, have ever silenced the testimony of the apostle. Out of that death-like experience sprang this precious fruit. Timothy was the son of a believing Jewess, Eunice, whose mother, Lois, had been in the faith before her. His father was a Greek, probably a proselyte of the gate; otherwise it would be hard to understand his marriage with Eunice. To smooth Jewish prejudices, Paul circumcised him, preparatory to their going forth together. Timothy had been brought up from early childhood in "the knowledge of the Holy Scriptures," an expression denoting here not some capacity for detecting the inner meanings of God's words and tracing hidden allusions to Christ,—a faculty which would savour of the pseudo-miraculous in a small child,—but only that he had a good working knowledge of the Old Testament writings (see Alford, Bengel). To use a homely simile, "the fire was laid." It needed only the Spirit to apply the light. Neither the prayers of his mother nor her instruction sufficed to produce in him the

great work of regeneration. Even the Scriptures could only "make him wise unto salvation through faith which is in Christ Jesus." Then, and not till then, did he receive power to be a child of God. When he believed, he was born of God, and not before. And yet some, even with John i. 12, 13, before them, seek to deny that the new birth and faith are connected. It has been argued that because babes dying before the age of responsibility receive in some way not revealed a nature fitted for a heavenly sphere, that therefore the same thing is normal of those children of believing parents who survive the age of childhood. But this is a futile deduction. The two cases are quite distinct. To those who survive tender years the word is, "Ye must be born again." How early a child may or may not have childlike faith in Christ, we cannot tell. "There must be no 'danger zone' for our children," our opponents cry. "But why," I answer, "should your children have 'preferential treatment' beyond other children. God is no respecter of persons?" Would it not be better to bring your children up in "the nurture and admonition of the Lord," explaining to them their sinnerhood and His Saviourhood, than to lull yourselves and them in the fancied security of a "hypothetical regeneration." All do not need the conversion of a Philippian jailor, but how can it be denied that there must be a moment when the truth first dawns and is for the first time received by faith? This theory of "no danger zone" for the children of Christian parents is not only unscriptural, but contrary to experience.

How many parents who have prayed and laboured, have seen their children grow up for a time, at least, without any sign of the new life? Are we to blind our eyes to these facts to support what is after all a mere theory? Timothy was indeed a child of promise. "Prophecies had gone before on him" as to his Christian course (1 Tim. i. 18) and as to his gift (1 Tim. iv. 14). This was committed to him later by the putting on of the apostle's hands (2 Tim. i. 6), and in this act he associated, as was his wont, others with him, so that we read also that it was "with the hands of the presbytery or elders (1 Tim. iv. 14), as a matter of fellowship, though the gift was no more from their hands than the first epistle to the Corinthians was from the pen of Sosthenes. The scope of this paper excludes a consideration of Timothy's path of service. We are only occupied with his reception of the new life. To sum up, then: Divine election determined it "according to His purpose and grace;" the work of Christ was the foundation of it; his early training prepared him for it; Paul's preaching was the occasion of it; and the Holy Spirit, in response to his faith, was the Author of it.

### Finish Thy Work.

Finish thy work! The time is short,  
The sun is in the west,  
The night is coming down; till then  
Think not of rest.

Finish thy work! Then go in peace,  
Life's battle fought and won;  
Hear from the throne the Master's voice,  
"Well done! Well done!"

### PRIMARY TRUTHS OF THE FAITH.—IX.

## The High Priesthood of Christ.

BY J. L. HARRIS.

THE personal and official glories of the Lord Jesus are presented to us, especially in the Epistle to the Hebrews. In chapter i., He is seen both in His person and offices to be superior to angels. In chapter ii., He is presented as our High Priest. In chapter iii., we are exhorted to consider Him thus, while in chapter iv., we have His official and personal glories combined in the words, "Seeing then that we have a *great High Priest* that is passed into the heavens, *Jesus the Son of God.*" In former dispensations God appointed men to various offices, who, in themselves, would have been nothing, but for the honour thus put upon them, their office gave them their dignity. But the Lord Jesus imparts the power and worth of His own personal excellence to all the offices He sustains, and to every work that He undertakes. This is what gives dignity and character to His priesthood—"We have such an high priest." "He ever liveth to make intercession for us." In Heb. chap. ii., 17, 18, we read—"Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest, in things pertaining to God. For that He Himself hath suffered being tempted, He is able to succour them that are tempted." His perfect manhood likewise qualifies Him for His priesthood. He knows what it is to be tried, to be left alone in His sorrow, to suffer at the hands of those

who hated Him, and He is able to sympathise with and to succour His people as they pass through the world. He was a sympathiser with His people in their sorrows, in the days of His flesh. He wept at Lazarus' grave. Was there ever such sympathy known on earth as is expressed in the words, "Jesus wept?" And after He went up to God's right hand, He spoke to the persecutor who was committing His living members to prison, "Saul, Saul, why persecutest thou Me?" He is there to sympathise with and to succour His people still. We are often so occupied with our own burdens and trials that we are unable to share the sorrows of others, or in our ease and prosperity we have no heart to sympathise with them, but He is perfect in sympathy and powerful in succour. In Heb. iv. 12, He is seen as the searcher of all hearts. When He was on earth He answered the questions of the heart, rather than the words of the lips, of those with whom He came in contact, and so now He discerns the condition of our hearts and deals with it, as our merciful and faithful High Priest. As Aaron the high priest of Israel was their representative, bearing their names on his breastplate before the Lord, so in deepest sympathy, our Great High Priest bears the names of all His people continually upon His heart; not the least of them is ever forgotten. And He is there ever making intercession for us (Rom. viii. 34). This was the apostle's climax; he could go no further. The living Lord is there ever engaged for us, while we are passing through a cold and heartless world which had no place for

Him, to save us evermore, all the way (Heb. vii. 25). And we are invited to draw near to the throne of grace "to obtain mercy and find grace to help in time of need" (Heb. iv. 16). The Spirit never uses one word too many. I needed and have obtained mercy as a sinner (1 Tim. i. 13); but I still need it as a failing saint, as one saved by grace (Eph. ii. 8). I need the daily supply for life and walk, and there is "the throne of grace" to which we are invited to draw near there to obtain it. And our great High Priest is the Judge who walks in the midst of His churches, exercising His priestly judgment there (Rev. i. 13-20), dealing with their condition in faithfulness and in grace, rebuking, warning, encouraging, and exhorting to be true to Him and to the testimony committed to them as His light bearers in the world.

## Happy Memories of Revival.

I AM musing over a season of rich and lasting blessing, which it was our privilege as a little assembly of believers to experience just twenty years ago. We were mostly brought to God during the memorable years of 1870-71, when a mighty work of grace was wrought in this inland parish, the fruit of which is spread over the world, the light then kindled in the souls of those who were saved still shining in various lands. For a time we continued to attend the churches in which we had been in our unregenerate years, but as light arose from the Word of God on our path, we came out of all denominations to assemble simply in the



Name of the Lord Jesus, according to Matthew xviii. 20, knowing very little indeed, but willing to follow as the way of the Lord opened up before us. We had plenty of opposition, a good deal of open persecution, much felt weakness among ourselves, but most happy and refreshing times from the enjoyed presence of the Lord. We had little gift among us, but two or more could tell out the story of the Cross, and the rest stood by and prayed while they preached. Sinners were saved, not in large numbers, but one now and another again, most of whom went on well, and were added to the little assembly. We never invited preachers, but the door was open to all God-sent men, and when we were feeling the need of a lift in spiritual life ourselves, or a helping hand in reaching sinners with the Gospel, we made our supplication unto God, and He sent us the right man with the message we needed. One Winter, after a season of special prayer, with heartsearching and humbling of ourselves before God, a servant of Christ came along and had a few meetings for believers, which were used to warm our hearts and stir us up to our responsibility toward others. We arranged a Gospel tea meeting for the Monday night, and had a full hall. The evangelist was helped by two brethren from a neighbouring town, who came for that evening, and God gave power with the Word spoken. None remained: we did not press any to wait, but were satisfied that the arrows of conviction had reached some, and that they would come again. The following night the place was half filled, and the first conversion was

seen—a godless man completely broken down, deeply convicted, and brightly converted at a late hour. As the news of his conversion spread, others of the same class came to hear and see for themselves, then the religious people came in twos and threes, until the place was packed every night, and scarcely a night passed without cases of conversion. This went on for five weeks, then those who had been saved were taught their place and portion in Christ, separation from the world, how to walk and live, God's way of worship and church life, with kindred truths. The result was, over twenty asked for baptism as believers, and when those who sought to guide in the assembly were satisfied as to their faith and testimony, they were publicly baptised, and welcomed to the fellowship of the assembly by all. I have never seen a more solid work of grace or fruit that so remained. There was little of man in it, God had His own way, and the preacher cast us always upon God, reminding us that He must be enquired of and waited on for blessing. The result was, room was left for God to arrange, guide, work, and bless. We had no limit to the number of meetings, the preacher had no "engagements" to take him away, so we just went on as God guided, night after night. I often feel that we have got away in great measure from the simplicity of all this, and with our fine halls, talented preachers, good singing, and all the rest, there is less of God and little of the old time power of God with the Word. Many feel the dearth of blessing, but the remedies which I hear set forth fall short of a full return to God.

R. D.

## The Preacher's Corner.

### OUTLINES OF GOSPEL SUBJECTS.

#### THREE TITLES OF CHRIST.

The Dayspring (Luke i. 78)—At His Birth.

The Daysman (Job ix. 33)—By His Death.

The Day Star (2 Pet. i. 9)—At His Coming.

The first refers to His coming in GRACE.

The second connects with His atoning DEATH.

The third points on to His coming GLORY.

#### THE BLOOD OF CHRIST.

What it is to all that believe.

It is the Cause of Justification (Rom. v. 9).

It is the Ground of Peace (Col. i. 20).

It is the Price of Redemption (Eph. i. 7).

It is the Means of Sanctification (Hev. xiii. 12).

It is the Power of Victory (Rev. xii. 12).

#### TRUE CONVERSION

May be summed up in the following terms :—

REPENTANCE toward God, in mind (Acts xx. 21).

RECEIVING from God, His Son (John i. 12).

RELYING upon God in Faith (2 Tim. i. 10).

RETURNING to God in way (Psa. cxix. 59).

### THEMES FOR SCRIPTURE STUDY.

#### JOY.

Joy of Christ in Redemption (Matt. xiii. 20).

Joy in Heaven over Conversion (Luke xv. 7).

Joy on Earth in Salvation (Acts viii. 8).

Joy in the Heart by Faith (Rom. xv. 13).

Joy unspeakable in Trial (1 Pet. i. 8).

#### TREASURES IN HEAVEN.

A Father in Heaven (Matt. v. 16)—By Regeneration.

A Name written in Heaven (Luke x. 20)—By Grace.

A Citizenship in Heaven (Phil. iii. 20)—By Calling.

An Inheritance in Heaven (1 Pet. i. 4)—By Gift.

## The Young Believer's Question Box.

Is there any date given in the Word, or can it be affirmed from any calculation of Scripture, when the Lord may come? The coming of the Lord Jesus for His people, when the dead in Christ shall be raised, and the living saints found in mortal bodies changed in a moment (1 Cor. xv. 51-54; 1 Thess. iv. 14-17), is not an event of which we get any record in the writings of the prophets, or in the dates of Daniel and other prophecies. It was "a mystery" received by Paul, and by him passed on to us (see 1 Cor. xv. 51), the last event of the present

period of grace, which is "a timeless gap"—a dispensation unrecorded in Old Testament Scriptures, in which the church is being formed—that mystery which, in other ages, was not made known to men, (Eph. iii. 9, 10), although ever before the mind and in the eternal purposes of God. There is no hint given in the Word how long this special season of grace to the world, and this outcalling of a people from it by the Gospel, to become members of Christ, will continue, but the personal advent of the Lord—the fulfilment of that last word of His from heaven, "Surely I come quickly" (Rev. xxii. 20), will form the last act of it, and usher in a time of quite another character upon Christendom and the world at large, a change which no one who experiences it will fail to recognise. The fixing of dates by some who have erred in confusing the heavenly with the earthly, and the passing of the times so announced without incident, has brought the subject into disrepute with many, who, not searching God's Word for themselves, took what others said, only to be beguiled into error. But while no date is given for the advent of the Lord, we know that it will take place before the full apostasy, the manifestation of the Antichrist, and the final outburst of lawlessness, all of which are rapidly ripening and quickly developing. These are signs of "the day approaching" (Heb. x. 25)—that day of apostasy from all allegiance to Christ, even in name, the shadows of which are already falling, and the hastening of which every outburst of human pride and lawlessness gives witness to, causing those who watch to say "the morning cometh"—a morn of eternal glory to the saints, and "also the night" (Isa. xxi. 12)—a night of tribulation and of woe to sinners.

## Answers to Correspondents.

EVANGELIST.—James Turner, of Peterhead, was the worker whose name you ask for. He laboured chiefly among the fishing villages around the Moray Firth, and went to be with Christ on February 2, 1863.

STUDENT.—The details given in Daniel, chap. xi., are for the most part now matters of history. Verses 3-4 refer to the Grecian King, Alexander the Great, whose kingdom was divided among his four generals. But while verses 31-36 may have had their partial fulfilment in Antiochus Epiphanes and his sacrilege, they await their final answer in the antichrist yet to be revealed (see 2 Thess. ii. 3, 4).

G. B., CAPE BRETON.—“The pre-eminence” in Col. i. 18, does not refer to conquest or to the number of the saved, but to the supreme dignity of the Lord in His own person and position in creation and redemption. For a parallel testimony see Eph. i. 20-23.

A. S., CROYDON.—Scriptural care, with the necessary time required to make whatever inquiries may be called for, in the godly reception of one who seeks to share the fellowship of saints in the Christian assembly, is not rejection. Such care is exercised in very many assemblies, concerning which no charge of “exclusiveness” can be righteously made, but who have learned by experience that such care is needed, and have proved that those who come in God’s way, and with some exercise of heart, remain, which cannot be said of others who come with friends or as sightseers, and are invited to break bread with little interest or exercise in what they are doing.

W. S., GLASGOW.—We do not know of any remedy for the conditions you deplore, other than searching ministry of the Word, digging deep under the surface, as Heb. iv. 12, 13 directs, bringing the truth of God to bear on every aspect of life. Soft and pleasant things spoken, may send the people away highly pleased with the speaker, and with themselves; catchy subjects may draw a crowd with itching ears to hear something new, but what we generally need is ministry to convict and humble, to send us to our knees in confession of sins and cleansing of our ways, unto restoration of soul and renewing of spiritual condition. Ministry to edification, must not only be God’s truth, but God’s message to the present need. Much of what we hear entirely misses the mark, simply because it does not reach the condition of those who listen to it. What we like is not always what we most need, and what pleases us may not always be best for us.

A. G., CANADA.—The responsibility of refusing to acknowledge the discipline of an assembly of Christians, who have acted as they believe according to the Word of God, and after all internal dealing, with a view to recovery from the evil under which the erring one has fallen, has been resented, must rest with those persons or that company who welcome him, as if he were a Christian in a normal condition. Even should they consider the dealing of those who know the full measure of his evil course—which as strangers they cannot—to be extreme, it would surely be the least they could do to make inquiry and give opportunity to those

with whom they claim to share in Christian fellowship, to give their account of the matter, before committing themselves by setting aside what may be after all a just and godly judgment, having the Lord’s approval. It has been proved again and again by those who act so rashly, that they have given a place to one who, however plausibly he may tell his story, is “a troubler in Israel.” They may before long require to deal with him in the same manner, and perhaps with less forbearance, than he was dealt with in the former instance.

## Answers to Special Questions.

IX.—How should one be dealt with, who expresses his views freely in private, on the denial of the consciousness of the lost after death?

ANSWER A.—Propagators of evil doctrine usually work secretly until they get a footing. Those in danger of being led astray should be warned, and the propounder of error marked as one to be avoided (Rom. xvi. 17) and shunned (2 Tim. ii. 17, 18). J. S.

ANSWER B.—“Let no man deceive you with empty words” (Eph. v. 6). One great characteristic of Christianity is TRANSPARENCY, and the doctrine referred to is not the truth of God, but a work of darkness and a lie, and “no lie is of the truth” (1 John ii. 12).

N. L. N.

ANSWER C.—One who denies the consciousness of the lost after death is a Materialist, and ought not to be permitted to have access to others to lead them astray (Rom. xvi. 17). He is a teacher of Sadducean doctrine.

D. M’I.

ANSWER D.—Those that have a care in the assembly should visit him and seek to recover him from the error in which he has become involved, according to James v. 19, 20. If he resents such a ministry, and cleaves to that which is a denial of the faith, others ought to be warned against his influence, and told not to listen to his words. Very few who hold the “sleep of the soul” are free from other forms of fundamental error, for which the Word prescribes excommunication.

W. M.

EDITOR’S NOTE.—The most deceitful form of the propagation of error is that which works privately (see 2 Tim. iii. 6). There it often advances far in its cankerous work before it is discovered, hence the need of godly vigilance and faithful pastoral care—a work sadly neglected generally in our bustling time. We do not assume that the individual in question is in the assembly, but one of the many

who have become victims of evil doctrine by running here and there and everywhere after every upstart sect and new school of religious teaching, much of which is garnished with evangelical and prophetic truths generally accepted among Christian people. Being in no position in which Scriptural discipline can be exercised upon him, the only course open is to warn Christians against such erroneous teaching, and this is best done by setting the truth of God's Word on the after-death condition of both saved and lost before them. The only real safeguards against prevalent errors in this and other forms is, (1) a right spiritual condition, which will instinctively reject what is not of God (see 1 John ii. 27), and (2) a mind well instructed and a heart well exercised in the truth of the Word of God (Col. iii. 16), which will preserve in the day of testing (Psa. xvii. 4). Let all who have the care of saints, and especially of young believers, seek to have them well instructed and edified in the subjects against which present day errors wage war.

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### Signs of the Times.

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**Religious Tolerance** is the watchword of a large section of Christendom, whose boast is that they have burst the bonds of all creeds and gone forth to find a new religion, in which each will be free to form his own opinions and hold his own views, as if God had not spoken, and His Word as the expression of His authority had no existence. This is exactly what is to be expected among those whose religion is "without Christ," and has no new birth in it, who will welcome "the lie," having despised the truth (2 Thess. ii. 9-10). There is great danger of the same principles being imbibed and allowed to operate among true children of God, who unconsciously glide into the world's ways by too closely fraternising with it. The great outcry for liberality, large-heartedness, liberty for diversity of opinion, and toleration of anything except a godly holding fast of the truth of God, and living according to it, is the same spirit at work, although it claims for itself another name, and is more likely to mislead the unwary. A lowly walk with God, in all the paths of life, seeking to know and do His will, is the only preservative from the spirit of these last and evil days.

**Industrial Unrest.**—The wave of discontent developing into insurrection, which is passing over

these lands, is a trial to tens of thousands of God's dear people, who earn their daily bread in the sweat of their brow, and are more or less affected by the actions of their fellow-workers in a time of crisis. It is easy for those who stand viewing the warfare from afar, and are not personally affected by it, to say what should be done, but the working man and the employer with families depending on them, passing through the crisis, need God to keep them right, and His grace to support them in the trial. Let all such remember that there is such a promise in the eternal Word as "Cast thy burden upon the Lord, and He will sustain thee" (Psa. lv. 22), and resting on it prove God's loving care and Fatherly faithfulness, to provide for and make a plain path for them in the midst of trouble. And let those who have of this world's goods, manifest their love for and fellowship with their fellow-saints, who are suffering loss, and it may be lack, through their desire to own God's truth, by ministering to them of their sympathy and substance.

**Gospel Testimony** becomes more a work of individual faith and personal effort as the years go by. As utter indifference to eternal things settles like a pall upon the people, and few having any of that sense of obligation to go and hear the Word of God, which brought thousands under its sound at least once every Lord's Day in bygone years, it becomes more than ever necessary to take the Gospel to them in their homes, their haunts, and wherever they can be found. Individual dealing, house to house visitation, getting into groups of young men on the streets, in the clubs, at places of amusement doors, visiting hospitals, getting into touch with mothers in their homes, reach many, and where there is an accessible hall, a godly people with the true Gospel spirit, and preachers of the old-fashioned type who have God's truth in them glowing like a fire, a good hold on God Himself, and can grip the people as they preach, there will always be interested hearers and some real conversions. And a solid, steady work of this sort, continuously carried on for God, with His blessing, is infinitely better than a "flare up" of passing excitement by some up-to-date preacher, with accompanying singers, capable only of creating an unreal interest, with empty profession, which subsides as quickly as it rose, leaving nothing but foam behind it. Times are changed no doubt, and sinners harder to reach, but perhaps the greatest of all changes is in the preachers and the preaching of our time.

## The Love of Espousals:

OR, WHAT THE LORD VALUES IN HIS PEOPLE.

THE Lord sets a high value on the love of His people. He prizes especially the "first love" of a heart that has just been won to Him by the presentation of His love in the Gospel. "I remember thee, the kindness of thy youth, the *love of thine espousals*" (Jer. ii. 2) were the Lord's words concerning His ancient people, and they remain true concerning His people of this present time. There is a peculiar warmth and freshness in the "love of espousals." It cannot be imitated. The heart is won by its object. Christ is all to the newly saved one. The world has lost its hold. Old companionships are broken off. From the new relationship—the marriage union of the believer with Christ (Rom. vii. 4)—there springs a new affection, which has as its supreme object the Lord Himself. "My beloved is mine, and I am His" (Song ii. 16) is the language of the Christ-won heart. "To know Him" (Phil. iii. 10) is the one desire. To please Him is the great ambition. His love will not be satisfied with less than this, and when less is rendered, we may reckon that the love of espousals has declined. And this decline in love is the greatest fall of all. It opens the door for all evil. When the heart beats true to Christ, His Word is truly honoured. Nothing of His, however small, is lightly esteemed. But let love decline, then His words are less regarded, His commandments lose their hold. If for a time the sense of their authority

begets for them a hearing, that too will go, if love to Jesus wanes. And how easy it is to lose the brightness and freshness and warmth of love! There are some of God's dear saints who seem to carry with them this early love, right on to the end of their course. They maintain "the dew of their youth" and the "love of their espousals" even unto grey hairs. Blessed it is to meet with such. They carry with them the fragrance of the place in which they dwell. If they speak, their message has unction. It brings you near to God. It sends you to your knees. Others may have more for the head, theirs is to the heart. Is not this the greatest need of our time? Is it not this that the Lord seeks and longs for in all His own? Does love of the world rob Him of it? Is the desire to be "like others" a secret cause of love's decline? Does what we call "His work" take the time that in better days we gave to being with Himself? Love cannot be satisfied with less than love, and there is nothing of any value in heaven and with Christ, save that which springs from love to Himself. Let us then honestly search our hearts before Him, and in the light of His Cross,—that Cross upon which He "gave Himself for us," as to how we stand in this. It is a personal matter between the heart and the Lord, in which another cannot share. If love has declined, if the heart has become cold, if other objects now claim the love which once was His, He knows it, and it must be to Him that the confession is made, and from Him that the restoration to the love of our espousals is received.

## Demas, the World-Lover.

**T**HREE, the name of this individual appears on the sacred page, in each case by the pen of the apostle of the Gentiles, to whom he was evidently well known. Although in all three the record is brief, there are lessons of solemn interest to be gathered from it by all who in this day of great activity, professedly share in the service of the Lord Jesus.

FIRST, his name appears in noble company. "Marcus, Aristarchus, *Demas*, and Lucus, my fellow-labourers" (Phil. 24). Here he is closely associated with the apostle Paul in Gospel service, and bears the honoured name of being his "fellow-labourer." It may safely be assumed that he was then right with God, and godly in walk, otherwise Paul would not have been under the yoke with him, for he was most particular in the choice of his fellow-workers, as we know from Acts xv. 38.

The SECOND mention of his name is in Col. iv. 14, where, as the last of seven co-workers of the apostle, he is simply named, without one word of commendation of himself or his service, while each of the other six, have some word of appreciation and of honour attached to their names. Does this silence of the apostle point to the fact that he had discerned in Demas backsliding in heart, and a return to the spirit of the age, although, as yet, maintaining his place among the Lord's true people and servants? That such a condition is possible, we know, alas! to well! The fact that no word of commendation follows his

name, seems to indicate that Paul had his suspicions or fears concerning him. It may be that by his words of approbation bestowed upon others, contrasted with his silence regarding Demas, he wished to let that individual feel as he had made John Mark on a former occasion feel (Acts xv. 37), that his ways were not altogether according to the Word of the Lord, or his service of a character that was well-pleasing to his Divine Master and Lord.

The LAST time his name appears on the sacred page is in 2 Tim. iv. 10—"Demas hath forsaken me, having loved this present world." Solemn words! He had evidently abandoned the place of service *for*, and of separation *unto* God, even in name, and gone back to that world on which already his heart had been set. And it is especially solemn to remember, that no word or hint is given of his restoration to God, or to the fellowship of his brethren, a result which God in grace would scarcely fail to put on record, had it ever occurred.

Here, then, beloved brethren in Christ, is a beacon light erected on a sunken rock for our warning. The ruin of Demas was not compassed by some glaring sin of the flesh, or sudden attack from the devil. There is nothing to indicate that he had fallen under any form of open sin, at which the world would point the finger of scorn. It was the gradual and subtle power of the world gaining hold upon his heart, that drew him away from the path of service and separation to God. His heart was first won by love of the world, and his feet soon followed. Once the world and its ways gain admission to the

heart, and are cherished there, it is only a matter of time, when the ways and actions follow, and very shortly the man himself.—spirit, soul, and body,—is found in “the present world.” We are convinced that such love of the present world and withdrawal from the narrow path of fellowship with the still world-rejected Son of God, is the chief cause of the many separations that fall to be recorded in our time. It may not be in every case wholly abandoning the profession of Christianity, but stripped of all spiritual power, as stranded wrecks of their former state. God grant that we all may be warned by his course, to keep a jealous watch, lest this wily foe gain by stealth the power over us that once it did on Demas, leading us away from God, His people, and His service, into the ways of “the present world,” from which few are ever fully recovered.

### The Secret of Power and Victory.

“Apart from Me ye can do nothing” (John xv. 5, R.V.)

“I can do all things in Him that strengtheneth me” (Phil. iv. 14, R.V.)

I CANNOT *live* the life that pleaseth Thee,  
Unless, O Lord, Thou dost abide in me ;  
I cannot walk, except Thou lead the way,  
And guide my faltering steps throughout the day.

I cannot *work*, my labour is unskilled,  
Save as I am by Thee for service filled ;  
I cannot *fight*, but as Thy strength within,  
Does battle with the serried hosts of sin.

“Thou canst” endue, enrich, and satisfy,  
Supply all need, and daily sanctify ;  
“Thou canst,” by Thy Divine Almightyness,  
Protect, provide, keep, comfort, guide and bless.

I cannot, Lord, myself do anything,  
Except as I to Thee in weakness cling ;  
But since “Thou canst,” this shall my watchword be,  
“I can do all through Christ, who strength'neth me.”

## Man's Future State.

CHAP. IV. THE CHRISTIAN'S DEPARTURE, AND  
CONSCIOUSNESS AFTER DEATH.  
BY THE EDITOR.

A BRIEF examination of the various words employed by the inspired writers, to describe the departure of Christians from the present life, and their entrance on the state which follows death, will enable us to learn something of what has been revealed by God on the great subject of man's future state, and to eschew the many prevalent errors and traditionary beliefs which are common regarding it. On all such matters the Word of God alone can give us reliable information, and we should seek to come to it with minds divested of human reasonings which darken counsel and hinder us from learning the truth of God as revealed to faith. There are few Scriptural subjects concerning which more speculation has been indulged, and erroneous views let loose than this, which may well remind us of the need for restrained imaginings and of reverent inquiry in the spirit of those who sit before the Lord, not to criticise His ways, but to receive His Word unto edification for preservation and godly use. Of the various terms employed by the Spirit, the one most perverted by the advocates of error, is that of

FALLING ASLEEP. Death to the believer is described as “falling asleep.” The figure is used of man as identified with his body, and the activities of life in the flesh, in the present world. “Sleep” is never used of the soul. “Our friend

Lazarus sleepeth" (John xi. 11), refers to the state from which the Lord was about to awake him by resurrection. "Many bodies of the saints which slept, arose" (Matt. xxvii. 52), clearly shows its application to the body. Stephen "fell asleep" (Acts vii. 60), and thus ended his testimony and suffering. "Devout men" carried his bleeding body to the grave, while his ransomed spirit had been received by the "Lord Jesus" (ver. 59). When it is said David "fell on sleep, and was laid unto his fathers and saw corruption" (Acts xiii. 36), the reference is clearly to his body, while "some are fallen asleep" (1 Cor. xv. 6) means, that they had ceased to be among those who on earth bare witness to the resurrection of Christ. Nowhere in the Word is "sleep" used of the soul or spirit, or to describe a condition of non-consciousness or non-existence between death and resurrection. It is the word used by the Spirit to describe the close of the Christian's day of toil, his release from pain and suffering by death, which, even should it come by cruel martyrdom, is only as the putting to sleep of an infant in its mother's arms. But as in sleep the sleeper is alive and capable of receiving communications from God (see Acts xxvii. 33), and of holding intercourse with heavenly messengers (Matt. i. 20), so the spirit and soul, freed from the mortal body in which for a season they dwelt, may, and as various Scriptures indicate, do learn of the Lord many things to which in days of earthly life they were strangers. When Moses and Elias appeared on the holy mount, we are told they were "talking with Jesus" (Matt. ix. 4), and the subject

of their intercourse was, as the evangelist tells us, "His decease, which He should accomplish at Jerusalem" (Luke ix. 31). When Paul was caught up for a brief season to paradise, he there heard and saw more than he could utter (2 Cor. xii. 4), which may surely teach us that the absence of the body and its senses, will not hinder fuller "revelations of the Lord" and closer intercourse with Him and His own, than is known in this mortal life.

DECEASE.—"After my decease" (2 Pet. i. 15), "departure" (R.V.). The word here used by Peter to describe his death, is the word used in Luke ix. 31 of the Lord's own "decease," of which Peter had heard Moses and Elias speak, and in Heb. xi. 22 it is used of the exodus of Israel, and their departure from Egypt. Thus, at death the believer ceases to be longer seen among men, he departs—goes forth to other regions—which is wholly different from being unconscious or non-existent.

DISSOLUTION.—"If our earthly house of this tabernacle were dissolved" (2 Cor. v. 1). "I must put off this my tabernacle" (2 Pet. i. 13). Here, both Paul and Peter distinguish between the frail tent or tabernacle, and the dweller who inhabits it. Like that of the wayfarer who tarrieth for a night, it must be taken down or put off. The tent is struck, but the traveller moves on. He may exist in this tabernacle or out of it. The metaphor is at once simple and expressive. In Eastern lands, travellers and herdsmen pitch their frail tents for a few hours. In the evening they dot the plain, in the morning their place is empty, the traveller has struck his tent and passed on. So passeth the



heaven born and heaven bound pilgrim to his rest with Christ.

UNCLOTHED.—“Not for that we would be unclothed” (2 Cor. v. 4). Here the imagery changes to the putting off and putting on of bodily apparel. Three conditions are in view in these verses:—(1) “In the body,” groaning for deliverance, waiting for the Lord’s coming. This is the condition in which all living believers are now. (2) To be “unclothed” by death, absent from the body, yet not extinct, but “present with the Lord.” This is where all who have died in faith now are. Their bodies are dissolved, their unclothed spirits are with Christ. (3) “To be clothed upon” with our house from heaven, at the Lord’s coming to raise the dead and change the living. The term “intermediate state” is applied to the second of these conditions, of which no very full description is given in Scripture. Resurrection, rather than dissolution is the Christian’s proper hope.

DEPARTURE.—“Having a desire to depart and to be with Christ” (Phil. i. 23). “The time of my *departure* is at hand” (2 Tim. iv. 6). Here a word is used which has in it the idea of being set free, of loosing a cable, of weighing an anchor, of unmooring a ship, so that the voyager may depart for another shore. Such was Paul’s ardent “desire” when he wrote his letter to the Philippians, and in his closing words to Timothy, that desire had become fact, and the time of his departure, of his “unmooring,” had actually come. Happy it is for the Christian when his attachment to earth and earthly things is such, that his unmooring is easy. Thus

death, which to the apostle was, in one aspect, a cruel martyrdom, in another was but a setting sail for the Homeland, upon which his heart had so long been set, the gladsome exchange of the cheerless Roman prison, with its coarse soldier warder, for the bright and radiant presence of the living Lord and the spirits of the just, the being “with Christ,” which he well knew to be “very far better” than even the most hallowed hours in communion with or service for the Lord, that he had known on earth.

AT HOME WITH THE LORD.—“Absent from the body, to be present (at home, R.V.) with the Lord” (2 Cor. v. 8), or as it has been sweetly rendered, *exhomed* and *enhomed*—the words occurring thrice in this passage. No longer on pilgrimage in life’s wilderness, but “at home.” No more a voyager on life’s ocean, but safe in port. In this is summed up the perfect rest, the unbroken fellowship, the untold bliss of that condition upon which so many of the Lord’s redeemed have already entered—a condition, not yet of final resurrection power and glory, but of conscious bliss and companionship with Christ and loved ones gone before, of which present day errors and ruthless denials of Divine revelation would fain deprive us. Death is not the Christian’s goal. The grave is not his home.

O, false, ungrateful world, to call the grave  
“Man’s last long home;”

’Tis but a lodging held from day to day,  
Till Christ shall come.

’T is a store of which Christ keeps the key,  
Where in each cell

Are laid in hope, the vestments of the saints  
With Him that dwell.

## PRIMARY TRUTHS OF THE FAITH.—IX.

**Jesus Christ our Lord.**

BY THE LATE ALFRED J. HOLIDAY.

ONE of the great truths which give character to the time in which we live is, the exaltation of the Lord Jesus to the place of supreme authority, and the recognition of Him there as Lord by His people on earth.

When God created Adam in His own image, He set him in authority, giving him "dominion" (Gen. i. 26) over all created things. When Adam fell, this dominion was lost by him; it fell into the hand of Satan, to whom he had yielded. This is why the Lord speaks of him as "the prince of this world" (John xvi. 36). At the Cross, He stripped the great usurper of this authority, as we are told in Hebrews ii. 14, where the word "destroy" means to "take away the power of"—so that it no longer belongs to Satan. When the Lord had completed His triumph, and returned after His resurrection to His disciples, He said to them, "All authority hath been given unto Me, in heaven and on earth" (Matt. xxviii. 18, R.V.). He is not yet exercising all this authority, nor claiming all the dominion which by right belongs to Him (Psa. ii. 8), but the testimony in this period of the Gospel's power among men is, not only to Him as Saviour, but also to "Christ Jesus as Lord" (2 Cor. iv. 5), in that place of supreme honour to which God has exalted Him, and in which all must confess His Lordship to the glory of God who gave it to Him (Phil. ii. 9, 10). When a sinner is saved by faith in Christ, he is not only delivered

from the penalty and power of his sins, but he is brought from "the authority of Satan to God" (Acts xxvi. 16), to confess Jesus Christ as his Lord (Rom. x. 9, R.V.), and to become His disciple. We see a type of this in Israel as set free from Pharaoh's bondage to own the authority of Jehovah, and to receive His commandments through Moses, who, as a type of the Lord Jesus, was first deliverer and then ruler, speaking with Divine authority to them from God (Acts vii. 35-37). Now this authority of the Lord is expressed to us in the "all things whatsoever He has commanded." We have been saved to acknowledge Him as our Lord, and to do whatsoever He has told us in His Word. We manifest our love to Him in our obedience, not by the words of our lips, saying "Lord, Lord" (Luke vi. 46), while we neglect or set aside His commandments, but by doing "whatsoever He has commanded" In our individual life we are to own His claims by doing "all in the name of the Lord Jesus" (Col. iii. 17). His Word is to be our rule in all departments of our life. There must be no setting aside of His commandments, because we do not like them. And what applies to the individual is true of assemblies of God's people. Before the apostle enters upon details of church order in 1 Cor. xii.-xiv., he claims attention to the authority that belongs to the Lord Jesus in the church. His Lordship is to be owned there, and this is only possible "by the Holy Spirit" (ver. 3, who is there to so guide as to maintain His authority in all that is done. And as this part of the epistle opens with a call to own the Lordship of Christ, so it

closes by the statement that the only real proof that one is spiritual, and his utterances and service under the guidance of the Spirit, is, that he owns what is here written to be "the commandments of the Lord," and as such yields obedience to them. And yet these are what many regard as "non-essentials," which we may set aside as being quite unsuited to our day. And this neglect, with the bringing in of man's order of worship and ministry, sets aside the authority of the Lord, and hinders the operations of the Spirit who is there to glorify Him (John xvi. 14). It is our responsibility to see that we are individually free from all associations of a social and commercial character, which would hinder our full obedience to the One whom we call our Lord, and that we are separate from all associations of a religious character, in which it would be impossible to yield obedience to the Word of the Lord. The various denominations have their constitutions and rules, which must be owned, and which hinder those who are in them from owning the Lordship of Christ.

### True Revival.

Revive Thy work, O Lord,  
 Within this soul of mine ;  
 Dethrone each idol, claim my heart,  
 And keep it wholly Thine.

Revive the life of God,  
 Implanted at new birth,  
 Let "things above" my vision fill,  
 And free my heart from earth.

Revive the love of prayer  
 And feeding on Thy Word,  
 And keep me looking for the hope  
 Of my returning Lord.

## Spiritual Meditation.

SECOND PAPER. ARTHUR LAWES, NORTHAMPTON.

MAY we now look at some of the blessings and practical results of spiritual thinking? That contained in Psalm civ. 34, takes precedence:—"My meditation of HIM shall be sweet; I will be glad in the Lord." To have the thoughts revolving round the Lord Himself, dwelling upon His glorious majesty, His Divine attributes, the perfection of His person, the wonders of His love, the depth of His humiliation, His suffering and glory, brings such sweetness to the soul as none know save those who experience it. In thinking of Him, the heart is ever finding some new and fresh delight. Nothing so stirs the affections as meditation on Christ's person and work. The heart springs Godward and exclaims—"Whom have I in heaven but Thee, and there is none on earth that I desire beside Thee" (Psa. lxxiii. 25). It must be so, seeing that gladness ever accompanies such meditation, for the Psalmist adds—"I will be glad in the Lord." There is not a superabundance of joy among the people of God in this day. Do we not here discover a remedy? which is more or less within the reach of all. God, by Hannah, furnishes a striking illustration of this joy. Her joy in the Lord, her outpoured heart, her testimony to the grace, power, and wisdom of Jehovah, were the result of her continual meditation (1 Sam. i. 16). These are surely blessings to be coveted, and they may become the enjoyed portion of all God's people. The Psalmist also meditate and

the works of God (Psa. cxliii. 5) and His precepts (Psa. cxix. 15). In the night watches, his thoughts turned to God to meditate on His Word (Psa. cxix. 148). And what a perfect example we have in the blessed Lord Himself in this respect ! For further practical results, turn to Phil. iv. 8—a portion of God's Word claiming greater consideration than is usually given to it. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." Here we have much food for thought. In this Epistle, the apostle propounds great doctrines concerning the person and work of our Lord Jesus Christ. Glorious prospects for the believer are unfolded, and blessed privileges for his enjoyment. By these things the responsibility of the believer is increased, and the more thought given to them the deeper that this is felt.

Things *true*, are first on the list. It is not so much true doctrine here (that, of course, is of the utmost importance), but rather truth versus falsehood. It is that which is genuine, sincere, excluding all hypocrisy and double dealing. God is a God of truth (Deut. xxxii. 4), therefore truth is inherent in likeness to God. One of the marks of God's accepted servant in Psa. xv., and the rule by which he walks, is "truth and uprightness." That which is to characterise Judah in the time of her future blessedness, is truth loved and declared (Zech. viii. 3, 16). Worthy of note is the admission of the Pharisees and Herodians in respect to the Lord :—

"Master, we know Thou art true, and teachest the way of God in truth" (Matt. xxii. 16). And when Pilate questioned the Lord, saying, "What is truth," he little apprehended that the embodiment of truth stood before him. Truth in relation to our dealings one with another is taught in Col. iii. 9. In word and deed, there should be absolute truth in the believer's life. He should guard against exaggerated forms of expression so frequently indulged in, but so wholly out of place, such as "awful" this, and "terrible" that. Absolute accuracy in describing events and circumstances is essential to a correct impression. Christians ought not to be like those Jews, whose children had learned a mixed dialect, and spake half in the language of the Ashdodites, and half in their own language (Neh. xiii. 24). Exhortations were given to Israel to guard against hearsay reports (Deut. xiii. 12-14 ; xvii. 4), upon which hung such tremendous issues, an exhortation still specially needed to preserve from fostering, spreading, and perpetuating what is wrong and false. We are to "prove all things, and hold fast that which is good." "Think on these things." Things *honest*, that is, venerable, grave, excluding lightness and frivolity. "Whatsoever things are *just*," comes next. This again is Godlike. He delights in justice (Jer. ix. 24), and all perversion of it is contrary to Him (Job viii. 3). It inspired holy confidence in Abraham while pleading for Sodom. He knew the Judge of all the earth would do right. One great element in the song of the triumphant remnant in Rev. xv. is the justice of God. As another has said,

"It means not only discharging our liabilities, but dealing righteously with the characters and feelings of others." "That which is altogether just shalt thou follow," was God's requirement of Israel (Deut. xvi. 20). How forcible too is Micah vi. 8—"Do justly, love mercy, and walk humbly with Thy God." Among the ancients, justice was beautifully represented by the holding of scales evenly balanced. "Balances of deceit are an abomination unto the Lord, but a just weight is His delight" (Prov. xi. 1). The grace that brought salvation teaches us to live "soberly, righteously, and godly" (Tit. ii. 13). We fear in these morally corrupt days, conscience is often violated, and unjust practices obtain, which mar the Christian's testimony, and bring reproach upon the worthy Name of Christ. "Whatsoever things are *pure*," that is, chaste, consecrated, excluding the sins of the flesh. The word is sometimes rendered "modest, unmixed, free from stain." "Whatsoever things are *lovely*." There is in creation and nature much that is lovely to behold. In the members of Christ, there is always some loveliness, had we eyes to see it; some graces and fruits of the Spirit. Nor is this surprising, seeing they are His workmanship. Where Christ is in the heart, He must be manifested in the life. This is more conspicuous in some, let us pray it may be more so in all. "Whatsoever things are of *good report*." Christians should be well reported of, excluding all that tends to bring the Name of the Lord into reproach. Timothy was "well reported of by the brethren" (Acts xvi. 2). Demetrius had

"good report of all, and of the truth itself" (3 John 12). The workings of grace in us should produce fruit that is acceptable to God, and that commends the truth to our fellow-men. "If there be any *virtue*, etc." Whatever is virtuous, whatever is praiseworthy. The child of God should exercise himself in every branch of virtue, not seeking for praise, but doing deeds worthy of it, always with the holy motive of glorifying God. "Think on these things." Meditate on them so as to practice them, as strengthened by the Spirit and "in the Lord."

#### The Attractiveness of Christ's Person.

WHAT attractiveness there must have been in Him, for the eye and the heart that had been opened by the Spirit! This is witnessed to us in the Apostles. Doctrinally they knew little about Him, and as to their worldly interests they gained nothing by remaining with Him. And yet they clung to Him. It cannot be said that they availed themselves of His power to work miracles. Indeed, they rather questioned it than used it. And we have reason to judge that, ordinarily, He would not have exercised that power for them. And yet, there they were with Him, and for His sake had left their place and kindred on the earth. What influence His *Person* must have had with souls drawn of the Father! And this influence, this attractiveness, were alike felt by men of very opposite temperaments. The slow-hearted, reasoning Thomas, and the ardent, uncalculating Peter, were together kept near and around Him.—*J. G. Bellett.*

## The Preacher's Corner.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE SALVATION OF GOD.

Brought to me by Grace (Tit. ii. 11).  
 Received by me in Faith (1 Pet. i. 9).  
 Confessed to others in Testimony (Luke ii. 30).

#### CHRIST OUR PEACE.

He Made it at the Cross (Col. i. 20).  
 He Preaches it in the Gospel (Acts x. 36).  
 He Speaks it to His People (Psa. lxxxv. 8).  
 He Gives it from the Throne (2 Thess. iii. 16).

#### THE GOSPEL CALL.

All are Invited (Matt. xi. 28).  
 All things are Ready (Luke xiv. 17).  
 All are welcome (John vi. 37).

### SUBJECTS FOR BELIEVERS' ADDRESSES.

#### DIVINE LOVE.

The Father's Love to His Children (1 John iii. 1).  
 The Son's Love to the Church (Eph. v. 25).  
 The Spirit's Love to His Charge (Rom. xv. 30).

#### THE LORD OUR KEEPER.

How He Keeps His Redeemed People.  
 As a Gardener—His Plants (Isa. xxvii. 3, R.V.).  
 As a Banker—His Charge (2 Tim. i. 12).  
 As a Guardian—His Trust (2 Tim. i. 12).  
 As a Watchman—His Care (Psa. cxxi. 4).

## The Young Believer's Question Box.

As one not long come to the Lord, I desire help from the Word on what has exercised my mind very much of late. On a recent Lord's Day morning, while on my way to the morning meeting, a brother in Christ asked me if I would accompany him to a public hall in the city, to hear a gifted teacher who was advertised in the newspapers to preach at eleven o'clock. I did not see my way to forsake the feast of remembrance, which I have been taught is the highest privilege we enjoy, to hear any man, however gifted. Am I right in this?

The words of Acts xx. 7 inform us that the habit of disciples in early time was to assemble together to break bread, not to hear Paul preach, although on that occasion he was present and did discourse to those assembled. The gathering of the assembly "into one place" (1 Cor. xiv. 23), to shew forth the Lord's death and to worship, is not a casual, but a stated assembling, which should not be forsaken (Heb. x. 25), either to hear ministry or to

give it. We know that there are some who are so impressed with the importance of their ministry, that they will only be where they can monopolise the greater part of the time set apart for worship in exercising it. And this, in many cases, develops into a kind of clerisy, which makes ministry superior to worship, and in course of time shuts out whatever does not meet with its approval. Some, who have been brought up in denominationalism may see no further. Others who once had light and trifled with it have lost it, and now regard all such matters as of trivial importance, which each may please himself in taking or leaving at will. But the business of those who have learned and are "fully assured" (2 Tim. ii. 14) of the will of God is, to hold it fast and humbly yet decidedly to walk in it, whether others do so or not. Nearly every distinctive truth that separates believers from the world's religion and the principles of its denominationalism is either being assailed or watered down, with the result that many are drifting further than they are aware from the paths of the Word, and encouraging others who have never known the power of the truth in their own souls, to go further along the same road than they would go themselves. You will find little comfort in occupying your thoughts with what others do, or following in their ways, but through grace, you will have true joy in seeking to do the thing that pleases God, walking in all that you have learned of His Word.

## Answers to Correspondents.

STUDENT.—Coverdale's Bible was issued in the year 1535. He adopted Tyndale's version, making a number of minor alterations.

QUERIST.—There is nothing said in Scripture about the stones of Solomon's temple being brought from Lebanon or Tyre. There was no need, as there is evidence in what are known as the Royal Quarries under the north part of Jerusalem, of the excavation of stone sufficient to have built both the temple and the houses of the city. Hirman's workers brought cedar trees and firs from Lebanon and assisted Solomon's builders to hew the stones (see 1 Kings v. 8, 18), and in this the theory may have originated.

A. G., HAMMERSMITH.—It is generally admitted that the word "gladly" in the A.V. of Acts ii. 41, should be omitted. Deep conviction rather than gladness was their experience at this time, although

"gladness" was not awaiting later (ver. 46). The seed that fell on the rocky ground and quickly withered, the Lord tells us, represents those who "straightway with joy" (Matt. xiii. 20, R.V.) receive the Word, and just as quickly disappear. Real Holy Ghost conversions are usually as soil well ploughed, and not so quickly found as empty professors—a fact which Gospellers should not forget.

EMIGRANT, U.S.A.—Isolation is a trial to one who has long enjoyed the privileges of Christian fellowship, but God often uses it in teaching His child to be cast the more upon Himself and His Word (Acts xx. 28). We cannot advise you to join yourself to any religious system contrary to the Word, even if true Christians are found in it. Seek to have as much in common with them as you can in the Lord's things outside their denomination, and to manifest a Christian spirit toward all while seeking to exercise them in the Word of God, commending yourself by a godly life—which is the most powerful testimony of all—and, as has been in very many cases, the Lord may, by patient continuance in well-doing, give you the joy of seeing others following on in the path of obedience to His Word. Those who advise you to "go in" with what you were brought out from by the truth of God forget, that God's Word is not to be made subject to our circumstances. The argument that we are more likely to "gain their confidence" and help them by leaving the path of obedience than in cleaving to Him and His Word, is an old deceit, which assumes that we need to give up God's Word in order to help on His work.

W. J. M., LIVERPOOL.—There is no difficulty in "knowing" those into whose hearts the Lord has put an "earnest care" (2 Cor. viii. 16), for the welfare of His people "who labour among them" and are over them in the Lord (1 Thess. v. 12). Their work points them out, and they need neither official recognition nor a special seat. "Over-seers," who are only known by standing at the door, and attending oversight meetings, do not represent much in the way of godly help to any assembly.

R. G., BELFAST.—The disposal of the gifts of an assembly, which are put into the box on Lord's Day mornings, should be a matter of fellowship, while the actual sending or giving may be the service of one or two. A common, and we think a commendable way is, for the names of those servants of the Lord labouring at home or abroad, to whom

the gift is to be sent, to be mentioned to the assembly before the collection is taken, thus giving all a full opportunity of being duly informed of the use to which the assembly's gift is to be devoted.

### Answers to Special Questions.

X.—Help is much desired as to the best way of doing Pastoral Work in cities, where there are many domestic servants and others who need godly care.

ANSWER A.—This is a question one is thankful to see, as it indicates heart exercise on a matter of vital interest. As a rule, very little pastoral work is done, and the result is, many drift, who might be recovered and helped. Our experience is, that two brethren visiting together, taking say two cases one night each week, has reached the most of those who needed shepherding because of absence or trouble.

A. S.

ANSWER B.—Domestic servants cannot usually be visited in their situations, and if they absent themselves from the meetings it is sometimes difficult to reach them. Elderly sisters, of godly life and wise counsel, are invaluable in such a service, and should be encouraged to do it.

C. S.

ANSWER C.—When we consider that in large towns and cities there are many young Christians in situations and places of great temptation, without the wise counsel of parents and often in danger of being led into company, the need of true shepherd work becomes evident. As a rule, married elder brethren rather than single younger men, should give themselves to this work, which needs much wisdom and godly propriety. And in order to make it an easy matter for younger ones to approach such when they need counsel, they should keep in touch with them and have a kind word to them as they come and go at meetings. Many feel their loneliness and need a kindly interest taken in them. It is true pastoral work, to "know" the flock, to call them by their names, to be familiar with their "state" (Phil. ii. 20), and able to give help in time of need.

F. B.

EDITOR'S NOTE.—A register of the names of those together (Acts i. 15) in the assembly, with a few minutes spent in going over it and noting those absent, is found helpful as an aid in keeping those who need visitation before such as give themselves to that work. In larger assemblies, the Christians should be exhorted to "look diligently" (Heb. xii. 15) after each other's welfare, especially giving

information to elder brethren regarding cases of sickness, absence, or trouble, which they know of. The "house of Chloe" (1 Cor. i. 11) at Corinth were not gossips, else the apostle would not have honourably mentioned them, but they helped him to know the existing conditions in the church there, and the "household of Stephanas" (chap. xvi. 15, R.V.) set themselves to minister to the saints—very likely in some quiet, godly way, seeking their good. When we remember that most of those who seek to feed and shepherd the flock, are toiling men, of little leisure, with many calls upon their strength and time, we should count them worthy of all honour, and seek to help them in every way we can in their service, rather than grumble that they do not do more of it. Where the assembly is a large one, we suggest that for pastoral purposes district meetings in private houses be held, and the Christians thus kept in touch with each other.

### Ministry that Misses the Mark.

As a visitor from another land, I have been cheered to see "the grace of God" (Acts xi. 23) in many parts of the British Isles, and to enjoy hearty and happy fellowship in many companies of the Lord's people seeking to walk in the path of separation to God, and maintain a testimony to His Son Jesus Christ our Lord on the simple lines of the Word, as we were taught in the years of my youth. I can see that it is more difficult as the years go by to walk in the old paths, owing to the many demands, especially of the coming generation, for something less decided and more popular, which will entail less of the world's contempt, and bring them more into line with its ways. But I am sure of this, that each step in this direction costs the loss of spiritual freshness and power, and makes it more easy for our great adversary to deprive us of that which in years gone by was our joy and honour, even to be without the camp of the world's religion with our despised and rejected Lord.

It has been a special cause for thanksgiving with me, to share a number of conferences and meetings for ministry of the Word, both in cities and country places, at which goodly numbers of the Lord's people came together on holidays, on Saturday afternoons, and at other times to hear the Word. I noticed some came long distances at considerable expense, and evidently with a real desire to receive help from God through the Word ministered. I do thank God from my heart for all that I have

heard and received at these gatherings, and for the clear and decided teaching I heard at some of them. One thing, however, has especially impressed itself upon me in connection with several of the large conferences which I attended, namely, the lack of adaptation of the ministry to the general condition of the Lord's people. Many precious truths of a general character were spoken; sometimes very high and heavenly experiences were held up as that to which we should aspire, and exhortations to walk and service were abundant. But I felt that the speakers in general were not in touch with the real needs of the bulk of us that were listening to them. Most of the ministering brethren were men wholly engaged in the Lord's work, with little experience of the daily tear and wear of business life, which may have hindered them from fitting their message to meet the needs of burdened, careworn, and dejected toilers in the world's daily battle of life, of which I am sure the greatest part of the audiences were composed. On one occasion a gifted teacher, who shares the toils of a business life, gave a word which came to my heart like "a stream from Lebanon," and I heard others speak of the blessing it was to them. There was nothing brilliant in it, but it evidently came from a deep experience of God's sufficiency in the midst of such trials as most were familiar with, and from a heart that had experienced what the lips gave out. That made all the difference, and imparted a sympathy and power to the Word which was easily felt. It is too often taken for granted that we who attend such meetings are all in a right spiritual state, and only need high class teaching, or a rehearsal of doctrines on Biblical subjects, with which most are familiar; whereas the truth is, most of us need to be dealt with closely and searchingly regarding our spiritual condition, the state of our heart and conscience, and made to feel our departure from God and judge ourselves because of it. This would lead on to confession and restoration of soul, and abiding blessing. I noticed there was an absence of this, and of seasons of waiting upon God to give opportunity for it between addresses, as there used to be in my earlier years at such meetings. Ministry, however good, must miss its mark, and conferences, however large, result in little real blessing, unless those who speak, keep ever before them the need of the Lord's people, and have a message from Him for the occasion, to bring them into His presence, and cause them to deal with their condition of soul, and their ways in life, adjusting all as before Him. G.



## The Sufficiency of Scripture.

BY G. FRED. BERGIN, BRISTOL.

IN 2 Timothy, chap. iii., the apostle tells us that "evil men and seducers shall wax worse and worse." How is the Christian to be preserved in the midst of such conditions? By continuing in the Word of God. "Continue thou in the things which thou hast learned," was the word to Timothy, and it is to us. We have the Word of God, by means of which we are to be "thoroughly furnished unto all good works" (2 Tim. iii. 17). That Word is to dwell richly in us, to saturate our hearts and minds, to be our guide in everything. The Word of God is sufficient for the man of God, for all his difficulties, in all the circumstances of his daily life, in all his dealings with God, with his fellow-saints in the church, and with men of the world. By use of that Word he is "thoroughly furnished" in everything, and independent of human resources. It is of the utmost importance to a believer to know that God has given a Book to all His children which, if they use aright, will furnish them unto "every good work," so that they do not require to go outside it for instruction or counsel in anything connected with their lives, or anything God would have them do. This is of great value to us to remember, in times when men are attacking the Word of God, and critics are leaving little to us of the Bible. A minister recently come to a church, began attacking the books of Moses, and demolishing Isaiah and Daniel, &c. A godly deacon cut out from a Bible all that the minister had

questioned, and at the close of a year invited the preacher to tea. Before leaving, he was asked to conduct family worship, the deacon bringing out and handing him the mutilated copy of the Bible. "What is this?" asked the astonished minister. "That is the Bible after taking from it all that you said was not inspired or reliable" was the answer. That was a telling object lesson. But it is not only from such destructive critics that we suffer, but from many who think themselves wise above that which God has written for our guidance, claiming for their methods and doings the same authority as the inspired writings of the Scriptures of truth. The Word of God is all-sufficient for this century and its conditions, just as it was at the beginning. And we do well to cleave to that Word, and make it our guide and counsellor in all things. There will be no questions with us as to its perfection, if we let it dwell richly in us, pondering it deeply. It was a good reason that was given by an aged lady for believing in the inspiration of the Bible. When asked why she believed the Bible to be inspired, she replied, "Because I am acquainted with its Author." If you and I increase our personal acquaintance with the Author of this Word, we shall not much fear those who would seek to shake our confidence in it. To all such we shall be able to say—

"Should all the forms that men devise  
Assault my faith with treacherous art,  
I'd call them vanity and lies,  
And bind the Bible to my heart."

May we have grace to hold fast the Word of God and honour it in our lives.

PRIMARY TRUTHS OF THE FAITH.—IX.

## Christ, the Head of the Church

BY J. M. CODE, OF BATH.

CHRIST risen from the dead and glorified in the heavens is the Head of His body the Church. The Head being accepted there, so also is the body. "The mystery of Christ" (Eph. iii. 3) includes both the Head and members. This oneness of Christ and His people is called in Eph. ii. 15, "one new man"—a term which expresses vital unity, for as a head without a body or a body, without a head is not a man, so Christ and His members constitute the new man, elsewhere called "the Christ" (1 Cor. xii. 12, Greek).

The termini of the Church—the mystery of Christ as head and His members as His body—are in Eph. ii. 15 and Eph. iv. 13, the former shewing its beginning—for it is said Christ "creates in Himself out of twain one new man"; and the latter its completion, for when it is completed it is called "a perfect man," the measure of the stature of the fulness of CHRIST—not of the body only, but of Head and body together.

The commencement of the formation of the Church as Christ's body was after the coming of the Holy Ghost as recorded in Acts ii. 1-3, and its completion will be before the personal advent of Christ in manifested glory, in which His people will be manifested with Him (Col. iii. 4).

The materials<sup>2</sup> out of which the Church, the body of Christ, is formed, are elect Jews and Gentiles, called out from their national associations and put into Christ

in heaven, the national character, with all distinctions of the flesh, being totally cancelled. Being now "in Christ" they are no more Jews or Gentiles, such differences being unknown among those who are "fellow-members of the same body" (Eph. iii. 6, Greek).

The period of Christ's absence from the world to be hid in God (Col. iii. 3), and of His exaltation to the place of honour far above all principality and power, to be "head over all to the Church" (Eph. i. 22), is distinguished by the presence of the Holy Ghost on earth to dwell in the Church. It was by His power that the then existing company of the Lord's disciples were formed into a body, thus entering upon a new relation with Christ (1 Cor. xii. 12, 13) as His members, and to each other as fellow-members of one body (1 Cor. xii. 20), which they had not known before.

The election and call of the first of the Jewish components of this new formation began during the time of the Lord's ministry on earth. He led them out from the Jewish sheepfold in which they had been kept under bondage. Their formation into a body began at Pentecost by the baptism in the one Spirit, and was afterwards augmented by the calling of saved Gentiles into the same position. Even then, they who were thus brought into a new relation to Christ did not fully know its blessedness, until it was ministered to them by the apostle Paul, who was the vessel chosen to make known this mystery (Eph. iii. 5-9). To him it was given by direct revelation, and committed as a stewardship to make it

known to the saints. This was something unknown in times before the Cross ; it was "hid in God" (Eph. iii. 9) and only now "revealed." The apostle tells us that in delivering this ministry to the saints he was completing, that is, "filling up the Word of God" (Col. i. 25), so that without the revelation of this mystery of Christ as head and His people as members of one body, the Word of God would not have been complete. The practical results of this great truth are many. For any to usurp the place of authority over the Church, of which Christ is constituted Head, is to rob Him of His glory. To introduce any principle or doctrine to divide the members of Christ, is to dishonour that Divine unity which has been created. To add to that which has been given for the guidance of the Church, any human rule or creed, is to deny the sufficiency and completeness of the written Word. To impose conditions or enforce compliance with rules not found in Scripture, is not "giving all diligence to keep the unity of the Spirit in the bond of peace" (Eph. iv. 3), for this unity is in direct contact to all sectarian unities, which are limited to those who agree with and confess the various doctrines which form them, and by which the saints in them are separated from others.

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### Practical Suggestions.

(1) Go to no place where you cannot ask God to go with you. (2) Engage in no business which you cannot ask God to bless. (3) Indulge in no pleasure for which you cannot return thanks to God.

## Confirmation :

WHAT IT IS, AND WHAT IT IS NOT.

By F. BANNISTER, TEIGNMOUTH.

THE word denoting "confirmation" and translated "steadfastness" in 2 Pet. iii. 17, is not elsewhere found in the New Testament. But in its verbal form, we have it in Acts xiv. 22 ; xv. 32, 41 ; xviii. 23, and in various other passages. The literal meaning of this word rendered "to confirm" is, to "fix by causing to lean upon a prop." As denoting "to prop" it is well illustrated in the Septuagint, as in Exod. xvii. 12, where we have the word translated "stayed up." This word translated "stayed up," in its meaning, suggests the thought, that if one desires to be confirmed himself, or to be used of God in the confirmation of others, he must cast aside all other props, and rest upon the one, and only divine prop, the Word of God. Thus in examining the various passages in the Book of the Acts where the Word occurs, we shall find it is ever used in reference to the truth of God, and not in connection with a man-devised ordinance.

It is our purpose then, in dependence upon Him who is the Truth, to note and briefly examine the occurrences of the word. The first is in Luke ix. 51, where we read that our blessed Lord "set His face *steadfastly*," i.e., confirmed His face, which expression would imply that in entire dependence on His Father, He went to Jerusalem to do His will. The word is also found in Luke xvi. 26—"a great gulf fixed," i.e., confirmed. In the same Gospel, Chap xxii. 32, we hear our blessed

Lord, when solemnly warning Peter, saying, to him "When thou art converted, *strengthen*—i.e., confirm—thy brethren." At this time, Peter was in no wise qualified to confirm others, for he himself, as verse 33 clearly shows, was resting on a rotten prop of self-confidence. But after his fall and restoration, he was used of God in this blessed work of confirmation, as quotations from his Epistles, which we purpose giving, will clearly prove. In Acts xxi. 22, we read that Paul and Barnabas on their return to Lystra, Iconium, and Antioch, were occupied in "confirming the souls of the disciples," not a certain select few called "candidates," but all the disciples. And the next clause shows how the blessing of confirmation was imparted: "exhorting them to continue in the faith," i.e., in the Scriptures of truth. Further, we may gather that the exhortation was not a single act, but continued during the apostles' visit to the places above named.

Turning to Acts xv. 32, we are informed that "Judas and Silas confirmed the brethren." Now it is well to note that these men were not apostles, but are described as prophets, and in verse 32 "as chief men among the brethren." And the way in which they confirmed their brethren is here made very clear; it was by many words of exhortation from the Scriptures of Truth, and these given, not on one occasion only, but as the context would imply, as many opportunities were afforded during their sojourn in that city. In verse 41 of this same chapter we read, that Paul and Silas "went through Syria and Cilicia confirming the Churches," again

not a certain selected few believers, but all the saints in the churches visited. And, in full keeping with this, in Acts xviii. 23 we are told that Paul went over "all the country of Galatia and Phrygia strengthening, (i.e., confirming,) all the disciples," all the saints in the churches where the apostle ministered the Word.

Let us next turn to the various passages, where the word "to confirm" is found in the Epistles. In Rom. i. 11, 12, the apostle Paul is expressing his desire to visit the saints at Rome, "to the end that they might be established," i.e., confirmed, and the words employed imply the way in which the blessing of confirmation was to be imparted, viz., that, in the exercise of his spiritual gift as he ministered the Word, in their midst, they might be helped. The result of their being thus confirmed would be as described in verse 12, "that I may be comforted together with you, by the mutual faith both of you and me." In chapter xvi. of this same epistle, we have the words, "Now unto Him that is of power to stablish, i.e., confirm, you," teaching us, that although the Lord uses His servants in the confirmation of their brethren, yet the source of the blessing is in Himself. Moreover, the expression used in verses 25, 26, "My Gospel and the preaching of Jesus Christ, "the revelation of the mystery," "the Scriptures of the prophets," clearly demonstrate the fact, that the only means whereby the blessing is imparted, is by the Scriptures of Truth.

¶ You cannot take the pathway of evil or of error while walking with God. He will not take that pathway with you.—T. NEWBERRY.

## Man's Future State.

CHAP. V.—THE INTERMEDIATE STATE. CONSCIOUS EXISTENCE IN BLISS, BETWEEN DEATH AND RESURRECTION. BY THE EDITOR.

A WRITER of the last century remarks —“The Christian's entrance to the invisible world may be to all a *surprise*, but the prospect of it ought not to be to any a fear.” This is a true witness. There is no place for fear. The living Lord, who has “abolished death” as a penalty, and extracted its sting as an enemy, is never nearer to His own than when the hour of their dissolution draws near. Then it is that, upheld by the might of His arm, and consoled by the love of His heart, they triumphantly sing, “Though I walk through the valley of the shadow of death I will fear no evil, for THOU art with me” (Psa. xxiii. 3). They have in possession a life over which death has no power, and all that remains to be done is for the tie that holds it in the mortal vessel to be loosed. Then the ransomed and unclothed spirit passes instantly into a state of conscious and intelligent bliss in the immediate presence of the Lord, and the holy and congenial company of the spirits of the just (Heb. xii. 23). There is no reckoning of time in the passage of the spirit from its earthly tent to its heavenly home “with the Lord” (2 Cor. v. 8, R.V.). For although in times before the Cross, angels carried the spirits of the righteous to “Abraham's bosom” there to be “comforted” (Luke xvi. 22), neither the mode of transition nor the place are so mentioned, since the great Forerunner Himself entered by

another route, and was “carried up into heaven” (Luke xxiv. 51). So now do His saints pass quickly, being “caught up” (2 Cor. xii. 4) “into paradise,” the present abode of the dead in Christ (Luke xxiii. 43). All this is exemplified in the rapture of Paul into paradise, who in this, as in much else, is a “pattern” of the saints of this present time. There is no detention in any intermediate “Purgatory” for purification from sin; cleansing and renewal are experiences of earth. No need for the “prayers” of the saints, dead or living, not even for the pious wish accompanying the death notice, or inscribed upon the tomb, *Requiescat in pace*—“May he rest in peace” for that rest has already been entered. It no doubt will be a joyful “surprise” to be thus “at home” with the Lord, to be in actual experience where faith has long had her rest, hope her anchor, and love her object; to receive directly from the Lord the solution of many a strange chapter of life's chequered story, and learn in His light, how perfect love had planned and unerring wisdom wrought out the “all things” that had wrought together for good, and served as Divine instruments to fashion and conform the saints to His blessed image morally and spiritually, as shortly they will also bodily be. Need we wonder if, amid those scenes of perfect peace and inexpressible bliss, some such feeling shall possess the spirits of the saints, as was expressed by the enraptured Queen of Sheba, as she stood that day long ago in the fair palace home of Solomon in the earthly Jerusalem, with all her hard questions answered, com-

muning heart to heart with David's royal son—the chosen figure of Christ in glory—“Behold the half was not told me, for thy wisdom and prosperity exceedeth the fame which I heard” (1 Kings v. 7).

To what extent the unclothed spirit apart from the body, its proper instrument of expression, will worship, or act, or commune with other spirit beings in this intermediate state, we do not inquire beyond what Scripture reveals, and speculation on such things is irreverent and generally dangerous. Some who, in quest of such knowledge, have fallen into the snares of Spiritualism and other “doctrines of demons,” may well be a warning to us not to pry into God's secret things which, for wise reasons, He has not revealed to us. This much we do know, that “the dead in Christ” are neither roaming the earth as “spirits,” nor can they be reached by any who are in mortal flesh on earth, nor do they communicate either directly or through any channel with their kindred here. Their words we may “remember,” their manner of life we may “follow” (Heb. xiii. 7), their memory we may treasure, but since the hour they passed from us and out of mortal flesh, they are only and always “with Christ, which is far better” (Phil. i. 21, R.V.).

#### EVIDENCES OF A LIFE BEYOND DEATH.

The Lord's words to the dying robber, “To-day shalt thou be with me in paradise” (Luke xxiii. 43), the apostle Paul's desire to depart and be “with Christ” (Phil. i. 13), the appearance of Moses, who had died and been buried, with Elijah who had gone without dying, in the transfiguration scene on the mount (Matt.

xvii. 3), all tell of life beyond death in conscious personality and activity. And there are very many definite and conclusive references scattered over the entire Word of God, which leave no room for doubt regarding the conscious existence of the redeemed beyond death, in the presence of their Lord. Of these the following may be noted:—

**GOD OF THE LIVING.**—The Lord's words in Matthew xxii. 32 prove, that, while the patriarchs were dead and buried, and no longer seen of men, they are regarded by God as living personalities, having God as their God. And He is “not the God of the dead, but of the living,” for all live unto Him “(Luke xx. 38). Therefore Abraham, Isaac, and Jacob were alive at the time that the Lord uttered these words, and as “spirits” (Heb. xii. 23), are living still.

**ETERNAL LIFE.**—The believer's present possession of eternal life (John xvii. 3) is a truth well attested in the Word (John v. 24; 1 John v. 12-13). He has it now, and the Giver has assured him that he shall “never perish,” shall never lose his possession, shall not at any time or by any means be deprived of it. Not even by physical death, for the life inheres in the spirit that survives, so that there is no *hiatus*, not a moment's cessation of its possession or enjoyment, from new birth till resurrection.

**HERE AND HEREAFTER.**—The “light affliction” of the present time, linked with “the eternal weight of glory” of the future (2 Cor. iv. 17), the “sowing” now and the “reaping” hereafter (Gal. vi. 8), the faithful service of earthly days and

the rewards of the coming judgment seat (2 Cor. v. 10; Rev. xxii. 12) all tell, that the future is no isolated life from the present, but in a very real sense is its continuance and its sequel. The life is one, and the reward or loss of the future, will be the answer to faithfulness or unfaithfulness in the present. This leaves no place for a lapse into nonconsciousness, less still for a reconstruction or recreation of one who had for ages been utterly "extinct" or had "ceased to be."

"IN CHRIST."—The believing dead are described as those which "are fallen asleep *in Christ*" (1 Cor. xx. 18), and as the "dead *in Christ*" (1 Thess. iv. 16). They were "in Christ" (Eph. i. 3) when they lived on earth, and death has not deprived them of that position. "Soul sleep" or "extinction of being" between death and resurrection denies the Christian's place "in Christ," and is an negation of the continuous seal of the Spirit upon believers from the day of their conversion (Eph. i. 13) until the day of final redemption (Eph. iv. 30), the redemption of the body. The teaching of the Word on this great subject may be briefly summarised thus: The dead in Christ, absent from the body, as unclothed spirits, are at home with the Lord, in His immediate presence, fully conscious, able to commune with Him and with each other, while they await in hope and with expectation the coming hour of resurrection in which "them also that sleep in Jesus, will God bring with Him" (1 Thess. iv. 14). So Rutherford sings—

"Twixt me and the Resurrection,  
But Paradise doth stand;  
Then, then the glory dwelling  
In Immanuel's Land."

## Israel and the Church.

XV.—THE CHARACTER OF SERVICE.

WM. HOSTE, B.A., BRIGHTON.

SERVICE, in the sense of ministry, though very generally confused with priesthood, differs essentially from it. Though both should be done "before the Lord," the former is manward, the latter Godward.

The Tabernacle service was entrusted to the Levites. The doom which had hung over them as a tribe, of being "scattered in Israel" (Gen. xlix. 7), was turned into a blessing by Jehovah, on their voluntarily taking sides with Him (Exod. xxxii. 26-28), by the fact that the forty-eight choice cities allotted to them were scattered throughout the other tribes (Num. xxxv.). The Levites were accepted as substitutes for the redeemed firstborn (Num. iii. 12), and were given to the priests for their service, for the care and transport of the tabernacle, etc. (Num. iii. 6), and later, for the preparation of the sacrifices and for the accompaniment with music and with song of the temple services. They were originally numbered from the age of thirty to fifty (Num. iv. 23), but this was modified by David later on, in view of new conditions (1 Chron. xxiii. 24). The Levites were distinct from the priests, and they could never develop into priests. For them to trespass on the priestly prerogatives, was an offence punishable by death (Num. iv. 19-20, 16). They had no inheritance with the other tribes; "the Lord was their inheritance." This did not mean that Jehovah would feed them by miracle,

for He added, "I have given for inheritance to the Levites the tithes of the children of Israel" (Num. xviii. 24). Sometimes these Levites, as the Lord's servants, were neglected by Israel to their mutual loss. God held it as robbery against Himself (Mal. iii. 10) to deprive them of their portion. To sum up: the Levitical service was (1) manward, (2) an exclusive privilege, (3) distinct from priesthood, (4) representative, (5) ceremonial in character, (6) sustained by tithes, (7) confined within a prescribed age limit.

The general custom in Christendom corresponds in important details with all this. A sacred caste of men "administer the sacraments" and fulfil the duties of public teachers and preachers, though "laymen" are increasingly recognised in our day as competent to be missionaries, evangelists, "readers," etc. On the other hand, in the great religious systems a deacon or minister *normally develops into a priest*, and this latter possibly into a bishop, though Scripturally all three functions are of a distinct order, and in no way possible developments of each other. One man may indeed be all three at once. Thus Timothy was a priest in common with all believers, a bishop in relation to the church in Ephesus, and is promised approval as a good "deacon" of Jesus Christ, if he reminds the brethren of certain truths (1 Tim. iv. 6). An age limit exists to qualify for "ordination" to the deaconate, and for "consecration" to the episcopate, but none is actually laid down for withdrawal from public service, as in the case of the Levites. The principle

of a regular stipulated salary is universally recognised for preachers throughout Christendom.

According to the New Testament pattern, all Christians are servants, though not all are called to public service. Our Lord served in private before He began His public life. In coming here, He took upon Him the form of a servant (*doulos*), that was His constant relation to His Father, while His relation to His own was summed up in the words, "I am among you as he that serveth (*diakonos*)." Thus has He "left us an example that we should follow His steps." Christian service will greatly vary according to the call of God and the measure of faith, gift, and experience, etc. The first question of a new convert should be, according to the pattern conversion of Paul, "Lord! what wilt Thou have me to do?" (Acts ix. 6), and all are called at once one an act of "reasonable service," namely, "to present their bodies a living sacrifice holy, acceptable unto God" (Rom. xii. 1). The Lord has a service for each of His own. None should run unsent, nor lag behind when sent. Each should get their service direct from the Lord. In a matter of public service, the judgment of elder brethren may well be sought. If their commendation be withheld, one may surely hesitate in taking a step forward. "Lay hands suddenly on no man" (1 Tim. v. 22) is advice to elders, and "Let these first be proved, and then let them do the work (not office) of a deacon" (1 Tim. iii. 10), is an abiding principle in the service of the Lord.



## The Love of Money.

BY THE LATE JAMES CAMPBELL, U.S.A.

**A** PREVAILING evil among the children of God in our day is worldliness, wanting to gain the present world, or what God calls "covetousness which is idolatry." This desire for gain is eating away the spiritual life of very many of God's people. Business absorbs all their time, and crushes out the desire for prayer and reading of God's Word, and robs the soul of fellowship with God. I have been convinced for years that this love of money, and the many ways devised to obtain it, is one of the greatest evils that exist among the children of God. Some who have been entrusted with this world's goods, do hold what they have as a stewardship for God, and use it in His service, but by far the greater number who have it, think that it entitles them to a place of distinction in the Church, and that they should be recognised as having a position of honour among their fellow-believers because they are possessed of this world's goods. In general it is just the reverse. Unless a Christian is in a right condition of soul, and his life and ways a true testimony for God, he is not fit to take the place of a leader in the Church of God. If one who has money and holds it as his own, spends it on dress and in keeping up a worldly style, it is impossible that he can be anything else than a stumbling block to fellow-believers. It is not the mind of God that any of His blood-bought people should aim at being rich in this world. I have never known any who sought

after riches who did not soon lose their spiritual freshness and power, and sink down to the level of worldlings. God and mammon cannot both be served. When believers advance in the present world, the general result is, they get away from God and out of fellowship with Him. The Son of God, when He was here, did not rise in the world, but went down lower as He went on in the path of obedience to God. The manger of Bethlehem was low enough at His birth, but He slept on the mountainside a homeless stranger, and at last died the shameful death of the Cross. Paul and others who followed Him closely, were not great men in the world, but accounted as the "filth and offscouring of all things." The love of money is causing many of our young brethren to leave the path of separation to God, and go into unequal yokes with the ungodly. The promise of a good position with a fine house has led many a Christian young woman into the devil's snare of marriage with an unconverted husband. And some of the worst wreckages in life and testimony that we have ever known, have had as their cause the love of money. Let us be honest with ourselves before the Lord in this matter, and He will soon show us where we are. And when He lets us see the "strange gods" which steal the heart from Him, let us deal with them as He bids us in His Word.

If all God's dear people were right in this matter and using the money they have for God, there would be a revival of spiritual power among us which the poor world would soon feel the effect of. May the Lord speak to our consciences on this.

## The Preacher's Corner.

### OLD TESTAMENT GOSPEL OUTLINES.

#### ACHAN, THE DECEIVER.

(Joshua vii. 1, 26.)

- Sin Committed, Secretly (ver. 1)—Guilt.  
Sin Sought out, Searchingly (ver. 22)—Judgment.  
Sin Punished, Surely (ver. 24)—Doom.

#### THE SINNER FORGIVEN.

(Psalm xxxii. 1-5.)

- Sin Covered by Atonement (ver. 1)—The Cause.  
Sin Confessed by the Sinner (ver. 5)—The Means.  
Sin Forgiven by God (ver. 5)—The Assurance.

#### A CALL FROM HEAVEN.

(Isa. lv. 1, 2.)

- To the Thirsty (ver. 1)—"Come to the Waters."  
To the Hungry (ver. 2)—"Eat that which is Good."  
To the Unsatisfied (ver. 3)—"Delight in Fatness."

In Christ, the threefold need is abundantly met:  
He has the Water of Life to give (John iv. 14).  
He is the Bread of Life to feed on (John vi. 35).  
He is the Satisfier of the Heart (Phil. iii. 8).

### BRIEF BIBLE STUDIES.

#### LIFE, LIGHT, AND LOVE.

- LIFE Possessed in Christ (1 John v. 11).  
LIGHT Received through the Word (Psa. cxix. 130).  
LOVE Imparted by the Spirit (Rom. v. 5).

#### THE CHRISTIAN'S HOPE.

- An Anchor to Keep (Heb. vi. 19).  
A Treasure to Love (Col. i. 5).  
A Power to Purify (1 John iii. 3).

#### THREE ENEMIES OF THE CHRISTIAN.

- The Flesh, and its Lusts (1 Pet. ii. 11).  
The World, and its Snares (1 John ii. 16).  
The Devil, and his Wiles (Eph. vi. 11).

## The Young Believer's Question Box.

Are we to expect signs, or such events as the fall of the Turkish Empire and the division of Europe into ten kingdoms, before the second coming of Christ? The personal advent of the Son of God to the air FOR His people (see John xiv. 3; 1 Thess. i. 10; iv. 16), is a hope which does not wait upon earthly or political changes for its fulfilment. Much MAY happen in the way of changes among the kingdoms of the Roman world before the Lord comes, but we know of nothing that MUST take place, ere He comes to raise the dead, to change the living, and to receive both unto Himself. There will be many and great changes, including the rise and consoli-

ation of the future ten kingdoms of the Roman Empire, as foretold in Dan. ii. 40-46; Rev. xiii. 1, before the Lord's appearing in power and glory WITH His people (Zech. xiv. 3; Rev. xix. 11-14, but this is not our hope. The rapid development of lawlessness, the spread of Anti-christian delusions, the awakening of the Jewish people, all serve as "signs" of "the day approaching" (Heb. x. 25). But before that day "sets in" (2 Thess. ii. 2), or the final apostasy comes to a head, the Church, like Enoch—who "was not" before the old world's sin reached its full measure—will be "with the Lord." While taking good heed to the light shed from the lamp of prophecy and seeking to be guided by its rays (2 Pet. i. 19), regarding our relation to the world, upon which it shines, the saint looks heavenward (Phil. iii. 20) only, for the fulfilment of the Lord's promise. This is his hope.

## Answers to Correspondents.

NEMO.—The book most likely to give you the help you seek is "Some Lessons on the Revised Version of the New Testament," by Dr. Westcott.

CRITIC.—The words "Who only hath immortality" (1 Tim. v. 16), whether they refer to God, or—as some think to Christ as glorified Man—give no support to Annihilation or Conditional Immortality. While immortality belongs essentially to God, He can and does give it to angels—as you will admit—and to men.

G. A., GLASGOW.—There is no age limit indicated in the Word for baptism, and it would be folly on our part to make one. "He that believeth and is baptised" (Mark xvi. 16) is the Divine principle and order. Some of tender years give ample evidence of being born of God, and it would be contrary alike to the letter and spirit of the Word, to use their youth as a hindrance to their desire to obey the Lord in baptism. But in view of the easy profession of conversion in our time, and the danger, especially in children of believing parents, having merely a family religion and going where their parents go, it is well to use godly care and caution, alike in baptising and receiving to the Christian assembly those who have been familiar with the letter of the Word all their days, lest they be simply doing as others do, without any true heart exercise, regarding the truth, and even apart from being born again.

W. L., BIRMINGHAM.—The words of Rev. xxi. 1—"There is no more sea," or as the R.V. has it,

"The sea is no more," although in the present tense, clearly refer to the future. Your infidel critic gains nothing from seizing this to impugn the accuracy of Scripture. John, is here carried "in the Spirit" (chap. xxi. 10) into the future, and shewn things which are to be hereafter—or "after these:" in other words—after "the things which are," as described in chapters ii., iii. Of these, this vision of the Eternal State in Rev. xxi. 1-8, is part. Hence the use of the present tense. And as one has well put it—"In a prophetic vision, which avowedly directs the mind to something that is yet future, every word that speaks of that future thing as present, must, by the necessity of the case, begin to apply only when that future thing is developed."

W. S., RHODE ISLAND.—The Word of God forbids Christians to be unequally yoked with unbelievers in business, and it makes no difference whether the copartners be of two, or two thousand. There are some who would be ashamed to have their name appear on a signboard alongside an unconverted partner, who shelter themselves under the name of a "Company" or "Trust" as if it lessened their sin by seeking thus to cover it. But God knows all about the list of co-partners, and the ways in which the "dividends" are made all the same.

W. T., ONTARIO.—There is full legislation given in the Word, as to one who is still within the assembly but walking disorderly. He is first to be "admonished" by those who are known and esteemed as caring for the saints (1 Thess. v. 14). If this should be disregarded and the disorderly conduct continued, he may have to be withdrawn from (2 Thess. iii. 6), in order to cause him to feel that his ways are displeasing to the Lord and a grief to his brethren. And this latter would surely include restriction in social intercourse and fellowship in what he might be continuing in the way of service for the Lord, while he persists in his self-willed way. It is just here, where so much failure is liable to come in. Some think the one under such dealing is being badly treated and hasten to sympathise with him, which not only hinders the Divinely appointed form of inner discipline from doing its intended work, but usually confirms him in his evil way, not infrequently gaining his sympathiser as a convert. On the other hand, great grace and wisdom are required by those whose work it is to administer this measure of godly discipline, so that they do not act harshly or from personal animosity, or with undue severity, else, instead of restoring to spiritual health (Gal. vi. 1) and orderly walk, they

may drive the lame further out of the way (Heb. xii. 13). And it has to be clear beyond all doubt, that the "disorderly" conduct of the one so disciplined, has been a departure from the order of the Lord as set forth in His Word, and not a mere technical breach of some "unwritten law" or habit, which has come to be regarded as "THE way," although it may have no Scriptural authority or commandment of the Lord for its existence.

J. M. L., BERKS.—Christians need to be taught their responsibilities in giving, and the difference pointed out to them between "paying" what is their portion of the current expenses of the assembly of which they form a part, and "giving" to the Lord's work. For example, if, in say a company of thirty believers, each one is responsible to the amount of a shilling a week for his share of the current expenses, and one after being absent for three weeks, resumes his contribution by putting his ordinary shilling into the box, he has given nothing at all for the Lord's work, but on the contrary is in debt to the extent of two shillings. Simple but practical points such as these are apt to be forgotten, but we are persuaded were they simply and Scripturally dealt with and put before believers, there would be less to complain of in lack of funds, and no need for that continual "begging" which is so common, and in the work of God is so despicable.

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### Answers to Special Questions.

XI.—Is it right to infer from Acts xxi. 4, 11-14, that Paul erred in going to Jerusalem, and that his imprisonment was the result of disobedience to the Lord?

ANSWER A.—In the light of Acts xxii. 18, which is Paul's own account of the Lord's message given to him while in Jerusalem, it is clear that he was not to be the messenger of grace to those who had already rejected the testimony of Stephen and others. There is no word from the Lord rescinding this very definite statement, so that with the Spirit's warning through the disciples of Tyre (Acts xxi. 4), and the very definite words of Agabus (ver. 11), it does seem that the apostle allowed his love to his people according to the flesh, to take him into a sphere where the Lord had not intended him to be. We read of no conversions, no blessing such as there was amid persecutions he endured at Lystra, Philippi, to lighten his burden or cheer his path, and some of the things recorded, such as the

shaving of his head and the taking of a vow, seem to be at variance with his general testimony, and his path. Such records on the pages of Scripture prove its veracity; there is nothing hid, but all is told to show how even the best and most honoured servant fails, and only One is perfect—the Lord Jesus Christ. J. S.

ANSWER B.—Paul as a man and a servant was not beyond making a mistake, for as he tells us himself, he was “not already perfect” (Phil. iii. 12). The love he had for Israel, and his desire that they “should be saved” (Rom. x. 1) went far beyond any thought for his own safety. The fact that God provided for his safe journey to Cæsarea, and that he speaks of himself as the “prisoner of the Lord” (Eph. iv. 1), does not lead to the conclusion that his imprisonment was the result of disobedience. J. I.

ANSWER C.—The wavering conduct of Peter at Antioch (Gal. ii. 14), the “determination” of Barnabas to take John Mark (Acts xv. 37), and the “readiness” of Paul to die at Jerusalem—although the Lord had not called him to go there—all remind us, that even true servants of God may err in their ways, and miss their path. In all that they were called to be and do, as human channels for the committing to writing of what the Lord had revealed to them of His Word, they were secured against failure by the sovereign power of the Spirit (2 Pet. i. 21), who so “moved” or bore them along, that the “words,” as well as the thoughts, were given them by the Spirit to write (1 Cor. iii. 13), so that what they wrote were “the commandments of the Lord” (1 Cor. xiv. 37), as surely as the ten commandments written by the finger of Jehovah on tables of stone (Deut. xi. 4). But in their general service they were left as others, to gather by personal conviction what the will of the Lord for them was (see Acts xvi. 10), and they were liable to err in apprehending or obeying it. But while Paul may have allowed his intense love for his nation to lead him into a place of danger in order to give those, who must have known him intimately, a last personal testimony (Acts xxii. 1-21), to the grace that saved him, we would be going beyond what is written if we say, that his imprisonment was the result of “disobedience.”

H. M.

EDITOR'S NOTE.—Five separate references, each casting its light on this event, are recorded in Acts. First, while hastening toward Jerusalem, to reach it if possible by Pentecost (chap. xx. 16), the

apostle tells the Ephesian elders, whom he had called to meet him as he passed the port of Miletus, that he went “bound in the spirit to Jerusalem,” not knowing what might befall him there, but in the full knowledge, given him by the Spirit's witness, that bonds and afflictions awaited him “in every city” (ver. 23). Then at Tyre, where the ship remained a week, the Christians, “by the Spirit,” told him not to go up to Jerusalem (chap. xxi. 4), and a few days after, while waiting in Cæsarea, Agabus, by reason of whose prophecy of a coming famine, Paul and Barnabas had been entrusted with relief to the needy saints in Jerusalem (chap. xi. 28-30; xii. 25), binds his hands and feet with Paul's girdle, and warns him that so would the Jews in Jerusalem bind its owner, prefacing his warning with the words, “Thus saith the Holy Ghost” (chap. xxi. 11), which when Luke and the rest heard, they joined with the Christians of Cæsarea in beseeching him with tears not to go to Jerusalem (ver. 14-15). But when they heard his noble answer they acquiesced, saying, “the will of the Lord be done” (ver. 14). Then, we read Paul's own company, with “certain of the disciples of Cæsarea,” and an old disciple, named Mnason, who had his home in Jerusalem, and was to provide lodgings for Paul and his friends there, all accompanied him to the holy city. Had they believed the apostle to be “in disobedience,” or as the phrase is, “acting in self-will,” is it likely they would have accompanied him in his self-chosen path? Or did saints of that time have more grace, and so give a servant of the Lord credit for knowing his own path better than they could? At Jerusalem after the rabble, while a prisoner, the living Lord stood by him to cheer him with the words—“Be of good cheer, as thou hast testified concerning Me in Jerusalem, so must thou bear witness also at Rome” (chap. xxiii. 11, r.v.). This, at least, shows us, that whether he erred or otherwise in his going to Jerusalem, the Lord, whom he loved and served, had not forsaken him. And we suggest, that the condemnation often meted out to the apostle by those who see in his Jerusalem journey nothing but self-will, ill accords with the glowing record of the personal presence of the glorified Lord, who had come to cheer His honoured servant in his lonely prison, to acknowledge the testimony he had borne for Him in the guilty city, and to own his ardent desire to see Jerusalem sinners saved, over whose folly and fatal choice He Himself had wept His own bitter tears on Olivet.

## God All-Sufficient.

DAILY GRACE FOR DAILY NEED.

TO the aged patriarch, who had gone forth at the Divine call, now in his ninety-ninth year, the living Lord appeared, revealing Himself by a Name hitherto unknown, and giving to His servant the repeated assurance of His care. "I am the Almighty God, walk before Me and be thou perfect" (Gen. xvii. 1). The Divine Name here for the first time uttered is full of interest and rich in blessing, not alone to the pilgrim patriarch, but to all who are "of faith" and therefore true "sons of Abraham" (Gal. iii. 9, R.V.). *El Shaddai* (mar. R.V.) means "God all-sufficient (Newberry Bible)—enough for all the need of all His people, throughout all the years of their earthly pilgrimage. Thus the patriarchs found Him, through their long lives, in changing scenes and amid varied circumstances. And as they passed to their rest, their testimony to the faithfulness and the all-sufficiency of their God, was given as a sacred trust to the generation following. "*El Shaddai*—God All-sufficient—bless thee . . . and give the blessing of Abraham to thee" (Gen. xxviii. 3, 4), were Isaac's parting words to Jacob, on that eventful day when he left the home of his youth, to go into the great world. And notwithstanding all his chequered history, when he reached the close of his pilgrimage, it is very beautiful to hear the dying patriarch testify to his son Joseph and his grandsons, Ephraim and Manasseh, who had come to receive his parting blessing, "*El Shaddai*—God All-sufficient—appeared to

me at Luz in the land of Canaan, and blessed me" (Gen. xlviii. 3)—that was at the beginning of the journey, on that eventful night when he lay asleep at Bethel (see Gen. xxviii. 10-19). And he is able to add, "God, before whom my fathers Abraham and Isaac did walk, the God which led me all my long life unto this day" (ver. 15). Thus he, with all his failings and wanderings, had to tell of God all-sufficient for all his need, through all the years of His pilgrimage. And to us upon whom the end of the ages has come, to whom God has revealed Himself as a Father, charging Himself with all the need and care of all His children, His all-sufficiency is surely none the less. How much of it do we prove from day to day? The "God of all grace" (1 Pet. v. 10) is our God, and He delights to be used and drawn upon for every form of need that His people know. There is nothing, absolutely nothing, too great—or too small—for God. "God is able to make all grace abound toward you; that ye, always having *all-sufficiency* in all things, may abound to every good work" (2 Cor. ix. 8). To live on intimate terms with an all-sufficient God is to have all-sufficiency of daily grace for daily need. And if in the path of obedience to God's holy will, in the path of separation from what is displeasing to Him, the Christian suffers, or is forsaken by his own, the promise will not fail. "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty"—All powerful"—(2 Cor. vi. 18) where alone this Divine name appears in the New Testament, except in the Book of Revelation.

PRIMARY TRUTHS OF THE FAITH.—XII.

## The Coming of the Lord.

BY J. DENHAM SMITH.

THE personal return of the Lord Jesus, His coming to the air to receive His people to Himself, according to the promise in John xiv. 1-3, is the hope of all the blood bought throng, those on earth and those in heaven. From that glory into which He has gone, He will come to receive His people unto Himself. This is His promise and our hope. This was what the early saints expected, what they looked for, the fulfilment of what is promised in John xiv. 1-3, and described in 1 Thess. iv. 15-19. No time is fixed for this event; it may be at any moment. The Body of Christ dates as to its positive existence from Pentecost. Its termini are the coming of the Holy Spirit in Acts ii. 1, and the descent of the Lord as in 1 Thess. iv. 17. When its last member has been brought in, then the Lord will come. This makes us evangelists. We declare the Gospel of God's grace, so that sinners may be saved, and the purpose of God completed. The Lord will come to the "air," that is, to the lower heavens. Sure the morning star seen by the watcher in the lower heavens, as darkness is passing away, so the Lord will come to raise His sleeping saints, to change the living and to "receive" both to Himself. Then He will ascend with His people to the Father's House, to the place He has prepared for them. This is our hope, and a purifying and practical hope it is. If we carry it with us, it will make us a holy people, a people set apart, waiting for the coming

of the Lord. Living in the power of this hope will give a sanctified walk. We will not be living like the poor worldling, inordinately gathering money, accumulating splendid edifices, to be left to the devil, after we are gone. The moral effect of waiting for Christ on the Christian is wonderful. O that we knew it more and more, beloved!

The Lord's appearing WITH His saints, His coming to the earth, for the deliverance of Israel, His earthly people, is another event, as described in Col. iii. 4, 2 Thess. i. 7, 8, 10, Zech. xiv 3, 4. Then He comes to clear away evil and to fill the whole earth with His glory. Of His appearing there will be many signs. The fig trees budding—which I believe to be signs to Israel—will announce that His coming for their deliverance and to the earth is at hand. There must be a period—how long I do not say—between His coming to the air and His coming to the earth, between His coming FOR and His appearing WITH His people, but there will be no signs given of His coming to the air. "I go away" and "I will come," or, as the word is, "I am coming again," is the promise. There is nothing between. The angels in Acts i. 9, 10, put nothing between His going "into heaven" and His coming again in "like manner." O to live in the power of this our hope! How it would sever our heart from the world, keep alive our affections, influence our consciences, and energise our service. Do we believe our Lord may come to-day? He will ask for an account of how we have been occupied for Him during His absence. May we be ready to give it.

## Man's Future State.

CHAPTER VI.—SHEOL, HADES, PARADISE.

BY THE EDITOR.

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IN Old Testament times, the abode of departed spirits was known as *Sheol*, which is usually translated “hell,” and sometimes “grave” and “pit.” It is a word which means “the unseen,” or as we say “the invisible world.” In no case is it used for the place to which the body goes for burial, but always of the soul. In the preface to the Revised Bible the Revisers say “The Hebrew *Sheol*, which signifies the abode of departed spirits, and corresponds to the Greek *Hades* or the under world. . . It does not signify the place of burial.” Several other words are used to denote the place to which the body goes, and sees corruption (see Wigram’s Hebrew Concordance), but they are never confused with, but always in contrast to the place of the disembodied spirit. For example in *Psa.* xvi. 10, David’s words—which in *Acts* ii. 27 are applied to the Lord Jesus—“Thou wilt not leave my soul in *Sheol*, neither wilt Thou suffer thine Holy One to see corruption” (the pit), distinguish between the place to which the soul goes, and ‘the pit’ where the body in the ordinary course of events sees corruption—of which, as Peter tells us, the Lord’s saw no corruption. It is needful to keep this distinction in view, because Christadelphians, Annihilationists, and others, taking advantage of the word *Sheol* being sometimes rendered “grave” in the A.V., make it always mean the place of burial and corruption, which it is not.

When Jacob speaks of going down to *Sheol* to his son Joseph (*Gen.* xxxvii. 35) it is clearly to the place of the soul, for he then believed Joseph’s body to have been “devoured by wild beasts,” and not buried in any grave.

And this *Sheol* or “unseen world” of departed spirits, is in the Old Testament described as composed of two separate compartments, an upper *Sheol*, in which the souls of the righteous were at rest, and a lowest *Sheol*, in which the anger of God burned (*Deut.* xxvii. 22), from which the Psalmist praises God he has been delivered (*Psa.* lxxxvi. 13). There is no precise definition of its locality given, nor do we gather much as to the experiences of those who are there, which is quite in keeping with Old Testament time and teaching. There, an earthly people with earthly blessings worshipping in an earthly temple are chiefly in view, and there exile from their people, their land, and their worship, or removal from them by death is regarded as loss rather than gain. This is expressed by Hezekiah in view of his departure: “For *Sheol* cannot praise Thee, Death cannot celebrate Thee, they that go down to the pit cannot hope in Thy truth” (*Isa.* xxxviii. 18)—words, which have been made to teach non-consciousness, soul-sleep, and non-existence. But they merely contrast life in the body, in the land and in temple worship, with what to them was the silent, unknown, and unexplored after-world, from which none had returned to tell what they found there, upon which no full light had then been cast or revelation given. Yet men of faith, while uninformed as to the

experiences of the unseen spirit world after death, did lay hold on that which lay far beyond, bathed in the light and glory of resurrection. Thus the patriarch Job was able to say "I know that my Redeemer liveth and that He shall stand in the latter day on the earth: and though after my skin worms devour this body, yet in my flesh shall I see God" (Job xix. 25-26). In the like faith of a coming resurrection, the Psalmist says—"I shall be satisfied when I awake with Thy likeness" (Psa. xvii. 15). And the pilgrim patriarch looking still further on, had a glimpse of "the city which hath foundations, whose builder and maker is God" (Heb. xi. 10).

The New Testament word *Hades* is found eleven times. It is generally translated "hell" in the A.V., once "grave" in 1 Cor. xv. 55. In the R.V. it is uniformly "hades," and always signifies the state and the place of departed spirits. The reference to "death and hades" together in such passages as Rev. i. 18; vi. 8; xx. 13, 14, connects the body with death and the soul with hades. At the final resurrection, death delivers up the bodies and hades the souls of "the dead" for judgment (Rev. xx. 13). Thus, both death and hades will become empty, no son of Adam's race, either saved or lost, will be there. Then, both are cast into the lake of fire, for in the eternal state there will be no more separation of soul and body, but an eternal union of the saved in eternal glory (1 Pet. v. 10), of the lost in Gehenna (Mark ix. 43, 44)—"the lake of fire" (Rev. xx. 14).

In our Lord's own description of it in

Luke xvi. 19-31, *Hades*, like its Old Testament equivalent *Sheol*, consisted of two compartments with a "great gulf fixed" between. In this first uplifting by our Lord's own hand of the veil which up till now had hid the unseen world from our view, we see two men in the disembodied state, after death and before resurrection, one in conscious bliss "comforted," the other in conscious woe "tormented." Those who deny the consciousness of the soul after death, refer this to the after-resurrection condition, but this is refuted by the fact that the rich man had brethren on earth whom he wanted to be warned lest they also should come to "this place of torment." The figurative language used need present no difficulty; the figures express facts. "Abraham's bosom" to a Jew would express the place of highest privilege and honour, and a spirit able to "remember," to "pray," to be "tormented" apart from the body, was no new thing. Samuel appeared at Endor years after his death and spoke to Saul (1 Sam. xxix. 15) words that he well understood, although his body lay in the grave at Ramah, where it had been buried (1 Sam. xxv. 1). And although neither the saved nor the lost had yet come to the final re-embodied state, in which the bliss of the one and the woe of the other will be full and final, both had already as disembodied spirits entered on the conscious and actual experiences at that time, which are described in the words "comforted" and "tormented" as spoken by the Lord.

The word *Paradise*, as the present abode of the spirits of the righteous, was first



named by the Lord to the dying robber of Golgotha, on the day of His mighty conquest of death and triumph over him who had the power thereof (Heb. ii. 14, 15). What the results of the Cross gave in increase of liberty, joy and blessing to the saved of the Lord on earth, we know from the testimony of the Word, and the experiences of the disciples before and after it. What that victory brought to the spirits of the redeemed in *hades*, when the Victor Himself entered and passed through that state, not detained in it, but bearing with Him in triumph of His power to the paradise above, all who from the beginning had been of His own, up to and including that last trophy of His saving grace, to whom He had spoken only some brief hours before, the assuring words—"To-day shalt thou be with He in paradise" (Luke xxiii. 43), is we believe, made known in the New Testament Scriptures. Perhaps not so fully as idle curiosity would desire, yet with sufficient plainness to enable all who reverence the silence as they value the revelations of God, to be assured what is the truth, and thus eschew the many errors which abound. This intensely interesting theme we hope to trace in the papers which will follow.

### The Waiting Servant.

IF for the Lord some special work awaits thee,  
 Can'st thou afford this waiting time to lose?  
 By such experiences thy God would fit thee:  
 What if the tool be yet too blunt to use?

Wait His own chosen time for work appointed,  
 Lest in the tempter's wiles thou be ensnared;  
 FRESH be the oil with which thou art anointed,  
 By God well furnished for the work prepared.

## Confirmation :

WHAT IT IS, AND WHAT IT IS NOT.

BY F. BANNISTER, TEIGNMOUTH. SECOND PAPER.

**T**WICE, this word occurs in the first Epistle to the Thessalonians. In iii. 2 we read that Paul sent Timotheus to *stablish*, i.e., confirm them, and to "comfort them concerning their faith." In verses 12-13 the apostle prays for them "to the end He may *establish*, i.e., confirm, their hearts unblameable in holiness before God," and in the 2nd Epistle chap. ii. 17 he further prays that God would comfort their hearts and "*stablish*, (i.e., confirm,) them in every good word and work."

The apostle Peter in his first Epistle, v. 10, prays for those to whom he wrote, that God would make them perfect, *stablish*, i.e., confirm them. Further, in his 2nd Epistle, Chap. i. 12, he writes, "I will not be negligent to put you in remembrance of these things, though ye know them and be *established*, i.e., confirmed, in the present truth." This last clause, if rendered more literally, would read, "and be confirmed by the truth present with you," thus establishing the fact that confirmation is ever and only by means of the truth. In this same Epistle, when solemnly warning against false teachers, and exposing their deadly work, the apostle makes use of the expression "beguiling unstable, (i.e., unconfirmed,) souls" (iii. 4), shewing clearly that those who to-day are in danger of being ensnared by false teachers, are those not confirmed by the truth, hence the need in these last difficult days of clinging tenaciously to the Word of God.

Hold fast the truth in this dark hour,  
For great are Satan's wiles ;  
Far worse than persecuting power  
Are his seductive smiles.

He ever comes in such disguise,—  
Smooth tongued and circumspect,  
That none but truth-confirmed eyes  
The monster can detect !

And fair profession, hand in hand  
With evil stalks abroad  
But to deceive. They only stand  
Who trust the Word of God.

What power to stand is gained by saints,  
Who love to " watch and pray,"  
Who thus escape the desert taints,  
In this defiling day

Then again in Chap. iii. 16, alluding to such as are " unlearned and *unstable*, i.e., unconfirmed," he closes his Epistle with the solemn words of warning, " Beware. lest ye also, being led away with the error of the wicked, fall from your own steadfastness, i.e., confirmation." What the expression " your own confirmation " means, is indicated by the words already quoted in Chap. i. 12, " though ye be *confirmed* by the truth present with you," which blessing is only attained and can only be maintained by the truth.

The last occurrence of the word we have been considering is found in Rev. iii. 2—" Be watchful and strengthen, (i.e., confirm,) the things that remain." Having thus briefly examined the various passages of Scripture where the word " to confirm " is found, I venture to suggest that we may gather therefrom three most important facts :—

1. That confirmation is ever in connection with the Truth.
2. That it is not a blessing imparted to certain selected ones, but to all the

saints in any locality, to whom the Word of God is ministered.

3. That it is not a single act, but continued and repeated, wherever the divinely appointed teacher may minister the truth in the church of God.

This being so, I would remind fellow-saints of those important words in Acts xx. 32, " Brethren, I commend you to God and to the Word of His grace," etc., and further bring before them the words of the Lord Jesus, as found in Rev. ii. 24, 25, addressed to the faithful remnant in the apostate church of Thyatira, " I will put upon you none other burden, but that which ye have (the Word of God), hold fast till I come." For if only we are ever cleaving to the Scriptures of truth and thus continually building up ourselves on our most holy faith, we certainly shall not fall from our own confirmation, but rather growing in grace and in the knowledge of our Lord Jesus Christ, we shall be kept from stumbling, and finally in the riches of His grace be presented " faultless before the presence of His glory with exceeding joy."

### Three Personal Questions.

Before engaging in anything doubtful, ask yourself—(1) Is it lawful? May I do it and not sin? Can I do it to the glory of God? (2) Is it becoming to me to do it as a Christian? Can I do it and magnify Christ in the act? May I do it, and not bring disgrace on my profession? (3) Is it expedient? May I do it, and not wound the conscience of a weak brother? Will it bring blessing to my own soul, and be a good example to others?

## Israel and the Church.

### XVI.—SERVICE IN THE CHURCH.

WM. HOSTE, B.A., BRIGHTON.

THE prevalent idea that a deacon is essentially a person who distributes alms, stands at the door, and does other so-called "secular work" in the church, dies very hard, but is quite erroneous. In Acts vii. the seven are never called "seven deacons," though the Greek word "*diaconia*" is no less applied to their "serving of tables" than to the service of the apostles. "We will give ourselves to the *ministry* of the Word" is the same word. No Levite could perform his functions apart from the question of his personal relation to Jehovah, and none can now serve the Lord acceptably who is not "born again," nor should one be permitted to do so publicly who is not "blameless" (1 Tim. iii. 10). How can bankrupts, habitual debtors, or suchlike, be so described? The wife of a would be deacon or servant, must bear a good Christian character, and his children be in submission. Then again, the commandments of the Lord in 1 Cor. vii. 20, 24, should be carefully weighed. We do not read, "Let every man avoid the same calling wherein he is called," but "Let every man *abide* in the same calling wherein he was called." This is to be the rule. The exception is, when the Lord manifestly thrusts His servant forth in His service and opens doors too numerous to allow of his calling being followed in a godly way. Or if he is sent into the foreign field, where in most cases it is not practically possible to earn one's daily bread,

and at the same time preach the Word. With the fellowship of godly brethren, let this important step be taken. Sometimes, it is to be feared, our earthly calling is too lightly given up, for what is called "living by faith." But how misapplied is this term! Men who work with their hands may yet "live by faith." Men who leave their calling, without having counted the cost, may soon find that their faith is less in God than in man. Such would doubtless do better work with some regular occupation, by which they might provide for themselves and for those dependent on them. The apostle who said, "I live by the faith of the Son of God" made tents at Corinth, and wrought night and day, lest he should be chargeable to the Thessalonians, not "because he had not the power," but to be an "example." "Living by faith" is not a certain system to be adopted, it is a Divine principle to be apprehended. "Living of the Gospel" is a more accurate term for the thing meant. There is only one case recorded in Scripture of a man accepting a fixed salary for "religious work," an unscrupulous young man named Jonathan, the grandson of Moses (see Judges xvii. 10; xviii. 30, R.V.).

But someone will quote the words from Luke x. 7, "The labourer is worthy of his hire," and ask, "Is not this a fixed salary?" The context should determine that. "In the same house remain eating and drinking such things as they give, for the labourer is worthy of his hire. Go not from house to house." This can only mean that the Lord's servants were not to feel qualms about accepting hospitality

where they were labouring, but there is not a hint of a "fixed salary." The word *misthos* translated "hire" here, occurs 29 times in the New Testament, and is only rendered "hire" here and in four other places. Everywhere else, it is "reward." It is applied in Matt. xx. 8, both to the payment arranged beforehand and to that left undefined. This proverb occurs again in 1 Tim. v. 18, where "*misthos*" is translated "reward." "Let the elders that rule well be accounted worthy of double honour . . . for the labourer is worthy of his reward." This only means, let not the temporal needs of elder brethren labouring among you be forgotten, but there is no thought of such having been previously hired. The man who is hired, even if not a mere hireling, is the servant of his hirers, be they a society or a congregation. But the Lord forbids this. "Ye are bought with a price, be ye not the servants of men." But if the preacher be wrong to bargain for payment, his fellow-Christians are not right to invite his services without doing their utmost to meet his needs, though this is too often left to one or two in the assembly. "To him that worketh, the reward is not reckoned of grace but of debt." If a servant of the Lord sows to the saints spiritual things, he may rightfully reap their carnal things—that is of debt. If he falls ill, and they minister to his temporal needs, that is of grace. This applies as much to teachers who need it (Gal. vi. 6) and to elders (1 Tim. v. 17, 18) as to evangelists (1 Cor. ix. 14). How simple and practical the Scriptural principle that the Lord's servant be

fully supported in his work, and how different from the system in vogue in Christendom, that a man should undertake to work according to his pay. In conclusion, no man can work by proxy. "To every man his work" (see 1 Tim. v. 10; Rom. xii. 7, 8), and "Every man shall receive his own reward according to his own labour," is the way of God.

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### Not Ashamed.

THE testimony of our Lord has never been maintained without cost, for it has always been opposed by the world, and even by many who have professed His Name. Particularly is it so in the present day, when popular teachers are trampling this testimony in the dust, and arraying themselves against every distinctive truth of the Gospel of God. Some true servants of God are tempted to tone down His truth, and thus endeavour to make it palatable to men, for the simple assertion of the *whole* testimony of the Lord generally brings derision and contempt. Paul makes solemn mention of some who became ashamed, and turned away from him when he was called upon to suffer for the Gospel (2 Tim. i. 15); but he also presents to Timothy two examples of not being ashamed. He can say of himself, "*I am not ashamed,*" and he loves to say of Onesiphorous, "He oft refreshed me, and was *not ashamed* of my chain."

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### CHRIST, THE CENTRE IN GLORY.

When I enter the GOLDEN CITY,  
The first grand sight I shall see,  
Will be CHRIST HIMSELF, in the centre  
Of the myriads saved, like me.

### Strangers Here.

THE political arena is not one for the Christian, just because it is, more or less, a call to strife, and to strife for the most part with the world's weapons. And "the weapons of our warfare are not carnal." The calling of the Christian, as well as the origin and nature of Christianity is opposed to political agitation. It is not only the Church that is called with a heavenly calling, but the individual believer also (see 1 Pet. ii. 11; Heb. xi. 13-16; Heb. xii. 1-2; Phil. iii. 20-21; Col. ii. 20; Col. iii. 3). In keeping with this, the Christian is exhorted again and again to "submit to every ordinance of man," to be "subject unto the higher powers." Political principles to-day, would reverse all this. Power is put into the hands of the people. So that the voters are actually the rulers; and the Christian is invited to reign in the world from which his Saviour and Lord has been rejected, and to reform and mould that very world which is under the judgment of God as a consequence of that rejection. If we are "strangers and pilgrims," if our "citizenship is in heaven," then we cannot take up any political rights down here. An Englishman in France has no political rights. He is a stranger there. His home is in England. He may engage in business, he may take part in many other things, but if an election were going on, he would take no part in that, it is not his country. So with the Christian. He can be a business man, but he cannot consistently be a politician. He must take the world as he finds it, he cannot as a stranger here seek to govern it.

### The Worker Hid.

THE late Chas. H. Spurgeon, driving through South London during the time of "lighting up" the street lamps, said, "I saw lamp after lamp lit up until a perfect illumination was the result, but I never saw the lamplighter. The work was manifest, the worker was hid." This is just how it ought to be in the service of the Lord. The servant is not to exhibit himself, but His Master. One who knew and served Him well could say, "We preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 4). His aim was to shed forth the light of the glorious Gospel of Christ, to attract and exalt the Son of God: to win hearts for Him. This is the sort of service that is much thought of in heaven, that has the Lord's blessing now, and will have His "Well done" hereafter.

### The Crowning Day is Coming.

THEN all that has been done for God and to please Him, shall have its full recognition and its rich reward. Beloved fellow-believer, do you go on in your path of obedience, your course of service in view of this? If you expect recognition or look for praise from men, you will surely be disappointed, it may be disheartened to the extent of stopping short or turning aside, but if you live to please God and serve to gain the Lord's "Well done," enduring and pressing steadfastly on amid discouragements, rebuffs, and misrepresentations, with your eye steadfastly fixed on the glorious goal, you will not be disappointed.

## The Preacher's Corner.

### OUTLINES OF GOSPEL SUBJECTS.

#### FORGIVENESS OF SINS.

Promised (Acts xxvi. 18)—In the Word.  
 Proclaimed (Acts xiii. 38)—In the Gospel.  
 Possessed (Eph. i. 7)—In the Soul.

#### THREE CONFESSIONS OF CHRIST.

Mary's Confession—"My Saviour" (Luke i. 47).  
 Paul's Confession—"My Lord" (Phil. iii. 8).  
 Thomas' Confession—"My God" (John xx. 28).

#### SOME SCRIPTURE "I WILLS."

I will Arise (Luke xv. 18)—Repentance.  
 I will Trust (Isa. xii. 2)—Faith.  
 I will Take (Psa. cxvi. 13)—Salvation.  
 I will Sing (Psa. lii. 9)—Praise.  
 The order shows the Saved Sinner's path from  
 Penny to Praise

### SUBJECTS FOR YOUNG BELIEVERS.

#### OUR SALVATION.

In Possession, when we Believe (Acts xvi. 31).  
 In Progress, as we Continue (Phil. ii. 12).  
 In Prospect, at the Lord's Coming (Rom. xiii. 11).

#### OUR LIFE.

Received at the New Birth (John xx. 31).  
 Assured by the Word of God (1 John v. 13).  
 Manifested in Daily Walk (2 Cor. iv. 11).  
 Perfected in coming Glory (2 Cor. v. 4).

#### OUR SECURITY.

SAFE, by the Finished Work of Christ (John xix. 30).  
 SURE, through the Written Word of God (John v. 13).  
 SEALED, by the Holy Spirit of Promise (Eph. i. 13).

## The Young Believer's Question Box.

Do the words "Quench not the Spirit" (1 Thess. v. 19) mean, that a believer in whom the Holy Spirit dwells, may sin Him away? The words of the Lord Jesus concerning the coming Comforter, and His abiding IN and WITH the children of God (John xiv. 16-17) throughout the present dispensation, to which may be added the apostle's word, "sealed unto the day of redemption" (Eph. iv. 30), forbid the thought that the Holy Spirit departs from any who are born of God. The connection in which these words "Quench not the Spirit" are found, followed immediately by "Despise not prophesyings," indicate, that it is in the assembly

of God's people where such a thing is possible. The Spirit may be quenched in ourselves by withholding what He would have us give out, and in others, by superciliously criticising or despising what He sends through them to us. Much of the spiritual poverty, lack of fresh and pungent ministry, manifest lethargy, and barrenness found in many meetings, may find their real cause in this.

## Answers to Correspondents.

QUERIST.—The hymn you seek, beginning "He is not here, ah no, I seek in vain," appeared originally, we believe, in the magazine, "A Voice to the Faithful." It is found in a select collection of richly spiritual verses entitled, "The Streams."

C. L., BELFAST.—The words "wake or sleep" in 1 Thess. v. 10, do not refer to the two classes of believers distinguished in chap. iv. 16, 17, as "the dead in Christ" and "we which are alive and remain." The word rendered "sleep" is a different word from that which is used of the "falling asleep" of the believer (see Acts vii. 60; xiii. 36, etc.) at death. "Whether we watch or slumber" is the sense of the passage, and its meaning is, that all living believers in Christ will share alike in being "with Him" in glory, and none will be left to "wrath," as some say unwatchful ones may be.

A. S., BRIDLINGTON.—It is impossible for you or any child of God who loves His truth, to remain in association with a community in which it is generally taught that men by nature are children of God, and where as a necessary result, atonement by blood and new birth by the Spirit are ignored, without being in some degree partaker with them. Your acceptance of the conditions of association with any body, make you responsible for what is acknowledged or denied by that body through the utterances of its acknowledged representatives, and nothing short of the removal of your name from its membership can fully free you of fellowship with its doctrines and doings. What can one who owes all that he rejoices in as a Christian to the blood of Christ have, in common with those who have avowed their disbelief of its value.

W. R., BRITISH COLUMBIA.—It is cheering to learn that you have found in the place to which you have gone, a few of the Lord's people gathering in His Name and seeking to own His Word, both in individual and assembly life. Our advice to you is to identify yourself fully with them in worship

and in service. If their position in separation from the world's religious systems, causes the number of those who come to hear the Gospel to be less than what may be got in places where there are musical and other attractions, there is the satisfaction of being where you are free to declare the "whole counsel of God," and where, if the fire of evangelistic zeal burns low, you may by wise and godly service be the means of bringing fresh power and energy into it. To take up an attitude of hostility to older brethren who have had the burden of the beginning of such a meeting, simply because they do not move so quickly, or it may be exactly along the same lines that you have been accustomed to, would be a most ungodly course to take, fraught with serious consequences to yourself as well as to the work, and none who give such counsel, have the mind of God, or the welfare of His people and work at heart. Of this you may be absolutely certain, no matter by what arguments such a course may be justified. If you are right with God in soul, and go on quietly serving Him as you have opportunity, He will see that there is ample room made for all that you have gift and grace to do for Him.

PROTESTANT.—We do not share your view that the "Church of Rome" alone, represents Babylon of Rev. xviii. Romanism no doubt has within its pale a manifestation of much that is described in the great religious world-system of the Babylon that is yet to be, but wherever the world and its principles rule, and the Word of God and its authority is set aside; wherever the Lordship of Christ is disowned to give place to the will of man, there you have the germ of Babylon's mystery of lawlessness, in less or greater degree. To be outside Rome does not always mean that Rome is outside you, nor does it follow that being within some circle where Romanism and Ritualism are openly denounced, one is "out of Babylon." The only preservation against the various forms of religious corruption represented in that huge system is, to personally walk with God, owning and honouring His Word in all departments of life, and keeping yourself apart from all that unfits you for fellowship with Him who is holy and true (Rev. iii. 7).

J. H., BROADSEA.—There is no Scriptural authority for the observance of the Lord's Supper on the first Lord's Day of each month. The early disciples came together to break bread on the first day of the week (Acts xx. 7), and the word used by the Spirit, to mark off the Lord's Supper and the Lord's Day (see 1 Cor. xi. 20, with

Rev. i. 10)—the supper for the day, and the day for the supper—is used only there, and not elsewhere found in the N.T. Neither monthly, nor half-yearly, but each Lord's Day, accords with this.

P. S., MATLOCK.—"Sins that are past" (Rom. iii. 25), or as the R.V. has it, "Sins done aforetime," refer to the sins of those who lived before the death and resurrection of Christ, not as you suppose, to the sins of a believer before his conversion, as if they only were forgiven. The believing sinner is "justified from all things" (Acts xiii. 39) once and for ever at the time of believing, but in his new relationship to God as a Father, he is forgiven often (John i. 8, 9), both the original justification and the daily forgiveness being in virtue of the sacrifice of Christ, by whom all his sins were borne "on the tree" (1 Pet. ii. 24).

### Questions Requiring Answers.

The following, with many other questions we have awaiting space to deal with them, will be carried into the coming year. In order to get through a greater number, we may deal with some more briefly, and shall be glad to have the fellowship of all who can give help in leading to the Word. Very many confess that they receive timely and valued help through the answers given.

I.—Is the denial of the eternal existence of man, and the endless duration of the punishment of the wicked, "fundamental error?"

II.—Should Christian women take any part in the Suffragist agitation?

III.—Can any cause be given for the great lack of gifted and well-furnished ministers of the Word, as compared with a quarter of a century ago, for instance, as speakers at our larger Conferences?

IV.—Is the commission of Matthew xxviii. 18-20, available for the present dispensation, or does it apply to the future only?

V.—What do the words, "As many as were ordained to eternal life, believed" (Acts xiii. 48) mean? And how do they harmonise with "Who-soever will, let him take the water of life freely" (Rev. xxiii. 17)?

VI.—Is there anything in Scripture to indicate what "the churches in Galatia" (Gal. i. 2) were? Are they mentioned by name elsewhere?

VII.—If an assembly invite a brother who works for his livelihood, to give help in preaching the Gospel or in ministry of the Word, are they not responsible to at least offer to pay his travelling expenses?

# THE BELIEVER'S MAGAZINE FOR 1912.

FOR the TWENTY-SECOND YEAR, we desire to continue "The Believer's Magazine" on exactly the same lines as hitherto, holding open its pages for all ministry having the edification and comfort of the children of God as its object, tending to promote devotedness to Christ, adherence to the Word of God, and godly harmony and peace in assemblies of the saints. We would express our heartiest thanks to the many helpers who have so continuously and considerably stood by us throughout the year now closing. The valuable contributions from many pens, the words of cheer in numerous letters from grateful readers, with testimonies of timely help in days of deep exercise in the path of life, of comfort in times of sorrow, of cheer in hours of despondency, and of messages to the conscience and the heart given through these pages, all contribute to cause thanksgiving to God and gratitude to all our co-workers in this service. In the confidence that grace will still be given we

continue this service with a supply of sound and seasonable matter in hand by many writers—some whose course long ended speak to us still, others in the midst of the toils and trials of daily life, and able to give help to others passing through the same.

Expositional Papers containing sound and well-balanced ministry of the Word on Fundamental and Vital Truths, by writers whose names have long been familiar to our readers; Devotional Articles dealing with various aspects of the inner life; Helps in daily life and walk in the world, where most who read these pages have to live and toil; Aids in Assembly life and testimony, with Landmarks and Signs of the future. These, with other sound and seasonable ministry should, with the Divine blessing, be true helps in spiritual life and aids in godly life and testimony to all. We look forward in expectation to a continuation of the hearty fellowship which has been extended to us in this service throughout the past twenty-one years.

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