

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. XIII.**

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# The Believer's Magazine.

A Monthly Journal for Ministry of the Word of God.

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## GOODNESS AND MERCY FOR ALL THE DAYS.

THE opening of a New Year brings with it grateful memories of the Divine faithfulness in bringing us safely through another stage of wilderness life, and in bountifully supplying our every need. Day by day the manna has come fresh from heaven to our camp. Streams of refreshing have burst forth as we journeyed on. Light Divine has surrounded our path. Not one thing has failed of all that the Lord promised. Failure enough there has been on our part; only faithfulness on His. To His Name be the praise. And what He has been He will be, for with Him there is no "variation, neither shadow that is cast by turning" (Jas. i. 17, R.V.). Earthly friends may change or leave us. Companions and co-workers of earlier years may pass from our side to their rest, causing us to feel increasingly our strangership here. The ties that bind to earth may one by one become unloosed. We lose but do not replace the friends of former years. The journey becomes more lonesome as it nears the end, but it need not be less bright with the presence of the Lord. For He still goes with us, and has provided for our joy and comfort all the way. Two special servants have been appointed to wait upon us to anticipate our wants, and to follow us as attendants "all the days." Their names are "Goodness and Mercy," tried and

trusted household servants of the heavenly King, appointed by Him to "follow" us all the days, through sunshine and shade, in joy and sorrow, until we reach "the house of the Lord," our everlasting home. Let us then take fresh courage, and counting anew on the faithfulness of the Lord our God, set forth on the journey of another year, with garments fresh and feet unwearied. There will be no lack in God's unfailing grace, or in the ministry of His faithful attendants to provide us with all that we need to enable us to serve the Lord with gladness, to stand fast in the faith, to walk in the truth, and to run in the way of the Lord's commandments, in the keeping of which there is great reward. The world will not grow better, nor the path easier, but there will be daily grace for daily need. And with God going on before, to make crooked ways straight, and "Goodness and Mercy" coming on behind to support and to cheer, the path of the saints of God may be as "the shining light that shineth more and more unto the perfect day" (Prov. iv. 18). And their presence in the world may be as a "dew from the Lord, as showers on the grass" (Micah vii. 7), bringing heavenly blessing upon those in whose midst they for a season are. That thus it may be with us and with all who love our Lord, throughout the opening year, let us unceasingly pray.

## His Sent Ones.

BY DR. J. NORMAN CASE, CHINA. PART I.

IN the Lord's great intercessory prayer recorded in John xvii., He is heard addressing the Father in these words, "*As Thou hast sent Me into the world, even so have I also sent them into the world*" (ver. 18). In these marvellous words a parallel is suggested between His own mission and that of His followers. At conversion, in the purpose of God, all true believers are delivered from the dominion and doom of this "present evil age" (Gal. i. 4, R.V.). Thus delivered, they are sent back into it, in order that through them others may be rescued from it.

In order to apprehend the character of the believer's mission in the world, it is therefore necessary to know what Christ Himself came to do. This we know from words spoken by Him and recorded in John's Gospel. In chap. vi. 38, we read: "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." All along His pathway, from the high place in heaven to the shameful death of the Cross, this one purpose dominated our Lord: to do the will of the Father. I need hardly remark, that our Lord as Man possessed a human will. In His agony in the garden, He clearly indicated the distinction between His will as Man, and the will of the Father. But His will always ran parallel with the will of the Eternal. Before He came forth, He is heard to say—"Lo, I come; I delight to do Thy will O my God" (Psa. xl. 8). When here among men, He

declared, "My meat is to do the will of Him that sent Me" (John iv. 34); and again, "I seek not Mine own will, but the will of the Father which hath sent Me" (John v. 30). And it was His fulfilling of that will of God, even unto death, which procured our salvation, as it is written—"By the which will, we are sanctified, through the offering of the body of Jesus Christ, once for all" (Heb. x. 10). As disciples of the Lord, our wills are to be yielded up to Him. Our habitual attitude and prayer should be, "Lord, what wilt Thou have me to do?" We are not our own. We have been purchased for Him, and our proper business here is to do His will. Proud, rebellious men may assert, "Our lips are our own: who is Lord over us?" (Psa. xii. 4), but sinners saved and subdued by sovereign grace, delight to own that God works in them both "*to will and to do* of His good pleasure."

But the Lord not only came to do the will of God, He said, "*Thy will be done*" (Luke xxii. 42) which is more. He adoringly suffered the will of God, as well as joyfully did it. And so should it be with us. As children of God, we may be often called aside from the active doing of His will, to patiently suffer it. And God's will is ever "good" and perfect in itself, and should ever be "acceptable" (Rom. xii. 2) to us. In all the circumstances and happenings of life, in poverty and want, in sickness and in pain, in trial and loneliness, may we learn with adoring hearts to say, "The Lord gave, and the Lord hath taken away: blessed be the Name of the Lord" (Job i. 21). Of this we may be sure: God does the very best for all His

people, who leave themselves in His hands.

Turn now to chap. x. 10. Here the Lord says, "I am come that they might have life, and that they might have it abundantly." Because of Adam's sin, all his posterity are spiritually dead. Hence, man as man needs to be born anew, ere he can see the Kingdom of God. And Christ came that this new birth might be made possible. The Spirit is the Quickener, in virtue of the work of Christ. Even of old, when men of faith were quickened spiritually, it was in view of the great work to be accomplished at Calvary. Life springs out of His death. Personally, He was the corn of wheat which fell into the ground and died, and thus He brought forth much fruit. "*He that hath the Son hath the life*" (1 John v. 12, R.V.). And this life He came to give His own "abundantly." All true Christians have life, but not all have abundant life. For life in other spheres may vary in strength and degree. Compare two plants. One for weeks has been kept in a cold, dark cellar: it is pale and sickly. Another has been in the sunlight, and is vigorous and healthy. In a ward of an infirmary there lies a sick and feeble patient. He has not strength enough to lift himself, or scarcely to speak. We ask anxiously, "Is he alive?" Yes, he is alive, but that is all. His brother standing by the bed, is in the blush and vigour of his manhood. The contrast marks the difference between "life" and "life abundantly." And there are such differences in the spiritual as well as in the physical realm. It ought to be the aim of all who have life to so maintain it in strength and vigour, that it may be manifest to all.

## The Work of God in the Soul.

IS REGENERATION THE FIRST EFFECTIVE WORK?

WM. HOSTE, B.A., BRIGHTON.

THAT it is so has been affirmed. And as proof, the words of certain teachers are adduced. But for words from the Book of God, we wait in vain. The consequence of such teaching is, that the old lines of evangelical faith are obliterated, the connection between faith and the new birth is denied, and conviction of sin is confounded with conversion to God. The theory that because some are seekers after truth, they are therefore already born of God, rests on at least four misconceptions:—(1) As to what it means to be "dead in trespasses and sins." (2) As to the character of the initial work of the Spirit in a soul. (3) As to the transcendent character of the New Birth. (4) As to the conditions laid down for its reception.

(1) As to the first of these points. I remember a teacher of this school saying to me, that if he had twelve unregenerate persons to preach to, it was to him as "though he had twelve stones." But this needs to be examined. Stones have neither heart, will, nor conscience. If the unsaved are morally dead in this sense, how can they be held responsible for rejecting Christ? Yet it was to such that our Lord Jesus said, "Ye will not come unto Me that ye might have life" (John v. 40). "How often would I . . . but ye would not" (Matt. xxiii. 37). Sinners are responsible for loving "darkness rather than light" (John iii. 17),

and it is because they "believe not," that they will be damned. Then again, men who never give afterproof of regeneration can go great lengths in religious zeal and apparent devotion. Herod "did many things." Judas no doubt preached and wrought miracles. The stony ground hearers "received the Word with joy;" the professors of Matt. vii. 22, accomplished successful work in the Name of Christ. Were they born of God? Was Saul of Tarsus regenerated, when he persecuted the Church of God, because "touching the righteousness of the law he was nameless?" Were the Israelites for whom Paul prayed the children of God, because "they had a zeal of God?" Or was Nicodemus "born again" because he was an exemplary religious man, a seeker after truth, and a believer in the divine mission of Jesus Christ? Doubtless the Spirit was dealing with him and the Father was drawing him, but the new birth was just the experience he needed. When he asked "How can these things be?" the Lord did not say, "You are already born again, otherwise you could not have such a desire, or ask such a question," but plainly told him, "Ye must be born again" (John iii. 7), pointing him on to the Son of Man lifted up, as the object of faith and the means whereby the new life must be received.

(2) It is conviction of sin—not regeneration—which is the initial work of the Spirit. As we read, "And He, when He is come, will convict the world in respect of sin" (John xvi. 8, R.V.). An attempt has been made to deny that this is individual conviction of sin, on the ground

that the "judgment" which follows is not future, but the judgment of "the prince of this world." This is strange reasoning! On the contrary, it is precisely because "the prince of this world is judged" that His followers may rest assured of future judgment, if they persist in their ways. So in the case of conviction of sin. "The world" can only be convicted of sin as individuals. The Spirit of God does not first make a worldling a child of God, then begin to convict him of sin, but He first convicts him of sin, and then makes him a child of God, by regeneration. One may be under conviction of sin and in deep anxiety of soul for a long time, before receiving new life from above. What a turning of things upside down it is to believe, that the prodigal's prayer on the way back from the far country, the Jews' cry at Pentecost, and the jailor's at Philippi are "expressions of new born souls!" Where is there a hint of such a thing in the Scripture narrative? True conviction of sin is the crying need of the present day. Can such teaching as this fail to produce superficial work and empty professions? If there is no conviction of sin, no felt need, and no sense of alienation from God, what ground is there for believing that such a person has been born of God? We believe such teaching to be contrary to the truth of God, and of great danger to all who accept it.

#### THE DEATH ROLL OF THE HEATHEN.

A hundred thousand souls each day  
 Pass from this world of sin away,  
 In heathen guilt and gloom;  
 Without a ray of hope or light,  
 With future dark as deepest night,  
 They pass to endless doom.



## Man's Future State.

PARADISE, THE ABODE OF DEPARTED SAINTS.

BY THE EDITOR.

THE bright and blissful word "Paradise" occurs just three times in the New Testament. First, in the words spoken by the Lord to the believing robber on Calvary, "To-day shalt thou be with Me in *Paradise*" (Luke xxiii. 43). Second, Paul tells us that he was caught up into *Paradise*, where he heard "unspeakable words" (2 Cor. xii. 5). Third, in the Lord's message to the church at Ephesus He gives the promise, "To Him that overcometh, will I give to eat of the tree of life, which is in the midst of the *Paradise* of God" (Rev. ii. 7). The latter passage differs from the other two. There, it is called "the Paradise of God," and has in its midst "the tree of life." This identifies it with the after-resurrection state, as afterwards described in Rev. xxii. 2, and speaks of that time when believers will be "clothed upon" with their "house from heaven," that is their resurrection body. Into this "Paradise of God" the redeemed do not enter one by one as unclothed spirits after death, but after they have been "caught up together" to meet the Lord in the air (1 Thess. iv. 16), being made like Him, to see Him as He is (1 John iii. 2), and so to be "ever *with the Lord*." This marks it as entirely distinct from the present disembodied state of those who are "absent from the body" and "present with the Lord."

The other two passages speak of Paradise as the present abode of the spirits of the redeemed, and is the name given by

the Lord to that state, in which for a season, although deprived by death of their bodies, through which, during the years of their earthly spiritual history, they manifested the heavenly life that they already possessed, and in which they served the Lord whom they owned, His saints welcomed to where He is, enjoy the secret and unspeakable delights of the presence of their Lord, and share with Him the honours and the joys which He now has as "hid in God," while waiting for the manifested glories of His kingdom, which await for Him and His own.

The word "Paradise," in the Greek language, means "a garden," a pleasure park, enclosed and private to its owner. It is said to be derived from the times of the Persian kingdom, when the heir to the throne had his royal residence surrounded by its "paradise," or pleasure grounds, to which he welcomed his personal friends to share his honours and his joys, while awaiting the glories of the throne. Although we see not yet all "things put under Him," we do see Jesus "crowned with glory and honour" (Heb. ii. 9), appointed "Heir of all" (Heb. i. 12), where, for the present He has entered upon part of that "joy set before Him," for which He endured the Cross, despising the shame (Heb. xii. 2).

Although the word is sometimes applied to the garden in Eden, it is not so used in Scripture. Its use seems there to be restricted to that place of the present triumph of the living Lord as Victor over death (Heb. ii. 14), and Conqueror of principalities and powers of darkness (Col. ii. 15) to which He welcomes the

spirits of His own, when the days of the wilderness pilgrimage and toil are past. There He shares with them in fuller measure than they ever knew on earth, His love and His joy. For Him and for them, the weariness and the warfare, the struggle and the conflict are over, and while He, and they with Him, wait for the glories which are to be revealed, there is the present untold rest and joy of that Paradise condition, into which so many of the redeemed have already entered, and which—if His personal return does not intervene—all the wilderness saints of this present time will shortly share.

The Scriptures are reticent regarding locality and description of the Paradise condition, and it is not for us to inquire beyond what God has seen fit to reveal. The few scattered references and allusions given in the Word, provide all that we need to know, perhaps all that we in our present mortal state can receive.

To the dying robber, who had owned His Name and confessed His Kingship in the hour of His rejection, in the presence of his late companion in sin and crime, and the whole galaxy of Jerusalem's leaders, religious, political, and profane, the crucified Lord, in the full exercise of His Divine power, and with the consciousness of His assured victory over death and hades, both so near, spake in full hearing of that seething, mocking crowd, the words—sealed by His own familiar word of certainty—"Verily I say unto thee, To-day shalt thou be with Me in Paradise" (Luke xxiii. 43). {It is surely one of God's mysteries of grace, that these triumphant words of promise, sealed by the oath of

the Son of God, which lift the veil from the unseen, and flood its gateway for the first time with heavenly light, were not, as we might expect, uttered to some aged and honoured saint, whose long years of faithful service and holy walk might—like Enoch of early times (Gen. v. 24), who had the special honour conferred upon him by God of being taken without tasting death—have, so to speak, earned him the distinction of having this new revelation made to him. But it was to a newly saved sinner, who was to pass from a criminal's cross into Paradise to be "with" his Lord, simply and wholly in virtue of the precious blood which was about to be shed for his ransom. And thus he became the prototype and firstfruit of the long line of sinners saved by grace who, since that day, have received the Son of God as their Saviour, confessed Him as their Lord, and passed to their rest in that Paradise of His presence on the same title.

Paul, who in many aspects is a "pattern" (1 Tim. i. 16) of the saints of this age of grace, was permitted to pass through an experience which marks him as the representative of those who fall asleep and pass for a season into Paradise (2 Cor. xii. 4), as John in later times (Rev. iv. 1) became the pattern of those who will be "alive and remain" (1 Thess. iv. 15) at the coming of the Lord to go without dying. Both were "caught up;" Paul "into Paradise," where he saw and heard what he was unable to describe, and John to see things which "must be hereafter"—after these (R.V.)—which he describes in great detail, for in the post-resurrection state all will be an open vision. Paul was

“caught up even to the third heaven”—“caught up into Paradise,” as the words are in the Revised Version, which fix its locality as being in that heaven in which is God’s dwelling place, where Christ is at the right hand of the throne of God (Heb. xiii. 1; x. 12; xii. 2). There, the Lord gave for a brief period, a foretaste of the joys of Paradise to His suffering saint and servant, which he never forgot, at a time—as the date seems to indicate—when he was persecuted even unto death.\*

Whether Paul at the time of his rapture was actually dead or otherwise—in the body or out of it—he did not know himself, even fourteen years after. What he did know, and know with assurance, was, that he as “a man in Christ” was “in paradise.” We may surely learn from this, that the disembodied spirit can see and hear, can enter on the experience of Paradise in a fully conscious condition, apart from the body and its functions, which is fully confirmed by the words he afterwards wrote, which are true of all who have passed from mortal life, that they are “with Christ, which is very far better” (Phil. i. 23, R.V.).

\* Some think by comparing the date of 2 Cor. xii., (A.D. 60), with what took place at Lystra (A.D. 46) (Acts xiv. 19-20), “about fourteen years” before, that it was while Paul was supposed “to be dead,” that his spirit was “caught up” into Paradise, and that by an act of Divine power he was raised to life, and sent back to complete his course of service. Certainly the words of ver. 20 would indicate this. There, the circle of disciples stood around supposing him to be dead, but he “rose up,” went into the city, and started off on a preaching tour next day. Men stoned and battered until they are supposed to be dead, do not usually recover so quickly. That there was a “miracle” wrought somehow is clear. And it was as “a man in Christ” (2 Cor. xii. 1) that Paul was favoured with this rapture. Not as an apostle, or as one called to honoured service, but as being “in Christ,” which is the common standing of all the saints of this dispensation. His rapture, was thus a representative experience, showing us the place and state in which the spirits of the saints of this age, while absent from the body awaiting the Lord’s coming.

## The Local Assembly:

ITS CHARACTER AND CONTINUANCE.

W. J. M'CLURE, BRITISH COLUMBIA.

A TENDENCY to become one-sided in our apprehension of the truth is very marked among God’s people, and its effect is ever to lead to one or other extreme, instead of keeping in the “midst of the paths of judgment.” Thus it is that at times, good men are seen in opposing camps, not so much because of what is in itself error, as from a partial or one-sided view of truth, which has for them obscured the other side.

An illustration of this may be seen in the way that some have spoken and written about “The Church.” With some, the Divine aspect has obscured the local aspect of it. That both have their place in the Word, is very clear. In Eph. v. 26-27, we get the Church in what we might call its Divine aspect, while in 1 Cor. xiv. 23-40, we have it in its local aspect. The difference, we judge, ought to be self-evident to every child of God. That the Church in its local aspect should ever be, as to those who compose it, the counterpart of what it really is before God, and that in our measure we ought to aim at this, we fully believe. Yet we must never forget wherein these two aspects differ. Into the first, every child of God is put at his new birth. This would be equally true though he never while in the world met with another believer. But does his new birth put him into a local assembly? No doubt it is his title to a place there, but it does not put him into it. His being there is the

result of the truth acting upon his conscience, leading him to see his privilege. On the part of the local company, on discerning him to be a child of God, and not disqualified by evil doctrine or disorderly walk, their responsibility is to receive him. Surely there never was a time when godly care as to reception was so needed as at present, not only because of abounding lifeless profession, but also on account of the prevalence of error, such as must exclude the holders of it from any Scriptural assembly. It was when men slept, that the enemy sowed the tares (Matt. xxiii. 25). To say, because one is born of God that he is in the local assembly, is to set aside responsibility on the part of that assembly to receive, and is as if one were to enter a building by the foundation and not through the door. To receive and to put away from them, is a responsibility of the local assembly (Rom. xiv. 1; xv. 7; xvi. 1, with 1 Cor. v. 13). An intelligent believer would not speak of being a "member of an assembly," much less of being a member of such and such "a hall." Membership is in the "One Body" (1 Cor. xii. 13; Eph. iii. 6, R.V.). But unless there is a local company with whom he fellowships, discipline is impossible. A member of some denomination, who is a true child of God, may get into some evil, either moral or doctrinal, for which he ought to be dealt with. Yet what company of believers gathering according to Matt xviii. 20, would act in godly discipline toward him? And if they were to do so, would such an one consider himself amenable to their discipline? Again, if there are several such

companies in one city, unless a believer is recognised as locally in fellowship in one, must not confusion in such discipline result? These are questions which should be faced. But when the distinction is seen between the Church according to Eph. v. 32 and a local company in their responsibility to the Lord, all is simple.

#### COLLECTIVE TESTIMONY TO CONTINUE.

It requires very little knowledge of God's Word to satisfy the believer that the Church, as to its manifested unity, is a failure. The evidences of this are seen on every hand. That which man regards and speaks of as "the Church," is becoming more and more honeycombed with error, and eventually will be given over to a "strong delusion," and will receive the Antichrist (2 Thess. ii. 7-12). This being so, what are believers to do? Is the Word of God, which was given to guide the Church in happier days, to become a dead letter now? Has all true collective testimony ceased, and are there no local assemblies, companies of believers, who still feel responsible to God and His Word?

In turning to the Word of God we have the answer. We will look at some of those portions which present to us the Church at the close of the apostles' days, rather than the earlier portions, which speak of the Church before the ruin had set in. In 3 John 9, the apostle says, "I wrote unto the Church," and in verse 10, he says that Diotrephes cast some "out of the Church." It will scarcely be claimed that "the Church" here, can mean, "ALL the believers in that place." But it is a particular local assembly. It was still

“the Church,” even after those believers had been “cast out” of it by Diotrephes. Here was a local assembly, and though all believers in the place were not in it, it is still called “THE CHURCH.” No doubt all ought to have been there, and but for man’s failure and sin would have been there. At a still later time, we get the messages to the “Seven Churches.” What is said to the Church in Philadelphia is very suggestive. “I have set before thee an open door, and no man can shut it” (Rev. iii. 8). An intimation, surely, that the testimony which God has been pleased to revive in these last days will be maintained. “Thou hast a little strength,” tells us that it will be marked by weakness. Things do not now exist in the power of earlier days. Many of the members of the body are where the Head cannot use them to the nourishment and building up of the body, and this is a cause of weakness.

It is in the message to “the Church in Philadelphia” where we get the truth of the speedy return of Christ, and our being kept out of the great tribulation (verses 10 and 11). The teaching of the message to this Church is, that companies of believers, to whom the “Name” and the “Word” of Christ are precious (verse 8) will continue in testimony till He comes.

*(To be Continued).*

#### A CURE FOR EVIL SPEAKING.

If you, your lips would keep from slips,  
 Five things observe with care;  
 OF WHOM you speak, TO WHOM you speak,  
 And HOW, and WHEN and WHERE.  
 Remember too that God on high,  
 Is hearing all you say,  
 And that your words will re-appear,  
 In Christ’s awarding day.

## The Root Cause.

MANY causes are given for lack of spiritual freshness and power with the Word as spoken to saint and sinner. Evil times, growing indifference, and increase of erroneous doctrines, are in turn blamed for dearth of blessing, but the root cause must be sought for in the condition of the preacher. When the man who bears the message is right with God, and has received it in His presence-chamber, it will take a grip of those who hear, whatever use they may make of it. Received or rejected, it will be the voice of God to their souls, and they will know it to be so by the hold it takes of them. This is the sort of preaching and teaching that is needed. And if we are to have it, it must come from God in a clean vessel. It is no use blaming the hearers: they are no worse—possibly no better—than they used to be. But what makes the difference between dry, stale, pithless preaching, that either puts the hearers to sleep, or sends them away as far from God as when they came, and the kind that touches “the quick,” and makes the sluggish conscience to “work,” and the dull heart to throb with a fresh sense of nearness to God, from whom it has departed, lies in the message, and especially in the condition of the one who bears it. Let all who preach and teach see that they not only have something to say, but that they are in a right spiritual condition “meet for the Master’s use” when they say it. This is of much greater importance than being ready to give what is called “an able address” or “a splendid exposition.”

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE GOSPEL

##### Is God's Message of

Grace to the Guilty (Acts xx. 24), for Justification.  
Salvation to the Lost (Eph. i. 13), for Emancipation.  
Peace to the Troubled (Rom. x. 15), for Reconciliation.

#### DIVINE CALLS TO MEN.

To the Weary (Matt. xi. 28)—Come and Rest.  
To the Hungry (John xxi. 12)—Come and Dine.  
To the Thirsty (John vii. 37)—Come and Drink.

#### FROM RAGS TO A ROBE.

Rags Unclean (Isa. lxiv. 5)—Human Righteousness.  
Garments Patched (Mark i. 12), Man's Reformation.  
The Best Robe (Luke xv. 22)—God's Righteousness.

1. All that sinners have by Nature.
2. All that man can do for himself.
3. What God gives to sinners in grace.

### STUDIES IN THE PSALMS.

#### THE HAPPY MAN (Psalm i).

His Chosen Company (ver. 1, with Eph. v. 11).  
His Delightful Occupation (ver. 2, with 1 Pet. ii. 2).  
His Attractive Appearance (ver. 3, with John xv. 6).  
His Work and Reward (ver. 3, with 1 Cor. xv. 58).

#### THE WORDS OF GOD (Psalm xii.).

Pure in their Origin (ver. 6), Reverence them.  
Perfect in their Trial (ver. 6), Trust them.  
Powerful in their Effects (ver. 7), Use them.

#### BLESSINGS OF THE BELIEVER (Psalm xvii.).

Safe as the Apple of the Eye (ver. 8).  
Sheltered under the Lord's Shadow (ver. 8).  
Satisfied with the Lord's Likeness (ver. 15).

### SUBJECTS FOR CHILDREN.

#### A HONEY LESSON.

Honey in the Flower (Jer. xli. 8).  
Honey in the Comb (Prov. xvi. 24).  
Honey in the Mouth (Ezek. iii. 3).  
1. Like the Gospel *Promised* in the Old Testament.  
2. Like the Gospel *Proclaimed* in the New Testament.  
3. Like the Gospel *Possessed* in the Heart.

#### SINNERS TRUSTING IN CHRIST

##### Are likened to

Conies in the Rock (Psa. civ. 18)—Hiding in Christ.  
Dove in the Ark (Gen. viii. 9)—Resting on Christ.  
Spiders in a Palace (Prov. xxx. 28) Clinging to Christ.

## Notes on Revised Texts.

**1 Cor. vi. 11.**—"Ye washed yourselves" (R.V., margin). The context indicates that this is not the "washing" of regeneration (Tit. iii. 5) before God, but the practical cleansing of themselves before men from the evils they had formerly indulged, as in ver. 10.

**2 Thess. i. 8.**—"Vengeance, on them that know not God, and them that obey not the Gospel." Two classes—not one, as the A.V. might suggest—meet their judgment at the revelation of the Lord.

**Rev. vii. 14.**—"These are they which come out of the great tribulation," does not refer to saints in general, but to a special company of saved Gentiles who pass through and come out of the tribulation—the great one.

## The Young Believer's Question Box.

One who claims to have studied the subject closely, and to have the mind of present day scholars and leading theologians affirms, that when it is said in Phil. ii. 7, R.V., that Christ "emptied Himself," it means that He "laid aside His Divinity, in order to carry out His mediatorial work?" Is this so? No. Whatever the Lord's great act of renunciation involved, it did not change His personality, or deprive Him of His Deity. He was as truly "God" when "manifest in the flesh" (1 Tim. iii. 16), and walking through the world in "the likeness of men," as when He created the worlds (John i. 3). His claim was co-equality with the Father (John v. 18; x. 31), for which claim—"Thou makest Thyself God," ver. 33, R.V.)—the Jews stoned Him. He wrought His works, completed His path, and endured His sufferings, in the full knowledge of His full and perfect Deity (John xvii. 4, 5). All His words were God's words (John iii. 34), and His knowledge was perfect (Matt. xi. 27). Behind the theory of Christ divesting Himself of His proper Deity—which most of the Higher Critic school assert or imply—lies the cunningly concealed blasphemy, that being just a man, He knew no more than others of His time, and accepted "current Jewish traditions," as truth. To accept this is to abjure the Christ of God, to deny the faith, and to become an apostate. If the name of Christianity is retained, this only adds hypocrisy to blasphemy, for their can be no Christianity where there is no Christ. Your relation to such as hold and teach such a doctrine, is plainly set forth in 2 John 9, 10,

and you must not allow popular notions, or present day charity, or indifference of Christ's claims, to hinder you from giving effect to the Word of God, even if you are branded as "ignorant" or "bigoted." Your Christianity, if real, will survive the sneers of heartless professors, but your spirituality will suffer if you discuss with them. For God will have no parley with those who disown and dishonour His Beloved Son.

### Answers to Correspondents.

STUDENT.—Dr. Lightfoot's Notes on Philippians, in which he deals unsparingly with the pretensions of priestcraft, and distinguishes between priesthood and ministry, might possibly help you. But if you want to learn God's principles of Christian Ministry, we commend to you a study of Eph. iv. and 1 Cor. xii.-xiv.

APO.—Your position is untenable. You would accept part of the Bible as God's Word, and reject other parts which German Rationalists and their English echoes, known as "Higher Critics," have discarded. But as Alford well says, "Scripture is a whole, and stands or falls together," and a Greater than he declares, "The Scripture cannot be broken" (John x. 35). You would treat God's Book like a lottery bag, in which there are prizes and blanks; but this makes faith impossible. You are in treacherous waters, and in uncommon danger of making shipwreck of your faith altogether. Get away from men and reasoning, and deal with God and His Word. Very likely your spiritual condition—the state of your conscience and heart—needs adjusting, and when this is right, much that is difficult will then become clear.

D. M.—Give your exercised relative a copy of "The Blood of Jesus," by Wm. Reid, and ask him to especially read with care the experience related in the Preface, which seems to be very much like his own. May he know the same happy issue.

S. L., MAIDENHEAD.—"Blessing" and "giving thanks" are identical, as a reference to 1 Cor. xiv. 16, will prove. And both words are used for the same act, as in Matt. xiv. 19, with John vi. 11. There is no such priestly function as "blessing the bread" in the Lord's Supper.

A. M., WINNIPEG.—There is no such "rule" as you allege, either expressed or understood, that those who are received into a Scripturally gathered assembly, "must" not go to hear a preacher anywhere else, or take part in meetings conducted by

others. But some who have been exercised in conscience by means of God's truth as to their association with worldly and unscriptural systems, in which the abiding principles of God's Word are disregarded, and from which obedience to the truth severed them, do not see it to be consistent with their position to go back to such systems for any purpose whatever. If their former position was right, they ought not to have left it; if wrong, why should they return to it? It is not a matter of what man thinks or likes, but of what God says.

W. C., CUMBERLAND.—It is cheering to hear of blessing with the Gospel proclaimed on the simple lines of earlier days, without the aid of so-called "attractions," which are supposed to entice the frivolous, but never do to any advantage. Go on preaching Christ: there is not a doubt as to results. But real fruit may take some time to appear. Mushrooms come and go quickly.

S. G., BELFAST.—When meetings are announced for preaching the Gospel, the preacher ought to keep faith with the people and stick to his message. Neither the denunciation of real or supposed evils, nor reference to other workers and their weaknesses, are in season at such meetings. God's Gospel is His message to sinners, and no preacher who realises the solemnity of his calling, and the eternal issues of his message, will turn from it to occupy his hearers with other matters.

G. S., ANDOVER.—The claim put forth by your local clergyman to a monopoly of all gifts in himself, and to exclude from leading in God's worship all who are not in "holy orders," is an old, but a very unscriptural claim. Bingham, writing on "The Antiquity of the Christian Church," says, that while the common priesthood of all believers is taught in the New Testament, the "Fathers" from the earliest time formed the churches in which they ministered on "the Jewish system." This is the pattern adhered to, with such variations as man thinks necessary, in all denominations where "the clergy" is regarded as a separate class from "the laity" or common people. They, like the priests and Levites of a former dispensation, are supposed to retain all functions of worship and ministry—whether they have or lack Divine gift or spiritual fitness, makes no difference—while all others, no matter how spiritually fitted or richly gifted, are excluded. This is man's way. But you are under no obligation whatever to submit to it, or to surrender the privileges conferred upon you by God (see 1 Pet. ii. 5; Heb. xiii. 12-16; 1 Cor. xii. 4-7),

and which He means you to be in a position of liberty to exercise, alike for your own blessing and the edification of others. If you have received light on these things, you are responsible to act on it. And let it be remembered, it is always a serious thing to hesitate or halt short of obedience to what is made known to you of the will of God.

### Answers to Special Questions.

I.—Is the denial of the eternal existence of man, and the endless duration of the punishment of the wicked, "fundamental error?"

ANSWER A.—Inasmuch as it contradicts the truth of God, invalidates the atonement of Christ, and minimises the nature of sin and its punishment, it cannot be regarded by any who look at such teachings as they affect the character and truth of God, as less than "fundamental error." A. S.

ANSWER B.—The reasonings and clever sophistries which are generally used to introduce these errors, are of such a character as to readily catch the unwary and ensnare the untaught. This is especially the case in "Millennial Dawn" teachings, which are being so widely spread at present, and in the doctrines of Dr. Bullinger who, alongside of much that is evangelical and Biblical, teaches "the sleep of the soul" between death and resurrection, and the final "non-existence" of the wicked. God's people need to be warned against these teachings.

W. M.

ANSWER C.—Annihilation, Conditional Immortality, and the denial of Eternal Punishment, as it is taught in Scripture, are fundamental errors, and those who hold and teach them should have no access to any place within the assemblies of God's people. Evil doctrine is to be judged (Rev. ii. 14, 20) as well as evil practice, and those who are guilty of it (1 Cor. v. 13).

J. H.

EDITOR'S NOTE.—"Eternal judgment" is given as one of six fundamental truths in Heb. vi. 1, 2. It cannot be denied without others being affected. Whether it be in the "annihilation" of those who have no life in Christ, or the "final restitution" of all, apart from faith and the new birth, it denies the plain testimony of Scripture (John iii. 36, with Heb. x. 29). Very few, if any, who hold it, are free from fundamental error regarding the Person and work of Christ. Error, is like a gangrene (2 Tim. ii. 17). It eats in on the vitals of those who hold and cherish it, and as leaven (Gal. v. 9) it corrupts

all who lend their ear to it. Hence the need for decisive action toward those who hold and teach it.

II.—Should Christian women take any part in the Suffragist agitation?

ANSWER A.—The Suffragist movement is political, and Christian women are not called to politics. Their place and character is well described in Prov. chap. xxxi.

E. H.

ANSWER B.—Woman was formed from and for the man (Gen. ii. 22) to be his companion and helpmeet (ver. 18). Satan beguiled her from this position, aiming at the man through the woman and at God through both. The woman's place is that of subjection (1 Tim. ii. 11-14; 1 Pet. iii. 1, 5-6). What a contrast is this to the clamorous, defiant, rebellious spirit that contends for "rights!"

K. L. H.

ANSWER C.—Any who have seen or read of recent tumults and disgraceful scenes, in which the leaders of this movement played their part, will readily decide what part any godly woman can have in such an agitation. And the movement is one—whether in canvassing for support, financing its propaganda, or assaulting ministers of State—and the true attitude of a Christian woman toward it is clearly that of no part and no sympathy. A. G.

EDITOR'S NOTE.—There is so much that a Christian woman may do, and so much, along the lines of 1 Tim. v. 10; Rom. xvi. 3-12; Phil. iv. 3, left undone, that one wonders how any who love the Lord, could spend their time or substance in such a manner, or give themselves in any measure to share an agitation which seeks to obtain its ends by such lawless means as only "lewd fellows of the baser sort" adopt. Woman's best adorning is the ornament of a "meek and quiet spirit," which in God's sight is of great price (1 Pet. iii. 4), and certainly more becoming and "in fashion" in her sex, than the bold declamations and riotous conduct of a political demagogue.

### Questions Requiring Answers.

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?



## The Gospel of God.

### ITS MESSAGE AND ITS POWER.

THE Gospel as preached "in the Holy Ghost sent forth from heaven" (1 Pet. i. 12 R.V. marg.), is the Divinely-appointed instrument that God is using in this age of grace, to bring sinners unto Himself. We need not to add anything to that Gospel; we must not take anything from it. Like all God's works, it is so Divinely perfect, that to meddle with it, amend it, or add to it, would simply be an insult to the God who prepared and ordained it to be His chosen instrument to fulfil His own great purpose in salvation. We may rest assured that God will never fail to use His own Gospel. Equally so may we reckon, He will not honour men's additions to it, or their embellishments of it. Nothing in all the world is so Divinely grand as "the Gospel of the glory of the blessed God" (1 Tim. i. 11, R.V.), "the Gospel of God concerning His Son" (Rom. i. 3). It was His confidence in its mighty power, its unfailling efficacy, its triumphant success, that enabled the apostle to say as he was about to carry it within the gates of ancient Rome—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. i. 16). It is the only instrument that God has pledged Himself to use, for the bringing of sinners out of Satan's empire, into His own kingdom. It is what the Holy Ghost has come down to earth to accompany and use. And if we would see His mighty power put forth in the salvation of sinners, we must make much of the Gospel of Christ. It is not

the polished essays of theological study, with much of man's ability and little of God's simple Gospel, that the Holy Spirit uses. No more is it the "witty" sayings of those who would magnify themselves and display their "talents" by raising a laugh. It is not man's wisdom in what is now termed the "art of preaching" that brings sinners to Christ. If servants of Christ will remember this, and allow it to dominate their service, there will be no attempts at oratory, no using of "attractions" for the worldling, no "auxiliaries" to draw the crowd, but the grand, heaven-sent Gospel, told out of a heart burning in the enjoyment of it, and by lips in fellowship with God, who is the Author of it. A genuine Revival of implicit confidence in the power of the Gospel among those who preach it, would, under the hand of God, bring seasons of rich blessing and ingathering. For our God delights to honour those who honour His blessed Gospel, and who spread it abroad in its Divine simplicity among the sons of men. And the preacher of it, if he would be a vessel meet for the Spirit's use in this great business, must be clean, not only morally so in the eyes of his fellows, but "sanctified" according to the standard of the Word of God. Jealousy of workers engaged in the same service; envy at the success of another; pride, because of some supposed superiority of gift or ability, all tend to defile the servant and hinder the Divine Spirit from operating through him in the awakening and salvation of sinners. Remembrance of this, should keep the preacher very watchful over his own state of soul, as he goes forth to preach to others.

## His Sent Ones.

PART II. DR. J. NORMAN CASE, CHINA.

IT is through the Word preached in the power of the Spirit, that life is imparted. Of His own will, God begets men by the Word of truth (Jas. i. 18). Believers are born again through the Word of God, "which in the Gospel is preached unto" them (1 Pet. i. 23-25). Thus it is that we are responsible to go forth ever proclaiming and teaching that Gospel, seeing it is the Divine message through which God bestows spiritual life. And among the Lord's own we should ever seek by means of our prayers, travail, and teaching, that "Christ may be formed" in them (Gal. v. 19), and that they may receive that "abundance of life" which He came to give. All ministry among saints should have in view the deepening and development of their spiritual life, that they may increase with "the increase of God." All teaching which fails to lead toward this, is but as "sounding brass or a tinkling cymbal." Those who labour "in Word and doctrine" must first know these things themselves, before they can help others in them, for in ministry those who hear, are seldom lifted higher than those who give it. Hence the necessity for spirituality and godliness, as well as wisdom and knowledge among all who minister the Word.

Turn now to John xii. 46. "I am come a light into the world, that whosoever believeth on Me should not abide in darkness." Men are spiritually blind and in darkness, as well as spiritually dead. To such, Christ came. To them He was

"the light of life." Of old, God had said concerning the Christ—"I also will give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6). As the light of the world, Christ shone by His own inherent, underived light. He could truly say, "He that followeth Me shall not walk in darkness, but shall have the light of life." But He who said, "I am the light of the world," also said, concerning His people, "Ye are the light of the world" (Matt. v. 14). What we ARE, is vastly more important than what we DO. Those who themselves are "light in the Lord," may be used of Him to open men's eyes that they may turn "from darkness to light." We must be what we expect others to be, before we can help them to become it. "Ye ARE the light," comes before "Let your light so SHINE before men." These things are true in Him and in us, "because the darkness is past, and the true light now shineth" (1 John ii. 8). May all who seek to serve the Lord Christ, make it their continual aim to maintain a right spiritual condition, and to live and serve in fellowship with Him who was the "Sent of God," that they may truly represent Him and be His true witnesses among the sons of men. This is necessary in all, but especially so in those who teach and seek to guide among the children of God. They are to be exponents of the message they bear and of the doctrines they teach, in their own persons and in their own lives. If they fail in this, their words will have little power in them for edification and blessing of others.

## The Work of God in the Soul.

### II.—THE NEW BIRTH AND ETERNAL LIFE.

WM. HOSTE, B.A., BRIGHTON.

THIS leads us to the third consideration—the transcendent character of the New Birth. Instead of regarding the new birth as a transcendent blessing, a “passing from death unto life,” by means of which the believer is at once constituted a child of God, the recipient of a new nature and the possessor of eternal life, the line of teaching we are examining, seems to conceive of it as the barest blessing that can happen to a soul, the potential implantation of a germ of life, destined, it is true, to endure and develop, but only in itself a step introductory to the reception of Eternal Life and the sealing of the Spirit. This new birth may have taken place, we are asked to believe, arguing from analogy—a very misleading thing often to base a doctrine upon—before, or after the age of responsibility, without any definite repentance, faith, or personal experience. Infants who die early, they argue, must receive a new nature, to fit them for the presence of God, then why not other infants? But nothing is revealed in the Word, as to how babes who die, are fitted for heaven, though we believe they are saved on the ground of the atonement of Christ. How, then, base such an argument on premises of which we understand nothing?

This brings us to the last point. The Lord Jesus presented the new birth to Nicodemus as an experience in which his responsibility was engaged.—“Ye *must* be

born again” (John iii. 7). And in John i. 12, the right or “power to become” a child of God, is definitely connected with faith in the Name of the Son of God. Again in 1 Peter i. 23, the new birth is distinctly connected with the “purifying of the soul” through its “obeying the truth” and in “being born again . . . of incorruptible seed, by the Word of God.”

The conditions the Lord lays down for seeing and entering the Kingdom of God must have been true in the past, as for all time. If Old Testament saints are not to be excluded from the Kingdom, they must all, from Abel downwards, have experienced this Divine work of regeneration. We know from our Lord's words, that Abraham, Isaac, and Jacob will be in the Kingdom, therefore they must have been “born again.” In this case they could not be required to receive the Lord Jesus, who had not then been manifested, though they rejoiced to see His “day” (John viii. 56) by faith. God has not left Himself without a witness in any dispensation (Acts xiv. 17; Rom. i. 20; x. 18). Whatever was the measure of the revelation He chose to bestow, obedient ones believed God, and thus showed that had they lived in days of full Gospel light, they would have received Christ. The same was no doubt true in other times. God can speak to the conscience of men by His works of Creation or Providence. Now, since Christ has come, wherever He is proclaimed, the right to become children of God belongs alone to those who “receive Him,” and it is only such who are born of God. What other life can they who receive Him possess, but “Eternal

Life," seeing He Himself is that life (1 John v. 20)?

An attempt has been made to give the words, "which were born" in John i. 12, 13, the sense of, which had previously been "born of God," as though the phrase described an experience prior to their reception of Christ. But this cannot be accepted at all. The words, "which were born of God," are in the same tense as the words "received" and "believed," and are clearly explanatory of what takes place when one receives and believes on Christ. It is not for us to read the secrets of men's hearts. Much may pass between the soul and God, of which we can possibly know nothing. But "the Lord knoweth them that are His," and He who searcheth the heart knows where true faith in Christ is. It is ours to beware of any teaching which, under the guise of superior knowledge and "deep teaching," divorces "repentance toward God and of faith toward our Lord Jesus Christ," from the New Birth and the reception of Eternal Life. "What God hath joined together, let not man put asunder."

### Following Him.

**W**ALKING as He walked before us,  
Through the wilderness below,  
Thus in strength Divine unfailing,  
Onward also would we go.

All the earth a desert round Him,  
All His springs in God alone,  
All around, save God's heart only,  
Making discord with His own.

Thus we pass to His fair country  
Through the ruin and the sin—  
Darkness of the midnight round us  
Glory of God's love within.

## Man's Future State.

SCRIPTURES EXAMINED, WHICH ARE SUPPOSED TO REFER TO THE INTERMEDIATE STATE.

PART VIII. BY THE EDITOR.

**A**T this stage of our inquiry, it may be profitable to examine certain Scriptures which advocates of the sleep of the soul, the non-consciousness of the saved between death and resurrection, and the total extinction of the unsaved at death use, in support of their erroneous teachings.

It is ominous that most of the passages which are pressed into service to teach Soul-sleep of the saved and Annihilation of the lost, are taken from the Old Testament, where, as we have already shewn, there is no full or definite teaching given regarding the intermediate or unclothed state. It was at the Cross that death was "abolished," and it is "through the Gospel" that light is cast upon life and immortality.\* Yet, with the fulness of that light shining on these subjects in the New Testament, they go back to find their "proofs" in the grey dawn of the Old. And having found what suits their purpose, they proceed to wrench them from their context, read meanings into them entirely foreign to them, and then discredit all New Testament teaching that clashes with their inferences. And not only are the citations taken from the Old Testament, but chiefly from the three books of Job, Psalms, and Ecclesiastes, which abound in allegories and metaphors, giving records of man's estimate of human life on earth, rather than of the after-death condition. The sayings of men are

\* So Dr. Handley C. G. Moule renders it in Notes on 2 Timothy.

here recorded by the Spirit, not as approving of them, but to warn us of their folly, and to show how far even a "righteous" Job and a "wise" Solomon were from having the mind of God, and being in His way of reckoning about themselves and others. In the Book of Job, the language of Satan is recorded in chap. i. 9-11, in which he accuses Job falsely. In chap. xlii. 7, God says to Job's three friends, "Ye have not spoken of Me the thing that is true." Yet their words, untrue as they are, form a great part of the Book of Job, and are written, not as being approved of God, but for our instruction, and are part of the Divinely inspired Scriptures (2 Tim. iii. 16), which are profitable for that end.

The Psalms, give us the utterances of man's heart in sorrow and in song, and their viewpoint is chiefly man's life on earth in blessing, with death as its end, cutting him off from all that he enjoys. The life beyond death is only incidentally referred to, and never fully described.

Ecclesiastes, gives the experiences of one who tells what he "said in his heart" (chap. i. 18), at a time when, by human wisdom, he sought to solve the problems of human life, and was in quest of satisfaction in things "under the sun." After pursuing this course, with all the resources of human wisdom and wealth which were at his disposal, he confesses that "a man cannot find out the work that is done under the sun" (chap. ix. 11). And regarding man's being and destiny, all that he discovered by his searching was, that "a man has no pre-eminence above a beast" (chap. iii. 19). Concerning the dead he could not discover anything, nor

tell whither "the spirit of man" went at death. But having owned his inability, through human wisdom (chap. i. 13), to discover these "works of God" (xi. 5), he had then revealed to him the "way of the spirit," and learned that at death it "returns unto God who gave it" (chap. xi. 7). If this had been better known, it would have saved many from being perverted from the truth, by those who use isolated statements taken from these books, defiantly misapplying them to teach their erroneous views on the after-death condition.

We will now briefly examine the passages generally used to teach the sleep of the souls of the saved, and the extinction of the unsaved, at or after death.

"There the *wicked* cease from troubling, and there the *weary* be at rest" (Job iii. 17). These are part of Job's words when he "cursed his day," and wished he had not been born to sorrow, or that he had died in infancy, and "had not been" (ver. 16) in a world of woe. Viewing death as something to be longed for (ver. 21), he sees in it rest to the weary saint and freedom from the trouble of the wicked. This is not extinction. If death ends all, there is nothing to be "at rest."

"I go, whence I shall not return" (Job x. 21; xvi. 22). Clearly, that he would not return to the world, the scene of his mingled joys and sorrows. But he knew and rejoiced in the hope of resurrection (see Job xix. 25). Though he would not "return," he was not to be non-existent, no more than was Enoch, of whom it is said that "he *was not*; for God took him" (Gen. v. 24).

“Before I go hence, and be *no more*” (Psalm xxxix. 13). The context shows this to be “no more” on earth, the place in which he was a stranger. There is nothing here about the after-death condition.

“In that very day his *thoughts* perish” (Psa. xlvi. 3-4)—Young renders it “purposes”—his plans come to nought. Not however the one who makes them.

“*Like* the beasts that perish” (Psa. xlix. 20). Not that he is a beast, but, if without understanding, he is “*LIKE* the beasts,” living an animal existence. The Lord contrasts man with beast, and says man is “much better” (Matt. xii. 12). Into him only did the Lord God breathe the breath of life (Gen. ii. 7). He only is God’s offspring (Acts xvii. 29).

“I will sing praises unto my God, *while* I have any being” (Psa. cxlvi. 2), with which may be coupled the same writer’s confession, “I will give thanks to Thee *for ever*” (Psa. xxx. 12). This proves surely that his “having any being” does not terminate in death, but extends far beyond his present life on earth.

“Let the wicked be *no more*” (Psa. civ. 35), means—what the first half of the verse states—that sinners will be “consumed out of the earth,” when the Lord purifies it for millennial blessing. Man’s future state, unclothed or resurrected, is not in view at all in this passage.

“The *dead* know not anything” (Eccl. ix. 5). This is the chief prop of the soul sleep and annihilation doctrines. Interpreted thus, it would flatly deny what the Lord says in Luke xvi. 23-25, where “the dead” are shown to know a good deal;

in the case of the ungodly, much more than they want to know, or remember. The context clearly tells that all that the passage means is, that after death they know nothing of what goes on in the place of their former existence, neither have they there any more a “reward” or remembrance among mankind on earth.

“Then shall the dust return unto to the earth as it was, and the spirit return unto God who gave it” (Eccl. xii. 7). This, instead of teaching man’s “extinction,” corresponds exactly with what is recorded of Stephen in Acts vii. 59. His body was carried to burial (chap. viii. 2), but his spirit was “received” by the living Lord, whom he had just seen Him in heaven, at the right hand of God (chap. vii. 55). Then he was “absent from the body and present with the Lord” (2 Cor. v. 8).

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## The Local Assembly.

PART II. W. J. M'CLURE, BRITISH COLUMBIA.

SOME may ask, “How is a Scriptural Assembly to be known?” It will have the following marks. It is a company of believers gathered together as fellow-members of the body of Christ—not as members of a sect. They do not call themselves by any humanly-devised name—such as Baptist, Methodist, etc., but accept those names given by God to all the household of faith as being sufficient. They acknowledge the presence and guidance of the Holy Spirit in their collective worship. They do not set up any Church order, which would set aside 1 Cor. xi.-xiv. They have no humanly-appointed clergy, but look to the Lord to minister to them by

any of the gifts which He, as Head of the Church, may be pleased to give. They refuse humanly-devised creeds, but accept the Bible as fully inspired and sufficient for all their needs. They carry out the baptism of believers by immersion, and remember the Lord in the breaking of bread on the first day of the week. To such a company, the Word of God is not a dead letter. To them it comes with the Divine authority that it had in apostolic days. The failures of others can never excuse them from endeavouring to practise its abiding principles, although no longer are such conditions found as at the beginning. Thus, wherever two or three are gathered unto the Lord's Name, seeking to carry out God's Word, there we have a Scriptural LOCAL assembly. In their weakness, God would say to them, as He said to the remnant of Judah in a past day, "I AM WITH YOU, saith the Lord of Hosts," and "My Spirit remaineth among you, fear ye not" (Hag. ii. 4-5). The glory of an earlier day had gone, they had lost a great deal, but how much in their feeble state, they could still rejoice in. And so for the darkest days of this dispensation we have still "God and the Word of His grace" (Acts xx. 32). These are faith's sure resources until the Lord come, and to those who humbly cast themselves in conscious weakness upon them, they never fail.

#### THE INDIVIDUAL BELIEVER'S RESPONSIBILITY TOWARD SUCH AN ASSEMBLY.

It is the responsibility of each believer, seeking to please God and to be guided by His Word, to seek for such a company of His people, and having found it to

become identified with it, to be in its fellowship, seeking to share its responsibilities as well as to enjoy its privileges. There is nothing in the Word of God to warrant the too common practice of receiving believers only to "break bread," who decline to have any other part with the assembly. Reception, as taught in the Word is to the fellowship of the assembly, of which the breaking of bread is a part and an expression of that fellowship, but not an isolated privilege to be severed from the whole. When one is welcomed by fellow-saints, it is to share with them according to his measure all that the Lord has given, and to "continue steadfastly" (Acts ii. 42) therein. And being thus connected with God's assembly, it is a most solemn step to turn away from it. To exclude one for such sin as is named in the Word of God, from the fellowship of an assembly, is a solemn act, and is generally acknowledged to be so. Can it be less, for one to separate from an assembly in whose midst the Lord Jesus Christ is, as Centre of gathering and Lord, or to turn away from it, because of some trivial offence or personal disagreement? To so act, is virtually to say that the Lord has left it, and that He no longer regards it as His assembly.

May the consideration of these truths enable all who love the Lord and own His Word as their only guide, to "continue in the faith, and be not moved," (Col. i. 23), by the many teachings on this subject which are being put forth.

UNDER GOD'S EYE.—If we live under His eye, as He would have us, we shall find ourselves referring everything to Him.—W. LINCOLN.

## Christian Giving.

THE RESPONSIBILITIES OF SAINTS TOWARDS GOD'S SERVANTS. BY WILLIAM LAING, BRADFORD.

WE will now briefly consider what is the relationship that ought to exist between the servants of the Lord and the assemblies of His people.

Under the Mosaic economy, when the tabernacle was built and the service of the Lord established, it became necessary that certain men should be set apart to this work.

They were chosen by the command of God. He chose the tribe of Levi and apportioned to them their various spheres of service. Each family had a special part of the work allotted to them. And God also desired that the twelve tribes should be associated with Him in their call and appointment. In Numbers viii. we see their solemn consecration to this service of the Lord.

The Levites were taken from among their brethren and cleansed. Afterwards, they were brought to the door of the Tabernacle and in the presence of the whole assembly of Israel there presented unto the Lord. The people not merely assented to their consecration, but laid their hands on them, manifesting their identification with their call. It was thus a matter of holy fellowship, between the Lord and His people. The Levites were offered as a wave-offering for the people, to perform the service of the Lord on their behalf. Then God emphasised their responsibility by reminding them that on the dread night of Egypt's doom, He spared their first-born to be sanctified

to Himself. He claimed them as His own on the ground of redemption, but accepted the Levites in their stead. Thus, *every family* in Israel was directly represented in their service.

This made the "tithes" binding on the people in a twofold sense. First, they brought them as an acknowledgment of the goodness of the Lord in their own salvation and blessing; second, because of the Divine arrangement, by which they had their part in the service of the Lord.

Before the Lord Jesus ascended on high, He commanded that His Gospel should be preached among "all nations" (Matt. xxviii. 18, 19), "to every creature" (Mark xvi. 15). This commission is binding on all believers throughout the age. The records contained in the Acts shew us how the early disciples understood and how they obeyed this commandment. Every believer had a definite responsibility to make known the Gospel in his own sphere, and according to his ability. And when persecution arose "They that were scattered abroad, went everywhere preaching the Word" (Acts viii. 4).

But it is evident that the work of carrying the Gospel to other lands, was entrusted to men specially called and fitted for the work. The relationship of these men to the churches is then very clearly defined. They were set apart on exactly the same principle as the Levites. First, they were called of God. This was manifested to their brethren by their fitness, first to do the work of God *at home*. (See chaps. xiii. 1-5, and xvi. 1-3.) Their possession of gifts was proved by their service being owned and blessed of God, and acceptable



to the saints. When they went forth to other lands, the churches laid their hands on them, after prayer and fasting, thereby accepting the responsibility of having fellowship with them in their service. They were "sent forth" by the Holy Spirit and by the churches (Acts xiii. 1-4).

There is nothing in Scripture to indicate that *unknown* or *unproved* men gave themselves to this work, or that any were thus engaged in it, apart from the fellowship of the churches of these early times. The same principles are amply confirmed in the doctrines laid down in the Epistles. The first Epistle to the Corinthians was addressed *primarily* to the assembly at Corinth, but *generally* to those who call on the Name of the Lord in every place.

In chap. ix., the same principles of responsibility that applied to Israel concerning the Levites, are again here stated and made binding on the assemblies of the saints. Such Divinely called and accredited servants of Christ are as the Levites, in this dispensation. They serve in the Gospel on behalf of the churches. Who can fail to see the definite reference to the maintenance of the Levites in the various Scriptures quoted by the Apostle, culminating in verses 13, 14—"Even so hath the Lord ordained, that they which preach the Gospel, should live off the Gospel?" Such servants go forth untrammelled by the rules and restrictions of either sects or societies. Some of them may have left such for conscience sake, in obedience to the Word, in order that they may be free to declare the whole counsel of God. Others at the Divine call have

left their professions and prospects in life, to give themselves wholly to this work. Because they honour the exalted Name of their Master, they take "nothing of the Gentiles."

"We therefore ought to welcome (*i. e.*, sustain) such, that we might be fellow-helpers with the Truth," is the responsibility laid on those who stay at home. (See 3 John 8, R.V.) And in Gal. vi. 6, we read—"Let *him* that is taught in the Word, *communicate* (have fellowship) with him that teacheth, in all good things. Thus, both individually and collectively, believers are responsible to God for the maintenance of His servants, who labour in the Gospel, whether at home or abroad.

It was an ancient law in Israel, that they which tarried by the stuff, had their portion in the spoils of war (1 Sam. xxx. 24). At the great harvest home of the future (see John iv. 35-38), when the redeemed of the Lord are all gathered in, God will show that He is not unrighteous to forget any work of faith which has been so done towards His Name.

Treasures which have been "laid up in Heaven" will shine like jewels in the crowns of the faithful stewards of the Lord then. In that day, even the cup of cold water given in the name of a disciple, shall not be forgotten. And surely it will be the greatest of all rewards, if we hear from the Master's lips—"Inasmuch as ye did it unto *one* of the least of these MY brethren, ye did it unto Me."

STILLNESS.—May we learn to habituate ourselves to that stillness of soul which finds its resting place in the bosom of God.—A. N. GROVES.

## The Preacher's Column.

### OLD TESTAMENT GOSPEL SUBJECTS.

#### AN UTTER RUIN

(The Sinner described in Isa. i. 6).

- The Head Sick**—Sin in Thought (Eph. ii. 3).  
**The Heart Faint**—Sin in Desire (Jer. xvii. 9).  
**The Body Bruised**—Sin in Life (Luke iv. 18).  
**The Sores Corrupt**—Sin in Death (Jas. i. 15).

#### THE WATCHMAN'S MESSAGE

(Isa. xxi. 11, 12).

- A Scoffer's Question** (ver. 11)—'What of the Night?'  
**A Dawn of Glory** (ver. 12)—'The Morning Cometh.'  
**A Night of Judgment** (ver. 12)—'Also the Night.'  
**A Call to Repentance** (ver. 12)—'Return, Come.'

#### A STORY OF GRACE

(Ezek. xvi. 1, 14).

- State by Nature** (ver. 3)—The Sinner (Eph. ii. 3).  
**Place of Destitution** (ver. 5)—His State (Eph. ii. 12).  
**An Object of Love** (ver. 6)—His Favour (Eph. ii. 4).  
**Great Salvation** (ver. 8-9)—His Blessing (Tit. ii. 11).  
**Full Renewal** (v. 10-14)—His Standing (Eph. i. 6).

### OUTLINES OF BIBLE STUDIES.

#### THREE EXPERIENCES OF THE SOUL

(John xiii. 1-23).

- The Bath** (ver. 10)—Regeneration (Tit. iii. 5).  
**The Bason** (ver. 12)—Restoration (Eph. v. 26).  
**The Bosom** (ver. 23)—Communion (1 John i. 3).

#### PAUL'S THREE ACTIVITIES

(In 2 Tim. iv. 9).

- Fought the Fight**, as a Warrior (Cor. xv. 32).  
**Finished the Course**, as a Servant (Acts xx. 24).  
**Guarded the Faith**, as a Steward (1 Tim. i. 11).

#### GRACE IN VARIOUS ASPECTS.

- Abundant Grace** (1 Tim. i. 14)—In Salvation.  
**All-sufficient Grace** (2 Cor. xii. 9)—In Suffering.  
**Great Grace** (Acts iv. 35)—For Service.  
**Manifold Grace** (1 Pet. iv. 10)—For all Need.

## The Young Believer's Question Box.

As a young believer, I am perplexed on the subject of what is called "Household Baptism." I was asked some time ago to go and hear an address given in a neighbouring assembly's hall by a visiting teacher, which I enjoyed very much. The following week I received several booklets written by the brother who gave that address, one of them

teaching the baptising of whole households, apart from the individual conversion of those who compose them. I have been told that, as a result of this teaching, one at least in that assembly, has had all his children baptised. Is "Household Baptism" according to the Word? If not, are those who teach it privately and in their writings, safe as spiritual guides or teachers? We do not believe there is a vestige of Scripture authority for what is usually called "Household Baptism," apart from personal conversion to God. It is a fragment of Popery, which some who came out from the Church of England brought with them, and others, who do not believe it possible for such gifted and enlightened men to err, received it from them. While some who hold it say they "do not teach it" from the platform, they do so privately, and likewise circulate their own and others' writings on it, with the result that the simple are misled. If their "Household Baptism" is according to the Word, why not teach it everywhere? If not in God's Book, why teach it at all, either privately or in pamphlets? And if it be a "heresy" which causes discord and division, why should those who hold and promulgate it, be welcomed as teachers or preachers at all?

## Answers to Correspondents.

**INQUIRER.**—The Pauline authorship of "The Epistle to the Hebrews" has, as you say, been "questioned" for centuries; many, including Luke, Barnabas, Apollos, Clement, being accredited with its authorship. If God had wanted us to know whose pen inscribed the Spirit-given words, He would have told us. Since He has not, we need not guess, much less puzzle ourselves over the speculative assertions of others no better informed than we are regarding it. Read the Epistle, in the light of its opening words—"God . . . spake unto us," and you will be in the presence of the real Author of the writing.

**T. M., Co. DOWN.**—Life Insurance is a matter which each believer must decide for himself, according to his exercise of conscience and the measure of his faith. It is a purely commercial contract, involving no unequal yoke, although it may be effected in ways contrary to sound integrity. And some consider that they are happier in providing for those dependent on them (1 Tim. v. 8), according to the simple principles of 2 Cor. xii. 14.

**R. S., CLYDEBANK.**—The "building" in Eph. ii. 21, "which groweth into a holy temple," is the

Church in its Divine aspect, composed of all the saints of the present dispensation. The following verse, "Ye also are builded," presents the local assembly aspect, imperfect and liable to failure, yet even now God's habitation "in the Spirit." See also 1 Cor. iii. 16, R.V., where the latter is also set forth, and said to be subject to man's corruption.

D. D. T., PEEBLES.—The "place" which the Lord says in John xiv. 2, He would "prepare" for His own, would rather refer to that described in Rev. xxi. 1-8, than to the present abode of the unclothed spirits of the redeemed, now "at home with the Lord" (2 Cor. v. 8, R.V.). Seeing the promise, "I come again," is so connected with it, "the place" which the raised and changed saints in bodies "conformed to the body of His glory" (chap. iii. 21, R.V.), will enter is evidently in view.

A. R., TORONTO.—Letters of commendation are a safeguard against receiving impostors and others who may have left assemblies in a disorderly manner, or been disciplined by them. Even in going to a neighbouring meeting, where one is personally unknown, it is well to take such a letter, which can always be easily got, and is an acceptable introduction to those who feel the responsibility of welcoming fellow-saints in a way worthy of God. Those who boast of "not using" such letters, little know what unnecessary burden they put upon those who care for God's honour, and seek to observe godly order in His assembly, by their indifference or obstinacy. One who hastily or without opportunity leaves the place where he resides to go for a week-end where he is unknown, will, as a rule, find no difficulty in being received, if he states his case simply, and gives his word as being of the assembly where he resides. If he is to remain, he can very easily have a proper commendation sent him before another Lord's Day. It is not such cases that usually give trouble, but those who are "run abouts," flouting godly order, claiming that what *they* do, should be the rule for everybody else.

W. R., GLASGOW.—The good work of Christian women, giving their time and labour in providing garments and such like for needy ones at home or abroad, should surely receive the sympathy and support of all the Lord's people. We think you err in saying that any give such work the "cold shoulder," because they are too much "occupied with less important" objects. May it not rather be, that some do not stimulate their sympathy by the way they go about this work, or in the means they used to provide it or dispose of it. This is at

least worth ascertaining before arriving at such a rash conclusion.

G. W., MIDLOTHIAN.—Why should preachers denounce, or even publicly refer to work carried on by others, on what may be considered unscriptural lines, with unsatisfactory results, in their Gospel meetings? An evangelist's business is to preach the Word. If he is right with God and his message in the power of the Spirit, there will be results. When these are lacking, it is a poor substitute to occupy the time and attention of his audience in discussing the failings and fruitlessness of others. This, and such like unwise acting, ruins Gospel work.

### Answers to Special Questions.

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?

ANSWER A.—In earlier times, it was common to hear prayer offered to God that He might raise up and furnish godly men to preach His Word and shepherd His people, and in answer to prayer He gave many such. There is little of such prayer heard now. Possibly this may account for the lack.

A. S.

ANSWER B.—While thankful for all that we hear of faithful ministry of God's Word, it cannot be denied that generally there is a lack of such fresh and spiritual teaching, as comes of close acquaintance with the Word of God. Light and fragmentary matter we have full enough of. Scraps and tit-bits, with stories interspersed, abound. We have an all-sufficiency of references to the errors and the mistakes of others—all of which can be easily got together with little labour. But sound exposition of the Word, such as we were accustomed to in earlier years, is less heard. Is it that those who speak do not have it to give, or that we who hear do not value or desire it? God usually lets His people have according to their desires (see Psa. lxxviii. 29; cvi. 15).

G. H. L.

ANSWER C.—A quarter of a century ago, our Conferences were generally convened on the principle of looking to the Lord to send His message through His own messengers. We owned then the guidance of the Holy Spirit to minister through whom He would. We need Him as much now as then, but there is less room for His working and more of man's arrangements.

M. M'K.

ANSWER D.—The same speakers going round,

most of our Conferences, and giving the same thing over and over, does not tend to make them either spiritual or practical. Why should there be so little heard from gifted brethren who, although daily working with their hands, are well fitted to "feed the flock?" Do they shrink back in presence of more prominent men, or is there no place left for them to take part? D. M.

ANSWER E.—If those who assume the title and fill the place of "clergymen," are invited to minister in Conferences of believers who profess to have come outside of all sects and to have disowned clerisy, it is not to be wondered at if brethren who ministered to us at our Conferences a quarter of a century ago, do not feel at liberty to do so under such conditions. Who is to blame for that? R. M.

EDITOR'S NOTE.—There is much to think over in the above answers, which exercised hearts will not neglect. That fresh and soul-restoring ministry is more than ever needed, few will question; whether it is generally wanted, or room made for it where most required, is another matter. We can neither create ministers nor furnish them, but it is the responsibility of all God's people to see that no human authority or device, hinders the exercise of such gifts as the Lord has bestowed.

IV.—Is the commission of Matthew xxviii. 18-20, available for the present dispensation, or does it apply to the future only?

ANSWER A.—There is nothing said in the passage or elsewhere, about it not being available for the present dispensation, or that it was only to come into effect only a long while after. The early chapters of Acts fulfil its conditions, and give clear proof that it was acted upon by the apostles. J. S.

ANSWER B.—To "make disciples of all nations" (R.V.) has been interpreted by some to mean, that whole nations, *as such*, were to become disciples of the Lord, through the preaching of the apostles. But this is a strained interpretation of the passage. "Discipling all nations" simply means, that out of all nations will be brought disciples to the Lord. And this is confirmed by a reference to Acts xv. 14, R.V., where the present work of grace among the nations is characterised as a taking "out of them a people for His Name." W. M.

ANSWER C.—Those who postpone the period in which the commission of Matt. xxviii. 19-20 is to be carried out, do so generally on the ground that owing to Jewish unbelief "the Kingdom" has failed,

and that the commission is superseded by another given to Paul. But there is nothing said in it about "the kingdom." And Paul's commission (Acts xxvi. 18), which was personal and particular, as his Gospel was, "through revelation" (Gal. i. 12), did not annul the commission given to the eleven. There is no opposition whatever between the two. There is nothing "Jewish" in it, nor is there any hint that it was given to the apostles as "representatives of a Jewish remnant." Those who have certain theories to support read such meanings into this and other Scriptures, but the ordinary reader takes them as they stand, finding no difficulty whatever in their application. A. L.

ANSWER D.—The formula of baptism, as given in the commission (Matt. xxviii. 19), as contrasted with the record given in Acts ii. 28; viii. 16; x. 48; xix. 5, where the apostles and others baptised "in the Name of Jesus Christ," or "in the Name of the Lord," has led some to the conclusion that, as the commission was not carried into effect in so far as the baptismal Name is concerned, it was not made their guide at all. This is an error. There is nothing in the Acts to support such a theory. "In the Name of" signifies by the authority of the Lord, and when Peter "commanded" those who had received his message at Casarea to be baptized "in the Name of the Lord," he was simply expressing the terms of Matt. xxviii. 18, which claims "all authority" for the Lord Jesus—not a formula for baptism. There is nothing whatever in the Acts, to give any hint that the formula or the commission was set aside or superseded. W. H.

EDITOR'S NOTE.—This subject has often been discussed, and is kept to the fore by divers and strange doctrines regarding the present dispensation not being foreseen, or provided for in any way by the Lord in His teaching, before or after the Cross. This we do not accept, but regard it as dangerous and utterly unwarranted. Nothing afterwards revealed to Paul (Eph. iii. 2-7) is at variance with the commission of Matt. xxviii. When the Lord said to the eleven, "Go YE," is it conceivable that He meant it was not them who were to "go" at all, but others whom they are said to have "represented," who take up the work more than twenty centuries later? Was it not rather that they were to at once go forth on a world wide mission, which others were to continue after them, continuing the same work, in the same order, without a break, having His presence "all the days, even unto the end of the age" (R.V.).

## “I Come Quickly.”

W. H. BENNET, YEOVIL.

THERE are no vain repetitions from the lips of Him who “speaketh from heaven,” and therefore if He is pleased to reiterate any word or sentence, it behoves us to enquire why He does so. Three times in the last chapter of the Book of the Revelation, He says, “*I come quickly,*” as though He would press upon our hearts that truth which He so well knew would be set aside by the church when it allied itself with the world. This Book is a special gift of the Lord to “*His servants,*” and, however it may be disregarded generally, those who are pursuing the path of lowly service, will highly prize its precious unfoldings of the results of *His* service, and of *theirs* too.

1. “*Behold I come quickly : blessed is he that keepeth the sayings of the prophecy of this book*” (v. 7). Here the fact of His speedy coming, is an incentive to keeping His words. The watch will be a short one. Not long shall we have to *guard* these precious treasures on a battlefield, or seek to *carry out* the will of our Lord in spite of opposition. Therefore, we may well make much of our brief opportunities. As those who belong to the Church of God, we are called to “hear what the Spirit saith unto the churches,” and thus to be instructed and warned concerning the course of departure from the truth, and from the Lord, so solemnly set forth in those utterances; and, at the same time to be encouraged and strengthened by the promises to the overcomer. From our place in “the wilderness” (xvii. 3),

as “strangers and pilgrims” we are to gain such an acquaintance with the features of “Babylon,” as shall lead us to shun everything that pertains to it, whether *ecclesiastically* as “the great harlot,” so soon to be judged, or *politically* as the “mighty city,” which with all its riches will so quickly be brought to nought. And from the “great and high mountain” (xxi. 10) of communion with the Lord in His glory, it is our privilege to behold the heavenly city of our God, with its manifold and abiding glories. And though our feet often well nigh slip, we can, with confidence in God’s mighty upholding, say, “Our feet shall *stand* within thy gates, O Jerusalem.”

2. “*Behold, I come quickly ; and My reward is with Me, to give each one according as his work shall be*” (v. 12). The fact that He comes *quickly*, makes the time for service precious. He comes as “the righteous Judge,” to take account of His servants, and render to them their reward. Each will indeed say from the heart touching any service, “*Of thine own have we given Thee,*” and, so far from mentioning any reward, add “*we are unprofitable servants.*” But He will find delight in acknowledging what His own grace has wrought. All rewards will be of pure grace; and yet they will be bestowed in the way of righteousness. One who has been self-indulgent and slothful, can never receive the reward that will be given to one who has learnt to be self-denying and diligent. Therefore, this is a word both of warning and of encouragement.

There may be much profession, and but little work. We may speak loudly about

faithfulness to Christ, but it may consist chiefly in judging others, and finding fault with fellow-servants, rather than in loving and lowly service to Him. It is therefore well for us to remember, that the Lord will not be deceived by the talk of the lips, for, as He says, "All the churches shall know that I am He which searcheth the reins and hearts : and I will give unto every one of you according to your works" (ii. 23).

On the other hand, the Lord will not estimate *service* by *apparent success*. Now, many true servants of God, both in this land and in other lands, have been tempted to say, "I have laboured in vain, I have spent my strength for nought, and in vain!" But the "spirit of faith" will enable such to find consolation in the assurance that sustained their blessed Master and great Example, "Yet surely my judgment is with Jehovah, and my reward with my God" (Isa. xlix. 4). The righteous Judge "seeth not as man seeth," for "by Him actions are weighed." He is able to trace every action to its secret spring, and to estimate perfectly the motive underlying all service rendered in His Name. "The counsels of the heart" are already open to His all-seeing eye, and in that day He will make them manifest.

3. "He which testifieth these things saith, Surely I come quickly" (ver. 20). Solemn words of warning are given in v. 18 and 19; but not with words of warning will the Lord close this wonderful book. His last communication to "His servants"—the last word that reaches the Church in the wilderness, from the glorified Christ

on the Throne, must be one of promise. The *next* shall bring the fulfilment of that promise, "for the Lord Himself shall descend from heaven with a shout," *i.e.*, of command, that shall "in a moment, in the twinkling of an eye," bring all His saints to His glorious presence, in bodies of glory conformed to His own. To this last utterance we have no addition, in the form of exhortation; it is purely a word for the heart. It tells out the heart of Christ; and its object is to stir the hearts of those for whom He gave Himself to the death of the Cross. Towards His Church in her wilderness toils and conflicts, His affections all flow forth, and His last word to her tells how He is waiting for the moment when He shall present her to Himself, "a glorious church, not having spot, or wrinkle, or any such thing."

Then will He justify to the *intelligence* of His adoring saints the word "I come quickly," and all will see that there has not been with Him one moment's delay. The judgment of *faith* indeed anticipates this, for we are assured that the Lord is carrying out "the pleasure of Jehovah" with *haste* and *patience* that are both divine, and that when His elect of this present time are gathered out, and all the children have learnt the Father's Name, He will gather them to Himself, and, "in the midst of the church," lead the heavenly song. May we so enter into His love to His church, and His desire that she shall be with Him where He is, that we may seek out those yet to be brought in, and that our hearts may go forth with the response, "Come, Lord Jesus!"

## The Peace of God.

G. FRED. BERGIN, BRISTOL

THE word in Phil. iv. 6, R.V., "In nothing be anxious," is one of God's commands to His people. It is as truly one of His commandments as "Thou shalt not steal." When we see it in this light then we do not excuse ourselves for not obeying it, but go down on our knees and confess the sin of disobedience to God. Then, again, when we grasp the thought of this being God's command, we remember that God's commands are also His enablings, for He never bids us do anything without supplying the strength to obey. "In NOTHING be anxious." It is not—"Do not be anxious in big things," but in all the details of daily life; in the home, in the business, in trouble, in sickness. "In NOTHING be anxious." This command betokens that there are causes of anxiety, or it would not be there. Does this mean that we are to be careless, to be indifferent to what happens? No, beloved, far from that. What, then, are we to do? The next verse tells us. "In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." This word "EVERYTHING" is as comprehensive as the other word "nothing." Not only in great difficulties—in these we usually feel our insufficiency and run to the Lord—but in "everything," the small as well as the large, to take it to God in "prayer," the more general form, and in "supplication," the more specific form of request. And do not forget the accompaniment of "thanksgiving" which gives sweet harmony

to the music. Remember how often God has answered prayer before, and praise Him for it. "Let your REQUESTS be made known unto God." Tell Him what you desire to have. He will take care you do not have anything that is not good for you, or answer any foolish prayers. This is our side, what we as children of God are told to do. Then comes God's side. We have a great God to deal with. What do we get in response to our dealing thus with Him? "The peace of God which passeth all understanding." This is not peace *with* God: that the sinner gets the moment he trusts in Christ and is justified. He is then at "peace with God through our Lord Jesus Christ" (Rom. v. 1). But this is "the peace of God." God's own peace which takes possession of the one who thus obeys His command. And what a peace it is! Who can disturb or break it? This peace "SHALL GUARD." There is great force in that word. It is used in a different sense in 2 Cor. xi. 32, where it is said, "In Damascus, the governor under Aretas the king, kept the city of the Damascenes with a garrison." "Kept with a garrison" is the translation of the same word. How blessed the fact that the "peace of God" acts as a guard, as a garrison keeps a city. It will "guard your hearts"—the citadel will be kept in peace. And also your "thoughts" (R.V.), which are apt to wander here and there, and disturb our communion with God. Then the whole is summed up in the three words, "in Christ Jesus," the element in which all is fulfilled, in which you are anxious for nothing, in which you make prayer and supplication about everything.

—“in Christ Jesus.” Beloved in the Lord, how much are you each knowing of this in daily experience? Are you living in the present enjoyment of the peace of God, keeping as a garrison your hearts and your thoughts “in Christ Jesus?”

## The Way of Divine Love.

THE love of God disclosed in the Gospel is a love which passes knowledge. And yet the story of it is told without glowing expressions to give it effect, or any help as from language or description to set it off to the heart. This is a wondrous thing. Attempts are not made in Scripture to carry the sense of this love to the soul beyond the simple telling of the tale of it. It is told, but told artlessly, and this was the way of Christ in the day of His personal ministry. His style had nothing of a glowing, eloquent declaration of His love about it. There was nothing of ardour either in manner or word to enforce on the disciples the conviction of His affection. But there was abundant material for the heart to assure itself of that precious truth. It is the office, the covenant business of the Holy Ghost to interpret all this mysterious love. It is for Him to take of Christ and show Him unto us. Nowhere do we see perfect love actively working as in Christ. He ever displayed it in His way of acting towards His disciples. He always ordered His way with them for their profit and not for His own pleasure. Had His love been less than perfect, it might have set itself upon the enjoyment rather than on the serving of its object.—*J. G. Bellett.*

## David's Removal of the Ark.

(I Chron. XIII.)

PART I. BY JOSEPH TRUMPER.

THE incident related in this, and in subsequent chapters, records one of David's mistakes, which has its solemn lessons for us. He was an eminent servant of God, and had a deep insight into His ways, but here, while the object was right, there was not a corresponding care in following the Word of God, which alone can guide aright in doing God's work in His way. David had only lately been recognised as the leader and commander of all the tribes of Israel. His throne was established at Jerusalem, and one of his first acts was to prepare a place for God's ark, and arrange for its removal thither. This was a praiseworthy intention, and one which, when it was performed in a proper manner, was fully appreciated and owned by God. Why, then, does this chapter record such a mournful failure, a sudden death, a dread of God on David's part, and the hasty removal of the ark into the house of a Gittite? The reason is not far to seek. The right thing was done in the wrong way. David, we read, “consulted with the captains of hundreds and thousands,” but not with the priests, such men as Zadok and Abiathar, who would doubtless have referred him to the Word of God for guidance as to how the ark was to be brought up. The next thing worthy of notice is, the reason given for bringing it to Jerusalem. “We enquired not at it in the days of Saul” (ver. 3); in other words, man had not been profited, man had missed a blessing, therefore it was



time that this state of things should be ended, and we once more receive our portion. There was no concern as to God, His honour, and His Word. How similar is all this to what is so often heard to-day! God's honour may be neglected, His truth disregarded, His ordinances not observed; but so long as man gets his portion, all is considered to be satisfactory. We need not wonder, when man's benefit was the chief concern, that the manner of the ark's removal should be considered a matter of little importance. It is quite true that God had, in His Word, given very plain directions, as to how that holy vessel should be removed from place to place (see Num. iv. 6, 15), and that it was to be carried by golden staves on the shoulders of the Levites. Through all the wilderness journey this was always God's way, and when it was carried around Jericho the same arrangement was observed. But David appears to have forgotten all this, if it ever engaged his attention. The weight of the ark was enormous. It was made of shittim wood overlaid with gold. It was surrounded on the top with a crown of gold. Its covering was a mass of solid gold, consisting of two Cherubim beaten out of one piece. It contained, besides, the Tables of the Law. This ponderous weight may have influenced David in his deliberations on the subject, with the heads of the army and the people. He had yet to learn that, when the Lord gives His commandment, He likewise gives the power to give it effect. How did David decide that the ark should be removed? He remembered that when

the Philistines had returned it to Israel, glad enough to get rid of the awful plagues which its presence entailed, they had placed it on "a new cart" (1 Sam. vi. 11). This, then, was to be David's plan for bringing it to Jerusalem. Alas! how grieving to God, to find His servant descending to such a low level as to copy the methods of the idolatrous Philistines! Surely we may ask, whether much that is now called "Christian Worship and Service" is not borrowed from the world's religion? Whether David had any scruples of conscience in adopting this means of conveyance, we are not told, but if he had, he probably silenced them by thinking that if he was sincere, and the whole congregation enthusiastic and energetic, it could not fail to be acceptable to God.

And many Christians labour under the same mistake. They think and teach, that so long as there is sincerity, vigour, and enthusiasm in the Lord's service, the manner and the arrangement thereof are matters of little consequence. But is it so? By no means. God is as particular to-day regarding the manner of His worship and service as He was then. He has given His Word to guide us in all things connected therewith (see 1 Cor. xi. xiv.), and He means it to be obeyed. But this is an age very similar to that in which the judges ruled, when "every man did that which was right in his own eyes" (Judges xxi. 25). The teaching of the Word of God on such matters as the collective worship of God's people (1 Cor. xi.-xvi.) is regarded as "out of date," and something more pleasing to man's taste takes its place.

## Man's Future State.

ERRONEOUS DOCTRINES CONCERNING THE STATE OF THE DEAD, EXAMINED.

PART IX. BY THE EDITOR.

**D**IVERS and strange doctrines, subversive of the faith, had been brought into the early churches while the apostles and their immediate followers were still labouring amongst them. In the Galatian churches "another Gospel" was being preached (chap. i. 6, 8), and legal observances introduced (chap. iv. 9, 21; vi. 12, 13). At Colosse, the saints were in danger of being beguiled through a heathen philosophy. At Ephesus, some had made shipwreck concerning the faith and had become blasphemers (1 Tim. i. 20); others, evidently fraternising with men disciplined for evil doctrine, had their faith overthrown (2 Tim. ii. 18). And worse conditions were said to be at hand (Acts xx. 29), when man would arise in the midst of these churches to speak "perverse things," and thus secure a following, while others ignorant would "wrest the Scriptures" (2 Pet. iii. 16). That some of the errors of these early times concerned the future life, we learn from Paul's last letter to Timothy, in which he warns against those who had erred concerning the truth, by saying that the resurrection was already past (2 Tim. ii. 18), while others had denied that there was any resurrection (1 Cor. xv. 12). As the Gospel, in its simplicity, proclaimed by godly men in the Spirit's power, was less known, and the truth in its purity was less taught, doctrines and traditions opposed to the faith came in

like a flood, many of them bearing on the state of the dead. In the writings of the so-called "Fathers" of the second and third centuries, prayers *for* and *to* the dead, purgatory, with masses for the deliverance of souls therein detained for purification, are named and generally accepted as if Divine. When once the Word of God is lost, or tradition allowed to make it of "none effect" (Mark vii. 7-13), it is easy to drift into error. And it needs to be remembered that some of the most dangerous forms of error which mislead the unwary, are reared on perverted and misinterpreted Scripture. This was so at the beginning; it is so now. And we need especially to be on our guard against accepting anything respecting those who have left the present world, except what God in His Word has told us, for here God has mercifully interposed a veil, beyond which man in mortal life is prohibited from passing, to inquire into the state of the departed. Sentiments, as expressed in many of our hymns and traditions, venerable with age, which inform us that the spirits of the dead are hovering around us as "a cloud of witnesses unseen," and that "footsteps of departed loved ones follow us along life's road," if accepted as true, prepare the way for worse. Visions of and messages from the unseen world, whether received in sleep or while awake, when accredited as of God, soon withdraw the ear from listening to His voice through the Word, and lay those who accept them open to the awful delusions of Spiritualism, which professes to put living beings on earth into communication with their departed

friends in the spirit world. That saints who have gone to be "with Christ" are still one in life and love with those who are in mortal flesh on earth; that those who, while here, had been "IN the Lord Jesus Christ," are still known as "the dead IN Christ" (1 Thess. i. 1; iv. 16)—death having wrought no change in their vital union with Him, or with His—we surely believe, but that there can be any present communications between them and us Scripture does not inform us, and it would be dangerous to speculate or venture forth on such forbidden ground.

#### PRAYERS FOR THE DEAD.

It was probably no more than a calling to remembrance of the faith of the departed, that originated the practice of naming "ancestors, fathers, martyrs" in prayer, ending with the request that they might "have a speedy part in resurrection glory." This through time developed into prayers for all the dead, including such as had died in a doubtful state. Out of this grew the *Purgatory* of Romanism, with masses for the dead, offered by priests, for payment by the living. And all this at first was based on perverted Scriptures. 1 Tim. ii. 1, truly bids us pray "for all men," but the context limits such prayer to be for the living. Paul's request for mercy to Onesiphorus (2 Tim. i. 16-18, with iv. 19) is made to mean that he was dead, of which there is not the least hint, and "the fire" in 1 Cor. iii. 13, 14, is said by Augustine to be Purgatory. As the Gospel and the blessings of present salvation (2 Tim. i. 9), full forgiveness (Col. ii. 13), perfect cleansing (Rev. i. 7), and present meet-

ness (Col. i. 12) for heaven were lost, it became easy to find acceptance for these traditions, which held the field for centuries, and are believed to-day by the greater part of Christendom.

How far this false teaching has spread we may gather from a charge given to his clergy by the late Primate of the Church of England, where he tells them that prayers for the dead are "not forbidden," while "what they may need in order to fit them for the final entrance into perfect happiness, we cannot tell." In full keeping with this was the call to pray for "the repose of the soul of their late father in God," the former English Primate, who, although "spiritual head of the Church of England," required *Requiem Masses* and prayers offered for his soul after death. But thank God, those who, apart from sacerdotalism and priestcraft, rest on the atoning work of the Son of God, know that in virtue of His work alone they pass in the hour of death to be "with Christ," or if they are found alive at His coming, "in a moment" they will be caught up to be for ever "with the Lord."

#### PRAYERS TO THE DEAD.

Having introduced prayers *for* the dead, it was an easy matter to sanction prayers to the holy dead, who it is alleged—by a false interpretation of Rev. viii. 3, 4—act as supplicators and mediators between God and man; ever multiplying these, as Rome and Ritualism has done, full in the face of the direct testimony of Scripture that there is "ONE Mediator between God and men" (1 Tim. ii. 5). But we may rest assured that neither the Virgin Mary, who personally confessed her need and

possession of a Saviour (Luke i. 47), nor any other of the "saints" who are with Christ, ever heard or heeded a single prayer from earth or hades offered to them, although the Romish doctrine is that they, and especially Mary, can do more for sinners than Christ. And this pernicious error is at present leavening the doctrine of Christendom.

#### PREACHING TO THE DEAD.

This is chiefly based on a Romish interpretation of 1 Pet. iii. 19, 20, from which it has been deduced that either to the antediluvians, or to all who as spirits were then held "in prison," Christ in His disembodied state offered salvation. And upon this the doctrine is built that death does not close man's opportunity of salvation, or cut off hope of his future evangelization. Men in high places, such as Dean Farrar and Dr. Plumptre, supported this, but it is entirely opposed to Scripture. The passage simply says that "In the Spirit," R.V. (of Christ, which was in him, with which compare chap. i. 11) during the period of God's long-suffering, Noah preached to the disobedient antediluvians, whose spirits are *now* in prison. The end of the Spirit's striving and of their opportunity came together. The context is full of warning, not of hope, and the case cited does not teach probation beyond the grave, but that the doom of sinners is irrevocably fixed at death. The alarming spread of erroneous teachings subversive of the Gospel, advancing false views of Divine mercy, denying God's hatred and punishment of sin, while hardening sinners in it, calls for definite testimony on these subjects, from all who preach the Word.

## Israel and the Church.

### XVII.—THE CHARACTER OF OBEDIENCE.

WM. HOSTE, B.A., BRIGHTON.

WE will now consider whether the same principles of conduct apply to Christians now, as to Israel in a former dispensation. This is no academic enquiry. Not only is a right principle important in itself, but the resultant conduct is affected thereby, in its very character and quality. Now, though the Lord often appealed to His people Israel on the ground of His great mercies, and in virtue of the sacrifices, found a way of righteously passing over their iniquities, yet the principle which governed their conduct after Sinai, was Law. Moses reminds them that it was with them that this legal covenant was made: "Hear, O Israel . . . the Lord our God made a covenant with us in Horeb" (Deut. v. 1, 2). It was to them that "pertained . . . the giving of the law" among other privileges (Rom. ix. 3), and, strictly speaking, to them only. The Gentiles "have not the law" (Rom. ii. 14), though the law may "be used lawfully" to convince them of sin (1 Tim. i. 8). And anyone who insists on seeking his justification by works, must at least come up to the standard of the decalogue. When the Lord first spoke to Israel of a covenant of works, they at once cheerfully accepted the yoke, without waiting to hear what was demanded of them. This was quite human. Man always likes to put himself under law, whether it is that it flatters his pride, or because he hopes to compound with God's mercy

later on, by promising everything now. He forgets, however, that the law demands perfect obedience, and that offence entails guilt and the curse. The erection of the golden calf proved almost at once the shallowness of Israel's promise, and every renewal of the legal covenant, in the course of their history, was the precursor of a fresh departure from God. For instance, the covenant of Hezekiah (2 Chron. xxiv. 9) was followed by the abominations of Manasseh; that of Josiah (2 Chron. xxxiv. 31) by the reign of four wicked kings; and the "sure covenant" of the remnant under Nehemiah (chap. ix. 38), could not ward off the sad declension described by Malachi, while those who crucified the Lord, were the descendants of these very covenanters. In its character, as coming from God, the law was "holy, and the commandment holy and just and good," but being "weak through the flesh," it could not produce fruit to God. Like an iron lever on a fulcrum of sand, it found nothing in man to work upon. It was a great religious system of complicated ritual and oft-recurring sacred seasons, a code of stern prohibitions and burdensome enactments as to ceremonial defilement, which "stood only in meats and drinks, and divers washings and carnal ordinances, imposed until the time of reformation," besides many far-reaching laws affecting property, dress, food, marriage, and every department of their life. Paul characterises all this as "weak and beggarly elements," and "rudiments of the world." And Peter sums up the whole legal system as "a yoke which neither our fathers nor we were able to

bear" (Acts xv. 16). Why, then, was it given? To shew man what he was, for "by the law is the knowledge of sin" (Rom. iii. 20). "It was added because of transgressions" (Gal. iii. 19), or as we have it in Rom. v. 20, "the law entered that the offence might abound," not to have it lessened, much less expunged. Though multitudes were doubtless justified under law, through faith in God, not one was ever justified BY law. And had it not been for the sacrifices, as already stated—a constant testimony to the coming Sacrifice of Calvary—the whole nation must have perished before they reached the Promised Land. The law can indeed make sin known, but it cannot break its chains. It can work death (Rom. vii. 13), but it cannot give life (Gal. iii. 11). It cannot condemn sin, without condemning the sinner (Rom. viii. 3). It neither brought strength to the saint, nor salvation to the sinner. It was Israel's "schoolmaster up to Christ," but after that faith is come, ye are no longer under a schoolmaster (Gal. iii. 25). "The law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17).

When we turn to Christendom a sad spectacle presents itself. The major part believe in law, as the way of life and rule of conduct. The rest, for the most part, more intelligent as to the ground of justification, cling tenaciously to the law as their "rule of life." They divide it into "ceremonial" and "moral," and affirm that while the former has passed away, the latter remains. But this is a gratuitous assumption, altogether foreign to the teaching of the Word of God.

## The Preacher's Column.

### OUTLINES OF BIBLE STUDIES.

Used in Weekly Readings and Believers' Meetings.

#### THE EXALTATION OF CHRIST.

As the Purger of Sin, He is seated (Heb. i. 3).  
 As the Honoured Son, He is glorified (Heb. i. 5).  
 As the Chosen King, He is enthroned (Psa. ii. 6, 7).  
 As the Great High Priest, He is crowned (Heb. ii. 9).  
 As Lord of All, He is to be owned (Phil. ii. 11).

#### CHRIST'S THREEFOLD HEADSHIP.

Head of every Man (1 Cor. xi. 3)—Representatively.  
 Head of the Church (Eph. v. 23)—Spiritually.  
 Head of Principalities (Col. ii. 10)—Authoritatively.

#### THREEFOLD WITNESS OF THE SPIRIT.

A Witness OF Christ's Finished Work (Heb. x. 15).  
 A Witness TO His Glorified Person (Acts v. 32).  
 A Witness WITH His Servants here (John xv. 26-27).

#### FOUR ASPECTS OF CHRISTIAN LIFE.

Fruitbearers abiding IN Christ (John xv. 5).  
 Witness-bearers here FOR Christ (Acts i. 8).  
 Cross-bearers following AFTER Christ (Luke xiv. 27).  
 Burden-bearers acting LIKE Christ (Gal. vi. 2).

## The Young Believer's Question Box.

What do the words, "The creature was made subject to vanity, not willingly" (Rom. viii. 20) mean? Is it man, or the brute creation? In the Revised Version the word is rendered uniformly "creation" throughout the whole passage (verses 19-22), and has reference to the terrestrial part of creation over which man, as created by God, was placed in dominion (Gen. i. 26). When Adam sinned, he fell from his first estate, and that creation, of which he was the head, fell with him. His sin marred its harmonies, and brought the curse upon its soil. Thus did it become subject to "vanity," it ceased to answer the purpose for which it had been called into existence, and came under "the bondage of corruption" groaning for deliverance. This it will share in part, when the sons of God are manifested, and fully, when all traces of sin, death, and the curse are wiped away, and the new earth as well as new heavens (Rev. xxi. 1) appear in a beauty worthy of the last Adam, their new Head. As its fall was "not willingly"—not of its own choice, or because of any imperfection in its original

state, but "by reason of him who subjected it"—that is Adam through whom it fell; so its deliverance from bondage and corruption with a share in "the liberty of the glory of the children of God," will be in virtue of redemption "which is IN Christ Jesus" (Rom. iii. 24) already known to believers (Eph. i. 7), in deliverance from sin's penalty and power, and soon from its presence through the redemption of their bodies. Theories of a present full deliverance from sin, disease, and death—erroneously taught in some latter day delusions—are not in the passage at all, or elsewhere in the Word of God, but are part of the "doctrines of demons," of which that Word forewarns us (1 Tim. iv. 1).

## Answers to Correspondents.

With the object of overtaking a large number of queries, some of which have been in our hands for a considerable time, we give brief "Answers" this month, reminding our readers of the word, "Prove all things: hold fast that which is good" (1 Thess. v. 21)

X.—The volume entitled "Essays and Reviews," in which the inspiration and authority of the Bible was plainly disavowed, and its fundamental truths denied, was the manifesto of the Rationalist party in the Church of England. The man who wrote its preface, became Archbishop of Canterbury.

W. L., BELFAST.—Entire abstinence from politics is, we believe, the only safe path for the children of God. If we believe that "the heavens do rule" (Dan. iv. 26), we may safely leave to God such arrangements as He has not delegated to man, or called His people to share.

A. S., PORTSMOUTH.—When an Act which has been passed by the Legislature of our country and has received the King's assent becomes law, we, as Christians, are called to obey it, even if we consider it oppressive (see 1 Pet. ii. 13; Rom. xiii. 1-7). Only when any such an enactment is made as would involve our disobedience to God, are we to resist it (see Acts iv. 19).

H. D., GLASGOW.—Sins unjudged and unconfessed by children of God, are often dealt with by Divine chastisement here (1 Cor. xi. 31, 32). There will be no judgment of sin at the Judgment seat of Christ for His own, except in the form of "loss" (1 Cor. iii. 15), which those whose work does not abide the test of that day, will suffer.

G. H., CATERHAM.—It was in Solomon's old age that he was led into idolatry, and 1 Kings xi. 6, 10, leaves little room for doubt that his sin continued. Divine mercy was not extended because of any

restoration of his part, but for David's sake (ver. 34). How few who wander from God in old age, are ever fully restored!

J. E. M., BURY.—Gospel Meetings are wholly different in character from the assembling of believers for worship and the breaking of bread, and the principle of "an open meeting" does not apply to the preaching of the Gospel. Only those whom God has fitted, and who have a message, should preach, and they should come prepared to do it.

J. S., TORONTO.—It is necessary to discriminate between one who is being carried away by unsound or ill-balanced teaching or conduct, and those who are giving it. We learn from Gal. ii. 13, that Barnabas was "carried away"—to what extent we do not know—by the dissimulation of Peter and others at Antioch, yet Peter only was withstood to the face by Paul, "because he was to be blamed." He knew and had taught the doctrine of the Lord (Acts xv. 9), which he now abandoned in practice. Others may not have known it so well. To administer the same measure or manner of discipline to erring leaders, and to those who for a season may be misled, either by their teaching or example, would not be according to the spirit or the doctrine of the Word of God.

T. R., MANCHESTER.—In 1 Tim. ii. 1-12, the public assembling of Christians is in view, and the relative positions of man and woman therein—the relation of husband and wife in the home circle does not appear in the passage at all. "Silence" and "subjection" are here enjoined on the woman, in the assembly, as also in 1 Cor. xiv. 24. "Singing" being an expression of worship, in which all stand before God on a common level, the Christian woman shares it equally with the man; but in leading, ruling, and teaching, only those whom God has especially called and fitted are to take part, and in this the Christian woman is prohibited from sharing.

W. M., TORQUAY.—The words, "Christ sent me not to baptise, but to preach the Gospel" (1 Cor. i. 17), do not teach, as some present day expositors wish us to believe, that Paul attached no value to baptism, or that he received a new commission from the Lord which annulled that given in Matt. xxviii. 18-20. All that the apostle means is, that preaching and not baptism was his special work; others baptised those who were converted under his preaching (see Acts xiii. 8). That he was baptised himself we know from Acts ix. 18, and that he personally baptised at least two chief men

in the Corinthian church we learn from 1 Cor. i. 14, and likewise a whole believing household (ver. 16: with which compare xvi. 15). Had he received no commission to baptise, why did he then baptise these? Those who wish to do away with Christian baptism, or minimise its importance, read a meaning into the apostle's statement which it will not bear, and which his entire testimony on the subject (see Rom. vi. 4; Col. ii. 12) contradicts.

### Answers to Special Questions.

V.—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?

ANSWER A.—Certainly. Common courtesy, apart from Christian principle, would do no less. If he does not accept it, they have done their part. W.T.

ANSWER B.—We have known cases where one so invited was neither offered travelling expenses or hospitality, and this too where many could give it. There is need for some plain speaking on such matters. E.G.

EDITOR'S NOTE.—To be "brought on their way by the church" (Acts xv. 3; Rom. xv. 24) was the experience of early preachers, and if an assembly invites, it thereby assumes responsibility to do so. If the Lord's servant is in the position of not requiring his expenses, he can say so, or like some who do not wish to establish a precedent from which others might suffer, accept his outlay and use it where most needed in the Lord's work.

VI.—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?

ANSWER A.—The practice is borrowed from the religious world, where no consideration of "spiritual good" is allowed to stand in the way of getting a big collection. In one great organization, the rule is, to "send round the boxes" when interest is at its height. When it becomes necessary to adopt such means to extort money from Christians, there is something far wrong. Is it that they are not taught their responsibility, or that they are without heart to give? A. S.

ANSWER B.—What is to be gained by thrusting "a collection" into the middle of a meeting for ministry of God's Word, breaking the continuity of the teaching, and diverting the minds of the hearers

from the message, it is hard to see. If to get "more money" is the object, some information as to what it is required for, and how it is used, would be more likely to increase liberality than a detestable practice which most who have been brought out from denominationalism thought they had left behind them.

W. J. M.

**EDITOR'S NOTE.**—When Christians are taught the principles of giving from the Word, and properly informed of their responsibility regarding the expenses connected with such gatherings, we have never known of any lack. The usual opportunity afforded, in coming in or going out, to give what the heart has purposed, has usually more than met the need. The introduction of "a collection" in the course of a gathering for ministry of the Word is only the "thin end of a wedge" for other innovations which some are most anxious to introduce to simple gatherings for spiritual profit, which were mostly begun by honoured and godly brethren who long ago, at great personal cost, came out from the world's religion and its ways. What is the object in thrusting these in, where they are not wanted?

### Notes on Present Perplexities.

**Political Discussions** are not an atmosphere in which spiritual life is maintained in health and vigour. Those who desire to walk with God, and hold themselves clean and fit for the service of the Lord, should keep clear of them. The world can manage its own affairs best, without the interference of those who are "not of it" (John xvii. 16).

**Trade Perplexities** test the faith and obedience of Christian men now, more than in any former time. This is the experience of many who have had a long and varied commercial career. Organised competition, heavy taxation, uncertain payments, with higher wages and generally less work from servants, leave less to the trader than he has been accustomed to. It is in such conditions that the words, "Having food and raiment, let us be therewith content" (1 Tim. vi. 8), have a personal message to the Christian heart.

**Religious Affinities.**—The spirit of the times is to sink all differences, rule out everything that would hinder affinity, and treat with indifference the Word of God, for adhesion to the principles and commandments of which, our fathers shed their blood. But it should be remembered that no unity, no apparent testimony is, or can be according to God,

having His blessing and approval, save that which is on the lines of the acknowledgment of His truth. Religious affinities based on compromise, or built on the neglect of God's revealed will, are void of spiritual power, whatever their pretences or appearances may be.

**Forbearance and Faithfulness.**—Forbearance with those who have had little opportunity to learn the truth of God may well be exercised toward fellow-members of the body of Christ, while ever seeking to wisely impart whatever we have received of light that they have not. But forbearance exceeds its Divine limit, when those who exercise it endanger their faithfulness to the Lord, in the preaching and practising of what they know of His holy Word, or in becoming servile to those who do not own it.

### Observations by an Emigrant.

Dissatisfied with their commonplace lot in the homeland, and enamoured by the reputed "success" of those who have gone to seek their fortune in other countries, many, it is to be feared, are misled, and only awake to the stern facts of life in a new land when they reach it. The following words of counsel from a Christian emigrant are well worth considering by those who have thoughts of going to lands of which they know very little:—

"It is sad to see the number of destitute children of God in these Colonies, who have been entirely deceived by the advertisements of emigration agents and others, who are profiting by sending out thousands to places where there is no employment for them. Most towns and cities are overcrowded. Work of a kind with which most are accustomed is scarce, and the rougher labour is of such a character, and among such a class, that few Christians who have known home comforts would care to engage in it. Work on prairie farms is hard, and as a rule poorly paid. Isolated from Christian privileges as most are, toiling from early to late, on Sunday as on other days, is more than many can long endure in body or in soul. There are doubtless exceptions, but I would strongly advise Christians in the homeland, especially young men, not to be beguiled into the idea that life in the Canadian or Australian colonies is easier, happier, or more conducive to spiritual progress, than at home. It is quite the reverse, and only those who have clear guidance from God and spiritual grit to stand for Him single-handed, should go out there."



## The Coming Man.

BY J. F. EDGAR.

EVER since our Lord Jesus in the days of His flesh, rejected the alluring offer of the devil in the wilderness (Matt. iv. 8, 9; Luke iv. 5-7), the craft of the enemy has been at work. In the latter half of the first century, and as now in operation, it has in view a very definite purpose. The Spirit of God unfolds the object of this working in 2 Thess. chap. ii. When it is fully developed, the "Man of Sin" will appear, that one who is to be the incarnation of all that is devilish. He is expressly called "that Wicked"—"Whose coming is after the working of Satan, with all power and signs and lying wonders," etc. The world having rejected and crucified the incarnate Son of God, Satan determines in due time to present to our fallen race, a man after his own heart, one wholly acceptable to unregenerate man (John v. 43), of whose despotic power the world shall have a taste, before the risen Lord returns in power and glory, to assume His rightful sovereignty over the nations of the earth (Psa. ii.; Rev. xix. 11-21). Meanwhile, the persistent working of this awful mystery is intensely felt, especially in its religious character.

In the Word of God, the Holy Spirit has adduced this personal antagonistic vigilance of Satan, as the prime source of opposition to the Gospel of Christ. "If our Gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God,

should shine into them" (2 Cor. iv. 3, 4).

In the light of this revelation, if we turn our eyes to Christendom, and its unholy compact with the world, we see this mystery at work upon religious lines. In reality, this association of believers with unbelievers, is but Satan's makeshift and expedient, only until the church, the body of Christ, is removed out of the way. It serves his purpose now, as it appears to be the highest mark of Satanic craft, in counteracting the good effect of God's separated people in their testimony. By means of such unholy alliances, many of God's children have been ensnared.

In the light of Scripture, we learn that the Lord's redeemed ones, here on earth, are a positive hindrance to the rapid development of this mystery. When the Lord comes to take them home to Himself as promised in John xiv. 3; 1 Thess. iv. 15-17, then further need of Satan's religious guise will probably vanish, in view of the near approach of him who is indelibly marked "the Man of Sin." We cannot shut our eyes to the present character and hurtful effects of this mystery at work; already it has overtaken all of God's creation. From it has arisen the various elements of discontent which pervade the nations, the denial of the presence of the Holy Spirit on the earth—the growing tendency of the world's democracy to resent the Name of Christ, and to disallow even a shadow of God's interference with the world's affairs. All this indicates a speedy advance of evil, and the nearness of that final stage of it, in which the "Man of Sin" will personally appear, as divinely foretold.

## Waiting for Christ.

A BIBLE READING. BY J. G. BELLETT, OF DUBLIN.

THE coming of the Lord to the air, and the ascent of the saints to meet Him there is, as I judge, the proper hope of the church. She is to be "waiting for the coming of the Lord" (1 Cor. i. 7). And this coming to the air will be at some unknown moment, which does not necessarily wait for any earthly event. His coming to the earth I know must wait for much, but the rising of the dead and living saints in bodies of glory to meet their Lord in the air, is independent of such events. The time of it is the secret of the Father, of which no movement among the nations of earth can be regarded as a sign or harbinger. So the apostle speaks of himself and those to whom he writes, as those who may be "alive and remain" unto the coming of the Lord (1 Thess. iv. 17). Nothing but that fulness which is God's salvation (2 Pet. iii. 15) is ever contemplated in the Epistles as necessarily delaying it. The saints are therefore taught to wait for the coming as the coming waits for their fulness, and the completion of the number of the elect of God. It waits for nothing but the Father's pleasure touching His heavenly family. Death is never presented as the hope of the saints. In one sense they have already passed through it (Col. iii. 3), and now it is but a falling asleep which not all shall share, for "we shall not all sleep" (1 Cor. xv. 51). Some will be alive to hear the shout of gladness of the descending Lord, and to ascend with the responsive song—"O death, where is thy sting?" (1 Cor. xv. 55).

Revolutions and vast political changes in the world, do not affect the heavenly hope of the saints. That there will be great revolutions and "distress of nations" Scripture fully informs us, before the Son of Man returns in judgment to the earth, but the hope of the saints does not necessarily depend on any stage of these events. Whatever of them they may be left to see, their eye is not to be upon them as the sure object of their hope. Their destiny is like that of Enoch, who "walked with God" far apart from the apostate antediluvian generation, and he was removed to heaven before that judgment came, of which he knew and prophesied (Jude 14). And we as a heavenly people are like him destined to be taken from the earth at some unknown moment, before its judgment comes. And as Enoch had been translated to the place from which the waters of judgment came, so the glorified saints will be in the train (Rev. xix. 11-14) of Him who executes it. Thus the history of the church on earth is included between the resurrection and ascension of the Lord and her own resurrection and ascension. As the Red Sea opened, and Jordan closed the wilderness to Israel, so the resurrection of the Lord opened and her own resurrection or ascension will close the present dispensation of the Church below. And surely, beloved, we may say "it is high time to awake." We are already "children of the day" (1 Thess. v. 5), and are not to sleep as do others. Grace, we are now learning in its varied resources, and this grace is the pledge of that glory which will soon break upon our wondering sight.

## The Assembly Life of Believers.

PART VIII. BY THE EDITOR.

THE local assembly of believers is spoken of in Ephesians ii. 22, as a *dwelling place*, or sanctuary for God. After describing the Church in its entire and dispensational character, as one great building being "fitly framed together" and "growing into a holy sanctuary in the Lord," the apostle adds, "In whom YE also are builded (or are being builded) together for a habitation of God in the Spirit" (R.V.). In keeping with this is the word in 1 Cor. iii. 16, to the assembly at Corinth; "Ye are (a) temple of God, and the Spirit of God dwelleth in you" (R.V.). What a high and holy character this imparts to a company of believers! What reverence! what godly fear! what lowliness should be found in those among whom the Holy One deigns to make His sanctuary! If it was said in ancient time when the temple of God was "a house made with hands," that "God is greatly to be feared in the assembly of the saints and to be had in reverence of all that are about Him" (Psa. lxxxix. 7), surely no less is due to Him in this day of grace, in which He makes the assembly of the saints His home—the place where He manifests His love and favour to His people—and His sanctuary, where He is to be honoured and worshipped by them. Yet alas! what levity, in word and deed; what worldliness in spirit and behaviour, are often manifested among those who claim this high position!

What is the remedy? Is it to surrender the privilege, to lower the standard, to

make our failures a reason for giving up what the Word has here said concerning us? There was no such hint given to the assembly at Corinth, although their condition was anything but what it ought to have been. There is not a word said about giving up this truth, but they were charged to bring their moral and spiritual state into conformity with their exalted privilege as expressed in the words—"The temple of God is holy, which temple ye are" (1 Cor. iii. 17).

Very often when an individual Christian becomes conscious of his failure in life and testimony before the world, the enemy suggests that he had better cease to take the place of one who belongs to Christ, and seal his lips in confession of the Lord's Name. And in this he too often succeeds, beguiling the backslider into the meshes of the world, there to remain in silent misery, whereas the way of God for His failing child is self-judgment, confession, and restoration (1 John i. 9), to rejoice again in His salvation (Psa. li. 12, 13), and to walk humbly in His ways. And so it ever ought to be in the assemblies of God's people. Failure, sin, and consequent barrenness there have been from the beginning in assembly life, and will be as long as failing saints compose them, but to lower the Divine standard, to relax our hold of God's truth, to be content with something less than the Word has set before us as the pattern to which we are to conform; to act as if the assembly were of man, and not God's habitation, is surely not His way of recovery, nor can it provide a sanctuary for God, or give Him the joy

He seeks in the midst of His own redeemed who form His habitation.

The presence of the Spirit of God in the Church is a most blessed, yet a deeply solemn truth. It is blessed, because all spiritual refreshment, true worship, and edifying ministry come of Him, and must be by His guidance and in His power. Solemn, because this truth may be abused and man's selfwill exhibited in taking advantage of the liberty God's simple way of worship and Divine principle of ministry affords, for the flesh to display itself. How often hymns are given out and words uttered, professedly under the guidance of the Spirit, which are felt by all who are spiritual, to be wholly out of harmony with all that has gone before. Had the one who was watching his opportunity to thrust in what he had previously arranged to give, or chosen at haphazard without thought, remembered *where* he was and *Who* was there to guide the worship of God's holy sanctuary, would he have acted as he did? The greater the privilege, the closer we are brought to God, and the high profession of being led by His Spirit and acting according to His Word, bring the heavier judgment, if there is unreality or hypocrisy in it. Some who have seen the evil use made of such liberty, have recoiled from God's way and gone back to man's arrangements, which they think prevent such possibilities. No doubt they do, for where one individual is appointed to do everything, and the rest consent to surrender their privileges as a holy priesthood, chosen and fitted to worship God, there will doubtless be "order," but it is an order of man's

making, which shuts out the operations of the Spirit of God from using such channels as He sees fit. If Christians value their privileges so lightly, and allow such gifts of ministry as the living Lord may have entrusted to them to lie dormant and unexercised, which under such conditions they must, they will have to give an account to their Divine Lord for all this in the day of His judgment seat. The Divine remedy for lawlessness is godly rule, exercised to suppress what is not to edification and to conserve true liberty for all that is of the Spirit of God, for the edification and blessing of His people. Where there is Scriptural and reasonable ministry of the Word on these and kindred subjects to exercise the minds and hearts of God's people, especially younger ones who are being added to assemblies, with forbearance manifested toward those whose zeal may exceed their knowledge, there is little to complain of in this respect. Because the truth ministered in grace and love soon brings the most ignorant into subjection to the Lordship of Christ. Complaints as to little exercise of heart in sharing in united worship, come chiefly from where the saints hear little in the way of ministry on these subjects, to help them to take their part intelligently and with true interest in the various exercises of the assembly in which their lot is cast. For as it is the Word of God wisely taught that leads children of God into a right church position, so it is the Word seasonably and spiritually ministered, that God uses to maintain His people in a right condition to fulfil their varied functions there.

## David's Removal of the Ark.

(1 Chron. XIII.)

SECOND PAPER. BY JOSEPH TRUMPER.

THE removal of the Ark of God on the occasion we are now considering, must have been a most impressive scene. Such a vast multitude gathered together, and so much zeal manifested that day. "Shihor of Egypt" is the first place mentioned from which the people of Israel came. This is ominous. Egypt is a type of the world, and what comes from there cannot be pleasing to God. The multitude was most enthusiastic; cymbals, harps, trumpets, psalteries, and singers were all employed, to testify to the intense earnestness they were putting into the ceremony.

But what about the central object of the whole? The holy ark, which should have been borne on the shoulders of consecrated Levites, was on a new cart, drawn by oxen! There was nothing of God in this; it was an innovation of man's devising. By and by there was a sudden cessation of all the enthusiasm. Uzzah, one of the drivers of the cart, had ventured to touch the holy vessel, thinking it was likely to fall, and that instant he fell dead. What a lesson for David and to us! Ought we not to be humbled, as we consider how little reverence there is for the things of God and for His presence? It is quite true that there are no holy things or places now. Buildings set apart for the worship of God are not His dwelling places, for "the Lord of heaven and earth dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything"

(Acts xvii. 24, 25). But the very act of coming together to meet with God and pay Him homage, should solemnise every heart, keep down every light or frivolous thought, and cause all to realise that they are approaching One before whom even angels veil their faces. Would that we were more fully alive to this impressive truth! From this sad event, a humbled and dejected David returned to Jerusalem, without the ark, without Uzzah, without God's favour,—a sad contrast to the triumphant entry he had expected to make. Do we know anything of such disappointments in the worship and service of God? Honestly we must say we do. A little indulgence of self-will, or the world's way adopted, hinders communion with God, and it may need much humbling to regain the favour so often thus lightly thrown away. The poor Philistine, Obededom, who gave the ark a shelter on this occasion, experienced much blessing in the three months it remained under his roof, although his countrymen had been cursed by its presence. He found, as he had never experienced before, that "the blessing of the Lord it maketh rich, and He addeth no sorrow" therewith. Had David followed the Word of God, the same blessing would have been his. During this time, however, he was most profitably employed. The Book of God was prayerfully considered, and when next he turned his attention to the ark, it was in the attitude of humble confession and acknowledgment of his sin. In 1 Chron. xv. 13, he sadly owns that the reason of "the breach" which had been made upon them was, that they had not sought God

“after the due order.” How precious was this confession, and how ready was God to forgive and restore. Once more, the multitude was called together to bring the ark to Jerusalem, the place which the Lord had chosen to put His Name there. Again, the sacred ark was the object, not now to be dragged by oxen on a new cart, but carried by the sanctified Levites, and accompanied by joyous crowds of people, who all rejoiced to see the holy vessel moving towards its true resting-place.

The Word tells us in chap. xv. 26, that “God helped the Levites” as they bore their heavy burden, thus reminding us that when we take God’s way of doing His work, He comes in and gives help. No more joyous scene had ever been known in the royal city than on this occasion. David, in the joy of his heart, “danced before the Lord” in utter abandonment of delight. There is always real blessing and true joy in doing the will of God. When His Word is owned and honoured His people always receive blessing and are made glad. A saddening scene falls to be recorded at the close of this day of joy and blessing. There was one there, Michael, Saul’s daughter, who ought to have rejoiced with those who did rejoice. But, alas! her carnal, impenitent heart was incapable of this. She was not in touch with the spirit, or a sharer in the blessing of that day. In this she represents the world, which can have its religion and its empty forms, but cannot enter into the true joy of doing that which is according to God and well pleasing unto Him.

## Man’s Future State.

PART X. THE CONDITION AND EMPLOYMENTS  
OF DEPARTED SAINTS. THE EDITOR.

ON a subject so transcendent as the present state and occupations of the Christian dead, concerning which we can know absolutely nothing beyond what God has made known in the Scriptures, speculation is as irreverent as it is dangerous. In a sphere where man is forbidden to enter or human reason to pry, we are shut up to what God has revealed, and to the very words in which His revelation is made, being careful not to read popular meanings into them, or draw unwarranted inferences from them. Reason always fails in such a sphere. Faith rests in what God has revealed, and is satisfied, remembering that Scripture was not given to gratify curiosity, or to inform us on things we have no need to know at present. Two opposing forms of error in our time, actively working under various names, seek to obscure the truth.

*Sadduceeism*, which regards death as the introduction to a condition of non-conscious existence, or the end of being, and thrusts its dead hopelessly out of sight, regarding them as being “no more,” denying all that God has revealed of the state after death and before resurrection. *Theosophy*, in its more popular form as *Spiritualism*, which regards the present union of spirit, soul and body, as an unnatural state, which hinders the spirit from its highest conceptions, and sees in death the means of deliverance from a cumbersome body, and the dark grave a fit place of sepulture for the cast off weeds

of a despised humanity. Some who accept the teaching of the Word, regarding the present disembodied condition of those who have died in faith, as being "with Christ," are in danger of being led beyond the limits of Scripture, by receiving the current traditions which abound in our religious phraseology and nymnology regarding the condition and occupations of the dead in Christ. And statements taken from the Word which refer to the after-resurrection and immortal condition, are very frequently applied to the present "absent from the body" state, confusing things that differ, and providing missiles for propogators of error to use against the truth. Such expressions as "Sudden deatn is sudden glory"—"Gone to serve in the heavenly sphere," and others of a similar kind, are not according to the Word, for "glory" to the saint is connected with the coming of the Lord, when those who have gone and they who remain will alike become partakers of it (1 Pet. v. ; 1 Cor. xv. 43), while activities of service in heaven, await possession of the body, which for the present the dead in Christ are "absent from." Rest and expectancy, rather than service and glory, characterise their present state. Words placed on the tombstones of the dead, telling of them as "wearing crowns and bearing palms," or having "entered upon a glorious immortality," however well meant in honour of their faith and hope, are wholly misleading, for none of those who, through all the ages, died in faith, have yet reached such conditions. They apply to the post-resurrection state, and are only true concerning those for whom the

Scripture says they have been prepared. Had this been known and remembered, it would have saved many from accepting the Romish error of the Intercession of Saints, which has held millions in its delusive grasp throughout the centuries. For while we believe that as sinners saved by grace, the Virgin Mother and also the Apostles are as "spirits" at home with the Lord, we are equally sure that their bodies remain in the grasp of corruption, awaiting, in common with all the dead in Christ, that coming hour in which they shall be "raised in incorruption" to enter on that sphere of heavenly service (Rev. xxii. 3), which awaits them, but which they do not for the present share, nor can, they until they receive their bodies of glory fitted for it.

Scattered references throughout the Word teach us, that with those who have ended their appointed course and departed, it is indeed "very far better" (Phil. i. 23, R.V.), and that they have reached a stage of communion with their Lord and of knowledge in heavenly things, far beyond their highest experiences and holiest moments here. The spirit freed from its earthly house, may be capable of such intercourse with Christ, and with the spirits of the just, as we are for a brief moment permitted to behold on the holy mount when Moses and Elias, in company with the transfigured Lord, "talked with Him" of His coming "decease" to be at Jerusalem. To be "at home with the Lord" (2 Cor. v. 8, R.V.) must be unmingled bliss. To be "in Paradise" with Christ, implies the full sharing with Him of all His present joys and pleasures there.

## Israel and the Church.

XVIII.—THEIR RELATION TO THE LAW.

WM. HOSTE, B.A., BRIGHTON.

IN the Word of God, the whole legal system is regarded as one and indivisible. So much so, that the Galatians were warned that by turning back to Jewish rites and ceremonies, they were jeopardising their very justification by faith. Such teachers of law are all strenuous upholders of "the Sabbath," but, even on their own showing, this commandment should have become obsolete, for how can the observance of a seventh day be a moral commandment? No natural conscience of man could know it was wrong to work on the Sabbath. Of course the whole Scripture is for our learning, and that part of the law which is called "ceremonial" is most instructive, revealing as it does the mind of God, and even if for no other reason, practical from a social and hygienic point of view. But its rules are not legally binding on us. When we say, however, that a Christian is not "under law," we do not mean by this that he is free to kill or to steal, but that he does not refrain from these evil courses merely because they are forbidden in the ten commandments. All the commandments, with the exception of the fourth, are embodied in the New Testament Epistles, and the Christian seeks to "fulfil the righteousness of the law," not merely in order to escape the curse of the Sinaitic covenant, with which he has nothing to do, but in order to please God. But, alas! man still loves law, because it gives some place to the flesh, and seems to recognise

that he is able to do something to please God. The ten commandments are usually hung in ecclesiastical buildings over "the Holy Table," the ostensible place of special communion. A more suitable position would be outside the door, on the street, to convict the passers by of their sin, rather than hanging like curses over the heads of the professed worshippers of God. If we turn from the Babel voices of Christendom, and hear the still small voice of the Word of God, how clear is the testimony! "Ye are *not* under the law" (Rom. vi. 14), writes the apostle Paul to the Roman believers; in a chapter which deals in no way with justification by faith, but with deliverance from the power of sin. To the Galatians he wrote—"How turn ye again (or back, margin) to the weak and beggarly elements? . . . Ye observe days and months and times and years. I am afraid of you." In certain circles, any one who to-day does not observe these religious seasons, is looked on with apprehension as a most unorthodox person. But we can well afford to be heterodox in the eyes of the religious world. In the Colossian Epistle (chap. ii. 16, 17), the apostle warns the believers against this legal tendency. "Let no man therefore (because of the triumph of Christ) judge you in meat or in drink, or in respect of an holyday . . . or of the Sabbath. Which are a shadow of things to come; but the body is of Christ." Such ordinances were suitable for Israelites, recognised as men in the flesh, living in the world; but what have they to do with those, who have "died with Christ?" Perhaps the most explicit teaching is that



found in the seventh of Romans. Earlier in the Epistle, justification by faith has been fully expounded. Here it is a question of practical walk. Is law to be the power of it? No. The apostle here illustrates deliverance from law as the rule of life by a simple illustration. The passage is addressed primarily to Jewish believers, but through them to all who desire to be under law as a rule of life. A woman loses her first husband by death, and is then at liberty to marry again, being free from the law of her first husband. Fancy a wife, seeking to please her new husband by rules dictated to her by her first husband now dead! Would she not by so doing, be likely to arouse his jealousy? Now for the application. The law is the first husband, the believer is the wife; but the figure is necessarily reversed. It is not the law that dies, but the believer dies to it with Christ. "We also are become dead to the law by the body of Christ" (ver. 4); "Now we are delivered from the law, being dead to that wherein we were held" (ver. 6). Could anything be more positive? "Dead to the law,"—"delivered from the law." Is it then by obeying the laws of the first husband—that is by taking the law as our rule of conduct—that we may please Christ? Far from us be the thought. It is rather by abiding in Him to whom we are united, so as to "bring forth fruit unto God." Man tested under law had only brought forth the bitter "Dead Sea fruit" of failure and rebellion, culminating in the rejection of Christ. The Cross has fully manifested the heart of man. At his best, religious, zealous, and law approving,

he has shewn himself capable of murdering the Son of God. What further test could be necessary? Only two things remained. Unmingled judgment, or unmingled grace. The God of all grace chose the latter. The vital starting point for the Christian's walk is the Cross. There, he learns, that not only Christ has died for his sins, but he has died with Christ to sin and to law, and now lives before God in Christ on resurrection ground. To all such, the apostle writes, "If ye then be risen with Christ, seek those things which are above" . . . "Mortify therefore your members which are upon the earth." But if the Christian is not "under law," he is not for that "lawless." The grace of God is his new principle, the will of Christ his new object, the Word of God his standard of conduct, and the Holy Spirit his power of life.

### What Spoils Young Believers.

IT is not a little matter for the young disciples of Christ to learn, that they are in more danger from the men that are called "philosophers," than from any one set of enemies whatever, except those we have within. Next to them come the religious men, but the first of our enemies are the wise men. It is a great thing to be able in lowliness to look down upon them, as they look down upon us. Let us fear the patronage of the world more than its persecutions.—*R. C. Chapman.*

### The Lord is with Thee.

"Be strong and courageous," though foes all unite,  
Should friends all forsake thee, "Be strong in His  
might ;"

The fight is the Lord's, and thy foes all shall flee,  
So long as 'tis written, "The Lord is with Thee."

## The Preacher's Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### THE GOSPEL.

Its Message (1 Cor. xv. 1-3)—Declared  
 Its Power (Rom. i. 16)—Manifested.  
 Its Receivers (Acts xi. 21)—Converted.  
 Its Results (Acts viii. 8)—Enjoyed.

#### SALVATION FOR ALL.

God's Love is for "the World" (John iii. 16).  
 Christ's Ransom is "for all" (1 Tim. ii. 6).  
 The Gospel is to "every creature" (Mark xvi. 15).  
 The Invitation to "Whosoever will" (Rev. xxii. 17).

#### CHRIST FOR ME.

Receive Him as Saviour (John i. 12).  
 Confess Him as Lord (Rom. x. 9).  
 Learn of Him as Teacher (Matt. xi. 29).  
 Follow Him as Shepherd (Psa. xxiii. 1).

### SUBJECTS FOR BIBLE READINGS.

#### THE NEW CREATION.

A New Birth (John iii. 3)—Its Origin.  
 A New Man (Col. iii. 10)—Its Character.  
 A New Life (Rom. vi. 4)—Its Manifestation.  
 A New Walk (Eph. iv. 17)—Its Path.

#### A MODEL DWELLING FOR THE BELIEVER

(Isa. xxvi. 1-4).

A Strong City (ver. 1)—His Home (John xiv. 2).  
 Salvation Walls (ver. 1)—His Security (John x. 28).  
 Open Gates (ver. 2)—His Liberty (John x. 9).  
 Peaceful Dwelling (ver. 3)—His Rest (Phil. iv. 7).  
 God to Trust (ver. 4)—His Resource (Psa. xlvi. 1).

#### THINGS WHICH ARE "LAID UP."

The Hope of Glory (1 Cor. i. 5)—For the Saint.  
 The Victor's Crown (2 Tim. iv. 8)—For the Servant.  
 Death and Judgment (Heb. ix. 27)—For the Sinner.  
 (The Greek word *apokimai* is translated "laid up" and "appointed" in these texts).

## The Young Believer's Question Box.

I am employed in a place where a majority of the men have struck work, not because of any quarrel they have with their employers, but in sympathy with others in a neighbouring place where there is a dispute. Am I right in joining in such a movement? The Word of God gives very plain and definite directions to Christian servants in relation to their masters (Col. iii. 22; Eph. v. 5) both good and bad (1 Tim. vi. 1, 2; 1 Pet. ii. 18-21), and like

all other parts of the Divine Word these are good for all time, and quite as applicable to free servants of the twentieth century as to bond-servants of the first. Those who seek grace to own and honour them, often in trying circumstances, prove that the same God who looked after Jacob's interests, when he served a hard and money-loving Laban who had "changed his wages ten times" (Gen. xxxi. 7, 41), is the God of those who seek to own His Name and honour His Word still. If a Christian servant join himself to a Trades' Union, which claims the right to tell him when to cease serving a master with whom he has no disagreement, he virtually takes his case out of God's hands and sets His Word aside, permitting an alien authority to intervene between him and his employer. We know well the many arguments which are put forward in defence of such a course, and we have real sympathy with those who as breadwinners, having others dependant on them, are often perplexed what to do in such conditions—especially in public works where Trades Unionists may refuse to work alongside any who refuse to join their ranks, and demand their expulsion unless they do—yet we must in faithfulness to what we believe to be the clearly-revealed will of God repeat, that a Christian servant who wrongs his conscience by putting himself under servitude to unprincipled men, who neither fear God nor regard their obligations to, or engagements with an earthly masters, cannot expect God to espouse his cause, or manifest His power in working deliverance on his behalf. But those who in such "straits" cleave to God and His Word, will prove Him now as in time past to be "a very present help" (Psa. xlvi. 1). The foreshadows of that time of which the Word of God speaks, when no man will be allowed to "buy or sell" unless he bears the badge of Antichrist (Rev. xiii. 16, 17), are already upon us. And this will doubtless increase, as the powers of darkness wax bolder and stir up the natural hostility of men's hearts to oppose everything that is of God, and that owns Christ as Lord on this earth. Nothing but a walk with God, in humble yet decided obedience to His Word, can preserve the Christian from being swept into the torrent of lawlessness which, under the name of "liberty," is fast preparing the way for the coming Antichrist.

## Answers to Correspondents.

INQUIRER.—Philip Mauro's book, "The Number of Man," may give you the help you seek, regarding

existing commercial revolutions and the secret working of Satan which is producing them.

ANON.—The subject of "Home Rule" is not of a character suited for discussion in these pages, but we would bespeak the earnest prayers of God's people on behalf of those Christians who may be most in danger of being affected by it.

G. M., BIRMINGHAM.—In Rev. iii. 21, two thrones are named, the Father's throne, the seat of absolute Godhead, in which with Him the Son now sits, but which no man can ever share, and Christ's own throne, which as Son of Man He will share with those who are overcomers here (see also 2 Tim. ii. 12).

A. E., PARTICK.—The subject of 1 Cor. iii. 9-17 is service, chiefly in relation to what is brought into God's assembly in its local aspect, whether persons or doctrines. Only thus, could Paul write of himself as "a wise master builder" laying the foundation. This he did, as Acts xviii. 4-11 tells us; others followed, some building good, others base materials. Three kinds of builders are here in view. First, a true servant, godly and wise, building true material according to God's pattern: all such will have a reward. Second, a true Christian, but a bad servant, bringing in materials which the day of trial will manifest to be false. Such, as to their persons will be saved, but their work being false will perish, and to that extent they will suffer loss. Third, a corrupter and false servant, who notwithstanding his influence and apparent success, is manifested at last to be a deceiver, and both he and his work perish. A solemn warning to those who act as corrupters of the faith and defilers of the temple in which God dwells, by introducing unscriptural teaching, and as a result sham converts in the persons of those who receive it.

H. L., DUBLIN.—Miracles were a confirmation of the Word spoken (see Heb. ii. 4; Mark. xvi. 20) by the Lord Himself (John xiv. 11) and His apostles (Acts xix. 11, 12), but miracles were not at any time the criterion of truth. Antichrist will work them to deceive (2 Thess. ii. 9, 10), and already Satan's power is manifest in this way, attracting easily-deceived souls to systems of error by means of 'cures,' and such like. Many may be false, but that the devil can produce real wonders, we know from the Scriptures. By such means, God proved His people (Deut. xiii. 1-4) in former times, whether they would cleave to His Word. Now the many attractions of false religions are permitted to so act, in testing the masses who profess to own the Lord's Name in this time. It is well to remember, that even in times

when true miracles were performed, and by means of them "many believed" (John ii. 23), such profession was not always real, or accredited by the Lord. It was and is by the "Word of truth" that sinners are begotten of God (Jas. i. 18), and it is the effect of the Word preached in the Holy Ghost (1 Pet. i. 12) that we are to count on to convict and convert sinners—not displays of any sort that appeal to man's intellect or curiosity.

A. B. GLASGOW.—When one finds it necessary to tell us that he has been "led of the Spirit" to read such and such a passage, or expound this or that chapter to the assembled saints, he may feel there is room for doubt as to the seasonableness or suitability of his communication, otherwise there would be no need to so introduce it. As a rule, a word given from God finds a response in the hearts of His people, resulting in a fuller flow of worship Godward, and needs no such commendation from him who brings it. If the savour and sap of a Spirit-given word are lacking, no intimation of that sort can make it to edification. Hence it is better to avoid such introductions, and leave it to those who hear, to judge whether what is said is of the Spirit's giving, or otherwise.

## Answers to Special Questions.

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

ANSWER A.—Example, on the part of elder Christians, especially those who teach and guide the flock, is a powerful factor in forming the habits of younger ones. If God's Word is neglected in the Christian home, if it gets little place in social intercourse among saints, if preachers only take their "texts" from it as pegs to hang their own "firstly, secondly, and thirdly" on, little wonder if those who learn more from example than precept, care less for "the Book" than those of a former generation did.

W. M.

ANSWER B.—A wholesome ministry of God's Word to the newly saved (see Acts xvii. 11; xviii. 11,) and continuously in the Christian assembly, is the appointed means of edification (1 Tim. iv. 6-16; 2 Tim. iv. 2), and God never fails to use it in raising up a sturdy race of Bible-loving and Bible-using saints. Where this is lacking, the opposite soon becomes manifest. Where you can only get a dozen to attend a simple Bible Reading, but fill a

the hall for a limelight lantern, or a "social," that indicates where the spiritual thermometer stands.

J. S.

EDITOR'S NOTE.—If they have Divine life in them, it came through the Word (1 Pet. i. 13), and to the Word it will seek for its food (1 Pet. ii. 2). We have our grave doubts whether those who can go on without reading and loving that Word, are born of God at all. Where is the evidence that the life of God is there? It is utterly useless and positively cruel to patch up lifeless professors by exhortations to read a Book they have no interest in whatever. Rather seek to get at their consciences as to their true state before God. We are satisfied that in the case of many, this is the great need, and time or eternity will manifest it. Where the new life is, it will seek to the springs of refreshment "as the hart panteth after the water brooks," and there will be little need of a constantly whipped-up interest in that Word, which the born again one esteems more than necessary food (Job xxiii. 12).

VIII.—Should the inviting of Gospel preachers to occupy the platform in the hall occupied by the assembly, be in the hands of one or two who act independently, and bring whom they think fit, including some who are preachers in sects, who give their service the same as they would to any denomination?

ANSWER A.—The assembly's Gospel work should surely be a matter of fellowship with all, as much as the breaking of bread and the prayers, and under the godly care of those who take oversight, while the actual preaching should be left to those fitted for it.

W. L.

ANSWER B.—If "one or two" assume responsibility to care for the Gospel meetings, either preaching themselves or providing others, it should be with the goodwill and fellowship of all. Where entire control is handed over to "one or two" who exercise no such care to cultivate the spirit of fellowship, but claim it as their right to bring in whoever they think fit, whether they commend themselves to the assembly or otherwise, there is usually dissatisfaction and consequent barrenness. To bring denominational preachers, indicates either that those who do so, do not know where they are themselves, and need to be taught God's truth, or that they use a trust committed to them or a place they have assumed, without consideration of the consciences of others, which is of the essence of clerisy.

A. W.

EDITOR'S NOTE.—This is a matter of common perplexity, and likely will continue to be so where the simple principles of fellowship of service as set forth in the Word are not accepted as sufficient to guide, or where the desire to be in line with popular practices in the world's religion has gained a hold. Happily, in assemblies where there are wise and godly leaders, who seek not their own but the Lord's interests, and who are content to move along the well-defined lines of the Word, (which are clear and simple), there is no lack of efficient preachers, or of interested hearers. Those who gain and hold the people's ears, to whom God gives the message, who proclaim it with liberty and in power, and from whose ministry there is abiding fruit, are surely the proper men to preach. And no arrangements should be of so cast iron a character, as to cut short a ministry which has the stamp of God's approval. Under such healthy and happy conditions, younger ones manifesting gift and grace to use it, will be led on and have opportunity to exercise their gifts, under gracious and godly guidance, and have no temptation to drift into unhealthy associations to find scope for their ministry. Saints will heartily co-operate, stranger brethren will be welcomed as helpers when they come, and passing visits of evangelists and others who are qualified to give help, will be esteemed. But it is very different where a new preacher has to be found for each week, either by rotation, irrespective of ability and spiritual condition, or brought from afar. Then younger ones have either to sit as listeners all the time, or find scope for their energies elsewhere. Such "Gospel Work" is practically on a "mission" basis, controlled by a man, or by a small committee, who manage the whole, and regard it as their province, which they must govern at will, yet expect others to support.

### Questions Requiring Answers.

IX.—Should Christians accept and use titles of worldly distinction, either as civil rulers, ecclesiastical dignitaries, or scholars? And should they be recognised under such, when acting as "ministers of Christ?"

X.—What do the words "take up his cross" in Matt. xvi. 24, mean, in their application to us?

XI.—How can one make his "calling and election sure" (2 Pet. i. 10)?

## “It is the Lord.”

WHEN the impending doom of Eli's house was revealed to the child Samuel, and by him made known to the aged priest, the answer given by Eli was, “It is the Lord, let Him do what seemeth Him good” (1 Sam. iii. 18). In these acquiescent words, there is evidence of a chastened condition of soul, bowing to the Divine will, not replying against the unerring wisdom of the Eternal. Divine visitations and national chastisements are not always received in such a spirit. So far as the world is concerned, every effort is made to explain them away and to silence the warning voice that they raise. Among the children of God, it ought to be otherwise. The awful disaster of the sinking of the greatest steamship in the world, in the hours of night, in mid ocean, carrying with her to the depths over sixteen hundred souls, has a voice to the people of God which they cannot fail to hear. That it is meant to cause deep searchings of heart, surely none can doubt. For those who have lost their nearest and dearest, there can be nothing but profoundest sympathy, coupled with earnest prayer that the God of all grace may use the awful calamity in causing many who seldom think on eternal things to consider their latter end. To children of God on both sides of the Atlantic and elsewhere, the awful disaster has a voice from Him whose “way is in the sea” and “whose path is in the great waters” (Psa. lxxvi. 19). The world's newspapers own that “the blow has set at naught the calculations of the ablest,

and man in his pride is humbled once more.” May this not be forgotten. Such visitations do not come without their purpose. Whether directly sent or permitted by God, they have their message to His people. By one fell stroke from the hand of Nature, overruled by Nature's God, greatness, genius, wealth, and all that man admires, seeks after, and glories in, sink into oblivion, leaving only disappointment, loss, and sorrow. That the spirit of the age which magnifies human genius, worships wealth, seeks worldly greatness, lowers the standard of rectitude, disowns Divine authority, sneers at Divine retribution, winks at sin, and virtually shuts God out of His own world, has leavened to a fearful degree the people of God, there is abundant evidence everywhere. The only abiding, enduring, unfading position is IN Christ and WITH Christ in heaven. Have the people of God forgotten this? Is the present world becoming more and more their idol? Does the desire to be like the worldling in style and dress and modes of living, eat like a canker at the spiritual life and absorb energies which should be given to God and His work? Has God a controversy with His people because of their worldly state, and is this one of His many voices to awake them to consider their ways? May the solemn visitation be—as it is doubtless meant to be—to us all, a cause of deep heart-searching, self-judgment, and deep humiliation before God, with confession of our sins, personal and national, leading to restoration of soul and a return to walk humbly and devotedly in the path marked out for the saints of God in the written Word.

## Reverence in Worship.

JOHN ANDERSON, ITALY.

LET us first seek to understand clearly what is meant by "reverence" as that word is used in Scripture. Some may have been surprised at the comparatively limited use of the term in our English Versions. We shall doubtless be still more surprised as we learn that the divinely inspired Hebrew word, generally rendered "to fear" in our Bibles, occurs over 150 times, as expressing our reverent relationship to God. Let a few of these instances suffice. In Gen. xxii. 12, we read, "Now I know that thou *fearest* God," and in Job i. 1, "That man was perfect and upright, and one that *feared* God." Then it occurs in Psalm xxv. 14: "The secret of the Lord is with them that *fear* Him," and in Psalm xxxiv. 7: "The angel of the Lord encampeth round about them that *fear* Him." Then in Psalm cxix. 63, "I am a companion of all them that *fear* Thee;" in Mal. iii. 16, "Then they that *feared* the Lord spake often one to another;" and in Mal. iv. 2, "But unto you that *fear* My Name, shall the Sun of righteousness arise with healing in His wings." And this same word is rendered "to reverence" in the Authorised Version. As in Lev. xix. 30, "Ye shall keep My sabbaths and *reverence* My sanctuary." In Psa. lxxxix. 7, "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;" and in Psa. cxi. 9, "Holy and *reverend* is His Name."

In the New Testament Scriptures, we

find the inspired word used as expressing piety, reverence, and godliness. And it is worthy of our most careful consideration, that this expression of reverence is to be found most frequently in the later Epistles, which speak to us of the character of the last days of this dispensation, and of the reverence with which we ought to worship and serve God amid advancing irreverence and ungodliness.

In Acts xiii. 2, we read, that as the prophets and teachers in the church in Antioch "ministered to the Lord"—that is in spiritual ministry, the Holy Spirit said: "Separate Me Barnabas and Saul, for the *work* whereunto I have called them." Let us keep in mind this order. Spiritual, worshipping, reverent service to God, preparing us for work for God. Let us first be worshippers, then we shall minister, and our ministry will be fragrant with reverent and acceptable service.

Reverence is deepened in worship, when we remember and consider the great end of our redemption, the glory of God, that He has chosen us in Christ "to the praise of the glory of His grace" (Eph. i. 6). Christ has made us a "kingdom, priests unto God" (Rev. i. 6). *He purchased us unto God* "with His blood" (Rev. v. 9).

In proportion as we meditate upon the Godward aspect of the Cross, will our reverence be quickened and sanctified.

In the days of the prophet Malachi, Israel offered to God sacrifices, defective, unfit, unworthy. They robbed Him of His honour and glory; they had lost all reverence for His worship. "A son honoureth his father, and a servant his master. If I then be a Father, where is

Mine honour? And if I be a Master, where is My fear? saith the Lord of hosts unto you, O priests that despise My Name" (Mal. i. 6). Let us be jealously careful to offer the very best to Him; nothing of the flesh. "We are the circumcision, who worship by the Spirit, and have no confidence in the flesh" (Phil. iii. 3, R.V.). As children of God, with what reverence we should worship Him, and sing to His praise.

In considering reverence in our worship, perhaps we have to revise somewhat our ideas as to the nature of our gathering together on the various occasions in which we are wont to meet, not only at the Lord's table, but also in our prayer meetings, meetings for the ministry of the Word, and for hearing about the Lord's work. If we fully believed the blessed nature of all such gatherings, because of the Lord's presence in our midst, how reverent would be our attitude and behaviour as His saints gathered in His Name. Mr. Lincoln used to say: "Christ loves to be in the midst of His people. His people love to have His presence. Hence, drawn by desires after Him, they assemble in His Name, and to claim the fulfilment of that promise of His. They have not *met* together, as if it were an *accidental* thing; no, they have been attracted—'gathered' by the Holy Spirit of God, who wrought upon their hearts." The subject is a practical one, and touches many aspects of our lives.

*Punctuality.*—A certain hour is fixed for us to meet together for worship, and we profess to gather to the Name of our Lord, and yet some come *habitually late*.

If He is "first" in our desires and thoughts, we shall all be united together around Him when the hour has arrived.

*Demeanour.*—Do we sit and stand in the presence of God as become us? What must the Seraphim think of our irreverent postures as we worship the Holy God! I remember a Roman Catholic lady entering a little Gospel hall in Italy, and being interested by observing the reverent manner in which a poor Italian sister was engaged in prayer, just before the meeting began.

*The Lord's Table.*—Here we have a *Commemoration*: "in remembrance of Me;" a *Proclamation*: "ye proclaim the Lord's death;" an *Anticipation*: "till He come;" and an *Examination*: "let a man prove himself." But can all this be reverently performed to the glory of our Lord, if this part of our worship is *hastily* gone through?

*Conversation.*—We have heard Roman Catholics at Mass, chattering about their markets. When *we* come together for worship, is *our* conversation before and after the gathering, such as becomes God's saints?

*Fashion.*—Surely those who are living in the blessed hope of the coming of Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory (Phil. iii. 21) will never make any irreverent display of the fashions of this world on their persons, while they appear before God as His worshippers. May the reverence that is due to the Holy One, in whose presence we worship and before whom we wait, be increasingly rendered by His people.

## Man's Future State.

PART XI.—THE FUTURE PUNISHMENT OF THE  
LOST. THE EDITOR.

**A**N extensive circulation of literature, in various forms, dealing with this subject, much of which is calculated to mislead the untaught, and deceive the simple, calls for a plain statement of the teaching of Scripture on this solemn and awful truth. It is only by knowledge and acceptance of the testimony of God, whose revelation alone is of authority, that we can be preserved from the entanglements or error. The leaven of false doctrine, when accepted by a true Christian, soon manifests its working in a lowered spiritual condition, leading to a worldly life and companionship with others holding the same errors, irrespective of whether they are born of God or not; while upon the unconverted the result of such error is, that they usually become wholly indifferent to eternal things, and utterly hardened against the Gospel of God, and the salvation which it proclaims.

Amongst those who oppose the testimony of God's Word on Man's Future State, and the punishment of the impenitent, are to be found avowed infidels who blaspheme God, and wholly deny His revelation; church dignitaries, in high places, who hold forth their views in the hearing of the rich and the great in Cathedrals and State Churches, men benefited and pledged to proclaim and defend the faith, which, by their utterances and writings, they seek to overthrow and destroy. Principals of Universities, and Professors of theology, who have the future

ministers of most denominations under tuition, poisoning their minds and shaking their confidence in the veracity of Scripture on this and other fundamental truths, with the result that few present day preachers ever mention "eternal judgment" (Heb. vi. 2) in their preaching. Even among "evangelicals" there is a growing tendency to "keep silence" on the truths which evangelists of former times proclaimed with no uncertain sound, and which were used of God in the awakening, conviction, and conversion of thousands. The "up-to-date," and would be popular preacher, if he believes in "wrath to come," takes care not to warn his hearers to "flee from it," lest he give offence, and scatter the crowd.

The enormous amount of false profession, rootless religion, and shallow Christianity of the present time, may largely be accounted for in the lack of that preaching which brings sin, its character, its judgment, and its punishment home to sinners' consciences, and them into the presence of that righteous God before whose judgment throne they must one day stand to give an account. Converts made by sentimental story telling, soothing solo singing, and soft preaching, are easily found, and just as quickly disappear, for, like the seed sown on the rocky ground, they have "no root," the hard rock beneath never having been blasted by the Word which produces that conviction of sin, which precedes true conversion. Let all who preach the Word give a clear and certain sound on the judgment, as well as the grace of God, and while holding forth a free and present



salvation, "in Christ Jesus" (1 Tim. i. 12), fail not, and fear not to warn all Christ rejectors of that coming day of judgment and wrath, in which the Lord Jesus shall be revealed from heaven "in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (2 Thess. i. 8).

#### THE TESTIMONY OF SCRIPTURE.

The Word of God is the supreme standard of appeal on this transcendent subject. Human reasonings and arguments are of no value whatever. Men are not capable of adjudicating on their own guilt, or the punishment it deserves. In human law, any man involved in a case would be disqualified from acting as a jurymen, but in the matter of giving a verdict on sin, and what it deserves, men claim to be both jury and judge, while their true place is that of culprits in the dock. Here, the Word of the Eternal God, which is the final appeal, must stand for ever, and stand it shall, whether man receive or reject it.

It is remarkable with what frequency, and awful force, the punishment of sin, here and hereafter, is stated in Scripture. In the Old Testament, where the records of swift judgment overtaking transgressors are chiefly found, such as the primal curse and expulsion from Eden, the judgment of the flood, the destruction of Babel, the doom of Sodom and Gomorrah, the death of the first-born throughout Egypt, the extermination of the Canaanites by the sword, and the judgment on and final scattering of Israel, there is a solemn witness to the righteous retribution and "severity of God" (Rom. xi. 22) against

wilful and prolonged transgression. All this has been reasoned against, and rendered void in warning to sinners, by the unwarranted assumption that such judgments had no existence in fact, or that if they occurred, no such penalties being inflicted upon nations or individuals now, the methods of God's dealings must have changed, and severity having failed, mercy has now asserted her rule. That "grace now reigns" (Rom. v. 21), and that "mercy rejoices against judgment" (Jas. ii. 13) in this Gospel age, is blessedly true. Were it otherwise, those who now blaspheme God's Holy Name, despise His Christ, and corrupt His Word, had long ago been where Korah, Belshazzar, Herod, and other rebels against God and His Christ now are. But it must not be forgotten, that this long-suffering of God (2 Pet. iii. 9) will have an end, and that the "acceptable year of the Lord," now running its course, is to be followed by "the day of vengeance of our God" (comp. Isa. lxi. 1, 2, with Luke iv. 18-20). Then, sins long forgotten, but recorded in "the books," will come up for judgment at the "great white throne" (Rev. xx. 11-15). Then, the long delayed "righteous judgment of God," which men who have despised the "riches of God's goodness and forbearance and long-suffering," which might have led them to repentance, must at last meet, revealing to them, then no longer deceived by human reasonings and blinded by Satanic lies, that awful "wrath" which in their impenitence they have "treasured up" against themselves to await that coming day (Rom. ii. 4, 5).

## The Presence of the Spirit in the Church.

BY WILLIAM TROTTER.

THE doctrine of the presence of the Holy Ghost in the Church is one of the great truths which distinguish the present dispensation. The denial of it either actually in word, or virtually in deed, is one of the features of the apostacy which is taking place all around us in Christendom. But we must not only accept the doctrine of the Holy Spirit's indwelling in the Church, but remember that as a FACT He is present to be owned and honoured in the assemblies of the saints. This is something we are liable to let slip, to lose the sense of in our souls, and to act as if it were otherwise. And from this our weakness and frequently our disorders spring. Faith in the presence of the Holy Ghost in the assembly to guide, and to act through those gathered together in expressing their worship and meeting their need in seasonable ministry, is that alone which gives liberty for the exercise of the common priesthood of believers in worship, and the various gifts for ministry bestowed by the Lord for the edification of His people. With a full acknowledgment that there are true children of God in all the denominations, and with every desire to keep a heart open to all who belong to Christ wherever found, I must confess that I could have no fellowship with any body of Christians or system of Church government in which the presence of the Holy Ghost is practically denied in worship by human arrange-

ments. There may be and is much of human weakness and experience of failure in the working out of the Divine principle among those who have separated from these systems in order that they may be where the Spirit's guidance is owned; much to humble them before God, because of the frowardness of the flesh in some taking undue advantage of a liberty which ought only to be exercised by those whom the Spirit qualifies to use it; but these failures awaken in me no desire to return to those systems in which a human appointed and official class make such failure impossible. Better to have all sorts of disorder, so as to bring out our true condition before God, than to have this repressed by an individual usurping the place of the Spirit in the Church.

The presence of the Holy Ghost in the assembly means much more, than that the meeting is not to be ordered by human arrangement. HE must order it. Whoever takes part, does so because the Spirit assigns it to him. Whether the giving out of a hymn, the reading of a Scripture, or leading in thanksgiving, all should be under the Spirit's guidance. The existence of an opportunity to take part is no warrant for doing so. A period of silence is not a call for some one to give out a hymn or pray, for the sake of something being done. Such periods of silent waiting upon God, are often very blessed; each heart is engaged with Himself, and to break such a silence for the sake of doing something, or to end the wonder of those onlookers who do not understand such pauses, would be an interruption which all spiritual minds should feel.

## Israel and the Church.

XIX.—CHRIST, THE HOPE OF ISRAEL.

WM. HOSTE, B.A., BRIGHTON.

THE object of Israel's hope and that of the Church are the same, namely, the Christ of God. But the character of their hope is different.

When Paul would explain to the Jews at Rome why he was a prisoner, he says it was "For the hope of Israel, I am bound with this chain" (Acts xxvii. 20). But when he writes to the Church at Ephesus he describes himself as "the prisoner of Jesus Christ" (Eph. iii. 1). And while writing to Timothy later, he speaks of "the Lord Jesus Christ which is our hope" (1 Tim. i. 1). The same Person is the hope of both Israel and of the Church. But in the case of the former, the character of the hope is earthly; of the latter, heavenly. In the words of Jehovah to Satan (Gen. iii. 15) were enfolded the hope of the race—the incarnation, sufferings and final triumph of the Deliverer. To Abraham it was revealed that "the Seed of the woman" would be in the line of his descendants. The hope of the race thus became the hope of the nation, and that of the nation the hope of the race. In thee shall all families of the earth be blessed (Gen. xii. 3). The birth of Isaac prefigured the birth of the promised Seed; his sacrifice the sufferings of the Messiah. "Your father Abraham rejoiced to see my day, and he saw it and was glad" (John viii. 56), said the Lord to the Jews. The glory of Christ was foretold in the promises to Abraham, that he would receive the

whole land as an inheritance, and that his "seed should possess the gate of their enemies." The final triumph of Christ as King was further emphasised and expanded in the blessing of Judah and, in the promises to David (see Gen. xlix. 10; 2 Sam. vii. 12-17). The perennial theme of the prophets was "the sufferings of Christ and the glory that should follow" (1 Pet. i. 11). And if even they could not understand their own writings without a special revelation, it is not surprising that the Masters of Israel who professed to do so, could make nothing of the insuperable incompatibility between a suffering and a glorified Messiah. To get over the difficulty, we learn that they invented two Messiahs, one Rabbi Ben-Ephraim to be "cut off," the other Rabbi Ben-David "to reign." But they knew not the God of resurrection as they might have done, had they known their own Scriptures and the power of God (e.g., Psa. xvi.; Isa. liii.). Paul learned the lesson, not at the feet of Gamaliel, but lying on his face on the road to Damascus, at the feet of a greater than Gamaliel. He gives this hope of resurrection a prominent place in his defence before the rulers. But the nation as a whole were so dazzled by the hope of "the restitution of all things spoken of by all the prophets since the world began" (Acts iii. 21), that they utterly failed to understand that such "restitution" could only be based on redemption. The faithful remnant understood, and when the promised Seed was born, they were found looking, not for glory, but for "redemption" (Luke ii. 38). They, at any rate,

rejoiced to see in the babe of Bethlehem—"the Christ of God"—"the salvation which God had prepared before the face of all nations, a light to lighten the Gentiles," and not only so, but also the fulfilment of their nation's hopes—"the glory of Thy people Israel."

As to how redemption would have been accomplished had the people received their King, we are not told. Certainly their rejection of Him would not have made redemption less indispensable. Instead of a nation crying "Crucify Him! Crucify Him!" would have been found a nation in tears, mourning the death of their accepted Messiah. As it was, He went back to the Father bearing the marks of national rejection. But to the little band of faithful ones, this message was sent—"This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This promise must be taken strictly, I believe, to refer to that stage of His second return, when "His feet shall stand upon the Mount of Olives" (Zech. xiv. 4), to deliver Israel and judge His enemies. This is *generally* though not always, the aspect of the coming of Christ presented in the Gospels, and always, where He is presented as the returning Son of Man. Immense confusion has arisen from seeking to interpret the great prophecies of Matt. xxiv., Mark xiii., Luke xxi., as referring to the Church's hope, instead of to the coming of the Son of Man in judgment. The title "Son of Man" unites these chapters with previous prophecies of the Old Testament (e.g., Dan. vii. 13), connected

with the later days of Israel's testimony, and it is a serious anachronism to link them on to a "mystery" not revealed till long after (see 1 Cor. xv. 5). It is this coming of the Son of Man which has to do with the realisation of the promise to Abraham and his seed that "they should be heirs of the world." Indeed, the outcome of that transcendent event will be, that Israel will possess the land, becoming head of the nations, that Jerusalem will be the Metropolis of the Kingdom and the "joy of the whole earth," and that the whole nation will be "a kingdom of priests unto God," enjoying the blessings of the Millennial earth under the beneficent sway of their once-rejected King. Thus will "the hope of Israel" be fulfilled.

### Living by Faith.

**O**FTEN individuals profess to trust in God but they embrace every opportunity where they may directly or indirectly be able to expose their need, and thus seek to induce persons to help them. I do not say it is wrong to make known our wants, but I do say it ill agrees with trust in God to expose our wants for the sake of inducing persons to help us. God will take us at our word. If we say that we trust in Him, He will try whether we *really* do so, or only *profess* to do so; and if *indeed* we trust in Him, that we are satisfied to stand with Him alone.—  
*Geo. Muller.*

"Why should I ever careful be,  
When such a God is mine,  
He watches o'er me night and day,  
And tells me 'Mine is thine.'"

## God's Habitation.

BY THOMAS NEWBERRY,

Editor of "The Englishman's Bible."

THE apostle, writing to the Ephesian saints, reminds them that although once "aliens and strangers" (chap. ii. 12), they are "no longer strangers and foreigners, but fellow-citizens of the saints and of the household of God" (ver. 19), already "come" to the heavenly Jerusalem (Heb. xii. 22), having their citizenship in heaven (Phil. iii. 21), from whence they look for the Saviour. "Built upon the foundation of the apostles and prophets" (ver. 20) seems to be a reference to the holy city of Rev. xxi. 10, the symbol of the Bride, for in the surrounding wall the names of the apostles are in the foundations.

"In whom all the building fitly framed together, groweth unto a holy temple in the Lord" (ver. 21). Of this Solomon's temple was a prefiguring type. Its stones, previously prepared, were built into their appointed places without noise, during Solomon's peaceful reign. The stones of the spiritual temple which is to form God's habitation, are being brought out of the quarry by the evangelist, squared and prepared by the pastor and teacher for their appointed places.

In Rev. iii. 12, the Lord Jesus says, "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out"—not merely a stone, which all true believers are, but a pillar, conspicuous and sustaining, steadfastness here on earth being recompensed by a permanent place of reward in the

coming glory; "I will write on him the Name of My God"—manifesting him legibly and clearly as belonging to the heavenly family. "And the name of the city of My God, which is New Jerusalem," marking him as a member of the body of Christ, which becomes the Bride of the Lamb (Rev. xix.).

But whilst waiting for these resurrection glories and blessings, there is a present fulfilment of the dwelling of God amongst His people. "In whom YE also are builded together for a habitation of God through the Spirit" (ver. 22). As Peter gives it, "To whom coming . . . ye also as living stones are built up a spiritual house," fulfilling the design of that word of Jehovah to Israel in the wilderness, "Let them make Me a sanctuary that I may dwell among them" (Exod. xxv. 8). Believers now in the world, are like the boards of the Tabernacle, each set on its socket of silver, type of redemption; encased in gold—'accepted in the Beloved'—to form a sanctuary for the manifestation of the Divine presence, in the midst of those who being gathered together are compacted together to form His habitation. Three chief things characterise this dwelling place. That those who compose it assemble in the *presence* of God around the *Person* of the Lord Jesus in obedience to Him, dependent on the *power* of the Holy Ghost.

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DO ALL FOR GOD.—To do everything for God is our wisdom. Walking in this path, we shall find the promise true. "Them that honour Me, I will honour."  
—R. C. Chapman.

## The Preacher's Column.

### GOSPEL OUTLINES FROM THE PROPHETS.

#### CHRIST AND HIS GLORIES.

(Isa. ix. 6, 7).

- A Child Born—His Incarnation (Matt. i. 23).
- A Son Given—His Divine Glory (John iii. 16).
- A Counsellor—His Perfect Wisdom (Prov. viii. 30).
- A Prince to Pacify—His Atoning Work (Col. i. 20).
- A King to Govern—His Mighty Power (Psa. lxxii. 1).

#### A LIVING FOUNTAIN AND BROKEN CISTERNS.

- Living Fountain—Source of Blessing (Rev. xxi. 6).
- Man Forsaking Him—The Sinner's Path (Isa. liii. 6).
- Broken Cisterns—Worldly Pleasures (John iv. 13).
- Hewn by Labour—The Sinner's Toil (Isa. lv. 2).
- A Great Invitation (Isa. lv. 1; Rev. xxii. 17).

#### THE WATCHMAN AND HIS MESSAGE

(Ezek. xxxiii. 1-11).

- A Watchman's Work (ver. 2, with Acts xx. 26, 27).
- A Coming Judgment (ver. 3, with Heb. ix. 27).
- A Clear Call (ver. 4, with Acts xvii. 31).
- A Double Result (ver. 8, 9, with John iii. 36).
- A Divine Assurance (ver. 11, with 2 Pet. iii. 9, 10).

#### THE STORY OF A RUNAWAY

(Jonah, Chaps. i. ii.).

- Fleeing from the Lord (i. 3, with Psa. cxxxix. 7).
- Favourable Circumstances (i. 3, Luke xvii. 28, 29).
- Aroused and Convicted, (i. 6, 10, Acts xvi. 29, 30).
- Prayer, Works and Vows (ii. 1, 6, with Tit. iii. 5).
- Salvation and Liberty (ii. 9, 10, with Col. i. 13).

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### Texts which are Frequently Misquoted.

“Every Word of God is pure. Add thou not unto His Words” (Prov. xxx. 5, 6).

To quote the Scriptures accurately, ought to be the aim of all who preach and teach Jesus Christ. Alike for its own sake, and in view of the readiness of opposers of the truth to sneer at any publicly preaching the Word, who are so ignorant of it or careless in their handling of it as to quote it incorrectly, should the Sacred Oracles of God be reverently read, carefully committed to memory, and exactly repeated or quoted when given out in ministry to others.

**Hebrews ix. 27.**—“As it is appointed unto men once to die”—often quoted “unto ALL men.” But all men will not die. Some of the saved will be

“alive and remain” (1 Thess. iv. 17) at the Lord's coming, and some of the unsaved will meet Divine judgment alive at His appearing (2 Thess. i. 8, 9).

**Acts xxiv. 25.**—“When I have a convenient season I will call for thee, ’ is generally misquoted, “When I have a MORE convenient season.” But there is no “more.” To Felix, it was not in any measure “convenient” to hear more of God's message from Paul. So he left him.

**2 Tim. i. 12.**—“I know whom I have believed.” Often quoted, “I know IN whom I have believed.” There is no “in.” As a dying Christian said to one who thus misquoted the passage—“No, no, I'll not have even an ‘in’ between me and Christ.” The R.V. is very emphatic, “I know Him, whom I have believed.”

**Rev. xxii. 17.**—“Whosoever will, let him take the water of life freely” is often quoted by preachers as “Whosoever will let him come and take the water of life freely.” There is no “come.” That word occurs twice in the first half of the verse, but here, in God's last invitation to sinners, it is simply “let him take,” without any effort whatever. Thus are they left without excuse.

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### The Young Believer's Question Box.

When it is said that the Lord Jesus is to receive “the throne of His father David,” and that “He shall reign over the house of Jacob,” are we to understand that this will all be literally fulfilled, and that He will leave the throne in the heavens to occupy an earthly throne in the earthly Jerusalem? That the Lord Jesus will reign in Jerusalem over the restored nation of Israel, and that the sovereignty of the whole world will be His, such Scriptures as Isa. xxiv. 23; xxxii. 1; Luke i. 32, 33; Rev. xi. 27; Zech. xiv. 9, leave no room for doubt. No literal event of the past, and no “spiritual” reign of the present, can be reckoned as their fulfilment. That “He must reign” (1 Cor. xv. 25) the Scriptures abundantly testify. But they do not state that He will leave the heavenly throne in order to assume the government of Israel or the world. Even now, believers who are in the world are in “the kingdom of the Son” (Col. i. 13), and ruled by Him from heaven, by means of His Word, which He has given them, and His Spirit that dwelleth in them. Angels who minister to the heirs of salvation on this earth (Heb. i. 14), do not cease to have their home in heaven while performing this service. And when we remember that our Divine

Lord when He was here on earth, could speak of Himself even then as "the Son of Man which is in heaven" (John iii. 13), we may surely believe that He can retain His place in the heavens above, while yet reigning over and ordering the affairs of His kingdom on the earth. An earthly king may rule over his subjects actually, although not personally resident among them—as, for example, King George V. rules over India's millions, represented by a Viceroy who acts in his name and with his authority. So it may be that a lineal descendant of the house of David, named "the prince" (see Ezek. xlv. 3, compare with chap. xxxiv. 24; xxxvii. 25, &c.), may represent "the King" in the earthly Jerusalem, which at that time will be in direct communication with the heavenly city, the Divine centre of government (compare Rev. xxi. 10-27 with Isa. lx. 1-3).

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### Answers to Correspondents.

ANON.—A good map of Turkey in Asia will give you the information you seek regarding the Euphrates valley and the region around Ancient Babylon.

INQUIRER.—The "year day" system of interpretation, as applied to Daniel xii. 11; Rev. xi. 3, and other prophetic Scriptures, is advocated by Mr. Elliot in his "Horæ Apocalypticæ." It was taught in the twelfth century by Abbott Joachin, who believed himself to be inspired. We consider it to be not only unscriptural but anti-scriptural, inasmuch as it is contradictory of facts, and reads a wrong meaning into much of the prophetic Word.

YOUNG PREACHER.—You will gain more true knowledge of the Scriptures by diligent, prayerful daily study of the Word of God, under the teaching of the Holy Spirit, than in any of the so-called "schools" for Biblical study, in most of which you will be in danger of learning much that will not help you to think less of your ability, or to lean more upon God in the service to which you believe you have been called. If you have God's call, Christ's gift and grace to use it, you need not waste precious time going through any "course" of study, which does not usually make those who have had it better preachers of the Gospel, or more successful soulwinners than they were before.

A. S., EDINBURGH.—No hard and fast rule can be made as to what time in the Lord's Day morning meeting, thanks should be given for the bread and

cup, and the feast of remembrance celebrated. If those who come together are in a right spiritual condition, and have the breaking of bread (Acts xx. 7) before them as the chief object of their coming together, it will not, we suggest, be habitually left until the last fifteen minutes, and then unduly hastened.

D. C., SASK., CANADA.—The commission of Matt. xxviii. 19-20, is clearly applicable to the present age, as is the baptism followed by the "teaching" which it prescribes, and the perpetual presence which it promises. For fuller answers on this subject see "The Believer's Magazine" for February, page 24.

E. G., SALFORD.—"Stedfast unto the end" (Heb. iii. 14) is not a condition of salvation, or of being "made partakers of Christ," but an evidence which manifests who are. Where this is absent, the actual condition is only known to God, who reads the heart.

A. G. B., ONTARIO.—We rejoice to hear of a solid work of God's grace on the simple lines of the Word, sinners deeply convicted of sin through the Word preached, and converted to God to confess Christ as their Saviour and Lord, apart from any pressure being put upon them to do so by man. Then having given clear evidence of being born of God, and reading the Word for themselves, ask to be baptised and received to the fellowship of believers assembling as that Word would have them. These are the lines upon which godly men of a past generation carried on the Lord's work, and had the Divine seal and blessing upon it. In our time, much is borrowed from the world's religion in evangelistic work, which the Spirit of God will not own. Then sensational means have to be resorted to, catch-the-crowd subjects announced, solos sung, organs brought in, with the result that empty professors are multiplied, who will not brook God's truth in its entirety, but will have what the only nature they possess approves of, and take carnal means to secure it. That such a line of things will commend itself to those who never in their souls knew true separation to God from the world's religion, and to others on whom the Word has lost its hold, we may surely expect, thus making the path of simple obedience to God more difficult, and casting those who continue in it more on God, in whose strength alone it can be trod. But tokens of His good hand, such as you rejoice in, with the joys they bring, more than compensate the reproach of being "behind the times" in our Gospel work.

## Answers to Special Questions.

IX.—Should Christians accept and use titles of worldly distinction, either as civil rulers, ecclesiastical dignitaries, or scholars? And should they be recognised under such, when acting as “ministers of Christ?”

ANSWER A.—In the Book of Job, Elihu answers the three accusers of Job, saying, “Let me not, I pray you, accept any man’s person, neither let me give flattering titles unto man. For I know not how to give flattering titles” (Job xxxii. 21, 22). And the Lord in His teaching said to his disciples, “Be not ye called Rabbi” (Matt. xxiii. 8), which evidently refers to the flattering titles which the Pharisees and Scribes loved and acknowledged in public. All such titles as merely minister to human pride, should surely be eschewed by followers and servants of the lowly Nazarene.

J. S.

ANSWER B.—A previous question may be asked, Whether Christians should of their own choice fill places of “worldly distinction” in which such titles as are incongruous to a disciple of the Lord, require to be accepted by them? In the ecclesiastical sphere, such titles as Lord Bishop, Father in God, Reverend, and other appellations which belong to God alone, should not be given to men.

W. M.

ANSWER C.—“Honour to whom honour” is due (Rom. xiii. 7) is a commandment of the Lord, and should have the same obedience as “Love one another,” which stands beside it in the next verse. The spirit of Socialism which denies to kings and rulers the honour which Scripture says is to be given them (1 Pet. ii. 17), is not to be cherished by Christians, or allowed a place in the Church of God.

A. R.

EDITOR’S NOTE.—Titles of courtesy to those who bear them, whether acquired or conferred, are distinguished in Scripture from “flattering titles” given by fawning or superstitious people to their superiors. Luke addresses one evidently in high position, as “Most Excellent Theophilus” (Luke i. 3); Paul recognises Erastus as the “Chamberlain of the City” (Rom. xvi. 23); John greets an “elect lady” (2 John 1). Ecclesiastical titles, many of them savouring of gross irreverence and clerical assumption, we would refuse to own or use, but degrees conferred, either educational or medical, are due to those who bear them. No spiritual man will expect that the possession of such, gives any claim to recognition or pre-eminence in spiritual

ministry, in which gift, grace, and godliness alone avail. But while such “littlenesses” as a prefix or an affix to the name, is often “great to little men” who have nothing of a spiritual character to commend them to recognition as ministers of Christ, this is no cause to deny a title of respect or courtesy to such as are entitled to it.

X.—How can one make his “calling and election sure” (2 Pet. i. 10)?

ANSWER A.—By “adding” the things named in verses 5-8. Those neglecting this, fail to manifest to others that they are of “God’s elect,” and by and by lose certainty of it themselves (ver. 9).

J. S.

ANSWER B.—The context shows, it is not Godward but manward, toward others, to whom fruit (John xv. 16) is the proof of Divine choice, that the words apply. The Christian’s “calling” is to holiness (1 Thess. iv. 7); his “election” to conformity to Christ (Rom. viii. 29, 30), and only as these are manifest in his life, does he avoid “falling” or stumbling.

J. H.

EDITOR’S NOTE.—This verse is often interpreted as if “calling and election” meant “salvation and assurance,” which it does not. The Thessalonians knew their “election of God” by their faith, hope, and love (ver. 3), to others it was manifest by their conversion and testimony which they saw and heard (ver. 8, 9). A mere assent to evangelical doctrines, ability to give chapter and verse, with the record of a date when a profession of conversion was made, apart from a walk in “newness of life” (Rom. vi. 4), is no evidence of being of the “elect of God” (Col. iii. 12), although it seems to satisfy many, and to be all that is looked for by some who are eager to number and advertise their converts.

## Questions Requiring Answers.

XI.—What do the words “take up his cross” in Matt. xvi. 24, mean, in their application to us?

XII.—Should a child of God, when visiting worldly relatives, permit the world’s ideas of courtesy to so far dominate him as to share in their worldly entertainments, or in accompanying them to their places of worldly religion? This is a common enough habit.

XIII.—Does one’s social standing in the world, say as an owner of property or an employer of labour, give him any title to recognition as a spiritual leader in the church? If not, what does?



## The Way of Truth and Error.

AN aged pilot, who for a quarter of a century had guided many a storm-tossed vessel to the desired haven, was asked by an interviewer, "Do you know all the rocks and reefs along the coast?" The modest reply, given by the pilot, is worthy of being remembered. He said, "No, I do not nearly know them all, but I know where the deep water is, and keep the vessels entrusted to my guidance in it." His business was to know and pilot these vessels through the safe channel. This is the true work of those who shepherd and guide in assemblies of the people of God. They need to know the way of truth, the path of safety and blessing, along which to guide the saints who are entrusted to their care. It is not necessary that they should know every newly-invented way of error, or that they need to familiarise themselves with every rock upon which shipwreck of faith may be made, much less that all such errors should form the subjects of their public ministry. It is theirs to feed the flock with food convenient for them, to keep the saints in spiritual health, to guide them along the way of truth, by setting it forth from the Word of God. It is seldom to general profit to occupy saints of God with the errors of deceivers and hirelings, unless, indeed, they are being endangered by them. The truth itself known and obeyed preserves from error, and a right spiritual condition is the best safeguard against receiving false doctrine (see 1 John ii. 26, 27). It is no doubt given as a special service to some, to search

out and to expose defections from the faith, just as it is part of the work of a true physician to study the various diseases that afflict the human body, so that he may be able to deal with them. But it is sufficient for the ordinary man to know and observe the laws of health. No man who desires to live honestly, needs to become acquainted with every trick a knave can boast, no more does the "rank and file" believer require to read or hear the latest "doctrines of demons" in order to walk in truth and hold fast the faithful Word. There is a tendency in some who preach and teach, to make mention of prevalent errors on every occasion, and to raise an unhealthy curiosity in some minds regarding them, which is not satisfied until they know all that may be known about them, which often leads toward occupation with the very evils which are warned against. We do not forget, that some are especially called and fitted for the defence of truth and the exposure of error, and to all such we say "God speed." But for the majority of Christians, a ministry of "healthful teaching" is the greatest need, ever seeking to keep the heart warm and the conscience exercised. This is better than occupying saints with contradictions of the truths they know and love. If we know "where the deep water is," and seek to pilot those who need our help therein, we shall profit them more than by continuously describing to children of God the "rocks and reefs" of error which lie on both sides of the "deep channel" of God's revealed truth, along which their vessel glides to the heavenly harbour.

## John Mark.

HIS FAILURE AND HIS RECOVERY.

W. J. M'CLURE, CALIFORNIA.

**I**N recording brief notices of the lives of His servants in His Word, God had our good in view. Each life has its lessons for us, of profit and blessing. The first time we meet the name of John Mark in the Word, is in Acts xii. 12, where we find his mother's house as the place "where many were gathered together praying." The mention of his mother's house in this connection, is suggestive. We are not surprised at God honouring her by calling her son into His blessed service. Would to God that there were many mothers who were so distinguished in these days! We might first glance at his name. Scripture names have their own significance. John means "The gift, or grace of God." It may remind us how all was of grace. Grace reached him as a lost sinner, and saved him, and it was grace that gave him the honour of serving the Lord Jesus. Mark means "polite." "Be courteous," (1 Pet. iii. 8), is an injunction which applies to every child of God. How important that it should be heeded by all who would serve the Lord, either in His Gospel or among His people. Such should ever be faithful, but never rude. In 2 Tim. ii. 24-25 we read, "The servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves." In the words "gentle, patient, meek," we are reminded of the graces seen in God's perfect Servant, our Lord Jesus. There is a true heavenly polish, found in many

who never moved in polite society, and which could never be acquired there. It can only be acquired by walking with God. In Acts xii. ver. 25 we see John Mark starting out, as it were, on his trial trip. Barnabas and Saul take him with them. What a mercy it would be for many a young man who goes forth in the Lord's work, if he had the fellowship and counsel of experienced and godly men for a time, instead of being alone, or, what is worse, with one who lacks the true evangelist's spirit, has no ambition to break up new ground, and is without confidence in God, for the supply of his temporal need in places where there is no assembly of believers. The second notice we get of John Mark is in chapter xiii. 5, where Barnabas and Saul "had also John to their minister." The word "minister" here means "an under-rower," one who assists, and indicates a position like that of Elisha in 2 Kings iii. 11, who "poured water on the hands of Elijah." Thus John Mark had a lowly service, not calculated to puff him up. It is good to have grace to fill such a sphere. Chapter xiii. 13 gives us his breakdown, which was the cause of a very sorrowful happening. "John departing from them, returned to Jerusalem." One can easily conjecture what was the matter. The halo that in his view surrounded the path of the servant of God may have gone. He has now had some experience of the "afflictions of the Gospel," as he moved about with those who had "no certain dwelling-place," often doubtless wearied, hungry, homeless. It is little wonder that he yielded to the temptation to return

to a comfortable home. He may have felt a measure of disappointment in not having had a more prominent place in the work of the Lord. But whatever the cause, the "root" of the matter was evidently in John Mark himself, as we shortly learn, when Paul and Barnabas are about to start out on another trip. In chapter xv. 37-39 we read:—"Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them, from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder from one another." No doubt they both regretted such an issue in after days. It was the failure of good men in a matter of personal judgment. The word "determined" is too severe, and puts Barnabas, we think, in an unfair light. It is rendered "proposed," and Dr. Young gives the meaning of it as "to take counsel." But Paul, who was so real and whole-hearted himself, thought that one who appeared to shirk the work, would only be a hindrance to them, and was as strong in opposing John Mark's going with them again, as Barnabas was to have him. Possibly Barnabas, because of his relationship to John Mark, may have wanted to give him another chance, or had he seen some exercise of heart on his part, that Paul had not known, and so was more ready to help him back into the path of service? In any case, Paul, and Silas his new co-worker, are recommended by the brethren to the grace of God, while Barnabas and Mark go to Cyprus. What

an amount of sorrow God's people might have been spared, had they always acted as the Christians and assemblies did in the days of Acts xv. Sides were not taken. It was not considered necessary to decide which of the two they were to have fellowship with, and refuse the other. It was not a matter in which they were called to act at all. If they had, it would probably have made a permanent breach. As it was, the trouble was soon healed. We gather from 1 Cor. ix. 6, which was written some seven years later, that these two dear servants of Christ are once more working together as yoke-fellows. What about the one who was the cause of the temporary break in their fellowship? Paul, in writing to the Colossians (chap. iv. 10), says, "Marcus, sister's son to Barnabas, touching whom ye received commandments, if he come unto you receive him." Some twelve years had passed since the trouble between Paul and Barnabas, his uncle, over him. He has in the meantime commended himself. When Paul wrote to Philemon from Rome, one of those who join in the salutation is Marcus (ver. 24). Surely this speaks volumes. The man who ran away, is now in the thick of the fight. Who would have thought it? Of him it is surely true, "Out of weakness, made strong." When we come to Paul's last epistle (2 Tim. iv. 11) we read:—"Take Mark and bring him with thee, for he is profitable unto me for the ministry." Mark has made real progress. He has rolled away his reproach. Paul has learned his worth, and now the aged warrior misses him, while he has been away from Rome. It

is beautiful to mark the grace of God as here manifested in Paul. Although he had formed a decided judgment about John Mark, he will not always stick to it, regardless of what changes might take place in him and his ways. Yet often this has been the case among those who seek to serve a common Master! Paul's sympathetic references to both Barnabas and John Mark tell, how thoroughly the past had been forgotten. One thing more about John Mark. When God is giving us, as one of His Four Gospels, one whose special subject is to present the Perfect Servant, the only One who never failed, to whom does He give this great honour? Of all those whom He might use, He chooses John Mark. Beautiful grace! The servant who had failed but was restored, is used by the Father to write the wonderful record of the Servant who never turned back, but who always did those things which were pleasing in His sight.

SECRET PRAYER.—Very earnestly would I advise the dedication to secret prayer of a strictly regular time; a punctual beginning, and, especially in the morning; a time at least as punctual and at least as free from hurry, as that which we give habitually to our meals.—*Dr. Handley C. G. Moule.*

CHRIST OUR OBJECT.—A Christian is a man who has Christ for his object, and it is a man's object that forms his character. One great reason for the low tone that prevails among Christians, is that the eye of many is fixed on some lower object than Christ.—*C. H. Mackintosh.*

## Communion with Christ.

WILLIAM HARLAND, STOCKTON-ON-TEES.

"My Beloved is mine, and I am His" (Song ii. 16).

"I am my Beloved's, and my Beloved is mine" (Song vi. 3).

"I am my Beloved's, and His desire is toward me" (Song vii. 10).

THESE extracts from "The Song of Songs" are very precious expressions in poetic language of the mutual relationship between our Lord and His people—they to Him and He to them.

First things are always put first in the Word. In chap. ii. 16, *what Christ is* to His own is first stated, "My beloved is *Mine*." The first movement and the first expressions of affection, are on *His* part. If *we* love, it is because *He* first loved. If I can say "mine," it is because *He* MADE *Himself* so, and He has given me undeniable proof thereof. Love — *not mine*, but *His*—is the source and energy of action. He is "mine" by *gift*. He "gave Himself." He could not give more, and perfect love would not give less. He is "mine" by His own *whole-hearted self-surrender*, and He is also "mine" by my own apprehension and appropriation as taught, enlightened, and won by the Holy Ghost. And so He is "mine," *before* I am His. Indeed, He must be apprehended and appropriated e'er I can become His. The one begets the other.

In chap. vi. 3, the same relationship is expressed, but the order is changed. "I am my Beloved's, and my Beloved is mine." Here the emphasis is on *ME*—"I am my Beloved's." This seems to speak of testimony by the Bride as to her relationship to the Bridegroom, during

His temporary absence. The previous verse says "My Beloved is gone down into His garden, and the testimony was, no doubt, borne to the "daughters of Jerusalem." Love answers or responds to love. "If ye love Me, keep My commandments."

Paul could say "Whose I am, and Whom I serve." A double truth is thus implied in the language. "My Beloved is mine, and I am His." And, whilst it is fitting that I should say "My beloved is mine," it is equally fitting that my life and conduct, as well as my words, should express that "I am His."

"I am my Beloved's." How did I become His? (a) By choice and call—not mine, but His (John xv. 16); (b) by purchase—He redeemed me (1 Cor. vi. 20); (c) by my surrender and His acceptance (Rom. vi. 16-18); (d) by communion. This latter is what the "Song of Songs" chiefly deals with. In the highest sense, I am His, only as I rightly estimate Him in the outgoings of His heart. There cannot, of course, be the same measure of love and devotedness in the Lord's people, as in Himself, yet, where there is a true apprehension of His own love, there will be, yea, there must be, the RESPONSE of love, though in varying degrees.

In chap. vii. 10 we get the outcome of communion and devotedness—"His desire is toward me." How blessed! Him and me! This answers to John x. 17, "Therefore doth My Father love Me, because I lay down My life for the sheep." We know He was loved because He was the Son, apart altogether from His devoted-

ness; but His devotedness was rewarded by a *special* love. Even so is it with His people. "The Father Himself loveth you, because you have loved Me, and have believed that I came out from God" (John xvi. 27).

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## Reverence in Ministry.

JOHN S. ANDERSON, ITALY.

OUR God seeks reverence in His service, as well as in His worship. What made the ministry of the Apostle Paul so real and reverent was, that he considered it from its divine standpoint. "When it pleased God to reveal His Son in me, that I might preach Him among the nations" (Gal. i. 10). In his call and ministry, it was not a question of pleasing himself, nor others; one great thought swayed him, "it pleased God." This raised him to the high and happy sphere of reverence in all his service for God.

This is not the spirit that always characterises ministry. The pleasure-seeking spirit of the age is influencing the servants of God, and some are tempted to make their ministry "pleasant" rather than profitable, and to apologise to the world for a reverence that cannot be "pleasant" to the flesh, which withers in the presence and power of a reverential preaching of the Word of God.

As in the material, so in the spiritual world; God works from within outwards. Every soul that is satisfied in His grace, filled with reverent, joyful praise to Him, will be a bright and blessed contribution to the testimony of the Gospel. All meetings for preaching and teaching in

which the ministry of Christ is the central object, will be attractive, and He will draw men unto Himself by their means.

We are rightly considering how we may more effectively reach the multitudes with the Gospel, how we may see our halls filled with eager hearers, and we are busy making many and various special efforts. May we humbly suggest, that a real revival of REVERENCE would help us mightily in such purposes and plans. In seeking the lost, we must go down—down in sympathy, pity, and compassion, down in love for souls. But in doing so, may we never lower the honour and glory of God to that of man's level. Our calling is not to cater to the tastes of the flesh, or to the world. The people who hear, know whether we speak merely to please them, or whether we have a message direct from God and must deliver it. In our ministry, let us not create tastes for levity, which will have to be satisfied. On the day of Pentecost the people were "amazed" (Acts ii. 12), not *amused*, when they heard "the wonderful works of God."

As God's servants and witnesses, how much we require the exhortation of the apostle, "Sanctify in your hearts Christ as Lord, being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear" (1 Pet. iii. 15, R.V.).

The modern ethical Gospel is becoming very popular. But it is irreverent. Its aim is to exalt man, lowering God's claims, ignoring the guilt of sin and denying the propitiatory work of Christ.

How bright and joyful are the gatherings in which God, who is light and love, is honoured and glorified! If our meetings are dry and dull, let us not make them darker by introducing worldly means, or by passing harsh judgments upon the methods and modes of others. Let us rather individually ask the question, "Is God dwelling in me? If He is, what light and love will shine out of my life." If we walk in the light, reverently rejoicing in His fellowship, our faces will shine with the holy reflex of His presence.

How reverent ought our attitude to be regarding the Holy Scriptures. There is no more blessed part and no greater power in our ministry, than the reverent quotation of God's Word.

God is surely speaking to all His saints and servants as He did in Samuel's time. "Them that honour Me, I will honour" (1 Sam. ii. 30). There may be much to confess and mourn over, but this is a day of rejoicing, "for the joy of the Lord" is His people's strength (Neh. viii. 10).

## Man's Future State.

XII.—THE FINAL DOOM OF THE UNGODLY.

BY THE EDITOR.

IN the New Testament, and especially in the words of the Lord Jesus, as recorded in the four Gospels, the punishment of the lost, is stated in the fullest and clearest terms. On no less than *fifty-two* distinct occasions in the course of His ministry, did the Son of God refer to the doom of the lost, either in the Intermediate or in the Eternal state. The words in which He describes and

warns sinners against "hell fire," are so plain and definite, that only those who want to get rid of them, by "handling the Word of God deceitfully" (2<sup>d</sup> Cor. iv. 2), to obscure or pervert their meaning, find any difficulty in apprehending their force and application. In the opening pages of the New Testament we find for the first time the dreadful words, "the wrath to come" (Matt. iii. 7). It is revealed from heaven (Rom. i. 18), and cometh on "the children of disobedience" (Eph. v. 6; Col. iii. 53). In the Book of Revelation we hear the wail of those who in the midst of awful judgments cry, "the great day of His wrath is come" (Rev. vi. 17). Then, it is poured out without mercy upon the ungodly (Rev. xiv. 10-19; xix. 14). In Luke xvi. 19-31, the curtain that hides the after-death condition is drawn aside, by the hand of the Son of God, and we are permitted to see the condition and to hear the actual words of one who had lived in luxury and forgetfulness of God in the present world, now a disembodied spirit in hades, after death, and before resurrection, with living brethren on earth whom he wishes some one to warn, lest they share his woes in that "place of torment." Whatever may be the full import of the dreadful words, "in torment," "tormented in this flame," with the certain knowledge of a "great gulf fixed" between the lost and the abode of the saved, they do not, and cannot mean less than conscious and awful suffering, and hopeless woe. And when in describing the final and eternal doom of the lost, the Lord of Light and Love, who only spoke to the world the

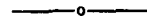
words which He had heard from God (John viii. 26, 28, 38), uses such terms as "eternal punishment" (Matt. xxv. 46, R.V.), "the unquenchable fire" (Mark ix. 44, R.V.), it is without a single hint of mercy mingling with the punishment, or a ray of hope that it may end, or that those who endure it shall eventually escape by a last great death, or a final restoration to Divine favour. In the third of John—that great Gospel charter in which is unfolded to the fullest, God's love to the world, in the gift of His Son, the death of that Son to give life, and the simple way in which the sinner receives it—the present and final results to both receiver and rejector, are plainly recorded in the weighty, closing words as follows:—"He that believeth on the Son HATH everlasting life"—hath it now, and for ever (John x. 27, 28), and "he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36). This last solemn declaration of our Divine Lord, leaves no place either for the plausible theories of the Restorationist or the Annihilationist—for if he "shall not see life," he can never be restored to God and heaven, and if "the wrath of God abideth on him" he can never cease to be, for wrath cannot be said to "abide" on a nonentity.

#### THE DOCTRINE OF THE EPISTLES.

The teaching of the Epistles is explicit and definite regarding the penalty of sin, and the future punishment of those who despise the remedy provided by God in Christ, and proclaimed in the Gospel. Concerning those who will be alive on earth when the Lord returns in judgment,

we read, "The Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 1-9, R.V.). This judgment on the living is also described in 2 Thess. ii. 8, 9; Rev. xix. 11-20, where Antichrist and his followers are overthrown. This is not by extermination—which meaning has been read into the words, "everlasting destruction"—for we find the two leaders in this last revolt, who are caught red-handed in their rebellion, and hurled alive into the lake of fire (Rev. xix. 20), still existent in that lake of fire, after a thousand years, when the devil, who led them on in their unavailing opposition, is cast in beside them—a trinity of hell, co-partners in rebellion against God, the first tenants of that burning lake. In the judgment of living nations by the Son of Man, those condemned to "everlasting punishment," are told that it was "prepared for the Devil and his angels" (Matt. xxv. 41), which connects it with Rev. xx. 10, and leaves no ray of hope regarding its termination. The words, "everlasting," "eternal," "for ever," "for ever and ever," "the worm that dieth not," "the fire that shall not be quenched"—all of which are used to describe the duration of the punishment of the wicked, can never under any honest system of interpretation be made to teach annihilation, extermination, or non-existence. Their

awful force and solemnity must appeal to every reverent reader of God's Holy Word, as conveying nothing less than that unending, undying, unmitigated woe, and wrath to come, out of which the Son of God died to deliver (1 Thess. i. 10), and from which He lives to save (Rom. v. 9) all who confide in, and confess Him as their Saviour and Lord. These solemn and awakening truths should not be ruled out from our testimony to the world, but they should be spoken with a deep sense of their awful reality, and with tender hearts in fellowship with Him who wept over sinners, while He foretold their impending doom.



## Israel and the Church.

XX.—THE HOPE OF CHRISTENDOM AND THE CHURCH.

WM. HOSTE, B.A., BRIGHTON.

WHEN we turn to Christendom, we find men openly deriding the very idea of the Millennial Kingdom of Scripture. A so-called Doctor of Divinity has lately termed it "a stupid and prosaic perversion of Jewish apocalypics." This reminds us of the "mockers in the last days," as foretold by Peter. If such admit a millennium at all, it will only be as the result of human progress. Call it the Kingdom of God if you will, provided God be not in it. His intervention would be quite needless. Wise legislation, the advances of education, modern improvements, peace conferences, etc., will suffice to make this earth a heaven. The hope of Christendom, like that of Israel, is bound up with the earth, and their con-



confidence in the possibilities of humanity are unbounded. As men rise to the apprehension of the essential oneness of the race, war will, they say, become unthinkable. If man needs a religion, let us discover some "common, inter-racial religion," preferably "Christianity, without the creeds that were unknown (!) to Christ." Their millennium, in any case, is to be established before Christ comes, if He ever does come." It is quite possible that these delusions will be partly realised. The dreams of man are the schemes of Satan. The great deceiver, who has a counterfeit for every truth of God, would no doubt willingly deceive his dupes by offering them a false "millennium," and I believe he will, but it is just then that "the bolt will fall from the blue." "When they shall say, peace and safety, then sudden destruction cometh upon them . . . and they shall not escape" (1 Thess v. 3). The religious world in general, has so completely relegated prophetic truth to the lumber-room of the "unpractical," that for them it is non-existent. That which was given to be a "light shining in a dark place" has been put under a bushel, and cimmerian darkness is the result. Men talk vaguely of "a general resurrection," "the last judgment," and "the end of the world," but anyone mentioning dispensational truth, or professing to have any light on God's future purposes, is counted "as one that mocks." "But to this light, we do well that we take heed . . . until the day dawn and the daystar arise in our hearts" (2 Pet. i. 1)9.

#### THE HOPE OF THE CHURCH.

The real hope of the Christian, though

including the accomplishment of all the purposes of God, is, properly speaking, not connected with the earth, but with heaven. It is not "deliverance in the earth" for blessing here below, as with Israel, but deliverance from the earth in view of blessing above. The Christian is not expecting the conversion of the world, nor even its reformation. His immediate hope is not the Kingdom of Christ, but the coming of Christ. While with this coming is bound up, it is true, the redemption of the physical body (Rom. viii. 23), complete conformity to Christ (1 John iii. 3), and entrance into the inheritance (1 Pet. i. 3, 4), they all centre round the Person who is coming, "the Lord Jesus Christ who is our hope" (1 Tim. i. 1). For the Christian knows that none but Christ can put things right. What then is the coming of Christ? It cannot mean death; that would better be described as "going to Christ." "Tarrying till Christ comes" was understood by the apostles to mean the very reverse of dying (John xxi. 23). Nor does it mean the descent of the Spirit. That would not be Christ coming "*in like manner,*" as He had been seen go into heaven, according to the promise of the divine messengers in Acts i. 10. The coming of Christ means His literal personal return, and this return will be divided into two stages which it is very important to distinguish. It is the first of these which is the hope of the Church.

"Upheld by hope"—a blessed hope,  
As days and years roll by,  
The coming of our glorious Lord  
Is surely drawing nigh.

## The Preacher's Column.

### GOSPEL GEMS FROM THE PSALMS.

#### GREAT DELIVERANCE.

(Psalm xl.)

Brought out of the Pit (ver. 1)—Conversion.

Set on the Rock (ver. 2)—Position.

A Song in the Mouth (ver. 3)—Praise.

Many shall hear (ver. 3)—Confession.

#### CONVICTION, CLEANSING, CONTRITION.

(Psalm li.)

Conviction of Sin (ver. 4)—By the Word.

Cleansing from Sin (ver. 4)—By the Blood.

Contrition for Sin (ver. 17)—In the Heart.

#### THE PEOPLE OF GOD.

(Psalm xcvi.)

A Saved People (ver. 1).

A Singing People (ver. 2).

A Worshipping People (ver. 6).

A Shepherded People (ver. 7).

1. Having Christ as their Saviour (Luke i. 47).
2. With Christ as their Song (Rev. v. 9).
3. The Living Lord, their Object (Luke xxiv. 52).
4. The Great Shepherd, their Leader (Heb. xiii. 20).

## The Young Believer's Question Box.

It is the habit of many who claim to be children of God, to frequent Picture Palaces, Exhibitions, and such places, under the plea that they see what interests them, and some who take a prominent place as teachers and shepherds among the saints of God set the example. Is this a right or commendable practice? It is the associations of all such places in which the danger to spiritual life and testimony lies. Scarcely any of these places are free from being the haunts of the ungodly and the immoral, and it is well enough known that much that is of a very questionable character is allowed or winked at in such places. What any godly Christian can find to "interest" his new nature, or instruct a pure mind in such associations, is beyond our conception. One thing we do know, and that is, that none who frequent places of worldly entertainment and amusement are conspicuous in spirituality, or of much use in Christian work. They are more generally the drags and hinderers of all true work for God, and the class who are clamouring for "liberty" to go where they like and do what they think fit, no matter who may be stumbled by their conduct. If you desire to

walk with God, to keep yourself clean and fit for the Lord's service, and to be spared the sin and sorrow of a fall, your safety is to keep as far from all such places and their associations as ever you can. There is plenty to instruct and to interest you in all that is worth knowing, in safe and wholesome associations, where soul and body can be maintained in health and happiness, without the dangers to spiritual life and morals, which places where the "mixed multitude" frequent, in common share.

## Answers to Correspondents.

PREACHER.—The oldest complete Greek manuscript of the New Testament, is that known as the "Codex Sinaiticus," found by Dr. Tischendorf in a convent at Mount Sinai, in 1859. It belongs to the middle of the fourth century.

W. L., CANTERBURY.—The error into which the Thessalonian believers had fallen, and which Paul's Second Epistle is evidently written to correct was, that they thought the fierce persecutions that they were enduring, was the day of the Lord already present (see 2 Thess. ii. 1-4, R.V.) among them. This as the apostle tells them, could not be. Two definite events must precede that day—first, the Lord's coming for His people and their "gathering together unto Him" (ver. 1); next the "falling away" or apostasy of Christendom with the manifestation of the "man of sin" (ver. 3), neither of which has yet taken place.

G. S., Co. DOWN.—While it is the Lord alone who calls, fits, and sends forth those who go forth in His Name to preach the Gospel, it is necessary, in order to give confidence, that those so going forth should be "well reported of" (see Acts xvi. 3), by those among whom they have lived, and that they be commended by the assembly in which they have given evidence of the possession of gift and grace for such ministry (Acts xiii. 1-4). Much mischief has been wrought through receiving persons as preachers, who, imagining they are called to preach, have given up their employment—or lost it through inefficiency and neglect—to become official "evangelists." It is no kindness to such, to encourage or support them in a mistaken course, in which sooner or later, they must break down.

A. H., GLASGOW.—Your query as to why so few believers in the sects are now brought out from them by the power of the Word to gather in the Lord's Name, as compared with years gone by, is

one that exercises the minds of many who remember the coming out in former years of many whom their ministers spoke of as "the cream of their congregations." We suggest the following as being in part the answer. First, there are probably fewer spiritually-minded Christians in the various denominations than in times when men like Drs. Bonar, Fraser, Saphir, Mackay, C. H. Spurgeon, and others ministered in evangelical churches. Twenty years of "Higher Critic" and non-spiritual, colourless preaching, which neither arouses sinners nor edifies saints, have left their mark, and the old time love for a fresh and faithful ministry of the Word of God has greatly failed. Next, assemblies for the most part have declined. Their power of attraction to the spiritual, has in great measure been lost. The clear-cut ministry of the Word, which was so abundantly used to search, exercise, separate, and gather children of God in former years, is seldom heard—in many places it would be shut out. A process of toning down of all that offends the flesh, humbles pride, separates from the world's religion, or causes reproach, has gone steadily on, under the specious plea that this "more excellent way" will disarm prejudice and win the worldly-minded. But, as anybody who has spiritual discernment knows, what has resulted is, the world has come in, affinity with it has left its marks everywhere, and nothing short of a visitation from God in revival or in judgment, will break the spell, and show where things as they now exist, actually are.

### Answers to Special Questions.

XI.—What do the words "take up his cross" in Matt. xvi. 24, mean, in their application to us?

ANSWER A.—Not "THE CROSS," as the passage is frequently cited, as if it referred to the Cross of Christ, but his own cross, whatever that may be.

J. S.

ANSWER B.—"His cross" has evidently reference to the shame and suffering which accompanies true discipleship, not always in open persecution, but in our time not infrequently through the loss of friends which comes of true conversion, definite and full separation from the world, and identification with Christ as despised and rejected of men, going "forth unto Him without the camp bearing His reproach" (Heb. xiii. 13).

W. M.

ANSWER C.—"The Cross" is used in 1 Cor. i. 18 and Gal. vi. 12, 14, to express that aspect of Christ's death which involved the world's rejection and its

shame. The cross which the Christian is to "take up" and bear openly before men is his full identification with Christ in life as in death, not shirking the suffering and dishonour which must ever be the lot of those who confess themselves His, and continue in His Word as His true disciples (John viii. 31).

J. B.

EDITOR'S NOTE.—The passage as given in Luke xiv. 27, R.V., reads, "Whosoever doth not bear his own cross, and come after Me, cannot be My disciple"—a word of searching and solemn import for this day of flippant talk and easy-going profession of Christianity. Many who claim to have received the salvation which grace brings (see Titus ii. 11) manifest little desire to learn the practice which that grace would teach them, the first lesson of which is to "deny" those things in which the natural man boasts, and to submit to that "discipline" which grace imparts to those who are brought out from the world to be trained in its school. The Gospel's object is not only to bring salvation to sinners (Mark xvi. 15, 16), but to "make disciples" (Matt. xxviii. 19, with Acts xiv. 21, R.V.), who will confess Jesus Christ as Lord (Rom. x. 9, R.V.), and own His Word as their law (John viii. 31), and His path as their pattern (1 Pet. ii. 21). This aspect of the Gospel's work is almost wholly neglected in our time; man's benefit, rather than Christ's claim, being paramount in present-day preaching.

### Evangelists in Distant Places.

When the Summer is with us, distant and hitherto unreached villages, country hamlets, and scattered parishes, where the Gospel in its simplicity and clearness is little heard, ought to have the attention of all to whom God has committed the Gospel as a sacred charge to be preached to all men, especially in "regions beyond" (2 Cor. x. 16), where there are no assemblies of believers, and no Christian households to give hospitality to those who go forth preaching the Gospel. Those evangelists and workers who give their services to assemblies and counties, who own and work Gospel tents in their localities, have their personal necessities and all expenses connected with their work amply provided by those who accept the responsibility of inviting them so to serve. But the evangelists and visitors who go forth into unevangelised regions, such as the Highland counties of Scotland, the Ritualistic villages of parts of England, the Rome-ridden parts of Ireland, and the islands around our coasts,

have to look to God direct for all that they need, both for their personal maintenance and the cost of carrying on tent work through the whole season, in places where there are no helpers. It is according to the teaching (2 Cor. x. 15; 3 John 7, 8) and examples (Phil. iv. 15) set forth in the Word, that such workers should be especially remembered by the Lord's stewards individually, and by assemblies of His people collectively, in this work. As it should be the evangelist's aim and ambition (Rom. xv. 20, R.V.)—literally, "point of honour"—to carry the Gospel to those who have not heard, so it is the special privilege and glory of those—both individuals and assemblies—who have the true Gospel spirit, to be partners with such in their self-denying, arduous, and Christ-like service in seeking the lost.

### Christians on Holiday.

A correspondent, living in a watering place, writes:—"It is not at all uncommon for some Christians when on holiday, say for a week or a fortnight in Summer, to leave their Christianity at home, and put in no appearance either at the assembling of believers for worship, or at other meetings, in places where they are. This cannot be pleasing to God, and it is a loss both to themselves and to the Christians in the places where they are. What can possibly add greater happiness to a season of rest and refreshing, than a little fellowship with the people of God, and a share in His blessed service? It would not be expected that hard-worked brethren, who are seeking a renewal of bodily vigour during a well-earned holiday, should unduly tax their strength in preaching nightly—although some who do so at the seaside say this is the best part of their holiday, and does them good physically and spiritually—but their presence at the Lord's Table, and whatever else they can reach, would bring blessing to themselves and great cheer to those who there assemble, who may seldom see a stranger's face or have the help of those who speak a word in season to saints. It would be a real help all round, if a leading brother in each assembly would, on some suitable occasion before the holidays begin, give a word of exhortation on this matter, and intimate that the places where Christians meet in various parts can be given, and letters of commendation provided for those going to coast and country, on a given night, so that no difficulty may exist on that score at least." [We heartily endorse our

correspondent's wise counsel, and hope it may be productive of good results.—ED.]

### Fresh and Spiritual Ministry.

An esteemed correspondent in South Wales, writing with reference to a recent question which appeared and was answered in "The Believer's Magazine," regarding the lack of fresh and spiritual ministry at many of our Conferences, says—"I enclose a copy of the invitation given to one of our earlier Conferences held in 1872, as it appeared in 'The Northern Intelligencer' (a monthly Magazine edited and published by Mr. Donald Ross, Aberdeen). This tells upon what principle such meetings were then convened, and the report which appears in the following issue shows, that the ministry which was by many speakers, given as they were guided by the Spirit, was very different from what it generally is to-day. There were no appointed speakers, who are bound to speak whether they have a message from God or not, which is one common cause of poor and barren ministry. Those who ministered to us forty years ago, were mostly godly men, who had learned the truth direct from God through His Word, enjoying its power in their own souls, many 'buying' it at the cost of social and ecclesiastical position, given up for its sake. Now, what is often spoken is gathered second hand, and lacks power and unction. After naming the place and times of meeting, the intimation goes on to say, 'A preliminary prayer meeting will be held, that the Word may be in power and in the Holy Ghost., something more than nice, pleasant meetings being required. Christians all over are invited to join in prayer at the same hour, for blessing on these meetings.' The intimation closes with the following significant words, 'There is no programme or subjects. Speaking in the Holy Ghost is the thing wanted, and is the only kind worth listening to. Such speakers are invited to take part.' We commend the above to the consideration of children of God everywhere to-day." H. G. L.

We need only add, that we were present at the above named Conference held for three days, and for spiritual savour and searching ministry, we have never seen its equal. There was no chairman, no "brethren expected to speak," yet all was in godly order, with a flow of fresh and edifying ministry which gave such help in the things of God to those who heard it, as can never be forgotten by them.—ED.

## Clean and Warm.

THE RIGHT CONDITION FOR SERVICE.

IT is of the first importance that all who share in the honourable service of the Lord Jesus, should be *sanctified* to God, and *clean* in His sight. "Be ye clean that bear the vessels of the Lord" (Isa. lii. 11), is an ancient statute of God's sanctuary, and its force is not abated until the present hour. Practical holiness, separation to God and from all evil, is enjoined upon all who stand before the Lord to serve Him in whatever sphere. To be "a vessel, sanctified and meet for the Master's use," is the condition always necessary, in order to be "prepared unto every good work" (2 Tim. ii. 21).

It is to be feared that many who serve in this day of great activity forget this, and rush into work with little consideration of their spiritual condition—the state of their heart and life as before God. But God is holy, and He will be sanctified in all who come nigh unto Him. The daily application of the Word, for heart-searching, self-judgment, and cleansing from defilement of the hidden springs of life and service *within*, and a hearty, uncompromising obedience to its claims in ordering the walk, associations, and service *without*, are the appointed means by which the Lord would prepare and maintain His servants in a condition suited to His service, whatever its particular sphere or order may be.

And when such practical cleanness and personal holiness is found, then there must be warmth. Love from "a *pure* heart" is followed by the word—"fervently."

It needs to be warm. "Clear but cold" is a common adage, but it is not a condition called for in the service of the Lord. To "redeem" His people "from all iniquity," and "purify unto Himself a people for His own possession" (Titus ii. 14), was the great object of the death of Christ. And this is immediately followed by the word—"Zealous of good works." The heart must be warm as the ways are clean: there must be spiritual fervour as well as practical holiness, in all who would live for God and serve the Lord Christ. Both are needed for efficient service, and, thanks be unto God, both are within reach of the humblest as well as the highest of the servants of the Lord. To be *clean*, they must walk in the *light* of the Lord, in all their ways, using His Word to keep themselves practically holy, within and without. To be *warm* they need to abide in the *love* of Christ, drinking in that love until it becomes the constraining power of service, and the motive spring of all activity. To love with His love, to be moved with His compassion, will sustain and maintain the Lord's servant in unwearied service, even when there is little in the work or its present results to cheer him. May it be the happy experience of all who in this day of Gospel grace go forth with the Gospel message, seeking to win sinners to the Saviour, to "walk in the light" *clean* before the Lord, ready to fulfil his behests, and to "abide in His love"—*warm* with His compassion, and ever ready to stretch forth the loving hand of help to rescue the perishing. There is need all around and the wide world over, for such service to-day.

## A Gathering for Worship.

FRANKLIN FRERGUSON, NEW ZEALAND.

THE thought of the worthiness of Christ, should lead those who truly love Him to give up the distinguishing names that are common to-day, and accept none other than what God has given us in His Word, which belong to all believers alike. And though sects and parties will continue to the end of the present age, and multiply, those who see the mind of God will learn that all man-given names are the result of not holding fast the Word and submitting to the Lordship of Christ.

Our Lord, after praying the Father for His disciples that they might be kept, said, "I have given them Thy Word" (John xvii. 14). And the Apostle Paul, when taking leave of the elders at Ephesus, having given them much warning, with tears, said, "And now, brethren, I commend you to God, and to the Word of His grace" (Acts xx. 32). By referring to Psalm cxxxviii. 2, we see the estimation in which that Word is held: "Thou hast magnified Thy Word above all Thy Name." In John xiii. 13, we read, "Ye call Me Master (meaning Teacher) and Lord: and ye say well: for so I am;" and in Luke vi. 46, "Why call ye Me Lord, Lord, and do not the things which I say?"

Christ is not only the Saviour of all who come to Him, He is also Lord of His disciples, and it is not for any of them to do "that which is right in his own eyes" (Judges xxi. 25), for we read; "Ye are not your own . . . ye are bought with

a price" (1 Cor. vi. 19). "Lord, what wilt Thou have me to do?" is always the true attitude of heart for the Lord's disciple, and his ready and perfect obedience is honouring to the Lord and well pleasing in His sight.

In all matters belonging to the Church of God on earth, the Holy Scriptures are her guide, and herein she is fully instructed in all the will of God. There is absolutely no need for what has been called "man's prudential arrangement:" everything has been foreseen and provided for, and in whatever matter it may be, the man of God will find himself "thoroughly furnished" (2 Tim. iii. 17). May the Holy Spirit teach us the fulness of the Scriptures, and how wonderfully their Divine Author has seen everything beforehand, and furnished us with a complete and infallible guide.

In turning to the Word, we find there is at the threshold of the Christian's life a very important truth, expressed in the following words: "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth" (John iv. 23-24). In connection with this, we find another very important truth in 2 Cor. vi. 14, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" And further on are the words, "Wherefore, come out from among them, and be ye separate, saith the Lord." In

Gen. i. 4 we read, "God divided the light from the darkness;" and this is an important principle always seen in the ways of God with His people, whither in past ages or now. There is the application of this principle in 1 Thess. v. 5: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." And this corresponds with God's own character, "God is light, and in Him is no darkness at all;" and its practical application to ourselves is, "If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth" (1 John i. 5-6).

It is clear enough from the foregoing references that only a redeemed people can render worship acceptable to the Father, who seeks it. Unsaved souls have no place in the sanctuary of God, neither is there room for the rules and arrangements of men in holy things there. The divine pattern has been given us in the Word, and it is not for us to add to or take from it. Moreover, we have with us the Holy Ghost, of whom our Lord said, "When He, the Spirit of truth, is come, He will guide you into all truth" (John xvi. 13). What a comfort it is to have such a Guide in these days of departure from the Word, and much confusion of thought!

Let us enter a company of redeemed ones gathered to the Lord's Name, owning the Lordship of Christ and the liberty of the Spirit of God. It is the first day of the week, and they are gathered to "show the Lord's death till He come," according to His Word, "This do in remembrance of Me" (1 Cor. xi. 23-26). There is no

man occupying pulpit or platform here. All are there as a "royal priesthood" to "show forth the praises of Him who hath called them out of darkness into His marvellous light" (1 Pet. ii. 9). They are seated round a table upon which is a loaf of bread and a cup of wine, emblems of the body and blood of the Lord. There is nothing in their outward surroundings to appeal to the natural senses: they are worshipping in spirit within the veil. One or another will give out a hymn of worship, not selected beforehand, but freshly laid upon the heart of him who gives it out. Several will engage in prayer, not making petitions to God, but uttering words of adoration and thanksgiving. Some one may have a word of exhortation or teaching, directing, through the Scriptures, the minds of the worshippers to the Lamb of God in His sufferings and death on the Cross. And all this as led of the Holy Spirit. The bread is broken and partaken of, and the cup is drunk, and the worshippers bow in heart before the great Redeemer. Other ministry of the Word may be given after the breaking of bread, to meet the needs of those present, and other prayers and praises may ascend to God.

When such a time of worship in the presence of the Lord is experienced, the heart which is truly devoted to Him, has no taste remaining for that which is so mixed with human arrangement, and in which there is so little of true adoration of the Lord.

Here let our hearts for ever dwell,  
Live on Thy fulness, Lord, and be  
Thy living witnesses, to tell  
The glories that are found in Thee.

## CONTESTED TRUTHS OF SCRIPTURE.—I.

**Election :**

ITS RELATION TO THE GOSPEL AND THE SAINT.

A SCOTTISH preacher of the last century remarked, that "We suffer more from the dislocation and displacement of Scripture, than from its denial." This is a true witness. Truth out of its place, or pressed beyond its measure, may be used by the adversary to produce results quite as disastrous as are effected by the propagation of palpable error. "Rightly dividing the Word of truth" (2 Tim. ii. 15) is an injunction which all who expound the Scriptures to others should have constantly before them, while seeking as faithful and wise stewards to give to each their portion in due season (Luke xii. 42).

Election is a truth clearly taught in the Word, and when received as it is there revealed, and held in that "faith and love which is in Christ Jesus" (2 Tim. i. 13), it brings blessing to the soul, and draws forth thanksgiving toward God who has both willed and wrought our salvation. But when it becomes a subject for heated controversy and a bone of contention between the rigid Calvinist and the extreme Arminian, it is void of blessing, and engenders strife. For this reason it is usually left severely alone, and thus the enemy triumphs. For no part of the Divine revelation can be neglected or relegated to a place of no importance, without loss to the Christian. We need all the God-breathed Word in its due proportion for the maintenance of spiritual health and equipment for service (2 Tim.

iii. 16, 17), and the entire shield of the faith, upon which to quench the fiery darts of the enemy (Eph. vi. 16).

## WHO ARE ELECT?

"Elect of God, holy and beloved" (Col. iii. 12), is a title of rank and position, applicable only to those who have already heard and received the Gospel, and can be addressed as "saints and faithful brethren in Christ" (Col. i. 2-6). "God's elect" are a justified people, against whom no charge can be made, and whom none can sever from "the love of God which is in Christ Jesus" (Rom. viii. 33, 39). Their election is inseparably connected in the Word with "belief of the truth" and the call of God through the Gospel (2 Thess. ii. 13). It is not included in God's testimony to the world, and forms no part of the evangelist's message. If he is cramped or hindered in his preaching of the Gospel by his views on election, it is clear that he is not governed by the balance of "the truth, but suffers from some "dislocation," or theological perversion of it. A right knowledge of what the Gospel is, to whom it is addressed, and with what object, will go a long way toward deliverance from such a condition. Yet to our finite minds, there must always remain insoluble mystery in the actings of that All-wise God who is Infinite and Eternal. In our quest of knowledge regarding His counsels and purposes, a few steps bring us to the edge of at which is unknown and unknowable, at least to us with our present capacities, for we can only "know in part."

## THE GOSPEL'S MESSAGE.

"The Gospel of God concerning His



Son" (Rom. i. 3), is a message for "all nations" (ver. 5) to be proclaimed to "all the world" and to "every creature" (Mark xvi. 15). It is a declaration of accomplished facts (see 1 Cor. xv. 1-3), absolutely true, whether men believe or deny it. It is "the Gospel of the grace of God" (Acts xx. 24), salvation-bringing in its character to all men (Tit. ii. 11). This is its scope and purpose. It proclaims forgiveness to the guilty (Acts xiii. 38); it preaches salvation to the lost (Eph. i. 12); it beseeches men to be reconciled to God (2 Cor. v. 20). There is absolutely no reserve in the message, and no deception in its object. "It tells of a Christ for every sinner out of hell, and of a hell for every sinner who by choice remains out of Christ." It is to sinners in their ruined state that God "commendeth His love" (Rom. v. 6); it was for the "unjust" that Jesus died (1 Pet. iii. 18), and it is the "ungodly" as such who believe the message, whom God justifies (Rom. iv. 5). To say that while the Gospel may be preached to all, there is no message in it for any but "the elect," is to charge God with making a fraudulent offer, which He has no intention to fulfil. To have the mind held in bondage by the thought, that a sinner's salvation depends less on his present awakening to a sense of sin, leading to "repentance toward God and faith toward our Lord Jesus Christ" (Acts xx. 21), then on some iron decree of destiny fixed in the eternal past, must place the evangelist in a hopeless quandary. That it does, is a matter of experience, and where such thoughts prevail, conversions are neither much expected nor

often seen. Nothing that is revealed in the Word about election, can negate or render void the great and glorious facts of Divine revelation: that God has no pleasure in the death of the wicked (Ezek. xxxiii. 11); that He "willeth not that any should perish" (2 Pet. iii. 9); but "will have all men to be saved" (1 Tim. ii. 4); that He "so loved the world that He gave His only begotten Son" (John iii. 16); that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15), and that in virtue of His accomplished and accepted work on Calvary, God in grace sends His Gospel of a present salvation in Christ's Name to be proclaimed to "every creature under heaven" (Col. i. 20), and gives absolute and unconditional promise that "whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). To put limitations on the grace of God, or hindrances in the way of sinners by dragging in the doctrine of election here, would be to degrade it, and to force it into a place where it is never found in Scripture. It has its ordered place, but this is not to act as a stumbling stone to the sinner coming to the Saviour. Across the portals of God's ever-open door of grace, the words stand forth in bold relief—"By Me, if ANY MAN enter in he shall be saved" (John x. 9), and "WHO'SOEVER WILL let him take the water of life freely" (Rev. xxii. 17). To those who enter there, and become possessors of "the salvation of God," who enter on a new relation to God as Father, and Christ as Redeemer and Lord, another great truth of Scripture becomes known. They learn that not only did God in grace provide for

them a Saviour, but that their personal acceptance and confession of Him unto salvation, is of Divine grace also.

(To be Continued).

J. R.

## The Ribband of Blue.

(Numbers xv. 37-41.)

DR. J. NORMAN CASE, CHINA.

AS a nation, Israel was chosen of God, redeemed from Egypt, and led into Canaan. By these great Divine acts they were separated from other nations and, in a special sense, constituted the people of Jehovah. In their worship, government, social life, food and dress, they were to be different from the surrounding nations. By not conforming to the customs of the heathen in some things that were indifferently, they were taught not to follow them in matters distinctly evil. So we read.

“Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a RIBBAND OF BLUE.” This command was to be observed “throughout their generations.” And it is interesting to learn that the word here used in the Septuagint, is found several times in the Gospels. Our Lord said of the Pharisees that, in order to be seen of men, they made broad their phylacteries and enlarged the borders of their garments (Matt. xxiii. 5). Christ Himself, being a true Israelite, also wore on his garment the fringe with ribband of blue worked into it, as God through Moses had commanded. It was this border on His robe concerning which it is recorded :

“A woman . . . came behind Him, and touched the border of his garment” (Luke viii. 43, 44, R.V.). His scrupulous obedience to the letter as well as the spirit of the Divine law, is alike beautiful and instructive.

In seeking to gather spiritual lessons from this subject, we will first of all notice the Basis of the command, and secondly, the Purposes of it.

The Basis of the command. In these verses God Himself is heard speaking to Moses, and at the close He says : “I AM JEHOVAH your God, which brought you out of the land of Egypt, to be YOUR GOD.” The One who thus commanded was Jehovah, who was in special covenant relationship with them—who had brought them out from the bondage and oppression of Egypt. These things in themselves constituted an adequate basis for all the commands which Jehovah gave to Israel. Hence the matter most emphasised by Moses and the prophets in their appeals to the nation was the deliverance from Egypt. Again and again it is referred to. It was their birthday as a nation. It formed the chief ground of God’s appeal to them throughout their history. Because of this, they were called to be a holy people unto Jehovah (Lev. xi. 45). And so with God’s people now. We, too, were chosen by God, redeemed by Christ, and have been brought into a rich inheritance. To us, redemption is of infinite and eternal importance. Israel’s redemption was twofold in character : by blood and by power. Sheltered by the blood of the lamb, they were safe from coming judgment. Led out of Egypt, and through the Red Sea

by Divine power, and so delivered by the hand of God from all their enemies and oppressors, they could now obey, worship, and serve the One who had redeemed them.

Our redemption is twofold also : by blood and by power. " In whom we have redemption through His blood, the forgiveness of sins " (Eph. i. 7). This includes deliverance from the Divine judgment that awaited us as rebels against God, and deliverance by power from sin's dominion, Satan's bondage, and the world's snares. The once crucified but now living Lord is continually working to save His people from this trinity of evil. Not till redemption was practically experienced, did God give His many commands to Israel. All His precepts to them had in view their place in the wilderness, or in Canaan. It is even so in this dispensation. The two great commands of the Gospel are that men should " repent " and " believe " on God's Son (Acts xvii. 30 ; 1 John iii. 23). Repentance is turning from self ; faith is turning to God through Christ. Faith presupposes repentance, and repentance involves faith. There is no true turning to Christ without at the same time turning from self and sin. Gospel faith and repentance are two sides of the one shield : the one cannot exist apart from the other. In preaching, emphasis sometimes needs to be laid on the one, sometimes on the other. In many circles in the present day, there is great need for the preaching of Scriptural repentance. Let us neither be afraid of the word, nor of the doctrine involved in this twofold Gospel command. But, speaking broadly, the commands,

precepts, ordinances, and promises of the New Testament are for a redeemed people, even to believers in Christ. To His professed followers He Himself uttered these plain and searching words : " Why call ye Me Lord, Lord, and do not the things which I say ? " (Luke vi. 46), and " He that hath My commandments and keepeth them, he it is that loveth Me " (John xiv. 21).

Whether in regard to a people redeemed from Egypt, or a people redeemed from their sins, nothing less can be required than wholehearted subjection to the will of the Redeemer, and obedience to all His commands. We have thus seen that whether for Israel of old or God's people now, redemption constitutes an adequate basis for all God's commands. And under the new covenant " God's commandings are also God's enablings "

*(To be Continued).*

## Man's Future State.

### XIII.—RESURRECTION OF THE DEAD IN CHRIST.

BY THE EDITOR.

THE vast, transcendent subject of the resurrection of the dead has been an offence to the worldly-wise all through the ages. The craft of Satan has been used against it, and the traditions of men have been set in order to obscure it. The testimony of the Word of God is full and clear regarding it, and the faith of each succeeding generation of the saints of God has rested securely upon that enduring Word, while their hope has waited in patience for its full realisation.

Its magnitude and eternal issues increase as the years go by. For over six millenniums, generation after generation of Adam's sons and daughters have been laid in the dust of death. Every thirty and odd years, it is estimated that a whole generation of over fifteen hundred millions of human beings die. Their bodies lie in the earth on which we tread, or become changed and mingle with myriads of organisms around us. Can these, the philosopher asks, be ever made to live again? "How are the dead raised up, and with what body do they come?" (1 Cor. xv. 35) is still his question. The answer is given in the Word of God. It comes to us by Divine revelation alone. Among those who accept it as a Bible truth, and confess with their lips, "I believe in the resurrection of the dead," how few give time or thought to its immense and eternal issues, alike to the saved and the lost.

#### RESURRECTION OF THE DEAD.

"Resurrection of the dead" (Heb. vi. 2) is a foundation truth of the faith. Dimly foreseen by patriarchs, they buried their dead in the hope of it (Gen. xxiii. 5), and confessed their faith in the certainty of it (Job xix. 25). Sufferers and martyrs, in the prospect of it, sealed their testimony with their blood (Heb. xi. 35), and those bereaved of loved ones had a ray of comfort borne as from the distant future,—the hope of a resurrection and reunion on a far-off "last day" (John xi. 24). A fuller revelation waited on the triumph of Christ over death and as the First fruits in resurrection, which now has come, and remains on record in the Scriptures.

"Resurrection of the dead" is the general term which embraces the first resurrection of the righteous only, and the later resurrection of those who stand before the great white throne for judgment (see John v. 28-30; Rev. xx. 12-13). All must be raised, but not at the same time or for the same purpose. "The dead in Christ" will be raised at the moment of His coming as Son of God to the air (1 Thess. iv. 16); "the rest of the dead" will not be raised until after the thousand years of millennial glory (Rev. xx. 5), when they are brought forth to judgment.

#### RESURRECTION FROM THE DEAD.

"Resurrection FROM"—literally "from among—the dead" is the word used to describe the former event. It first came from the lips of the Lord, on the way down from the Transfiguration scene (Matt. xvii. 9; Mark ix. 9, 10), and the newness of the word attracted the notice of the disciples, and caused them to "question one with another what the rising FROM the dead should mean." They were familiar with "resurrection of the dead," but a "resurrection FROM," or "out from the dead," was something entirely new to them. The truth here first uttered, and subsequently repeated by the Lord, is always limited in its application to His own (Luke xiv. 13, 14; xx. 27-38), and is more fully unfolded in its details in the Epistles, notably in 1 Cor. xv. 50-51, where the apostle writes of it as "a mystery"—that is, something hitherto not made fully known; and in 1 Thess. iv. 13, as a revelation—a distinct "word of the Lord" to meet the need of those who were sorrowing over the death

of some of their brethren, whom they evidently feared would miss their share in the triumph at the coming of the Son of God from heaven, for which the living saints waited (chap. i. 9). This "resurrection of life" (John v. 29), elsewhere named "the resurrection of the just" (Luke xiv. 14) and "the first resurrection" (Rev. xx. 5), includes Christ Himself the First-fruits, all "who are Christ's at His coming" (1 Cor. xv. 23), and the martyred saints who will live and bear faithful testimony unto death during the reign of Antichrist in the period between Christ's coming for His saints and His appearing with them. These all share in the "first resurrection," and reign with Christ, but no others. They only are "children of the resurrection" (Luke xx. 36). The "rest of the dead" lie in their unblest graves during the thousand years of millennial glory, to be raised by an act of Divine power for judgment. This elective "out resurrection" of the saints from the dead (Phil. iii. 11) was the apostle's hope and prize.

#### THE RESURRECTION BODY.

In the "moment" of the Lord's descent from heaven into "the air" (1 Thess. iv. 17) with "a shout"—a word of command, such as a general gives to his soldiers—the whole of the ransomed dead shall be raised, and by an act of Almighty power transformed into the image of their Lord. That "shout" with "the voice of the archangel and the trump of God," will be felt and owned through the whole realm of death in land and sea. The grave will yield its ancient charge. The mighty deep will disgorge its long

held treasure. The bodies of the "dead in Christ" long ago redeemed by blood, will be claimed by power, and fashioned like unto the body of His glory (Phil. iii. 21), each retaining distinct personality, knowing as they are known, all conformed to His image (Rom. viii. 29), made perfectly "like Him" (1 John iii. 2), seeing Him as He is. What a moment of triumph and of power that will be! Death once more will own its Victor's claim, and be "swallowed up in victory" (1 Cor. xv. 54). All that we at present know of "the body that shall be" in that resurrection state, is what God has revealed in the Word. Speculation here, would be alike irreverent and dangerous. In 1 Cor. xv. 42-44, four words are used in describing it. It is "raised in incorruption"—no trace of the grave is on it: no power of death (Luke xx. 36) can touch it. "It is raised in power"—no weakness or decay can afflict it. "It is raised in glory"—no trace of fallen man's dishonour will be seen in it. "It is a spiritual body"—fitted for the heavenly sphere, the fit companion and instrument of the heaven-born life, our "house from heaven" (2 Cor. v. 1), eternal and unfading, which will bear the beauty of immortal youth.

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TRUE PROSPERITY.—The great public principle of God's dealings with men is, that the upright prosper. Rogues may sometimes become millionaires, but it is proverbial that ill-gotten wealth is fleeting. And, moreover, even in this life, a man's balance at the bank is not the only, or even the truest test of prosperity.—*Sir Robert Anderson.*

## The Evangelist's Corner.

### GOSPEL OUTLINES FROM THE MIRACLES.

#### A FALSIED MAN FORGIVEN AND CURED

(Luke v. 17-26).

The Needy Man, Guilty, Diseased—The Sinner.  
The Bringers use Faith, Means—The Workers.  
The Healer, speaks Forgiveness—The Saviour.  
The Religious Onlookers, Cavil—The Opposers.  
The Healed Man, Forgiven, Raised up—The Saved.

#### THE TEN LEPERS

(Luke xvii. 11-17).

An Urgent Appeal—"Have mercy on us."  
A Ready Response—Jesus saw and spake.  
A Great Result—"They were cleansed."  
A Grateful Return—One returned to "give thanks."

#### BARTIMEUS, THE BEGGAR

(Luke xviii. 35).

In Nature, Blind and Destitute (Acts xxvii. 18).  
Near to Jericho, City of the Curse (Gal. iii. 10).  
Jesus Passing by, the Gospel Message (Acts xv. 14).  
Is Called and Responds (Matt. xi. 28).  
Receives Sight and Salvation (2 Cor. iv. 6).  
Follows in the Way (John x. 27).

## The Young Believer's Question Box.

I am frequently asked by one of my fellow-workmen what authority I have for calling Jesus Christ, God, when He Himself says that He was the "Son of Man," and that there were certain things He did not know (see Mar xiii. 32), and others that of Himself He could not do (John v. 30)? To one who has accepted the teaching of Unitarianism, or other of the present day "theologies" which deny the Divine Lord His full Deity, these and other such Scriptures seem to provide the weapons they seek, to assail the fundamental truth of the Lord's person, apart from which there is no Saviour for sinners, and no Gospel of salvation for the lost. It is not to profit to argue with such deniers of the faith; the Scripture command concerning such is, "from such withdraw thyself" (1 Tim. vi. 5). To any who are seeking help in the Word, the answer would simply be—The Father acknowledges the Godhead of the Son in the words, "Thy throne, O God" (Heb. i. 8). The Son claims Divine honours when He says, "I and My Father are one" (John x. 30), and "He that hath seen Me hath seen the Father" (John xiv. 9). The Spirit owns the Godhead of the Son when He says of Him in the Word,

"In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). He "was God" (John i. 1) before all worlds; equally so when He called the dead to life in the days of His earthly ministry (John xi. 43). His resurrection (John xi. 9; x. 17, 18) proves His Deity; so does the Name Jehovah given to Him (Phil ii. 11) now on the throne, and claimed by Him on earth in Rev. i. 8, after He had been acknowledged as God in heaven. His position as the obedient Son, ever doing the Father's will (John iv. 34), not His own (John vi. 38) ever speaking the words He heard from God (John viii. 26), seeking only and always to please Him (John viii. 29), is set forth in the words of Mark xiii. 32. They prove His perfect Manhood, but in no way deny His Godhead. To man's reason the "mystery" of "God manifest in the flesh"—an infant on His mother's breast, yet Creator of worlds; learning obedience (Heb. v. 8), yet able to command the stormy winds to peace (Mark iv. 39), will ever remain insoluble, while to faith, which rests upon what God says, all is in perfect harmony.

## Answers to Correspondents.

QUERIST.—You will find the hymn you seek, beginning, "'Tis first the true and then the beautiful," in Dr. H. Bonar's "Hymns of Faith and Hope," first series.

TRUSTEE.—"Unclean money," got by unrighteous means, is not fit for the Lord's treasury. He will neither accept it, nor use it in His work. Let it go to make restitution to those who have been defrauded, according to the pattern set by Zaccheus, the Jericho publican (Luke xix. 8).

F. E. T., PLYMPTON.—We do not consider that such an investment as you name, involves an unequal yoke. To become a shareholder would. The other is simply and only a transaction of the same character as selling goods at a profit. See also Luke xix. 23, r.v., where the Lord accepts the principle.

A. G., SYDNEY.—The R.V. rendering of Matt. i. 5, compared with Ruth iv. 17 and Josh. vi. 25, leaves little doubt that the Rahab, whose faith is mentioned among the witness-bearers of Heb. xi. 31, was the ancestor of David. The four women of the genealogy of the Lord, as given in Matthew's Gospel—Thamar, Bathsheba, Rahab, and Ruth—present a remarkable picture of sovereign grace on this first page of New Testament history.

J. L., COLCHESTER.—Preaching of the Word in

all simplicity and faithfulness, by godly men who have confidence in its power, in the open air and indoors, with patience and perseverance, will yield results, sooner or later. We have no confidence whatever in anything else to give conversions, certainly not in "good music" and "solo singing." Those who think these will avail, know little either of the power of the devil, or their own insufficiency.

A. G., MANCHESTER.—The spirit of lawlessness is rampant everywhere, manifested in the world by the throwing off of all restraint, and utter disregard of both Divine and human authority. This is what Scripture teaches us to expect. Among those who profess the Christian name, many have allowed themselves to become leavened with the same spirit, manifested by a claim for liberty to think and do as they like in everything, except what concerns their personal salvation. This also will increase, especially after those Scriptural barriers have been demolished, which God in His wisdom has ordained to keep the world and its principles from being brought into the assemblies of His people. It is ours to go on quietly but firmly in what we have learned of the Word, seeking to maintain a right spiritual condition in which to give it effect in practice. No good whatever comes of discussing points, or debating theories with those who openly avow their opposition to what you believe to be the principles of the Word. Time will manifest, as it has done before, with whom the Lord's approval is, even if for wise reasons their faith and patience may for a season be sorely tried. Such testing, gives opportunity for heart-searching and self-judgment, so that the right thing may be done in a lowly spirit, ever in the deep consciousness of failure, even when aiming at doing the will of God.

### Answers to Special Questions.

XII.—Should a child of God, when visiting worldly relatives, permit the world's ideas of courtesy to so far dominate him, as to share in their worldly entertainments, or in accompanying them to their places of worldly religion? This is a common enough habit.

ANSWER A.—To be delivered "out of this present evil age" (Gal. i. 4, R.V.), and for the Lord's disciple to be known among worldlings as a "crucified" man (Gal. vi. 14), to have his name cast out as evil (Luke vi. 22), are some of the characteristics of a Christian as he is seen in God's Word. If one can act as a worldling when among such, virtually denying the

Lord, not in a moment of testing and weakness as Peter, but as the habit of his life, what ground is there for regarding such a person as a child of God at all?

G. S.

ANSWER B.—There is so little plain and definite teaching given to young believers on the truth of separation from the world in its follies and its false religion, that the sin and dishonour to God that comes of fraternising with either, seems to be little felt. Let those who know and have the truth act according to it, and speak it plainly, so that others may be exercised before God, and have their conduct governed by it. If such evil ways were exposed in ministry and warned against, younger ones would be less likely to yield to the temptations set before them by those who seek to ensnare them. R. D.

ANSWER C.—It has become so popular in all things connected with religion to be charitable and broadminded, and we have in late years had so much spoken and written in favour of "yieldingness," and being "all things to all men," that anything like decision on the part of a Christian in refusing to share in a worldly Social, or go with friends with whom he may be living to their worldly Church, is rated down as narrowness, bigotry, and Pharisaism. But if the truth of God has gripped the conscience, and is really exercising the heart, it will be honoured and obeyed, no matter how or who such obedience offends. Better far to lose worldly friendships, than to forfeit the friendship of God, which those who enter into unholy alliance with the world always must (see Jas. iv. 4, R.V.).

J. A.

EDITOR'S NOTE.—When the Word of God has its place in the heart, it keeps from practising sin against God (Psa. cxix. 11), and when the heart is purposed, as was Daniel's (see Dan. i. 8), there will be no vacillating conduct when away from the view of fellow-believers. Daniel acted just the same in Babylon as he had done in Jerusalem, because he walked before God. Change of circumstances can neither alter nor annul the truth of God. If it is worth holding fast and obeying in one place, it ought to be the same in another. If it be sin to "help the ungodly" (2 Chron. xix. 2), to have fellowship with their "unfruitful works" (Eph. v. 11), to take part in their false religion (2 Cor. vi. 14-16) when at home, it is equally so when a visitor elsewhere. And if obedience to the Word of God has brought one out once for all, from such unhallowed associations, it can only be in disobedience to that Word that one can return even for an hour

to them again. This is so plain and so obvious, that nobody has ever attempted to contest it, and none in whom the fear of the Lord and reverence for His Word abides, will ever act as if it were a matter so trivial that they may do as they like regarding it.

## Brief Words on Points of Present Interest.

### HOW THE LORD'S MONEY IS SPENT.

A correspondent calls attention to the fact that "an immense amount of money is spent every other month in scattering like thistledown the wide world over among the Lord's people, a succession of pernicious pamphlets full of misrepresentation of servants of Christ, well known and highly esteemed for their works' sake," and wonders how it is that apparently "any amount of money can be found for such base purposes." He is also much exercised over the fact "that some preachers, with no special ability, seem to have means to spend in almost continuous travel, running hither and thither with no particular object, while devoted workers, who spend their time carrying the Gospel to needy places where the foot of the well-groomed evangelist never trod, are often without the bare necessaries of life," and he adds that one such worker known to him, was lately "so far reduced, that he had not even a penny to buy a postage stamp to send a letter to his relatives." These are matters that need to be made known, and they surely ought to exercise all who give of their money to be used in what they believe to be the work of the Lord. "It would be well," he adds, "for all to inquire a little more closely as to how assembly gifts are disposed of, and for what purposes they are used. Surely none who fear God, would wish to have that which is put into the Lord's treasury used in supplying funds to those who give much of their time to issuing and spreading noxious pamphlets to create strife far and wide."

### LEADING FORTH YOUNG PREACHERS.

An esteemed and long experienced worker in a large assembly of Christians, with whom we were lately conversing, said—"It seems to me that one chief cause of the lack of young preachers being raised up in our assemblies to fill the places of those being called to their rest with Christ is, that there is nothing like the same care given to Christian young men now, that there was a quarter of a century ago. They got solid teaching from the

Word of God week after week then, that led them to their Bibles, and that exercised them as to the exercise of their gifts in the service of the Lord. Now, any teaching that they get, is generally of a hortatory and fragmentary character, addressed to them as part of a congregation, whose business it is simply to listen. There is little opportunity for such to take what part they are able for, where preachers and subjects are arranged months ahead. In former times, an experienced brother taking the meeting, linked one of the coming young men with him, and gave him as much of the time as he could profitably use, thus leading him on as he was able to follow. The fashion now seems rather to be for a local brother to act as 'curate' to a stranger preacher who fills the platform week after week, giving no opportunity at all for the development of ability in the younger men of the assembly. This is not of God, nor according to the principles of the Word." We expressed our agreement with our brother's wise and seasonable remarks, and now pass them on for the consideration of those whose responsibility it is to see that these hindrances are removed, and a godly liberty preserved for the use and development of all the gifts that God is pleased to give for the help of His people and for the preaching of the Gospel.

## Questions Requiring Answers.

Help from the Word in giving answers to the following will be valued. Let all be brief, leading to real searching of and exercise in the Word of God.

XIII.—Does one's social standing in the world, say as an owner of property or an employer of labour, give him any title to recognition as a spiritual leader in the church? If not, what does?

XIV.—Is the growing practice of having solo singers advertised alongside Gospel preachers for evangelistic meetings connected with assemblies of Christians, consistent with their profession?

XV.—Should there be more than one loaf and one cup on the table at the breaking of bread?

XVI.—Is there anything to indicate who or what is meant by the words—"Ye know what withholdeth" (2 Thess. ii. 6)? If they knew, may not we?

XVII.—Can the "Man of Sin" (2 Thess. ii. 3), be manifested while the church is on earth?

XVIII.—Is the "heretic" (Titus iii. 10) one who goes out from the Assembly of God's people, or is he one who is to be put out?



## The National Insurance Act,

AND THE CHRISTIAN'S RELATION THERETO.

AN Act has been passed by the British Legislature, has received the King's sanction, and is now in operation, which, it is estimated, affects over twelve millions of employers and workers in these lands, and among them are many of the children of God. Its object is of a beneficent character to the working classes, during temporary or permanent illness and disablement, in providing aliment and other benefits, and in certain cases during times of unemployment also. Toward this, a certain weekly sum has to be conjointly paid by the worker and the employer, to which the State contributes a stated sum, all of which becomes available for the benefit of the employee, on the occurrence of certain specified events. It is the duty of all the Lord's people, who come within the scope of this Act, as subjects of the State, to acquaint themselves with its requirements, and as those who seek, in accordance with the Divine commandment, to "Render therefore to all their dues, tribute to whom tribute is due" (Rom. xiii. 7), and to "submit themselves to every ordinance of man for the Lord's sake" (1 Pet. ii. 13), to yield a willing submission to the demand, knowing that in so doing they are rendering obedience to God, who claims as His "ministers" (Rom. xiii. 6) the "higher powers" no matter what their personal character or their politics may be. Anything like resistance—whether of an active or a passive character, in the former by agitating with the lawless against the

Act, or in the latter by refusing to comply with its demands, and allowing the law to take its course—is not only useless, but, on the part of a Christian, displeasing to God, and a bad example to the unconverted. Happily, on the part of the employee there is no need for discontent, for all is in his favour. And the employer already heavily burdened by taxation, with ever-increasing competition to contend with in the conducting of an honest business, has to count on a faithful God to "make a right way" for him and those dependent upon him, as well as for his "substance" (Ezra viii. 21). God never fails to stand by those who seek to do what pleases Him, and who in "all their ways acknowledge Him" (Prov. iii. 6) and the principles of His Word in their business, as well as their individual lives. Thus far all seems clear. What is *obligatory* is to be obeyed. But the manner in which the employee is to invest the sums placed to his credit is *optional*, that is, it may be done in various ways.

First, by simply depositing it in the Post Office, and receiving back, when occasion requires, up to the amount of the full sum paid by himself, his employer, and the State. Second, by investing it in one of the many Societies or Companies "approved" by the State, in which case fuller benefits are promised. But to some, this latter course presents conscientious difficulties. In their unconverted days they were associated with Freemasons, Oddfellows, Free Gardeners, Rechabites, Templars, and other so-called Friendly Societies, some of which exist for objects

and have practices which, when they became children of God, by being born again (John iii. 3 ; i. 12, 13), they could no longer share, and for conscience sake they severed their connection with them at that time. Others, while the purposes for which they exist may be praiseworthy, involve an unequal yoke with unbelievers, and joint action with those who make no profession of being disciples of the Lord. In yielding obedience to the Word of the Lord in 2 Cor. vi. 14-18, many had to cease being members of such corporations and societies, which some did at considerable cost, which they do not regret. Now, these same societies, and others which have come into existence, are asking these Christians and others to join them. And many such who exercise themselves in what is well pleasing to God, seek help from the Word in the crisis. While fully admitting that all such matters must be left to individual conscience, we must not forget that there are Divine principles in the Word which, when they are learned and allowed to operate, govern these consciences, and that "individual conscience" not enlightened by God's truth, or not in subjection to it, may lead one far enough astray from the path of rectitude. We do not here propose to collate or expound the Scriptures which bear upon this,\* but we do most earnestly commend to our fellow-believers the words of the Psalmist, which have been a help to many in such exercises—"What man is he that feareth the Lord, him shall he teach in the way that he shall choose" (Psa. xxv.

12). One of ancient time, who knew God intimately, said he would not "take from a thread to a shoe latchet" from the alien, although he made no such rule for those who were with him, who had not the same faith (see Gen. xiv. 23-24). And there have been pilgrims of like spirit in our own time, who have paid the demands of the State, but refused its benefits, either in the form of Old Age Pensions or otherwise. And we have never heard of any such, whom God has left to famish. But each must walk according to the measure of his faith, and in the light he has received from the Word of the Lord.

#### According to Her Expectations.

A GODLY Christian woman, a country merchant's wife, in whose house a Gospel meeting was held on Sunday nights for many years, used to pray that God would save all the young people who attended, before they had to go out alone into the cold world. That was a big request, but she had confidence in the willingness and the ability of a great God. So she continued to bring her request daily before Him. She told her husband that she believed God would do it, and after her faith and patience had been well tried—which is God's way of proving that they are real—she had the joy of seeing one after another born of God and following the Lord. And we do not wonder greatly, for it was just according to her expectations. She expected great things from God, and He did not disappoint her. He never does.

\* For "Points of Interest and Words of Counsel" see page 94.

## The Present Evil Age.

BY R. J. MAHONEY, OF DUBLIN.

“THE evil age which has set in” (Gal. i. 4). Such is, I believe, the exact expression of the original, in the language which God chose in the writing of the New Testament, a language capable of greater accuracy of expression than ours. Some of these expressions are passed over in our English Version, without the real meaning being caught. The words in verse 4 rendered, “That He might deliver us from this present evil world,” are, when more exactly and literally rendered, “that He might deliver us out of the evil age which has set in.” This is not what is generally thought to be the character of this age. We hear it spoken of as “The Christian Era”—a remarkable expression truly to occur at such a time as this. It would naturally be supposed that when the Son of God came to the world, a wonderful time of blessing would begin. But the age which He inaugurated by mighty works wrought in the midst of Israel (Acts ii. 22) came suddenly to an end, by His rejection and crucifixion. Then again at Pentecost, the world stood amazed at the signs and wonders of power and blessing which appeared among them. The sixth of Hebrews is addressed to a people who witnessed the inauguration of that age with these specimens “of the powers of the age to come” (ver. 6). But the age which opened so marvellously, was soon interrupted by the opposition of the leaders of Israel. It was suddenly broken

off, and instead thereof “an evil age set in.” We can judge of its character when we learn the character of him who is its prince (Eph. ii. 3) and its god (2 Cor. iv. 4). When we look at the world from God’s standpoint, we see that it “lieth in the Evil One” (1 John v. 19, R.V.). God is now taking a people out of it for Himself. This He showed in vision to Peter, in the sheet knit at its four corners, containing everything that, according to Levitical precept, was unclean, but which a voice said God had cleansed, so that they were no longer to be called common. That sheet with its contents never touched the earth, but was drawn up again into heaven. This was something altogether new. The church is called out from the world: it is not of it: it has nought to do with it. It is of God, and all that we learn of it must be from God and in His Word, not from men or their ideas of it. As the people of Israel passed through the land of the Amorites (Num. xxi. 21) on the king’s highway, not straggling into fields and vineyards, but passing on as embattled hosts, totally different in speech and dress and manners from the peoples through which they passed, so the church passes through the world, separate from it. While the church remained in this place, it had power, but when it began to compromise with the ways of the world, it lost it. It undertook to Christianise the world, but the world soon secularised the church. But in the Word no such compromise is allowed. It is still “the present evil age,” and the relation of the Christian to it is as light to darkness.

## The Ribband of Blue

Numbers xv. 37-41.

SECOND PAPER. DR. J. NORMAN CASE, CHINA.

THE chief end that God had in view in giving this precept is told out in these words : " It shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and DO them." It was to them an outward, visible, and constant reminder of God's claims on their obedience and service. Every time the eye rested on that ribband of blue, the sight was calculated to stir up their minds by way of remembrance, to lead them to ponder God's commands in order to do them. This outward and visible sign was quite in keeping with that dispensation of types and shadows in which the Israelites lived. In this age, Christianity is essentially inward and spiritual. The Holy Spirit dwelling within believers quickens the understanding, the memory, the conscience, the will. He both points out the path of duty and enables believers to walk therein. He is the Monitor who teaches what they should do, by continually bringing the words of the Lord and His Apostles to remembrance. Thus believers of this time have that which answers to the ribband of blue of ancient time, yet is unspeakably superior. "*The Spirit which dwelleth within us jealously yearns*" (James iv. 5), which is a possible and, as many think, the proper translation of this verse (see also R.V.).

We are not only called to obey commandments and precepts, but especially to wholehearted devotion and loyalty to

a Person : even to Christ as our Lord. And the indwelling Paraclete is jealous on Christ's behalf. He yearns over us, longing that we may be always and altogether yielded to our Lord. In the Apostle, the Spirit begat the same jealous yearning over the saints. He says : " I am jealous over you with godly jealousy," &c. (2 Cor. xi. 2). And all true pastors and teachers will have like desires for all the saints of God whom they can reach and influence.

In wearing this ribband of blue, wherever an Israelite went, he became a marked man. It was the token of his recognition of Jehovah's claims upon him. In effect, the wearer said, " I hereby confess my obligation to remember all the commandments of the Lord, and to do them." The fringe, with its ribband of blue, was a modification of the priest's robes (Exod. xxviii. 33). At all times they were to remember and behave as God's special people—His priests, His representatives, and His witnesses.

In principle, this same applies now to all believers. It is our unspiritual Christianity—not the Christianity of the New Testament—that leads professed followers of Christ to divide their lives into two departments, *sacred* and *secular*. Not a few who behave on selfish and worldly principles for six days of the week, think they can compound for this by acting as Christians on the Lord's Day. But we do not so learn from the Word of God. The Gospel is intended to influence the whole of a man's life. A Christian must act as such at all times, in all occupations, under all circumstances. " **WHATSOEVER**

ye do in word or in deed," the injunction runs, "do ALL in the Name of the Lord Jesus." And again, "Whatsoever ye do, do ALL to the glory of God" (Col. iii. 17 ; 1 Cor. x. 31). Than these injunctions there could be nothing more definite or comprehensive. They cover the whole course of the people of God. It was a ribband of *Blue!* This was the colour of the sky above them. It was designed to remind Israel that they were the chosen and redeemed of the God of heaven; that *from* Him came their laws and institutions; that *to* Him they were indebted for every good and perfect gift. Moreover, it would remind many that they looked for an inheritance in the skies, "a better country, that is a heavenly." All down the centuries, many of the people of Israel declared plainly that their rest was not here; that they "looked for a city which hath foundations, whose builder and maker is God" (Heb. xi. 10).

Christians are partakers of a heavenly calling. Their citizenship, their life, their hope, their crowns are all in heaven. It is because of these facts that the exhortation runs: "Set your minds on things above, not on things on the earth" (Col. iii. 27, R.V.). "The things above," what are they? I remember visiting in his home a Chinese scholar, a Christian. Even before his conversion he was a man of good reputation and upright character. But the Gospel did much for him. Becoming a Christian late in life, he nevertheless rapidly grew in grace and spiritual knowledge. On the occasion above referred to, with this verse in mind, in effect he said: "We can understand what the things

above are by remembering what the things beneath are. The things on earth are pride, covetousness, jealousy, malice, and such like. While the things above are just the opposites of all these."

This was a striking way of putting the matter, and I have never forgotten it. To manifestly seek the things of Jesus Christ, that is to wear *our* ribband of blue. But, alas! alas! even among those who profess to be Christ's servants, many do the opposite of this. As said the apostle concerning certain in his day, "All seek their own, not the things which are Jesus Christ's" (Phil. ii. 21). The chief end of Christian life and testimony here and now is, to "shew forth the excellencies of Him who hath called us out of darkness into His marvellous light." Then, when Christ is manifested, we shall be manifested with Him in glory. In view of these things, let us keep clean and bright our "ribband of blue."

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### Prayer and Tract Distribution.

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TRACT distributors have expected little result from their labour, and therefore they have seen little fruit. According to their expectation they have received. Often, alas, I fear the mere distribution of tracts has been rested in, and the work done has been estimated by the number of tracts which were circulated, without earnestly preceding their circulation with prayer, and without earnestly following them with prayer. May I therefore be allowed to caution my fellow-believers on these two points? Look out for blessing. Seek it earnestly.—*Geo. Muller.*

## Man's Future State.

XIV.—TRANSLATION OF THE LIVING SAINTS  
BY THE EDITOR.

**S**IMULTANEOUS with the resurrection of "the dead in Christ" at the shout of the returning Lord with the "archangel's voice," "the trump of God" shall summon all the living saints of every land, and power Divine shall change them in a moment, fashioning new their mortal bodies—the bodies, of their humiliation (Phil. iii. 21, R.V.), in which they have lived, conforming them to the body of Christ's glory. Then will be fulfilled the word, "We shall be like Him, for we shall see Him as He is" (1 John iii. 2). Never, so far as we know, have any, save for a passing glance, seen the Lord in His unveiled glory. Now the raised and changed saints gaze upon Him "as He is," and the immediate effect is they are made "like Him." In the case of the living, mortality is "swallowed up of life" (2 Cor. v. 4). Like Enoch of old, they will go "without dying." Their mortality is changed for immortality, as the corruptibility of the dead is changed for incorruptibility. The world is emptied of the living saints, as the grave is swept of the dead in Christ. Not a saint of God will be left in the world; not an atom of the dust of the ransomed dead in the tomb. The triumph of the Lord will be complete. Not a hoof will be left in the hand of the enemy.

The first mention of this secret of the Lord, kept hidden from saints of former times, was made to Martha of Bethany in that memorable hour of sorrow when her

brother Lazarus lay in the grave. Her hope, according to the revelation of the time was, in his resurrection at "the last day." Then it was that He announced Himself to her as "the Resurrection and the Life," and uttered the mighty words, "He that believeth on Me, *though he die*, yet shall he live. And whosoever liveth and believeth in Me, *shall never die*. Believest thou this?" (John xi. 25, 26). As the "Resurrection" He will call the dead from their graves, thus death is "swallowed in victory" (1 Cor. xv. 54). As the Life, He [will quicken the mortal bodies of His living saints "through His Spirit that dwelleth in them" (Rom. viii. 11, with Phil. iii. 21), thus "mortality is swallowed up of life" (2 Cor. v. 4). And this bud of promise is unfolded in all its fulness as a "mystery" revealed by the apostle in 1 Cor. xv. 51, where he tells of the "change" to be wrought "in a moment" on those who "shall not sleep," and in 1 Thess. iv. 14, that those who are "alive and remain" shall be "caught up together" with the raised dead to meet "the Lord in the air" (1 Thess. iv. 17).

"One moment, twinkling fair and bright  
And we, caught upward through the air,  
Shall shine in Thy transcendent light,  
And ever Thy heavenly image bear."

What a moment of heavenly reunion, of unbounded joy, of glorious victory that will be! Not a lamb of the ransomed flock awaiting! Not a member of the mystic body missing! All there at last, all together, and all "gathered together unto Him" (2 Thess. ii. 1—like the steel to the magnet—who is "the Chiefest (the Standard bearer) among ten thousand," and "altogether lovely" (Song v. 10, 16).

## Election :

### II.—ITS RELATION TO THE BELIEVER.

A BRIEF consideration of the various words used by the Spirit in writing to the saints, of their choice and call by the God of all grace, may help toward a fuller understanding of this subject, on which we must always speak with reserve and reverence, seeing we only “know in part.” And here we must expect to find much that is to us mysterious, in the revelation of the will and ways of Him who is Infinite and Eternal, and who, unlike us, knows the whole, and will one day justify His ways, alike of mercy and of judgment.

ELECTION, in various aspects, is named over twenty times in the New Testament. It is usually attributed to the Father (1 Pet. i. 2), as redemption is to the Son (1 Pet. i. 19), and regeneration to the Spirit (Titus iii. 5). In passages where the Son is said to choose, the reference is rather to service (see John xiii. 18; Acts ix. 15), and fruitfulness (John xv. 16, 19) than to salvation. “Elect” is a title given to Christ in 1 Pet. ii. 6, and to all believers in Rom. viii. 33; Col. iii. 12. Election is said to be “according to the foreknowledge of God” (1 Pet. i. 2), and of His grace (Rom. xi. 5). It directs our thoughts to what we were as utterly ruined, with no claim upon God, but wholly at His sovereign mercy (see Rom. ix. 16), and reminds us that all that we are and hope to be, is “of Him:” it is “not of works, but of Him that calleth” (Rom. ix. 11). It is never presented in

the Word as an abstract problem, or as a theme for discussion, but as a Divine fact presented to the heart of the believer, to produce lowliness, and draw forth thanksgivings.

“CHOSEN of God” is a title applied to Christ (Luke xxiii. 35; 1 Pet. ii. 4), and the saints are said to be “chosen in Him before the foundation of the world” (Eph. i. 3). “Chosen from the beginning unto salvation,” not by an arbitrary decree, but “through sanctification of the Spirit and belief of the truth” (2 Thess. ii. 13), thus always linking that which is Divine and of sovereign grace, with man’s response to the Gospel’s call, and his reception of that salvation which grace has brought (Tit. ii. 11) to all mankind.

PREDESTINATION means to “mark out beforehand” for a place of privilege and blessing, and points to that which God had in view in His people’s salvation. “Whom He did foreknow, He also did predestinate to be conformed to the image of His Son” (Rom. viii. 29). “Having predestinated us unto the adoption of children (sons, R.V.) by Jesus Christ unto Himself, according to the good pleasure of His will (Eph. i. 5); to be His, in the position of sons, brought to Him and instated thus “through Jesus Christ,” and “in Him” who is the Son of His love. And all, “according to the good pleasures His will,” and “to the praise of the glory of His grace.”

GIVEN by the Father to the Son (John vi. 37), given out of the world (John xvii. 6), to have the Father’s Name manifested to them by the Son, and as those given to Him by the Father wel-

comed by Him, never to be cast out (John vi. 37), but kept through His Name as so given (John xvii. 12),<sup>1</sup> and raised up at last to endless glory (John vi. 39).

**CALLED.**—The word is used in the Gospels, chiefly in the sense of invitation. "I am not come to call the righteous but sinners" (Matt. ix. 13); "many are called" (Matt. xxii. 14), the result not always being a response. "I have called, but ye refused" (Prov. i. 24) being still the case with many who hear, but "obey not the Gospel" (1 Pet. iv. 16). But in the Epistles "the called of Jesus Christ" (Rom. i. 6) are those in whom His quickening voice effectually prevails. Those who are thus "called saints" (Rom. i. 7), called "with a holy calling," are reminded that it was not according to their works, but "according to His purpose and grace given them in Christ Jesus before the world began" (2 Tim. i. 9). Into the controversies regarding Divine sovereignty and man's freewill, which are associated with the names of James Arminius of Leyden and John Calvin of Geneva, which began in the sixteenth century, and are still known as Arminianism and Calvinism, we do not here enter. Both have elements of truth on their side, and are mostly right in what they affirm, and wrong in what they deny. Our safety lies, in receiving all that God has spoken, not reasoning thereon, but reverently assured that whatever may seem dark to us is clear as the sunlight to Him, and that the full secret of the harmony of all His revelation, is in God Himself, who is all-wise, and whose nature and His Name is Light and Love.

## Israel and the Church.

XXI.—THE HOPE OF THE CHURCH.

WM. HOSTE, B.A., BRIGHTON.

**WE** may find a certain parallel to the two parts of this great event, though an imperfect one, in the two periods in which our Lord was revealed to men when on earth. At His birth, He was recognised by only a few—Mary, the Magi, Simeon, Anna, and such like. But it was only after an interval of thirty years, that he was "manifested to Israel." So at the second advent, the Lord will first come FOR His saints, and then after an interval of unrevealed duration, He will be manifested WITH His saints to Israel and the world. These two stages may be further illustrated by the Lord's coming to Bethany as in John xi. He first came to the outskirts of Bethany (verse 30) and waited outside, till Martha and Mary had come out to meet Him. Then after an interval, He came with them into Bethany to raise up Lazarus—figure of the nation of Israel. So important is it to differentiate between these two stages of the Lord's Second Coming, that it would be well to here tabulate some of the points that distinguish them.

### THE SECOND COMING OF CHRIST.

#### FIRST STAGE.

1. *As Lord*—the hope of the Church (1 Thess. iv. 16).

2. *A Mystery*—"Behold I shew you a mystery" (1 Cor. xv. 51). A "mystery" is a truth that could not be known in the light of the Old Testament Scriptures and needed a fresh revelation in the New Testament.

#### SECOND STAGE.

1. *As Son of Man*—the hope of Israel (Matt. xxiv. 27-29; Mark xiii. 26; Luke xvii. 22-30).

2. *Not a Mystery*—Already spoken of by Old Testament prophets (e.g., Dan. vii. 13). And in the great prophetic chapters of the synoptic Gospels.



3. *Not Actually to the earth*—The saints will be "caught up to meet the Lord in the air" (1 Thess. iv. 17).

4. *Not Dated*—"Behold I come quickly," but the moment is not indicated. This coming was ever at the door of the Church. They were to "wait for His Son from heaven." A present hope with "nothing between." And of the duration of the interval between the two stages nothing can be known definitely, for it is not revealed.

5. *For His Saints*—To raise the sleeping and change the living (1 Thess. iv. 16-19) "unto salvation" (Heb. ix. 28).

6. *Before the Wedding*—"The Marriage of the Lamb is come" (Rev. xix. 7). This is clearly after the rapture of the saints.

7. *Before the day of the Lord*—In 2 Thess. ii. 1, the apostle appeals to the two great events already revealed in 1 Thess. iv. 15-19, to prove that the day of the Lord was not present. Note verse 5. All this had been told them before, but not written.

8. *Visible to Saints*—"When we shall see Him we shall be like Him, for we shall see Him as He is" (1 John iii. 2). Sometimes in this sense this stage is called an "appearing."

9. *Taken ones blessed*; left ones to be judged. "So shall we ever be with the Lord" (1 Thess. iv. 17).

3. *Actually to the earth*—"His feet shall stand in that day upon the Mount of Olives" (Zec. xiv. 4).

4. *Dated*—Foretold to take place seven years after the signing of a covenant between the Jewish nation and the Prince that shall come ("Dan. ix. 27; Rev. xi." 3-7; xiii. 4-5), with many other events between. "For the elect's sake however these days shall be shortened" somewhat (Matt. 24, 22), so that the date will be advanced somewhat.

5. *With His Saints*—To judge His enemies, deliver Israel, and set up His throne (Zec. xii. 8-9; Rev. xix. 11-15; xx. 4; Jude i. 14.)

6. *After the Wedding*—"When He shall return from the wedding" (Luke xii. 36). (See also Matt. xxv. 1 and Rev. xix. 11.)

7. *During the day of the Lord*—After the full apostacy; after the revelation of the Lawless One (2 Thess. ii. 3-8).

8. *Visible to all*—"Behold He cometh with clouds and every eye shall see Him" (Rev. i. 7), and so this is usually called THE appearing.

9. *Left ones blessed*—Taken ones to be judged. One shall be taken (in judgment), the other left (like Noah). (Compare Matt. xxiv. 38-41 and Luke 17-27).

eyes will rest upon Him—the Man of Bethany who bore their sorrows, the Man of Calvary who bore their sins. His grace too will be manifested in some special degree. Believers are told to "hope to the end, for the grace that is to be brought unto them at the appearing of Jesus Christ" (1 Pet. i.). Then will be fulfilled the last petition of our Lord's prayer. His glory will be manifested to His saints, and they too will be manifested "before the judgment seat of Christ" (2 Cor. v. 10). Then again at the coming of Christ, there will be *no more separation*. Never again will the redeemed be separated from the Redeemer. They shall be "for ever with the Lord." Nor will they ever be separated from one another. "Caught up together," they will find themselves at home in the place prepared for them. Then will all the children of God now scattered abroad "be gathered together in one." Not only so, but the coming of Christ will be a day of *transformation*. All will know all, but all will be changed. The sleeping saints will put on incorruptibility, and the living will put on physical immortality—for the soul has no need to put on immortality. (See 1 Cor xv. 50-54). The body of humiliation in which the believer now is, for—"the body is dead because of sin"—will be fashioned like unto His glorious body. What is more: a complete moral transformation will take place. No more sin within. No more temptation without. No world to oppose. No Satan to harass. Sorrow and sighing shall flee away. Then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

To sum up, we may say that the coming of Christ will be a day of *manifestation*. The Lord will be actually seen by His saints, for the first time. Their

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE CROSS OF CHRIST.

- The Proof of Man's Sin (Psa. xxii. 12, 16).  
 The Manifestation of God's Love (Rom. v. 8).  
 The Propitiation for Human Guilt (Rom. iii. 25).  
 The Destruction of Satan's Power (Heb. ii. 14).

#### A DIVINE RANSOM.

- A Ransom Found (Job xxiii. 24)—By God.  
 A Ransom Given (Matt. xx. 28)—By Christ.  
 A Ransom Proclaimed (1 Tim. ii. 5, 6)—In the Gospel.

#### PARDON, PEACE, POWER.

- PARDON by God (Micah vii. 18; Isa. lv. 7).  
 PEACE with God (Rom. v. 1; xv. 13).  
 POWER from God (Acts 1. 8; Eph. iii. 16).

### SUBJECTS FOR BIBLE STUDIES.

#### CHRISTIAN STEADFASTNESS.

- A Steadfast Mind—Conversion (Ruth i. 18).  
 A Steadfast Look—Transfiguration (Acts vii. 55).  
 A Steadfast Purpose—Consecration (Luke ix. 51).

#### 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).

#### DIVINE PROTECTION.

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

## The Young Believer's Question Box.

What is meant by God repenting (Gen. vi. 6; Jonah ii. 10)? The character and purposes of God are unchanging. So is His Word. In this aspect, "He is not a man that He should repent" (1 Sam. xv. 29). He has no after-thoughts like man, which cause Him to alter His purpose or change His Word. But in His dealings in grace with man, when the sinner owns his guilt, God, who is "slow to anger, and of great kindness, and repenteth Him of the evil" (Joel ii. 13), changes His attitude toward him (see 2 Kings xxiii. 19). And this change, God condescends to express in terms which finite man, with his limitations of thought, may understand, which if otherwise expressed would be to him incomprehensible.

## The National Insurance Act.

### POINTS OF INTEREST AND WORDS OF COUNSEL.

IN matters concerning which there is no direct commandment of the Lord, but in which Scripture principles rightly applied must be our guide, it is always safe to have the godly counsel of those who, by diligent study of the Word and ripe experience in Christian life, are well fitted to give it. It is with pleasure, therefore, that we here pass on what we have received from Sir Robert Anderson, of London, Sir Robert E. Mathieson, of Dublin, and four other servants of Christ—who desire to remain anonymous—bearing on the Christian's relation to the above Act, and his identification with what are known as "Approved Societies" in complying with its requirements. The writers view the subject in various aspects, and it is for the Christian reader to "prove all things," and allow all the truth to have its due place in forming his mind and directing his path.

SIR ROBERT ANDERSON writes—"It is not without misgivings that I take up my pen to answer your question. For questions of conscience must be settled by each one of us with God, and one's liberty may become 'a stumbling block to them that are weak.' I think the teaching of the passage here quoted (1 Cor. viii. 9) applies to the case you put; for if I understand you aright the question is, whether a Christian may join an Approved Society under the Insurance Act? And the 5th chapter of the Epistle supplies a still stronger case. As for me, I should indeed have to 'go out of the world.' And so with all who have put by a little money for the benefit of those who are dependent on them. It is invested in railway and other companies, which are managed probably by men with whom we could have no 'fellowship' at close quarters. I feel no scruples on that score. I think the principle of "the law of leprosy in a garment" (Lev. xiii. 58) applies to such matters. If the plague spreads, it is unclean, but not otherwise. If membership in a company, or participation in an insurance scheme involves associations which touch the conscience or influence the life, my course is clear. But if not, there is no leprosy, no defilement of conscience, and I am at peace."

SIR ROBERT E. MATHIESON says—"Insurable Christians must of course obey the law and insure. The Post Office, offer so few advantages, that it is not to be wondered at, if they do not insure there.

If they insure in one of the 'Approved Societies,' it is not a matter of optional association with the unsaved. I quite see the difficulty as to which of these a Christian seeking to be guided by the Word should join. There are Insurance Societies, other than Freemasons, Foresters, Oddfellows, Rechabites, &c., which to insure in would not involve the Christian in such associations as would be hurtful to his spiritual life. Some of the regular Insurance Companies are taking up this work. In Ireland we have 'The Women's Health Association' begun and carried on by the Countess of Aberdeen, which provides hospitals, sanatoriums, dispensaries, milk depots, &c. It has over 150 branches, and is purely a health organisation. And there are others."

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"Some of the Lord's people are in doubt as to their proper course under this Act. For conscience sake, many of them have refused to join, and others who were members in certain Friendly Societies, severed their connection with them in the past. Now they are naturally in a difficulty when asked to join approved Societies, whose members are practically the same as those from which they have stood aloof. It is not compulsory to join either of these societies. The requirements of the Act may be complied with by insuring in the Post Office, and receiving the whole amount of deposits placed to their credit there, less the working expenses."

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"It should be explained that 'Approved Societies' consist of (1) former Friendly and other Societies altered as the law requires, and (2) newly formed Societies. In the former case, the Society may exist for other—and it may be objectionable purposes—but the State section thereof, such as an employee may insure in, is entirely separate, and neither he, nor the section in which he is insured, has any connection with the other purposes for which that Society exists."

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"The real difficulty that some have in insuring in any Society is, whether such constitutes an 'unequal yoke' with unbelievers. This may be examined. His connection with it mainly exists in the Society accepting contributions jointly made by the employer and the worker, and in the latter receiving back from that Society and the Insurance Committee, on the occurrence of certain specified events, certain benefits. The Society is not engaged in any business, it can make no profit, and he is

not a partner. The value of the benefits he will receive, will entirely depend on the health or sickness of those who compose its membership. To be 'yoked together' means more than this, and at least suggests an element of active working and of being together for a common object. The words 'yoked together,' 'fellowship,' 'agreement,' &c., as used in Scripture, imply close union, active co-operation, and identity in pursuit of some object, which it is submitted the above form of insurance does not include among those who are so insured.

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"To become a partner in any business, with one or more who are not Christians would undoubtedly be an 'unequal yoke,' as the one partner is thereby committed to the actions of the others, and is morally responsible for them. But if, for example, one deposits part of his savings in a Bank, it is different. These deposits are accumulated with thousands of others, which the Bank lends or invests, the depositor receiving back the amount he paid in, with a sum of interest in proportion to the income earned on the total sum thus deposited. Many of such depositors make no profession of Christianity at all, yet no simple depositor, who is not a shareholder, is 'unequally yoked' with these."

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"It is of supreme importance not to tone down any Scripture to meet circumstances, but on the other hand care is needed not to strain Scripture precepts so as to condemn practices to which they do not fairly apply. Although all may not agree, I think that the weighty admonitions in Scripture that Christians should be free from unequal yokes and unspotted from the world, need not be contravened by being insured in an Approved Society under the Insurance Act."

\* \* \* \* \*

"The course one may take must be largely a matter of personal faith, acting according to the measure of light received through the Word. But this must not be imposed upon others as a law for them. The apostle says, 'The faith which thou hast, have it to thyself before God' (Rom. xiv. 22, r.v.). This Divine principle is to guide us. Where there may be need for exercise of conscience, let the truth be plainly spoken which will produce it, but let no strife be gendered or bitterness cherished toward such as may in all honesty adopt

a different course, in the manner of yielding obedience to that which is obligatory on all whom it concerns."

NOTE.—Other points will be continued (D.V.) in our next number, and brief notes, dealing with varied aspects, so far as they are for general edification and our space permits, will be welcomed.

### Answers to Special Questions.

XIII.—Does one's social standing in the world, say as an owner of property or an employer of labour, give him any title to recognition as a spiritual leader in the church? If not, what does?

ANSWER A.—The spiritual and moral qualifications necessary to one who aspires to oversight in the church, are given in 1 Tim. iii. 1-7; Titus i. 7-9; and the work which those who claim to have these qualifications should do, to be recognised as "labouring among" the saints and "over" them in the Lord, is described in 1 Thess. v. 12-14. Social position and possession of this world's goods count as nothing in this sphere. A true spiritual leader, may either be a Peer of the realm—which in time past, some, beloved for their humility and esteemed for their works' sake were—or he may be a ploughman, or a day labourer. If he has the fitness and does the work, this is his title to the recognition and honour due to such. J. S.

ANSWER B.—The man with the "gold ring" and the "goodly apparel" (see James ii. 2) has always had the misfortune to either be foisted into a place of pre-eminence, which he has no fitness to fill, by those seeking his patronage; or opposed, because he is not one of the common people, no matter what his qualifications, by those in whom the spirit of Socialism has gained a hold. Both are wrong. When the Lord calls and fits a man for His service, and he seeks to do that work as unto the Lord, he is to be recognised and supported in it. If, like Joseph and Moses, he is rejected by his brethren, either because he is below or above them socially, the Lord will find another sphere for him, and they will be the losers. W. M.

ANSWER C.—Where those who take the place of leaders in an assembly are possessed of means, it is a matter of common knowledge that unless they are taught in the Word and subject to it, they often exert an influence that is far from spiritually healthy. If preachers are invited and entertained, rent and upkeep of hall and other expenses paid by them, apart from the fellowship of others, the

whole thing dwindles into a Mission. Under such conditions, little gift can be developed. And when the man who keeps the machinery going dies, or removes, or goes to denominationalism the whole work stops or becomes disorganised. This is not the character of a true spiritual leader. He always seeks to lead on others, not to keep them in babyhood, while he does everything. A. J.

EDITOR'S NOTE.—This question calls to mind a happy and harmonious assembly of believers, in which many of the Lord's servants had times of rich reaping in Gospel labours in years gone by, and where many believers, attracted by spiritual savour, and healthful ministry, were led into the ways of the Lord. In this place there were two godly men, whose positions socially and in the church form an object lesson in this matter. The one was a manufacturer, a man of means and an employer, the other, a servant in a humble position in his works. During the week, inside the gates of the mill, Mr. B— was master, and George A— was servant, owning his master's rule, and addressing him in terms becoming his position—a diligent worker, well watched by those who envied the esteem in which he was justly held by his employer, not simply because he was his brother in Christ, but because he was a faithful servant, a man of blameless life, and of good report among those who were without. On the Lord's Day, when fellow-saints assembled in the one Name, seeking to do things as the Lord has given commandment in the Word, George A, who was a gifted minister of the Word, and one who had the care of saints in his heart, took the place of a guide in that assembly, and was much esteemed by the spiritual for his works' sake, by no one more than by Mr. B, his week day employer, who gladly owned the spiritual gifts of the man whom God had set "over him in the Lord," and submitted to his rule. This is just as it ought to be. Social position does not give a title to spiritual leadership in the church, no more does self-reliance, or that spirit of domination which some naturally possess, which forces its way to the front and top, levelling down whatever or whoever obstructs its selfwilled way.

### Questions Requiring Answers.

XIV.—Is the growing practice of having solo singers advertised alongside Gospel preachers for evangelistic meetings connected with assemblies of Christians, consistent with their profession?

## Dearth of Conversions:

SOME CONSIDERATIONS FOR PREACHERS AND PEOPLE.

THERE are many of the Lord's servants who labour in the Gospel, and of God's people who have a heart for His work in the world, deeply exercised at the present time, because of the dearth of conversions. Here and there, no doubt, a few are being saved, but there is general barrenness. Those who have never known the joy of being in the midst of continuous blessing with the Gospel, may not feel 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 deep awakening among the unsaved.

There may be many "second causes" for the present dearth, but it seems clear that the dominating cause is *lack of spiritual power* in the preaching of the Word. It is with the preachers that the first and chief responsibility for this lack of conversions lies. When *they* are right with God, standing before Him, coming forth from His presence, clothed with His power to give forth His message, and, as those who watch for souls, buying up every opportunity of speaking to sinners, God never fails to let His work appear to His servants, and to let them see fruit of their ministry in sinners being awakened and saved. But there must be real heart work before God, the prayer of faith Godward, and the labour of love manward. You always find the man who is in real earnest for the salvation of the lost, is the one who has the honour and the joy of seeing sinners brought to Christ.

A right condition of soul, a heart filled with Divine simplicity for the lost, and real travail of soul for conversions—these are the true marks of a soulwinner. And the next essential to real conversions is implicit faith in the Gospel, as the Divine instrument by which sinners are to be saved—the Gospel of God, apart from embellishment or addendum, preached in the power of the Spirit. When faith in this fails, other devices are resorted to, and barrenness must result. And when evangelists, whose business is to preach Christ, turn aside to other work and occupy their time and testimony with other objects than that of bearing the Gospel message to those who need it, especially in regions beyond, where it is seldom heard, they invariably lose their freshness and their zeal, and become holders of weekly missions and lecturers on Biblical subjects. If the evangelist is to have the blessing of God upon His work, he must keep at it, and leave other side issues alone. His is a great work, and it needs all his energies, his whole heart and soul to be in it, if his ministry is to be effectual in conversion.

Then, the spiritual condition of God's people who are his helpers in the great work of evangelising the needy masses, is a matter of immense importance. If they are a praying and godly people, accustomed to laying hold on God for blessing with the Word, of good report in their lives among those in whose midst they dwell, and giving themselves heartily to co-operate with the preacher, holding up his hands and helping him, bringing those for whose conversion they pray, under the

Word, and watching for souls after it has been spoken, with wisdom to speak the right word to anxious ones, there never fails to be results, abiding conversions, whose lives bear witness to God's grace in them. Where such conditions obtain, and the people of God regard their Gospel efforts as a chief part of their assembly testimony in which all are encouraged to share, there will be little to complain of in want of conversions, for God delights to own His Word, and to use His people who are clean, to effect His purposes of grace among the sons of men. But things have drifted far from the simplicity and fervour of earlier days in Gospel work, and are gradually approximating in character to the ways of the religious world. Unless a halt is called, and a searching out of causes of dearth and decay made before the Lord, in the light of His Word, with an honest desire to deal with them as God directs, decay will advance, and artificial means will then be resorted to such as are practised in worldly religion, to work up unreal interest, which results in shallow profession. This in course becomes absorbed in assemblies, leading to deeper decline and fuller affinity with the world. We are convinced that present barrenness and decay in our Gospel Testimony has its hidden causes in the low spiritual condition of preachers and people, and that the first step towards a genuine revival of power and fruitfulness in Gospel work must be in self-judgment, confession and restoration of soul in ourselves. Improving the machinery and devising new modes of attraction to the unconverted, are of no value whatever, apart from this.

## The Red Heifer ;

OR, THE WORK OF CHRIST FOR HIS OWN.  
(Read Numbers, Chap. xix.).

PART I. BY W. J. McCLURE, CALIFORNIA.

**I**N the ordinance of the Red Heifer, we get an aspect of the work of Christ which is especially toward the believer, and which it is most important he should understand. Did you ever consider what it would mean, were there no such aspect of the work of Christ found in the New Testament, as is typified in Numbers xix.? We will just suppose a case to illustrate this. Here is a believer, one lately born again. He is full of joy, and gratitude to Christ fills his heart, for having died in his room and stead. As yet no cloud has come in between his soul and Christ, nor can he understand how he could ever backslide from One who loves him so well. The one aspect of the work of Christ which occupies his mind is, His death to bring him as a lost sinner to God. But time passes on, and he has had an awakening to the fact, that there is something still within him which responds to temptation from without, and ere he is scarcely aware of it, his joy has fled, and a cloud has settled down upon his soul. What is he to do now? Must he go all the rest of his life like this?

If no such provision were available for him, as is foreshadowed in the Red Heifer of Numbers xix., how unspeakably wretched he would be! The link of union between him and Christ still holds, but the link of communion has been broken. And but for this precious aspect of

Christ's work, it could never be re-knit. What an exceedingly solemn thought! But, thank God, the believer can never be in this state, for the death of Christ, which met all the sin and guilt of his unconverted state and delivered him from hell and the judgment of sin, now as perfectly meets his need as a failing child of God.

In taking up this subject our desire is to help younger believers. Much in this chapter we shall not deal with.

First of all, it is suggestive, that we do not get this type of the Red Heifer in the opening chapters of Leviticus, where naturally we would have expected to find it. For there we get a full account of the various offerings. It is one of the perfections of God's Word that it is found in Numbers and not in Leviticus. Numbers gives us the wilderness, with its dangers of defilement, so we have this ordinance in the wilderness book. It is God's provision to remove defilement from His people there. The wilderness for the believer is this present world, with its abounding evil, and the Red Heifer, that aspect of the Lord Jesus and His work for His people passing through the world. He lives now to keep them clean.

First, let us look at the animal, next at its burning, then at its ashes and their use, and lastly, at the consequences of neglecting these.

*The Animal.*—It was to be a female; thus it suggests Christ as the One who was subject to the will of the Father. If the male speaks of strength and ability in dealing with sin, the female typifies subjection. That is the thought here. In

John v. 38 He could say, "I came down from heaven not to do My own will but the will of Him who sent Me."

It must be *Red*. No other colour would do. Red speaks here of blood, of death. It tells what doing the will of the Father meant for Christ. As we read in Phil. ii. 8, "He became obedient unto death, even the death of the Cross."

"*Without spot.*"—The spot may speak of what may be easily seen, something in the daily life. All who came in contact with the Son of God had to bear testimony, willingly or unwillingly, that He was The Spotless One.

"*Wherein is no blemish.*"—This is something deeper than a "spot," and tells of what only the eye of God could see. But here also all was infinite perfection in Him. He was holy in His nature as well as spotless in His life.

"*Upon which never came yoke.*"—Had the heifer but once been in plow or cart, even if the yoke had not worn a hair off its shoulders, it would have been unfit for this sacrifice. Christ alone of all who ever served on earth, never came under the bondage of sin. Satan sought by all his subtle wiles to bring Him under his yoke, but all was in vain.

*The Burning.*—The heifer was killed and her blood sprinkled seven times before the Tabernacle (where Jehovah met with the people). Then the whole animal was carried outside the camp and wholly burnt to ashes. While the burning was in progress, something was done which at first sight seems foolish. A priest took some "scarlet" and a bough of "cedar wood" and a sprig of "hyssop" and

cast them into the midst of the burning of the heifer. But however trivial the act might appear, a truth of tremendous importance to the child of God was being told out in type. And that truth is expressed in Galatians vi. 14—"But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Paul had stood by the burning of the heifer in antitype, and had seen there the end of more than his sins. The Cross was for him the end of himself and of the world.

"Scarlet" is ever emblematic of worldly glory, the royal colour, so associated with military pomp. How it attracts the eye! Until that day on the Damascus road, when Paul met Christ, he was under its spell. And how fitted he was to reach the goal of his ambition. Of the purest Hebrew stock, a free-born Roman citizen, having received a splendid education. To these advantages we must add an indomitable will and tireless energy. Here we see a man who could have reached the highest place of honour and fame his nation could bestow. But what a change the Cross wrought upon that proud, aristocratic young Jew. He had seen One whose glory cast all earthly glory into the shade. That word in Acts xxii. 11, "And when I could not see for the glory of that light" (referring to the effect of the glory light upon his bodily eyesight), is the effect of the Cross upon all Paul's after life, expressed in one brief sentence. He is now content to be to others what Christ had once been to himself, and glory in thus sharing his

Lord's rejection, being counted as "the filth of the world" and "the offscouring of all things." If "scarlet" thus speaks of the pomp and glory of the world, "cedar wood and hyssop" brings before us what is more substantial and to men more profitable. Solomon "spake of trees from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall" (1 Kings iv. 33), the whole range of the vegetable kingdom. Doubtless Paul in his unconverted days, like most others, could appreciate the emoluments which as a rule go with places of honour. But all is changed now. He knows what it is to be "hungry," "thirsty," "naked," to have no "certain dwelling-place." Nor does he ask men's sympathy; rather does he glory that the world, once so living and attractive to him, has, through the Cross of Christ, become a dead thing. And he himself, once so attractive to the world, now by that Cross is as a dead man to it. It is not only that he had seen all earthly pomp and glory to be stained with the blood of Christ (as in Lev. xiv. 6), but he sees its end altogether for him in the Cross. It would be good to ask ourselves, how much do we in reality know of this aspect of the Cross? What practical power does it exercise over our lives? Is it not this, that is needed to deliver from the growing worldliness, alas! too manifest on all hands?

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#### THE NIGHT AND THE MORNING.

"A little while," the darkness and the storm-cloud,  
The deepening gloom, the chilly starless night,  
Soon the unsullied morn of Heavenly glory,  
The entering into everlasting light.



## The Coming and the Day

DR. MULOCK.

THE "coming" of the Lord FOR His saints, is what we wait for. This is the Church's hope. The "day" of the Lord will come upon the world as a thief in the night; it will be the world's judgment. The world knows nothing of a risen Saviour: it never saw Him. After He rose He made Himself known to His own "who did eat and drink with Him" (Acts x. 41), but all His movements were silent and secret toward the world. His ascension from Olivet was from the midst of His own: the world saw nothing of it. So will be His coming and our going be. The world will only know of it by our absence. Pledges of this have been given in the Word. Two remarkable types of it are seen in Enoch and Elijah. Enoch "was not found because God had translated him" (Heb. xi. 5). Does not this indicate that search was made for him? Elijah was sought for over mountain and valley, by the sons of the prophets (2 Kings ii. 16, 17). The Lord's own resurrection was before the rising of the sun—"when it was yet dark" (John xx. 1). The Roman guard of soldiers were insensible to it. No audible or visible sign was given to them of the great event. What more apt figure of the world could there be at that time, than these Gentile soldiers, asleep? In like manner, when, at the coming of the Lord, those who sleep shall be awakened by His call and with those who are "alive and remain" summoned together to meet Him in the air, the children of night and of darkness

will have no eye or ear for the secret. All this is in contrast to His Epiphany or Revelation with His saints, when He appears in judgment. This will be in power and great glory to usher in "the day." It was after the unnoticed resurrection of the Lord at the early dawn, that an angel descended with a great earthquake and rolled away the stone from the tomb (Math. xxviii. 2). That was no secret. The Gentile "keepers did shake and become as dead men" (ver. 4), while a few feeble Jewish women who sought Him, were comforted and cheered (ver. 5). Such will the visible advent of the Lord with His mighty angels to the world be (2 Thess. i. 7, 8). Every eye shall see Him then (Rev. i. 7). The world will be in terror on that day; it will overtake it unawares. To the Jewish remnant, waiting for redemption, in the day of Jacob's trouble, He will appear as "the Sun of Righteousness, with healing in His wings," but with scorching judgment upon Israel's foe, the proud Antichrist who oppresses them. "The day of vengeance of our God" will be the time of "comfort to those that mourn" (Isa. lxi. 2). That "day" will not, cannot come, until the dead in Christ have been raised, the living saints changed and both safe in heaven. The fact that the Lord has not come FOR His saints, is proof that "the day" cannot now come. When He comes to introduce that day, His glorified saints will appear with Him, having previously been taken from earth to heaven secretly to the Father's house. The world will see both Him and them "glorified together," and the sight will bring terror to the stoutest heart.

## Israel and the Church.

XXII.—THEIR RELATION TO GOD.

WM. HOSTE, B.A., BRIGHTON.

THE character of man's relation to God depends on the character of God's revelation to Himself. This has varied down the ages, but God has never left Himself without a witness. Man, as a moral being, is always responsible to God, according to the measure of light bestowed. The Names of God are successive and cumulative unfoldings of His character. The originator of the "Higher Criticism," whose name may well be buried in oblivion, conceived the quite gratuitous theory that, because the Divine titles are different in the first two chapters of Genesis, and there are certain facts common to both, there must be two distinct narratives by different writers or editors, whom he named the "Elohist" and the "Jehovist," as if the same writer might not have good reasons for using different names for the Deity. This foolish theory has bred and spread. The discoverer overlooked the fact, that in Gen. i. we have a *general* account of man's creation, while in Gen. ii. we have a *detailed* account, and that the difference of title denotes a corresponding difference in the character in which God is revealed in the two chapters. The subject of the first chapter is Creation; hence the fitness of a title expressing power—Elohim. In the second chapter, we see God coming near to His creature, providing for him, speaking to him, hence Jehovah—a title which speaks of enduring relationship— is appropriately added to the first. The

Divine titles moreover are intermingled later in the book. In chap. iii., for instance, we have "the Lord God" in verse one, and in the same verse Satan, who recognises no responsible relationship to his Creator, speaks of Him simply as "God." And the woman follows this lead, but in verse 8, it is none the less as the "Lord God" that the Creator comes down to seek fallen man. How explain this on the editorial theory? I suppose we shall be told—"A sub-editor hath done this." Moses' writings under such manipulation, become for those who have accepted this theory a veritable "Mosaic" of editorial interpolations, culminating in the absurd eccentricities of that "crazy quilt"—*The Polychrome Bible!* How simple and divinely perfect the Scriptures are to those who have eyes to see and ears to hear!

To shew that the title "Jehovah" does connote close relationship, we may refer to Exodus vi. 2, 3. "And God said, I appeared unto Abraham, unto Isaac, and unto Jacob by the Name of God Almighty, but by My Name Jehovah was I not known to them." They knew the name, for Abraham used it (*e.g.*, Jehovah-jireh, Gen. xxii. 14), but they did not understand its true import. Now, God enters into covenant relation with Israel as Jehovah, the "I am that I AM," the Eternal, unchanging One. The only covenant on which Israel's relation to Jehovah rested at that moment, was that made with the fathers. "God remembered His covenant with Abraham," etc. (see Gen. xv., xxvi., xxviii.), and God had respect unto the children of Israel (Exod.

ii. 24). Again "I have also established My covenant with them" (*i.e.*, the fathers) (Exod. v. 4). This was the ground of His relationship with Israel, the seed of Abraham, as Peter's words in Acts iii. 25 tell—"Ye are the children . . . of the covenant which God hath ordained with our fathers, saying to Abraham, In thy Seed shall all the families of the earth be blessed." Surely this is the covenant of grace to which God refers as "My covenant," in which He says Israel did not continue (Heb. viii. 9). Therefore another covenant—that of Sinai—was allowed to intervene, and Israel, in the most irresponsible way, at once accepted it. Their failure to do their part in a covenant of works will open the way later on a the new covenant to be made with the house of Israel in the latter days. A covenant of unmingled grace. In the meanwhile, God did not abrogate His covenant with the fathers, but His relation with His people was henceforth modified in most serious and solemn ways. The clouds and thunder of Sinai denote this. But was Israel ever entirely under a legal covenant? Never; else had they perished as a nation, when the golden calf was set up. It was then that Moses reminds God of His oath to Abraham, etc. (Exod. xxxii. 13). In fact, when the law was given, something was at once introduced, which dispelled the clouds, silenced the Sinai thunder, and enabled God to have His people in His presence—eating and drinking without fear under a sapphire sky (Exod. xxiv. 10). It was the blood of the sacrifices of which Moses said—"Behold the blood of the covenant, which the Lord hath

made with you" (see Exod. xxiv. 8; Heb. ix. 15-22, wher the word should be "covenant" all through). This explains how the Lord's death had a special reference to the nation of Israel according to the prophetic word, "It is expedient that one man should die for that nation" (John xi. 51), for no other nation has ever been under a covenant of works with Jehovah. The blood of the great Antitype of these covenant victims shed at the foot of Sinai, must flow with special reference to Israel, though it is the same blood which meets the deep need of the guilty Gentiles—"who have not the law."

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"He Prayed More."

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A YOUNG devoted Gospeller, who was much used in the conversion of sinners, thought to make himself more efficient in his Master's service by going to College. When he returned, it was very manifest to all his former associates that whatever he had gained in knowledge, he had lost much in grace. His preaching was very learned, but very pithless. "Yes," said his old landlady, "he has undoubtedly increased his knowledge since he left us, but when he knew less he prayed more." That was the cause of the change. When knowledge of any kind causes one to be less dependent upon God, it is a curse rather than a blessing. Whatever causes the servant of Christ to "pray more," to hang upon God and think less of himself, is to him a means of grace, and while his conscious need casts him upon God for help, he will be a channel of blessing.

## Man's Future State.

XIX.—COMING GLORIES OF THE SAINTS.

By THE EDITOR.

IT does not come within the scope of our present inquiry, to trace in detail the future glories of the redeemed, from the moment of their removal from earth, at the coming of the Lord, until they enter upon the final and eternal state, in the new heavens and new earth (Rev. xxi. 1), which, according to the promise of God they "look for" (2 Pet. iii. 13). This we have sought to do elsewhere.\* But certain outstanding events, which are especially connected with redeemed Man's Future State, may be briefly noted.

From the "gathering together unto Him" (2 Thess. ii. 1), and the receiving (John xiv. 3) and presentation to Himself there of the Church glorious (Eph. v. 27), the glorified company will next be led by the Lord to the Father's House, the circle of love, where they are "presented faultless in the presence of His glory with exceeding joy" (Jude 24), evidently by the Son, to whom they were given to be kept, and by the Spirit (here, (2 Thess. iii. 13). as in 2 Cor. iii. 17, named "the Lord")—who had indwelt them and guided them to be presented "unblamable in holiness before God, even our Father"

With what a welcome will the Great Firstborn, and the children which God has given Him (Heb. ii. 13), "the many sons" whom at last He has safely brought to "glory" (Heb. ii. 16), be received to the Father's House—the place where all the children are equally near and dear.

This seems to the first circle into which the glorified saints are brought, and here, after the long sundering, they are at home.

"Home! Oh how soft and sweet

It thrills upon the heart!

Home! where the brethren meet,

And never, never part."

A SCENE WITHIN THE HEAVENS.

The Book of Revelation presents the glorified saints in another, and it may be, a later position. In chaps. ii.-iii., the moral history of the Church is traced from Pentecostal freshness and power, to Laodicean lukewarmness and apostasy, and the whole course of its testimony in seven aspects, as represented by the seven chosen lampstands of the Asian Churches. We hear or see no more of Churches, or of those who compose them, as being on earth. In chap. iv. John, the disciple whom Jesus loved, the one of whom the Lord said, "If I will that he tarry till I come" (John xxi. 22), is called up by trumpet voice (comp. 1 Thess. iv. 16) into heaven, there to see things which must come to pass "after these" (R.V.)—that is, after the course of Church testimony on earth has been completed. Here in the heavens, John sees a central Throne, with One seated thereon, and round about that throne are four and twenty thrones, filled with crowned elders, wearing white robes, who are taken to represent the glorified saints—it may be of former dispensations—as worshippers; while closer still, nearer to the Lamb "who is in the midst of the throne" (Rev. v. 6) are seen four "living ones" (ver. 5) full of spiritual intelligence, looking backward and onward on the purposes of their God. Who can these

\* See "The Second Advent of the Lord Jesus." Cloth 1s.

represent but the glorified Church, the saints of the present out-calling of grace, one with Christ, who will lead the heavenly worship, and execute the judgment of God in the coming age (1 Cor. vi. 2; Rev. vi.). These fall down together, and proclaim the Lamb, as the only worthy One. On Him every eye is fixed: in virtue of His blood alone, they stand in the dazzling light of the throne of God. There at last, in full and glorious measure, is realised what had often been hymned in earthly days—

“ When I stand before the throne,  
Dressed in beauty not mine own;  
When I see Thee as Thou art,  
Love Thee with unsinning heart;  
Then Lord shall I fully know,  
Not till then, how much I know.”

#### THE JUDGMENT SEAT OF CHRIST.

The Judgment Seat of Christ, with the Rewards of Service, seems to come next. Here, the glorified saints appear in their character of servants and stewards, to have their work reviewed, and their service rewarded, by Him whom they had owned as Master and Lord. As *sinner*s, their judgment had long been past: it ended at the Cross where they judicially died in Christ (Gal. ii. 20). Into such a judgment no believer will ever come (John v. 24, R.V.). As *sons* their discipline and judgment (Heb. xii. 6-9; 1 Pet. 17) continued through earthly life, had fulfilled its gracious purpose, and ended in the hour of dissolution, or translation. No disciplinary or purgatorial purification after earthly life, was needed to fit them for that glory. But their manifestation as *servants* before the *Beema* of Christ to show how their race

had been run (1 Cor. ix. 24-27), their conflict with the power of evil maintained (2 Tim. ii. 3, 4), their stewardship fulfilled (Matt. xxv. 14), and their course completed (2 Tim. iv. 7), awaits a coming hour within the heavens, when they shall receive their reward from Him who only fully knows all their service and their works (1 Cor. iii. 14), with the motives that prompted them (1 Cor. iv. 5), and the manner in which they were wrought (2 Tim. ii. 5). Much, which in “man’s day” (1 Cor. iv. 3, mar.) has been accounted great, and had human praise lavished upon it, may appear only as “wood, hay, and stubble” there, while lowly deeds and unrecognised service rendered to the Lord, according to His Word, will have His “well done” and rich reward on that day. “Victor’s crowns”—as the Word is—representing rewards and places of honour in the coming kingdom of the Lord, will be granted to those who have gained them—bright and abiding memorials of their Master’s approval of all that grace had wrought in and through them! There, in full measure all true love, obedience, service, and suffering, will be honoured in that day. All that was done *in* and *for* the Lord will receive His praise then. Thus they will pass to the places of heavenly honour, which have been appointed them.

“ He is coming—oh! how solemn  
When the Judge’s voice is heard,  
And in His own light He shows us  
Every thought, and act, and word!  
Deeds of merit, as we thought them,  
He will show us were but sin;  
Little acts we have forgotten  
He will own were done FOR HIM.”

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### THREE SEARCHING QUESTIONS

For the Unconverted.

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

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

"To whom belondest thou?" (1 Sam. xxx. 13).

#### DIVINE LOVE.

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

PERCEIVED, in surrender of Christ (1 John iii. 16).

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

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

#### THE HAND OF THE LORD.

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

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

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

#### FIVE BIBLE ROBES.

The LONG ROBE (Luke xx. 46)—Pretension.

The RENT ROBE (Jonah iii. 6)—Contrition.

The SCARLET ROBE (Matt. xxvii. 28)—Substitution.

The BEST ROBE (Luke xv. 22)—Righteousness.

The WHITE ROBE (Rev. vii. 9)—Glory.

## The Young Believer's Question Box.

Do the words of 1 Cor. iii. 17 apply to Christians? If they do, how can any of such be "destroyed?" The passage is part of an epistle addressed to "saints," and in their corporate association as "the Church of God which is at Corinth." The context is occupied with service, chiefly ministry, and building of materials into the assembly, of which Paul laid the foundation. Some brought in what was good, others what was worthless. A coming day of fiery trial will manifest what each has built. To bring in base materials is to "defile" or mar the temple of God. Those who so act, God will one day "mar"—the word rendered "destroy" and "defile" being the same in the original—uniformly rendered in the R.V. Instead of being rewarded for such labour, the worker will be like his work, spoiled, yet he himself shall be saved "yet so as by fire."

## Answers to Correspondents.

STUDENT.—We do not know any better book on "Church History" than Andrew Miller's "Short Papers" in three volumes. They are reliable in facts, spiritual in tone, and practical in application.

ANON.—The words of Exodus xx. 11, "In six days the Lord made heaven and earth, and ALL THAT IN THEM IS," should settle for ever in every mind subject to the authority of Scripture, the question of where and how created things came into existence, and close the ear to vain speculations raised by such preachers as you listen to, who claim to know more about God's creative work than He knows himself. If the Supreme Creator of all worlds expressly says, as He did from Sinai, that "ALL that in them is" was created by Him in six days, that must embrace every form of creature and all geological formations likewise.

J. S., CO. TYRONE.—While it forms no part of the Christian's testimony to oppose the Government or its Acts, less still to join in common cause with unbelievers in rebelling against either, the children of God may use their moral influence by united supplication, and if need be, in giving a united testimony against the supremacy of Popery, not for fear of its political influence, but because as a system it is the enemy of God's Gospel and His truth, and would, if it dare, suppress both. But such a testimony should, if need be, be given wisely and in a godly manner, not in angry disputation.

G. C., BAYSWATER.—"The Fathers" are not to be relied on as authorities on ordinances. Romanists and Ritualists quote them in their favour. If we may depend upon what is preserved of their testimony on baptism, it is evident that they had drifted far from the Word of God into tradition. Origen alleges that Christ's baptism in Jordan imparted "purifying powers to its waters." Chrysostom says, baptism is "the regeneration of the soul, a chariot to heaven," and Augustine taught the damnation of all unbaptised infants. The Word of God alone is our safe guide, alike in doctrine and in practice.

J. E., ANNAGHMORE.—The law requires employers and employees to contribute their allotted portions toward National Insurance: this much is obligatory. But the manner in which the employee invests the sum at his credit, is left to his own choice. He may become a depositor in the Post Office, or invest it in one of the Societies which are "approved" by the State. The mode of investment is to be distinguished from the Act. No Society in which one may invest, has any governmental authority, nor would subjection to its rules be necessarily subjection to those "in authority" (1 Tim. ii. 2). The two spheres are entirely distinct: the one being obligatory, the other optional.

## Answers to Special Questions.

XIV.—Is the growing practice of having solo singers advertised alongside Gospel preachers connected with assemblies of Christians, consistent with their profession ?

ANSWER A.—Most of those who practise such ways have probably never known anything better. A little experience in the midst of a real work of the Spirit of God—such as some of us remember forty years ago—would make an end of this, and much else that has been brought in to spoil the simple Gospel testimony which in earlier and better times characterised our assemblies. J. M'D.

ANSWER B.—Where the preaching is felt to be "thin" and void of power to gather and hold the people, solo singing is introduced to "draw the crowd." But those who devise such means, must either have inordinate ideas of their own abilities, or very little discernment of what is needed to bring that class of hearers we most desire to reach under sound of the Word. Those who want "good singing" are not likely to be "drawn" by all that can be produced of it in such connections. It is a matter of common knowledge, that where solo singing and choirs form an appendage of Gospel testimony, they must get the premier place, and whatever preaching there is must be short, and is generally very pithless and harmless. R. D.

ANSWER C.—There is nothing in the Word, either in commandment, precedent or example, to warrant a display of musical talent in connection with the preaching of the Gospel. If there are Christians present, it is comely that they should unitedly praise God and pray for blessing on the Word. And if a hymn declaring the Gospel, or testifying of its blessings of salvation, life, and peace received is given out, all share in singing it, and God blesses such testimony. But the habit of setting up young women, often gaily attired, to sing before a promiscuous audience, is borrowed from the world's religion, where hired opera singers lead the praise, and soloists from music halls entertain the crowd at P.S.A. and Sunday concerts. It is inconsistent with the profession of being "outside the camp" and "going by the Book," to have either solo singers, choirs, or organs in our Gospel meetings. And those who see it to be so, should make a decided stand against such innovations, and refuse to go where they are. J. S.

EDITOR'S NOTE.—Little need be added to the above. We would only say, let what singing there

is in Gospel meetings, whether open-air or indoors, be hearty and good, led by one who gives himself to this service and can efficiently do it. And while it is the preacher's responsibility to see that the hymns used are Scriptural and suitable for the occasion, the leader of the praise should make sure that he uses a tune that all or most can follow. A full Gospel, flowing fresh and warm from the lips of a preacher who has a message from God, given out in the unction of the Holy Ghost, will find its way to the heart of the hearer, and do its work without any other attraction whatever, as thousands who have been its subjects in personal salvation, can joyfully bear witness.

## Correspondence.

### THE NATIONAL INSURANCE ACT.

Many letters have been received, gratefully acknowledging help received through the papers which appeared in our last issue on this subject, and a number seek help from the Word on points not taken up. It is impossible to deal here with all details, but the following may be of general interest to our readers :

It is necessary to distinguish between paying what the law demands and becoming a member of a Trades Union, in which the vote of a majority can compel a Christian servant, who has no personal grievance with his employer, to cease work at their call. This is not in accordance with the teaching of Col. iii. 22 ; 1 Tim. vi. 1, 2. To become subject to an alien authority which rules both conscience and conduct, is not of God. And even when things are going quietly, the unequal yoke with unbelievers exists, which is liable to become operative at any time. The clean path is the only safe one.

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It becomes increasingly difficult for Christian workmen, who seek to be guided by the Word in their lives, to find employment, without joining a Trade Union. In some cases a compromise is made by paying the weekly sum, but receiving no benefits and taking no part in any of the meetings of the men. This may work in times of peace, but when a strike is proclaimed their nominal membership becomes a real one, and they have to go with the crowd.

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It is easy for preachers and others who are not affected, to lay down the law to fellow-believers, telling them what they ought to do in such conditions, but it must be a matter of individual

confidence in God with each, for no man need try to walk by another's faith. And if one for conscience sake either loses his employment or suffers want, how many of his brethren, who urged him to walk in that path of separation, would be prepared to put their hand in their pocket and practically manifest their fellowship with him in his obedience to God? The day may not be far off when no man will be able either to buy or sell, to employ or to be employed, without visibly showing, by wearing some mark or badge, that he belongs to a confederation. That it will be so in full measure, in days to come, Rev. xiii. 16, 17, informs us, when no one will be able to buy or sell, unless he can show the badge of the Beast in his forehead or his hand. Surely the shadows of this coming crisis are already falling upon us. And those who can, ought to be ready to help their fellow-saints who suffer loss for conscience sake.

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We must watch against the adversary gaining an advantage by causing Christian liberality to fail, under the plea that the Lord's poor are now better provided for by Old Age Pensions, State Insurance, and such like. But no such provisions, even when available—which for very many of the Lord's needy ones they are not—can abrogate such definite commandments of the Lord as Deut. xv. 11; 2 Cor. viii. 7; make void such precepts as Gal. ii. 10; Rom. xv. 26; Eph. iv. 28; or mar such bright examples as Acts xi. 28, 29; Rom. xv. 26. The Christian's obedience to God, and his continuance in the path marked out by the example of early saints, is not to be altered or ordered by the world's legislation, which is ruled by democracy, and may be favourable to-day and adverse to-morrow.

#### OVERSIGHT IN THE CHURCH.

An addition to answers in last month's issue.

I take it, the querist is clear that there were leaders or guides in the New Testament churches, and that such are as much needed now as then. Taking this for granted, what was their work, and what their qualifications? Acts xx., Heb. xiii., and 1 Pet. v. will assist us to answer this question. They were "overseers" or shepherds of the flock (i.e., the local assembly), and as such they were to "feed," or shepherd, "the Church of God;" to "support the weak," and to "remember . . . it is more blessed to give than to receive." They were evidently to guard the flock from "grievous wolf's"

(i.e., false teachers, who would endeavour to come in from without); and from those already in, who might "arise" and seek to "draw away" the disciples of Christ after themselves rather than after their Master, "the Chief Shepherd." They were at first appointed by the apostles or their delegates (Titus i. 5), and were chosen for their spiritual and moral fitness. Social standing or wealth did not count, though neither of itself, would have been a disqualification. Age and experience are certainly necessary qualifications, and since we have now no power for the choice or appointment of elders, the sheep will naturally follow those aged men who by precept and example, themselves follow in the footprints of "the Great Shepherd" of the sheep. In apostolic times, it does not appear to have been necessary for the guides to say "I am in oversight;" indeed, I doubt if they even sought to be (see 1 Pet. v. 2). All who use such language, or act in the spirit of it, thereby prove that they are not true guides at all, and are unfit to be such. The official spirit has, no doubt, got hold of some in these apostate days. But we look in vain for officials in the New Testament churches. A man's gift shows itself by what he does. If he is a teacher, he will teach; if a shepherd or guide, he will shepherd the flock. Officers are essential to administer law, but "ye are not under law, but under grace." All the same, the sheep are responsible to "remember," "obey," and "salute" their guides (Heb. xiii. 7, 17, 24). W. H.

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#### Questions Requiring Answers.

Help from the Word in giving answers to the following will be valued. Let all be brief, leading to real searching of and exercise in the Word of God.

XV.—Should there be more than one loaf and one cup on the table at the breaking of bread?

XVI.—Is there anything to indicate who or what is meant by the words—"Ye know what withholdeth" (2 Thess. ii. 6)? If they knew, may not we?

XVII.—Can the "Man of Sin" (2 Thess. ii. 3), be manifested while the church is on earth?

XVIII.—Is the "heretic" (Titus iii. 10) one who goes out from the Assembly of God's people, or is he one who is to be put out?

XIX.—Should one who is unable to express his thoughts intelligibly in prayer or thanksgiving, or who utter strange doctrines, persist in leading the Assembly's worship? And if he does, what is the responsibility of those who guide?



## The Lord is at Hand.

A WORD OF CHEER FOR TIMES OF TRIAL.

DR. J. NORMAN CASE, CHINA.

THE apostle wrote—"Let your moderation be known unto all men. The Lord is at hand" (Phil. iv. 5). The latter sentence is usually taken to refer to the Lord's second coming, but it may be questioned whether that is the thought of the passage. In the New Testament the word is variously translated as—"near to, nigh unto, ready, at hand." And it is interesting to note, that the same word is given in the Septuagint Version of Psalm cxlv. 18, "The Lord is *nigh* unto all that call upon Him, to all that call upon Him in truth." The apostle was familiar with that classic translation of the Hebrew Scriptures into the Greek language, and it may be reasonably inferred that he uses the word in the sense that it is used in the Psalm, which is that God is ever near to keep and deliver those that trust in Him. The context in the Psalm is occupied with prayer, and to this same subject the writer of the Epistle immediately refers. The prayer of faith connects the child of God with Him who is the Deliverer and Helper of His people. "The Lord is at hand" may therefore be taken to express and re-echo the Lord's own promise to His own, "Lo, I am with you all the days, even unto the end" (Matth. xxviii. 20, R.V.). O, to ever realise and prove the power of these precious words! It is our privilege as those who have a living, loving, present Lord near to us always, to derive the comfort that these words give. It is in view of them that

the foregoing words of exhortation are given, "Let your moderation be known unto all men." The word "moderation" includes being patient, gentle, kind, and is so translated in Titus ii. 2; 1 Pet. ii. 18. It is derived from a root which means to "give away," to "yield" (Gal. ii. 5). It is often read—"Let your *yieldingness* be known to all men." And with the Lord "at hand" ever ready to act on His people's behalf, they do not need to always stand on their legal rights, or insist on getting from others what they may rightly claim. The Lord will see that those who trust Him and act in the spirit of these words when tempted and tried, are not losers in the final reckoning by obeying His Word. In our intercourse with all sorts and conditions of men, it is ours as followers of Him who was "meek and lowly in heart," and always committed His cause unto Him who "judgeth righteously" to manifest by our spirit and ways that we have confidence in the Lord who is "at hand" to watch over all our interests, and to tenderly and faithfully care for us. Such faith is one of the distinctive marks of the testimony of the people of God, which all may share, and thereby show before the world in times of trial and testing that we really believe there is a living Lord near to us, in whom we trust, and on whose love we may continually count.

"I do not think that I could bear

My daily load of toil and care,

If it were not for this—

The LORD HIMSELF is always near,

Unseen, yet whispering in my ear

Some tender word of love and cheer,

To fill my soul with bliss."

## The War of Capital and Labour.

### I.—THE IDOLATRY OF WEALTH.

THE worldwide unrest in commercial circles, and the continuous conflicts between capital and labour, as manifested in gigantic strikes, followed by revolution, anarchy, and crime, exercise the hearts and minds of very many of the children of God. Apart from the painful and personal consequences of such movements, which they must share in common with others, no true Christian heart can be unmoved by the privations and sufferings which come upon millions of their fellows, who, from no fault of theirs, are made to feel the bitter results of these conditions. While true Christianity is not called upon to be an arbitrator in the world's political or commercial strifes, it cannot stand unmoved by that which is affecting others, and causing men to turn from God and His Word to practical infidelity. Legislators and rulers have their own part in these troubles, and it becomes all who know God, and can intercede for those "that are in authority" (1 Tim. ii. 2), to individually and collectively continue in "supplications, prayers, intercessions, and giving of thanks" on their behalf, that God who ruleth over all and "moves in a mysterious way His wonders to perform," may give them wisdom in framing laws that make for peace, and that He may in mercy restrain the power of the great adversary, control the passions of men, and use these calamities to turn the unsatisfied hearts of sinners to Christ, who alone can give that which the human heart seeks but cannot find in the world.

The Christian living in the midst of such times can only find rest to the heart and light on the path in turning to the Word of God, where the secret springs of all such movements are revealed, and the great crisis to which they are leading up is disclosed.

The "sure word of prophecy" is as a "light shining in a dark place" (2 Pet. i. 19), and only as its light is welcomed and allowed to guide, will a right estimate be formed of these movements, and of the spirit that actuates them. Men of the world may sneer at the confidence, or pity the weakness of those who affirm that the Bible can give counsel in such matters, but none who know and have proved its all-sufficiency, will be much moved by their scorn. Like Daniel and his fellows, who stood in God's counsel, and had His mind, when all the wise men of Chaldea were at their wits' end, the Christian who humbly waits upon God, and consults His Word, will have "understanding of the times" (1 Chron. xii. 32), and know "what to do" as each new development arises.

#### COVETOUSNESS.

The god of these civilised and commercial lands is wealth. A long period of unparalleled "success," as men reckon, has brought into existence a vast number of enormously wealthy men. In the Word of God, the Divine Spirit describing the moral characteristics of "the last days," sets them forth as a distinct class, made so by their accumulated riches, a caste of money-lovers and financiers whose bond is their possessions: men "heaping up riches" in immense piles of money and

property, employing all their energies in gaining the world, while they grind the poor, and diminish the wages of those whom they employ. They are covetous men, whose one aim in life is to "get more," which, is the primary meaning of that "covetousness,"\* "which is idolatry" (Col. iii. 8). They may spend it as freely as they gain it, in luxurious or riotous living, in building palatial palaces, fitting up stately yachts, keeping studs of race-horses, or lading their own and their families' persons with costly jewels, all for self-gratification. Or, if it be more to their inclination, to hoard it with a miser's grasp through life, and leave their wealth to build great memorial churches, or erect libraries, and philanthropic institutions to perpetuate their names. But all is of self and for the praise thereof. The question of how the money came, must not be raised or inquired into. The donors may have been defrauders, extortioners, gamblers, or dishonest traders; its owners may be Jews, Mohammedans, Atheists, or nominal Christians, outwardly decent or grossly immoral. So long as they are of "the rich," they share the honours of a charmed circle, and are accepted as fit companions for nobles and kings. Once, in these lands, military domination had its day of power. The sword was the symbol of rule, and those who could wield it were exalted to the place of gods. Ecclesiasticism also had its time of influence, the wearer of the mitre being the man of power. But neither of these is the governing power of our day. It is **COMMERCE**. War and religion must both

stand aside, if they impede the progress of the great commercial enterprises of the time, or endanger the accumulation of the wealth resulting therefrom. Gold must be gained at all costs, nothing must be allowed to hinder: it is the god of the present hour. And all this goes on with the flattery of the world and the approval of the professing church. Scarce a voice is raised against it, or a warning note sounded in the hearing of those who are sacrificing soul and body on the great altar of mammon worship. But God, in His high heaven, is looking on. If others do not inquire how the fabulous wealth of the world's multi-millionaires is found, He knows. And although a silent heaven bears in much longsuffering the guilt of those men of the world who have their portion in this life (Psa. xvii. 14), He has recorded in His Word, that their day is coming.

#### THE END OF FRAUDALENT RICHES.

In a remarkable passage (James v. 1-9), the All-seeing God predicts the judgment and the end of those who become fraudulently rich. Unheard of calamities are to come upon them in "the last days." Their riches are to "corrupt"—to rot—from lack of investment; their heaps of gold and silver to "rust," being no longer negotiable. Their costly "garments," no longer required for luxurious dinners, theatre boxes, and scenes of godless self-indulgence, will become "moth eaten," bringing such miseries on their ultra-rich owners as are likened to eating "their flesh with fire," causing them to "weep and howl," all leading up to the last great crisis seen in the fall and doom of commercial

\* See Trench's "Synonyms" on "Covetousness."

Babylon, as described by God in Rev. xviii. The world may turn a deaf ear to all such predictions, and the up-to-date preachers may explain them away, but the God whose eye sees and whose ear hears, will bring these things to pass as surely as He has uttered them.

#### THE SPREAD OF SOCIALISM.

The inevitable result of these accumulations of wealth, and the manner in which they are used by their owners is, to stir up opposition among the working classes, who, rightly or wrongly, believe that they are chiefly derived from their underpaid work. The amicable relations which in times past existed between employer and employees have in a large measure ceased, and the propogators of Socialism and Anarchy finding a prepared soil for their doctrines, have not been slow in sowing them broadcast among the masses, with the result that capital and labour are now found in deadly conflict. What the end will be, God alone knoweth.

#### THE LORD WARNS HIS PEOPLE.

It is not without cause that the Lord warns His own against covetousness (Luke xii. 15) and a desire to be rich (1 Tim. v. 9) or to trust in "uncertain riches" (1 Tim. vi. 17). How many once-bright testimonies have been ruined, and useful lives brought to an untimely end, through "the love of money" (1 Tim. vi. 10)! Some to whom He has entrusted more than they require for their own need, and that of those dependent on them, have used their trust faithfully as "good stewards," and God has blessed them and their service. But few seem to have grace to use accumulated wealth. Hence the warnings given.

## Worship.

PART I.—BY WM. LAING, BRADFORD.

"GOD is a spirit: and they that worship Him, must worship Him in spirit and in truth" (John iv. 24). These words are the climax of the first recorded declaration on worship given in the New Testament. In this conversation between the Lord and the woman of Sychar, it almost appears strange that such a subject should be referred to at all. She had sunk to the lowest depths of human degradation; yet the blessed Lord had gradually revealed Himself to her, not only as the Messiah of Israel, but as her *personal* Saviour. To her then was the declaration made, that a new era had dawned, that a new character of worship was to be instituted, worship "in spirit and in truth."

This woman was to be an example of those from whom the Father seeks such worship. While contrary to every idea of the human mind, it is only the adoration of one conscious of having been brought into relation with God, that is accepted by Him as true worship. In former ages, worship was ever the result of conscious salvation. The Psalmist, in the enjoyment of a personal salvation, exclaims, "I will praise Thee, O Lord my God, with all my heart: and I will glorify Thy Name for evermore. For great is Thy mercy towards me, and Thou hast redeemed my soul from the lowest hell" (Psa. lxxxvi. 12-13).

In Eph. ii. 1-12, the saints are reminded that in their former condition they were "dead in trespasses and sins;" by *nature*

“children of wrath,” and in *practice* “children of disobedience.”

From that standpoint, we are invited to dwell on the love and mercy of God, who not only gave His Son as a sacrifice, but who also raised us up to the throne in Him. Such is the position and attitude of the true worshipper.

The Father now seeks worship from His blood-bought children. The Holy Spirit creates in them the spirit of praise and adoration, as He reveals to them the Son, whose love was as strong as death, and which the waters could not quench nor the floods overflow. The Son Himself—their glorified High Priest—presents this worship to the Father, making the feeblest note of praise to be fragrant unto Him.

While this is so, we must never forget that our Father is the great and mighty Creator of the heavens and the earth, before whose majesty the Seraphim veil their faces as they cry “Holy, holy, holy is the Lord.” He is “glorious in holiness, fearful in praises.” Yet His people have liberty to enter into the holiest, to draw near to Him by the blood of Jesus. It is as we remember who He is, and what Divine mercy and grace have done for us, that we can worship and “serve Him with reverence and godly fear.”

To ascertain the will of the Lord on this subject, we must of necessity appeal to the Scriptures. Here alone, can we find correct ideas as to worship.

We will therefore briefly examine INDIVIDUAL WORSHIP. The verb *proskuneo* literally means “to bow the knee—to prostrate oneself.” When used towards men, it signifies “to render homage,” *e.g.*,

as to a king. But when it is used in the Scriptures, indicating the attitude of men towards God, the context shews that it means the praise and adoration of the heart, and not merely a formal act. Not only so, but such worship is to be rendered to God only.

Every believer is a priest of the Most High (1 Pet. iii. 9), a temple of the Holy Spirit (1 Cor. iii. 16); therefore capable of exercising priestly functions. The man who had been born blind, fell down and worshipped the Lord in the joy of newly found sight (John ix. 38). As the Holy Spirit never leaves the believer (John xiv. 16), he is able to worship God at all times and in all circumstances.

In personal reading and meditation on the Scriptures, how frequently do we experience a deep sense of the goodness and mercy of God, constraining us to praise and adore Him. This may be in the quiet of our chamber, it may also be in a railway train, or while pursuing our daily avocations in life. Jacob, while on his journey to the east, slept outside the city of Luz, with a stone for his pillow. But he saw a thrown-up way from earth to heaven, and heard the voice of God. This place became to him Bethel—The House of God. Nehemiah, the busy man of affairs, could lift up his heart to God even in the presence of his king, while discharging his daily duties. Thus in our own busy days, when the rush and turmoil of life seems to increase, we can enjoy “the pure delight of a single hour.” For there is a new and living way consecrated for us through the rent veil, and the Holiest is always open to faith.

Further, if we follow the use of the verb *latreuo*,—which means “to serve as a priest,”—throughout the New Testament, we will find that even in our service, the thought of worship is present. The life and service of a believer, walking in fellowship with God, ever ascends as a sacrifice well-pleasing unto Him.

We will now consider COLLECTIVE WORSHIP. Again, we must appeal to the Scriptures to ascertain the mind of God, otherwise, even with the best intentions, we may find ourselves pursuing a course which only can be described as “will worship” (Col. ii. 23), *i.e.*, worship according to human principles and traditions.

We are all familiar with the notices posted outside the doors of the various ecclesiastical buildings, announcing that what is called “Public Worship” will be conducted on certain days. We also know the procedure that obtains in such places. While there are widely different forms of ritual engaged in, yet it is clearly manifest that the human will is predominant in all.

This does not necessarily mean that everything done there is unscriptural, but the best that can be said of it is, that the principles on which such congregations assemble are partly human and partly Divine, in many cases the human element overshadowing the Divine. Promiscuous audiences of the saved and unsaved, assemble together professedly to worship God. One man—the minister or clergyman—is appointed to conduct the entire service. In some cases this appointment is made by the congregation; in

others, by some outside authority. He alone is empowered to conduct the proceedings, and any attempt on the part of the most spiritual or gifted member of that congregation, would be resented as an intrusion and summarily quenched. The Spirit of God is by such means hindered from using whom He would. He must act through the one man, who is appointed as the guide of all worship, and the channel of all ministry. Even when the minister is a true child of God, the human principles are the same, and forbid the exercise of priestly functions by other children of God who are present.

## Israel and the Church.

XXIII.—JEHOVAH'S RELATION TO ISRAEL.

WM. HOSTE, B.A., BRIGHTON.

ON the occasion of the golden calf, Jehovah withdrew from their midst, and His temporary dwelling, “the tabernacle of the congregation,” was removed “afar off from the camp.” But when the tabernacle proper was set up, Jehovah returned into the midst of His people, and His glory filled the holiest over the bloodstained mercy seat. The sacrifices—shadows of Golgotha—safeguarded the holiness of Jehovah, and enabled Him righteously to pass over sin, though His righteousness was not yet revealed. Passages in the Psalms and the prophets—“Sacrifice and offering thou didst not desire” (Psa. xl. 6); “Thou delightest not in burnt offerings” (Psa. li. 16); “I delight not in the blood of bullocks or of lambs or of he goats” (Isa. i. 11)—

have been quoted to show, that these sacrifices were never of God at all. But was there ever a greater misconception? Who else could have ordained the sacrifices but Jehovah Himself (see Lev. i. 1; iv. 1; vi. 1)? How then could He disown His own appointment? He never did. What He did disown was, a formal offering of sacrifices, by hands defiled by sin. There was a sacrifice that must precede the offering of victims: it was "the sacrifice of a broken and a contrite heart" (see Psa. li. 17, 19). Psa. xl. 6, merely states that the Levitical sacrifices could not satisfy God, and must give place one day to the great adequate Sacrifice of the Lamb of God. All other sacrifices were "shadows of the true," powerless to take away sin, so continuously repeated. The principle of the co-existent covenants, the one sealed, so to speak, like the title deeds of Jeremiah, and the other open (Jer. xxxii. 14), is remarkably illustrated in the ceremonial enacted at Ebal and Gerizim (see Deut. xxviii. and Jos. viii.). Two constructions were to be erected. A cairn of great stones inscribed with the words of the law, and an altar of unhewn stones, set up on the very place of the curse on Ebal, bearing burnt offerings and the fat of peace offerings. From the cairn of stones no blessing could come, not even shelter from cursing. Twelve curses—one we may say for every tribe—are put into the mouths of the Levites, a tribe, be it noted, set apart to bless on Gerizim. But from the altar flowed provision, and rejoicing, and communion (Deut. xxvii. 7). This altar speaks to us of Christ in His death on the Cross, the

very place of the curse becoming the only source of blessing. Though the twelve curses are detailed in Deuteronomy, there is no mention of corresponding blessings. Curses can easily come, but how can blessings reach man, when their conditions are that of perfect obedience? Nor do the Levites recite the curses, which Moses had allotted them. Had they not deserved them too? It was Joshua, a figure of the Lord Jesus, through whom as the Word, God reveals all, who "read all the words of the law and the blessings and the cursings." To go back a little, the Name of Jehovah became a high tower to Israel, a revelation of His sufficiency for every need, a blank cheque to be filled up by faith to any amount. Were they in conflict with Amalek? They could count on Jehovah-Nissi (Exod. xvii. 15). Were they in distress? Jehovah was their "Shalom" (Judges v. 24). Were they tempted to turn aside? "They were warned that the Lord their God was a Jealous God" (Exod. xxxiv. 14). Were they punished for their backsliding? They were reminded that Jehovah Himself was their Chastener (Ezek. xliv. 21). And when convicted of their unrighteousness, He was "Jehovah-Tsidkenu" (Jer. xxiii. 6). In a future day, the very name of the beloved city will be changed from Jerusalem—the place or foundation of peace—to Jehovah-Shammah, "the Lord is there;" foreshadowing surely the last great revelation of Jehovah, in the Person of Him whose Name is "Emmanuel, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"—Jehovah-Jesus.

## Man's Future State.

XX.—ETERNAL STATE OF THE REDEEMED.

BY THE EDITOR.

THE marriage of the Lamb (Rev. xix. 6-9), the appearing or Epiphany of the Lord with all His saints (Col. iii. 3 ; Rev. xix. 11), the judgment of those who are alive on earth, who have rejected the Gospel preached to them (2 Thess. i. 7-9), the doom of Christendom (Rev. xvii. 1-7), the establishment, character, duration, and end of the Millennial kingdom (Psa. lxxii. 1 ; Rev. xxi. 4), with the blessings which will flow to the whole earth in that time, though all themes of transcendent interest, need not occupy us here. We need only remind ourselves that the saints in glorified bodies, will be with the Lord during these events. They reign with Him (Rev. xx. 4), seeing His face as they serve Him perfectly and constantly there (Rev. xxii. 3, 4). Some of the descriptions of these Millennial times, of heavenly and earthly blessing, have been used by those who fail in "rightly dividing the word of truth" (2 Tim. ii. 15) to teach the final reconciliation and restoration of all men and fallen angels. Notably has this been so, in interpreting such Scriptures as Acts iii. 21, in which the expression, "The Restitution of all things," has provided the title for a book devoted to this subject. But what is taught in Scripture concerning this, has no bearing on the eternal destiny of men. In Phil. ii. 10 ; Col. i. 20, reconciliation of all *things*, and acknowledgment of Christ's Lordship by *all men* are carefully distinguished. In John iii. 17 ; Tim. iv. 10,

and many other such Scriptures, salvation as potential in Christ for all, but only actual in fact and possession to those who believe (Acts xvi. 31, Eph. ii. 8), are clearly differentiated in the Word, but willfully confused by those who use such Scriptures in the interests of Universalism and the Final Restitution of the lost. Old Testament prophecies of coming days of glory to Israel under their Messiah's rule, and of extensive earthly blessing to the whole earth, teach us nothing concerning the final state of the saved, or the lost. Only once in the prophets do we get a glance of the Eternal State, and there only a simple announcement of "new heavens and a new earth" (Isa. lxv. 17 ; lxvi. 22). In Revelation, chapter xxi. 1-8, God gives us a view of the Eternal State, with its newly-created heaven and earth, fresh in their beauty and perfection from their Creator's hands, in which righteousness shall "dwell" (2 Pet. iii. 13), finding there its eternal home.

The heavenly city—New Jerusalem—which at the beginning of Millennial times is seen descending *towards* the earth, and during the reign of Christ and His heavenly people, seems to *hover* over it, is the seat of government and source of glory to the earthly sphere of Christ's kingdom. Filled with the glory of God, which shines through its crystal walls, lighting up the earthly city, which will then according to the prophetic word—"Arise, shine for thy *light* is come, and the *glory* of the Lord is risen up in thee" (Isa. lx. 1)—become the light-giver to the whole world. "The nations shall walk amidst the light thereof" (Rev. xxi. 24, R.V.), "for the



glory of the Lord shall be revealed, and all flesh shall see it" (Isa. xl. 1-5). But this bright and blessed scene, lasting for a thousand years, ends in a last great revolt. Those who of necessity had yielded only a feigned obedience (Psa. xviii. 43, 44, margin) to a power which they could not resist, and to which any trace of open hostility would have brought swift judgment (Isa. lxxv. 20), immediately that Satan is loosed from his prison for the final testing of man—who had already been tried in innocence, under law, in grace, and had in all manifested his opposition to God—now, after a thousand years of perfect rule in view of heavenly glory, revolts again, and rallies around the great deceiver once more, who, no doubt, will hold out something better than Millennial bliss; some new form of "Liberty, Equality, Fraternity," more to man's taste than a "reign of righteousness" (Psa. lxxii. 1-10) with plentitude for man and beast. But swift and condign vengeance, without mercy, ends this last rebellion. "Fire came down from God out of heaven, and devoured them" (Rev. xx. 10), is the brief but awful record of Divine judgment upon the devil-deceived billions, in number "as the saved of the sea," gathered from all lands, to give battle to the glorified King, and to assail "the beloved city." Their leader, "the devil that deceived them," then meets his final doom. He is cast into "the lake of fire." Awful end to a career, which may be traced from heaven's heights, through Eden's garden, where he compassed the ruin of the first man and his race; by Judea's wilderness, where

he assailed but failed to conquer the Son of God; to Golgotha's cross, where he was stript of his authority; down through ages of hostility to God, and enmity towards His people, struggling always to ascend, to exalt himself. Now at last he is dethroned, deposed, despised and doomed to final punishment, conscious, awful and eternal, for ever to remain, the most guilty and most miserable Being in that Gehenna of fire. Then follows the final judgment of those whom he deceived, who took his side and espoused his cause on earth. Now they share his doom in eternity. Consigned to that doom after heaven and earth are fled (Rev. xx. 15), they are seen having "their part" in it, when the Eternal State is described, which state continues in all its fixed and final conditions "for ever and ever."

Then it is, that the new heaven and the new earth, whose beauty exceeds the old, as the glory of the last Adam exceeds the glory of the first, shine forth in all their splendour. They stand for ever secure "in Christ," and in the power of His "eternal redemption," never to be marred or stained by sin. All that is in them is "incorruptible, undefiled and unfading" (1 Pet. i. 4). This is the "eternal glory" to which the saints have been called (1 Pet. v. 10), and for which they are preserved. Here is their abiding home, for ever "with the Lord." Here "God Himself shall be with them, and be their God" (Rev. xxi. 4) for ever and ever.

"God and the Lamb shall there  
The light and temple be,  
And radiant hosts for ever share  
The unveiled mystery.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### BIBLE DOORS.

- A Sin-stained Door (Gen. iv. 7)—Of Guilt.  
 An Opened Door (Acts xiv. 27)—For Testimony.  
 Blood Sprinkled Door (Exod. xii. 22)—For Safety.  
 A Divinely Shut Door (Gen. vii. 16)—For Security.

#### EMBLEMS OF FAITH.

- Faith's Ear hears Christ's Words (John v. 24).  
 Faith's Heart trusts Christ's Work (Isa. liii. 5).  
 Faith's Eye sees Christ's Person (John i. 36).  
 Faith's Hand receives Christ's Gifts (John xvii. 8).

#### SCRIPTURE SEALS.

- Sin Sealed for Judgment (Job xiv. 17).  
 The Saviour Sealed for Service (John vi. 27).  
 The Sinner sets His Seal to God's Word (John iii. 33).  
 The Saint Sealed for Glory (Eph. iv. 30).

### THEMES FOR SCRIPTURE STUDY.

#### "IN CHRIST JESUS."

- MADE NIGH in His Blood (Eph. ii. 13, R.V.).  
 SAVED in His Life (Rom. v. 10, R.V.).  
 ACCEPTED in His Person (Eph. i. 6).

#### TRUE HOLINESS.

- Its Pattern is in Christ (Acts iv. 27; Heb. vii. 26).  
 Its Standard is in the Word (2 Pet. ii. 21; Col. i. 22).  
 Its Power is of the Spirit (Rom. i. 4; 1 Cor. vi. 19).

#### RICH, POVERTY, RICHES.

(2 Corinthians ix. 9.)

- A Glorious Fact—"He was Rich."  
 A Great Surrender—"He became poor."  
 A Grand Result—"That we might become Rich."

## The Young Believer's Question Box.

What can be said of one taking the place of a leader who changes his mind and his actions in regard to God's truth, according to what is popular at the time, and yet maintains he is perfectly consistent? As one not long in Christ, I am stumbled and greatly perplexed by these changes? The prophet's words, "Cease ye from man" (Isa. ii. 22), are wise counsel, for at best he is only human. The Word of God and the God of the Word alone remain unchangeable. Happy it is for those who have learned the truth direct from God, and hold it in fellowship with Him. It is only thus that it grips the conscience and controls the steps. It is

recorded of King John of Sweden that he changed his religion when he wanted a wife; of Henry VIII. of England that he did likewise to get rid of one. Symon Symond was first Papist, then Protestant, then Papist again, according to the way the wind blew. When twitted with lack of principle, he maintained he stood firm to his principles, which were to retain his place in public favour, and his position in the king's service, come what may. Possibly when all comes to be known, there may be more of the same spirit in men's changes of belief, than we or they are aware of. But the coming day of manifestation will unveil the hidden motives of the heart (1 Cor. iv. 5). Meanwhile, it is ours to cleave to the Word of God, and to seek grace to keep it, no matter what others do.

## Answers to Correspondents.

QUARTUS.—We cannot recommend the course your legal friend suggests; it seems out of keeping with the Lord's words in Luke vi. 28, and the exhortation of the Holy Spirit in Rom. xii. 21. It is better far to suffer wrong, and give opportunity for God to defend your character.

A. G., MILNATHORT.—The subject of John xv. is not the believer's security, but his FRUITFULNESS. Concerning the former John v. 24; x. 26, and many other Scriptures are conclusive, and cannot be made void, even by unfruitfulness. To be "cast forth as a branch" (ver. 6) is not a symbol of the severance of vital union with Christ. Such union is expressed in the words—"We are members of His body" (Eph. v. 30)—a relation which can never be forfeited.

GEO. M'N., CANADA.—There is a vast difference between "rejecting" one who seeks admission to an assembly of believers, and requiring the necessary time and opportunity for making enquiries as to his doctrine and previous behaviour. The latter is probably all that was asked for in the case you mention. Any who have experience in assembly life and service know, how many mistakes are made, in welcoming as Christians, unknown persons, on their own testimony.

J. E. L., RENFREWSHIRE.—Lack of funds to efficiently carry on Gospel work is usually due to lack of heart in it. Perhaps some need instruction in the Word as to their responsibility in this, as well as in other matters relating to assembly life, very little of which is given at the present time, compared with what a former generation received.

It is hopeless to expect those recently converted from lives of sin and selfishness, or brought out from systems of man's religion, to act according to God in such matters, unless they are taught His truth. Few read the Word for themselves to learn the will of God. It has to be plainly and definitely set before them. Then some would be exercised in what is pleasing to God.

E. W. H., CO. DOWN.—“The cup”—as that expression is used in 1 Cor. xi. 25, 26, 27, 28—refers not so much to the actual vessel used, as to that which it contains and symbolises. But a vessel becoming the sacred and solemn character of the ordinance would surely be most in harmony with it, having neither gaudy display nor vulgar plainness, but as worthy of “the cup of the Lord.”

H. M. G., GRAVENHURST.—In the words of 1 Cor. xvi. 2, “as God hath prospered him,” there is clearly implied the principle of proportionate giving, which every believer should seek to practice. Then what is placed in “the box” or given to any needy saint, or for some worthy object, will not be spasmodic or under pressure, least of all as “charity,” but the administration as a stewardship of what already belongs to the Lord, having been previously set aside as His portion. This, if practised, would raise our Christian liberality to the Scriptural ideal of a “sacrifice with which God is well pleased,” which is altogether different from making vehement appeals to, and extorting money from all, by sending round a bag repeatedly in one meeting.

A. B., PORT ANSON.—We do not think that a photograph or painting, comes under the prohibition of Exod. xx. 4, unless it is to be used as an object of worship. But the excessive use of such in our day, the frivolous purposes for which they are used, and the money needlessly spent thereon, may well exercise Christians in the light of Rom. xii. 1, 2, as to how far they are justified in following the world's lead of extravagance in this matter.

“YOUNG BELIEVER,” STOKE.—By far the happiest way in all service in the Gospel is, to get all the fellowship in it you can. But if this be impossible, or from causes over which you have no control, denied, then he or they who believe themselves called of God to a certain work, must go on with it, without waiting on the authority or approval of men (see Gal. i. 16, 17; Luke xiv. 23) or brethren.

J. J., WISHAW.—We do not know any Scriptural authority to hinder one brother giving thanks for the bread and another for the cup, at the Lord's table, if the Spirit so guides. To impose as a rule

that he who gives thanks for the one, *MUST* do likewise for the other, is going beyond Scripture. There, it is “the bread which we break,” and “the cup which we bless” (1 Cor. x. 16). Whoever audibly leads, simply expresses the thanksgiving of the assembly (1 Cor. xiv. 16). He fills no official, or ministerial place.

A. S., GLASGOW.—A return to the simplicity and godly habit of earlier years, in the full preaching of the Word, apart from attempts to catch the crowd by flimsy attractions and sensational advertisements, will never fail to bring so many of the unconverted under the power of the Gospel. The measure and character of the results in genuine conversions, will depend largely on the spiritual calibre of the preacher and the spiritual condition of his fellow-workers, especially such as deal with individuals in the after meetings. We may not reach the great world of godless souls who seek after religious entertainment on a Sunday, as a variation to the theatre and the Picture Palace of week nights, but we should expect and work to reach those who, like Nicodemus, Lydia, Cornelius, and others, are more or less interested in the things of God, and who are seeking something they do not find in their churches. A plain, full Gospel, preached in the grace and power of the Holy Ghost, never fails to bring some such into the knowledge and liberty of God's salvation. This ought to be the object in all our Gospel meetings, not merely to get numbers, but to see definite results in conversions which will remain, and follow on in the Lord's ways. Seek to exercise the Lord's people with you, in their responsibility to hold their platform open to preachers whom God is working with, and to see that there are no “red tape” arrangements existent, to shut out those whom He sends with His message.

### Answers to Special Questions.

XV.—Should there be more than one loaf and one cup on the table at the breaking of bread?

ANSWER A.—The words, “He took a loaf,” and “He took a cup” (Matt. xxvi. 26-27, R.V.), given concerning the original institution of the supper, indicate that there was only one of either; but the company was small, and there was no need for more. Where a large assembly exists, the one loaf may still be used, but several vessels would be necessary.

J. W.

ANSWER B.—The one loaf is a proper symbol of

that which in the supper is shewn forth, and should as such be placed on the table whole, and so remain, until broken by the assembled worshippers. "The cup" may be a single vessel. In some cases a covered chalice is used from which the wine is poured into one or more cups, as may be necessary before being passed round, but the latter may be according to the necessities of the assembly, whether small or large. There is nothing to mar the symbol in having more than one vessel. It is still "the cup," although thousands of vessels may be used, as they are the world over, at the same, hour in keeping the feast. R. D.

ANSWER C.—One loaf and one cup are preferable, but where the meeting is a large one, more may be convenient. There is a danger of being over occupied with matters of detail, while failing in the thing aimed at, namely, to "shew the Lord's death." The subject of 1 Cor. x. 14-21 is fellowship—either of the Lord or of demons; the one or the other—not both, which is impossible. There is "the cup of the Lord," also the "cup of demons;" "the table of the Lord," and "the table of deomns." Either fellowship may be expressed by one or more cups. But chap. xi. 23-34, deals with another aspect of truth, namely, the Lord's death, and the breaking of bread is, or should be an announcement of it—a remembrance or memorial feast, a right condition of heart and a right purpose being enjoined. W. H.

EDITOR'S NOTE.—"Whosoever shall eat the bread and drink the cup of the Lord" (1 Cor. xi. 27, R.V.), are the words of the Divine Spirit, and they point to the symbolic character of the elements. It is not the vessel, but what it contains, that is in view here: we "drink the cup." Whether one or more vessels may be necessary, the number of saints partaking must decide. No reasonable objection to two or more, can be built on the words "the cup" (R.V.) or "this cup" (A.V.) seeing they apply to a symbolic rather than a literal use of the term. We think with Answer A, that one whole loaf placed on the table more fitly symbolises "the Lord's body," than either a part or a plurality. And that while always giving the chief care to appear in a self-judged and right condition of soul at the great memorial feast, everything connected with it should be in keeping with its sacred and solemn character, the bread suitable in size and kind, the "fruit of the vine" pure and fresh, the vessel clean, and the table bearing the sacred symbols placed where all may see it and have easy access to it.

## Correspondence, on Points of Interest.

### HARMONY IN ASSEMBLY WORSHIP.

"I was in a country town," writes a Christian commercial, "the other week-end, and had a very happy and profitable Lord's Day with the assembly of believers gathering in the Lord's Name there. I had not heard of any season of revival or special efforts in Gospel work there, but I was most agreeably surprised to find a company of well over a hundred and twenty worshippers assembled at eleven o'clock. And what especially struck me in that meeting was the many who intelligently took part, and the harmonious character of the worship. There was a true keynote given in the opening hymn—which generally is of great value in a meeting for worship—and the same tone was preserved throughout without any effort, but evidently in the intelligence of the Spirit's guidance. There was little ministry, but brief words given on Scriptures read, led us to the Cross, and exalted the Person of the Lord. A spirit of true worship, mutual subjection, and deep reverence, with no haste, pervaded that meeting. In conversation with several of the leading brethren at the close, I gathered that in their Lord's Day afternoon meetings for ministry, such subjects as the character of worship, the Spirit's leading, and other truths, which are not generally expounded, were frequently taught, so that those being added to the assembly are duly exercised in them. The evening Gospel meeting, which is usually addressed by local brethren, several of whom are gifted to preach, was well attended, and they say that they have a steady work of conversion all the year round. Visits of evangelists and preachers from neighbouring assemblies are welcomed, but they do not depend on these, but work heartily and harmoniously, helping and supporting by their prayers and their presence those who preach at ordinary times. I was much instructed by what I saw; it was a real pleasure to be in such an assembly, and I am satisfied that the simple, Scriptural lines followed there, are what God will use in blessing everywhere."

[We are glad to pass on our brother's pleasing testimony to such happy and fruitful conditions. The same may be said of other assemblies in which the simple principles of God's Word are owned and honoured, and taught wisely and in season. But it is hopeless to expect such spiritual worship, godly increase, or faithful Gospel testimony, where God's ways are set aside for man's devices.—ED.]

## God's Care of His People.

VERY sweetly did the saints of olden time testify of the Divine care which waited on them, during the years of their pilgrimage. Moses tells of "the faithful God" (Deut. vii. 9), who led His people through the wilderness, fed them with daily manna, and suffered not their foot to swell or their raiment to wax old, during the long journey toward their rest in Canaan. And after the goodly land was reached, and the tribes settled in their chosen inheritance, Joshua, who had been among them from the day they left the land of Egypt, joyfully confesses that not one thing had failed of all the good things that the Lord had spoken (Josh. xxiii. 15). They had failed, but not Jehovah's care. The same confidence is breathed by the Psalmist. "I am poor and needy, yet the Lord thinketh upon me" (Psa. xl. 17). Such is the experience of a saint who knows Jehovah's tender care. And the glowing words of the prophet in prospect of days of famine, in which there would be fruitless vines and empty stalls, "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. iii. 17, 18), express a deep acquaintance with the faithful God, who will not cease to care for His own, no matter what may happen. When we reach the fuller revelation of the Father's love and care, as set forth in the New Testament Scriptures, we have promise after promise assuring us of His constant and unfailing care of His people, under all conditions, in temporal as well as in spiritual things, in the small events of life as in the great. "He careth for

you" (1 Pet. v. 7), is given as a reason why His people should not fret and worry under burdens of anxious care, but "cast" them, once for all—as the word is—"upon Him," who "careth," or as we may read it—"who has you on His heart." How many of the Lord's people unfit themselves for service, mar their testimony among men, and shorten their lives on earth, by allowing the burdens and anxieties of life to crush them down—burdens which should be cast upon God, and committed in prayer and supplication (Phil. iv. 6), to His disposal. This, though it may not bring immediate deliverance, will bring "the peace of God" to guard the heart, and free it from corroding care and burdensome anxiety. And in times of crisis, when continuance in the path of faith and the place of separation to God, threatens to deprive the Christian man of business of his customer, and the servant of his situation, how blessed it is to have the confidence that God careth, and that though He may test faith, He will in no wise either "fail" or "forsake" (Heb. xiii. 5, 6, R.V.) those who are His. In such confidence the trusting children of God, however tried, may "with good courage" say: "The Lord is my helper, and I will not fear. What shall man do unto me?" With the conscious enjoyment of the Divine care, the roughest path will be footed bravely, and the darkest hour filled with hope.

Peace, will garrison the heart, as faith rests in God who "careth."

He loves, He knows, He cares,

Nothing this truth can dim;

He always does the best for those,

Who leave the choice to Him.

## Perilous Times of the End.

G. FRED. BERGIN, BRISTOL.

Portion Read—2 Tim. iv. 1-8, R.V.

THESE are some of the last words of the apostle Paul, written to his son in the faith. I commend them to your careful attention, for there was never a day in the history of the Church of God when they were more needed.

It is not the teachers who have "*itching ears*," but the hearers, and they "heap to themselves teachers" who shall tickle their ears. Here the apostle is looking with prophetic eyes onward to our very days. In the previous chapter, he predicted that in "*the last days perilous times should come*." And they have come. The Greek word translated "*perilous*," occurs only once again in the New Testament, and is found in Matt. viii. 28, describing the condition of the demoniacs. It is rendered there "*exceeding fierce*." The special danger rife to-day is, that whereas a hundred years ago, when Tom Paine and Voltaire wrote infidel books, every one knew they were infidels; now it is men occupying prominent positions in the Christian pulpit who are doing these things, and thus many are caught in the snare. And those who warn the unwary against them, are called "*bigots*."

Beloved friends, it is a solemn thing to live in these darkening days. Could we have a more awful turning away from the truth unto fables? A prominent preacher of to-day says, that there is no such thing in the world as sin, and that the man who outside Drury Lane theatre, seeks the moral ruin of others, is groping after

God. These deadly fables are pressed upon us as great truths, and called by high sounding titles.

"*But watch thou in all things, endure afflictions*," that come upon you in that very position of watching. "*Do the work of an evangelist*," proclaim the Gospel of Jesus Christ. This modern Gospel denies that Jesus our Lord had any being before He was born on earth—denies the Virgin Birth—denies His atoning death. Therefore tell them of Jesus, of His Virgin birth, of His death on the Cross, not merely as a Witness to the faith, but as a substitutionary Sacrifice for our sins.

"*I have kept the faith*." Thank God, Paul kept the faith, and when "*false brethren*" came in, he boldly withstood them, and wrote: "*To whom we gave place in the way of subjection, no, not for an hour*;" what for? "*That the truth of the Gospel might continue with you*" (Gal. ii. 5). These false teachers are preparing the way for the reception of Antichrist, who, when he appears, will be the acme of perfection, a lovely man, of winning ways, the summing up of all that is excellent according to human opinion, most highly cultivated, and using the arts and sciences to deceive the world. When in the figurative language of Revelation you read of him as "*a beast*," don't think of something hideously ugly. This *false prophet* (Rev. xix. 20) will be the perfection of culture, "*and he causeth the earth and them that dwell therein to worship the first beast*" (Rev. xiii. 12).

What has loving John to say as to our attitude with regard to such? "*Whosoever goeth onward* (or, taketh the lead) *and*

*abideth not in the teaching of Christ, hath not God*" (R.V.). What is the term that these new teachers are advocating now? Progress! Yes, indeed, progress unto Antichrist and to all his abominations. Solemn words! We cannot attend to them with too great heed.

I ask your special attention to the next verse: "*If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting.*" This is the command given us by the Holy Ghost through the apostle of love. This is real love—"Give him no greeting." Let us give no quarter to the deniers of the Person and Work of our blessed Lord.

### "A Shadow from the Heat."

(Isa. xxv. 4.)

WHEN the cares of life oppress thee,  
And thy spirit longs for rest;  
If thy friends should disappoint thee,  
E'en the dearest and the best;  
Then the time has come for learning  
Lessons which are learnt alone  
In the Master's secret presence,  
All thy sorrows made His own.

Lessons which will, in the learning,  
Turn thy bitter into sweet;  
"Marah" shall be left behind thee,  
"Elim" greet thy weary feet.  
Who can comfort as He comforts?  
Never sorrow was like His;  
'Twas in love for thee He bore it,  
Who can offer love like this?

If thy lov'd ones turn and leave thee,  
Think how He was left by all;  
Well He knows—who else so truly?  
What it is in vain to call,  
In the hour of deepest sorrow  
For a loving friend to cheer,  
And because He so, has felt it,  
He will be ever near.

## Signs of Christ's Kingdom.

BY HENRY DYER.

IT is of signs and tokens of Christ's Kingdom that we write, and of its near approach; not of that still nearer event, the rapture of the saints, to meet Jesus our Lord in the air. Yet nearness of the one means a still greater nearness of the other. Hence it should be a subject of lively interest to all His waiting ones.

The Kingdom day of Christ will be His actual reign over the entire earth for a thousand years, as we read in Zech. xiv. 9, "And the Lord shall be King over all the earth; in that day there shall be one Lord and His Name one." Many Scriptures describe the setting up of this kingdom, and the solemn overthrow of man's religion and pride, which must precede its blessed sway. Signs of the approach of this great day are also given us in the Scriptures for us to mark. These are of two classes: (1) Bright and joyful signs of the bright Millennial morning, and (2) Dark and solemn signs of its preceding judgment hour. Among the former, there may be named:—

1. *The Spread of God's blessed Gospel* into almost every land and language of the earth. This accords with the word of Acts xv. 14, "God did visit the Gentiles, to take out of them a people for His Name." And so literally is this to be done, that before Christ's reign begins, we hear a new song sung in heaven by a company redeemed "out of every kindred, and tongue, and people" (Rev. v. 9). The Gospel then must necessarily have been taken to all the nations, and gained

some from each, to swell this blessed company. At the Reformation, this was not so, nor in the days of Whitefield and Wesley. But it is now.

2. *The Increase of God's people* in the world, as a result of seasons of Revival and quickened energies in the evangelisation in these Christendom lands, from which the tares (Matt. xiii. 24-30) are to be gathered and bound in bundles before Christ and His own, shine forth as the sun in the kingdom of their Father. As it was in Egypt, just before the day of Israel's deliverance, when "the people grew and multiplied" as "the time of the promise nigh" (Acts vii. 17), and the houses were filled with those sheltered under the blood, feeding on the lamb that night, so will it be in guilty Christendom, before the Lord shall come.

3. *Quickened Hope in the saints.* Not only an increase of knowledge and Scriptural doctrine concerning Christ's personal coming, but real heart separation from man's world and man's religion, to wait for the Lord. Many hymns have been written during recent years on "the blessed hope," and there has been a general waking up of slumberers to trim their lamps, accompanied by a return to simplicity of worship, according to the Word, with a weekly partaking of the Lord's Supper, which is to be continued "till He come."

Of the dark and solemn signs which show the kingdom near, we may name

1. *Increased Corruptions* in the lands of Christendom. These began in the apostles' time, and were to continue (Acts xx. 30). But in "the last days" (2 Tim. iii. 1) they

are to multiply greatly. Many anti-christs have since arisen, and doctrines denying to the Lord His honour, and to the Cross its virtue, are now vastly increased and accepted by many who call themselves Christians.

2. *Jewish Infidelity*, which will result in a return to their land in unbelief, to build their temple and receive Antichrist. Signs of their infidelity are evident in the letting go of their ancient Scriptures, and becoming "Gentileized" through love of wealth.

3. *The Fulfilment of Prophecy.* Daniel's visions of the course and end of "the Times of the Gentiles," as given in Daniel, chapters ii. and vii., prepare us for the revival of the ten kingdoms of the Roman Empire, bringing great changes in south and south-eastern Europe, the energies for the accomplishment of which seem to be already at work. Many an international struggle may take place before an iron-clay government is settled over this area, out of which ten kingdoms will arise, five on the west and five on the east. Hence the solemn but thrilling interest of events now occurring in the East. It is for us, who are "children of the day," to "look up and lift up our heads," waiting for that redemption which assuredly "draweth nigh."

—o—  
GUIDANCE.—I never remember in all my Christian course—a period now of sixty-nine years and four months—that I ever *sincerely* and *patiently* sought to know the will of God, by the teaching of the *Holy Ghost* through the instrumentality of the *Word of God*, but I have been ALWAYS directed aright.—Geo. Muller.



## The Red Heifer ;

OR, THE WORK OF CHRIST FOR HIS OWN.

(Read Numbers, Chap. xix.).

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

THE next thing we shall consider regarding the red heifer is *The use of the Ashes*. "And a man that is clean shall gather up the ashes of the heifer and lay them up without the camp in a clean place." These ashes were the memorial of an accepted sacrifice, something which would last indefinitely. Typically, they speak of Christ now before God, who once endured the fire of wrath for sin, when He suffered "outside the camp," rejected by man and forsaken of God. Our sin is gone. We see Him in the "clean place," in the Father's presence, in all the abiding value and efficacy of His precious death. "And for an unclean person, they shall take of the ashes of the burnt heifer of purification by sin, and running water shall be put thereto in a vessel" (ver. 17). In reading over this chapter, one is impressed with how easily an Israelite could contract defilement. Touching a dead body, a bone of a man, or a grave (ver. 16), he was defiled, so that he could not keep the feasts of the Lord with his brethren.

Death was the fruit of sin ; and the touching of death speaks of sin allowed to act in the believer. For the unclean person there was the "ashes" and the "running water" ; with these he was to be sprinkled by a clean person (ver. 19). So we read in Gal. vi. 1—"Brethren, if a man be overtaken in any trespass, ye which are *spiritual* restore such a one" (R.V.). And

what are the means to be used ? The "running water," the Word of God ; the "ashes," the work of Christ. No more than these are needed. The Word of God exposes sin and also points to Christ's death for it. In 1 John i. 9 we read—"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here we see these two things. In the word "faithful" we are reminded of God's Word, to forgive and cleanse the believer who confesses his sin, and in the word "just," we see this is on the ground of the death of Christ. Thus the believer is no more directed to his feelings for cleansing, than he was at the first for his salvation as a sinner.

The defiled Israelite was sprinkled on two separate days—the third and the seventh (ver. 19). The third day brings the Cross and the Resurrection before us. All mercy to saint or sinner, is inseparably connected with this. And the seventh day speaks of the old creation. Every real case of restoration leads not only to the confession of some particular trespass, but like, as in the case of David, to judging what he was in the old creation, as he declared in Psalm l. 5—"Behold I was shapen in iniquity, and in sin did my mother conceive me." David thus goes to the root of all trespass ; it was his "seventh day." Then, upon the eighth day, which speaks of the new creation, the cleansed Israelite could take his place in the congregation and join with the others in keeping the feasts of the Lord. The soul restored to God and to fellowship with His people, knows in fresh power the

value of the great Sacrifice of Calvary. How sweet to the believer so cleansed and restored to fellowship with God, is the truth of the lines we so often sing—

“Not a stain, a new creation,  
Ours is such a full salvation,  
Low we bow in adoration,  
Inside the veil.”

It is blessed to know that any child of God who is conscious of departure from Him, need not wait a whole week to get right, as was the case with the Israelite, but may at once know the peace and rest of a restored saint.

But the provision so graciously made, might be rejected. Two reasons God gives, for cutting off a defiled person. First, in verse 13, “Because the water of separation was not sprinkled upon him.” God knew the danger of contact with death, in the tent and in the open field. He was not angry with the man to cut him off *because* he touched it. But as He had made provision for his cleansing, He will brook no indifference. So it is now. Danger of defilement abounds in the “tent”—the family, or the assembly; and in the “open field”—the world, where we must live and do business. In these places we are constantly in danger, as well as from the “dead” body we carry around with us all the time—the old sinful nature. It is indeed most comforting, that God understands our dangers and difficulties, and that He also knows our weakness. But we must never forget, He cannot and will not go on with sin covered up, ignored and unconfessed. This will bring down, sooner or later, His chastening hand upon His child. Second, in verse 20, “Because he hath defiled the

sanctuary of the Lord.” One who became unclean might say to himself—“No one will know of it. I am not going to remain seven days outside, to wash my clothes, to bathe my flesh in water. It is not known, that I touched a bone or a grave.” God would make such to feel the reality of His presence in the midst, as a holy God, and that holiness becomes all those who are about Him. And so it is now. There can be no greater deception than for a child of God, with some hidden sin, and out of fellowship with God for any reason, to say, “Well, I do no one any harm but myself.” It is not so. A defiled Christian out of fellowship with God does harm to all with whom he associates.

Years ago, we looked at a sailor drawing up a pail of water out of the sea, as we were steaming across the Atlantic. As it was by no means an easy feat, we wondered why he did not go to one of the hydrants, open it, and get all he wanted. After a while we asked the reason, and were told it was done that the officer on watch duty might take the temperature of the sea water, to determine if they were in the vicinity of icebergs. A believer out of fellowship with God, will as surely influence the spiritual temperature of an assembly, as an iceberg does the waters of the ocean. May not this explain many a stiff and hard meeting, in which there is little worship? How very solemn, then, if I should be one with whom God must deal, for defiling what He loves so well, His dwelling place down here, the assembly of His people, by not seeking unto Him for personal cleansing and restoration.

## The War of Capital and Labour.

SECOND PAPER: THE RACE FOR RICHES.

BY THE EDITOR.

NO careful reader of the Epistles can fail to note the many warnings given therein to Christians, to beware of hasting "to be rich" (Prov. xxviii. 20). In the Lord's own ministry, He taught His disciples to "beware of covetousness" (Luke xii. 15). And the frequency with which the Epistles warn against "the love of money," and the snares which lie in the path of those who "will be rich" (1 Tim. vi. 6-10)—that is, of those who make it their aim in life, the one object toward which all their energies are bent, to acquire wealth—may well warn us of the dangers of such a course. Yet in the face of these warnings, and the exhortations to be content with pilgrim fare—that is, "with food and covering" (1 Tim. vi. 8, R.V.), and what will meet their own and the need of those dependent upon them (1 Tim. v. 8)—how many of the people of God are in the race for riches with all the zeal of the worldling. To work for the highest wages obtainable, providing that God and His claims are not forgotten, is perfectly lawful. To conduct business on honest lines to make profit, is not only legitimate, but may be continued successfully with the blessing of God and the maintenance of a right spiritual condition. Of this there is an abundance of evidence. Look at the long line of godly, earnest, energetic commercial men, who in time past have preached the Gospel to the world, served the saints, and been diligent in every good

work, while conducting businesses of their own, or directing large concerns for others. But with them, God and Christ and Christianity were first. Soul condition, maintained by private prayer and the reading of 'God's Word,' was never allowed to fail, or to be set on one side for business. To "get on in the world" was never permitted with them to become a master ambition, before which spiritual life, Christian service, and even personal health had to yield. Therefore God blessed them, alike in the souls, as in their basket and their store. Very different it is with those who make the gain of riches their object in life, and give their whole energies to obtain them. How many wrecks lie along the coasts of life, who have foundered just here! Backslidden lives, blighted testimonies, shortened years, have all followed those who hastened to be rich. And the discovery of their awful mistake was only made, when they lay facing death, with a lost life behind them, bewailing their folly. What is regarded as "success" by the worldling, and so esteemed by many who claim to be Christians, looks very small to one on the borders of the eternal world.

Christians in business, do not with ordinary care, make such "plunges" as endanger their character, ruin their testimony and solvency, and bring their names into disrepute. The saddest records are among those who speculate, and invest their money in concerns which offer great advantages, quick returns, and enormous profits. Some men make it their business to "float" such companies, and to issue glowing prospects to catch the unwary,

who may be finding small returns from their own business, and see in this an easy way of becoming speedily rich. Without consulting God or seeking the light of His Word to guide them, they stake their hard earned savings in the concern, and generally lose everything, sometimes at an age when they are unfit to begin anew. This is nothing short of a species of gambling, in which no Christian should have any part, and which such as promote and encourage, should be made to feel is absolutely dishonest. By exposing such things in the searching light of the Word of God in public ministry, many may be warned and delivered from the snare. How can there be aught else than spiritual decline, barren service, vitiated testimony, and lost influence on those who know that such things are permitted and winked at in the Church of God? Riches acquired by going into unequal yokes with the ungodly, receiving dividends from shares in companies managed by unscrupulous men, or according to unrighteous principles, usually become a curse to their owners, and can never be acceptable to God, either to carry on His work or build places for His worship. God is righteous. He will not accept ill-gotten gain, nor can He use it in His service.

Christian young men who know the course pursued by their seniors, who ought to be ensamples to the flock, will go further into such forbidden paths, and there are many sad evidences that this is done. Has all this nothing to do with the lack of interest in the things of God, and in the few being raised up to preach the Word and share the work of assemblies,

so widely complained of? Unless God in mercy sends awakening, humbling, confession, and cleansing from such ways, the testimony of a godly, unworldly, and separate people will cease. And although in outward form and position it may be maintained, it will be as a body without a soul, a lampstand without light—a blessing to none, but a stumblingblock to all.

## Israel and the Church.

XXIV.—LAW AND GRACE.

WM. HOSTE, B.A., BRIGHTON.

EVENTUAL blessing was guaranteed by covenant to the elect of Israel “for the fathers’ sake,” through the coming “Seed” which was Christ. This the law given 430 years after, could not disannul (Gal. iii. 17). It was none the less a solemn matter for the nation to find itself, by their own thoughtless acquiescence, under a yoke, which, as Peter said afterwards, “neither we nor our fathers could bear.” At once God’s attitude changed, and grave responsibilities were incurred which are detailed in Deut. xxviii. Fourteen verses suffice for the blessings promised to obedience; while the cursings threatened for disobedience occupy fifty-four (see also Lev. xxvi.). Moreover, no sacrifice was provided for deliberate transgression, and when Israel turned from Jehovah and the sacrifices which were provided, what could they expect but judgment? Love to God and their neighbour, sum up the demands of the law. When the Lord tabernacled among men as Neighbour, religious man, in league with godless man, crucified Him. This is what the law has

proved man to be—a hopeless enemy of God. For men now to go back from Golgotha to Sinai would be grotesque, if it were not rebellion. And this is what Christendom has done. Not even the murder of the Christ of God can persuade man that he cannot keep the law. The prevailing idea is, that he must prove his worth by legal observances. By baptism, where he promises by proxy to keep the law. At confirmation, he undertakes himself to do it. Grace is only known as a palliative. If you do your best to keep the law, grace will make up deficiencies. God is scarcely known save as “the Almighty,” “the great Creator,” and “the Judge.” Few know Him as a “just God and a Saviour.” Fewer still as Father—“the God and Father of our Lord Jesus Christ.” The whole system is legal to the core. It feeds self-righteousness—denies the power of the Gospel to save, ignores God’s righteous claims, and keeps souls at a distance from Him. Christ must be all in all, and His precious blood our only plea. Law and grace are incompatibles. “If by grace then is it no more of works, otherwise grace is no more grace; but if it be of works then is it no more grace, otherwise work is no more work” (Rom. xi. 6). “To him that worketh is the reward not reckoned of grace, but of debt” (Rom. ix. 4). “Christ is the end of the law for righteousness, to every one that believeth” (Rom. x. 4). The law did give the Jew a certain nominal standing before God. This may explain why repentant Israelites were baptised at Pentecost, before receiving the Spirit (Acts ii. 38, and see in contrast Acts

x. 4, where Gentiles are in view). Now, man has no standing before God. One of two things had to follow the return to the Father’s House of a rejected Saviour—torrents of wrath, or streams of mercy. We know which God in infinite grace chose. The Spirit was shed forth abundantly to endue the servants of the Lord for a ministry of pure grace to every creature. There is no national calling now, as in the case of Israel, for God has never had another chosen nation on the earth. The call is now to “all in every nation,” not to keep the law, but to obey the Gospel. Of those who “trust in Christ after hearing the Gospel of their salvation” (Eph. i. 13), we read, “God who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ” (Eph. ii. 4-5). This introduces the believer into a new relation with God, even a heavenly. He is before God, as Israel never could have been—in the heavenlies—associated with Christ in resurrection on the ground of atonement. He is accepted, loved, as He is loved. And not only is he there with Christ, but “in Christ Jesus.” “Of Him are ye in Christ Jesus” (1 Cor. i. 30). The same hand that drew the believing sinner from the pit of death, has placed him “in Christ.” He is a member of that mystical body, the Church, of which Christ is the living Head. It is by baptism in one Spirit, that this corporate union exists: “For in one Spirit were we all baptised into one body.” Such union with Christ, and with one another, the holiest men of God of Old Testament time, never knew.

## The Preacher's Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### REPENTANCE.

- God now Commands it (Acts xvii. 30).  
 Christ is Exalted to Give it (Acts v. 31).  
 Sinners Need it (Luke xiii. 3).  
 Conversion Manifests it (Acts xxvi. 30).  
 Works Confirm it (Acts xxvi. 20).

#### DIVINE FORGIVENESS.

- The Divine Author—God (Eph. iv. 32).  
 The Procuring Cause—Blood of Christ (Eph. i. 7).  
 The Obtaining Means—Faith (Acts xiii. 39).  
 The Source of Assurance—God's Word (Col. ii. 13).  
 The Sure Result—Blessedness (Rom. iv. 7).

#### THREEFOLD SALVATION.

- PRESENT Salvation (Acts xvi. 30, 31; Eph. ii. 8).  
 PROGRESSIVE Salvation (Heb. vii. 25; Phil. ii. 12).  
 PROSPECTIVE Salvation (Rom. xiii. 11; Heb. ix. 28).

### BIBLE STUDIES AND SUBJECTS FOR CHRISTIANS.

#### THE WORK OF CHRIST.

- Atonement of Christ (Heb. ix.)—On the Cross, Past.  
 Advocacy of Christ (1 John ii. 1)—In Heaven, Present.  
 Advent of Christ (1 John iii. 2)—To the Air, Future.

#### FAITH IN ACTIVITY.

- The Walk of Faith (2 Cor. v. 6)—Our Path.  
 The Work of Faith (1 Thess. i. 3)—Our Service.  
 The Fight of Faith (1 Tim. vi. 12)—Our Warfare.

#### "IN THE SPIRIT."

- Live in the Spirit (Gal. v. 25).  
 Walk in the Spirit (Gal. v. 25).  
 Pray in the Spirit (Eph. vi. 18).  
 Worship in the Spirit (Phil. iii. 1 R.V.).  
 Love in the Spirit (Col. i. 8).

### Brief Notes and Comments on Texts.

**Ecl. ix. 5.**—"The dead know not anything." This does not teach Annihilation, nor the unconscious state of the dead, but simply states that they do not know what transpires among men on the earth after they leave it (see Job xiv. 21). This is fully confirmed by the words of the next verse, "Neither have they any more a portion for ever in anything that is done under the sun."

**Matt. iii. 11.**—"He shall baptise you with the Holy Ghost and with fire." The former was fulfilled at Pentecost (see Acts i. 5; ii. 1). The latter will be in the judgment of sinners (see Matt. iii. 12).

The "fire" has no reference to spiritual zeal or fervour, as is sometimes read into this passage.

**John xiii. 10.**—"He that is washed, needeth not, save to wash his feet." The first word means "bathed," or washed all over, and has reference to Regeneration, which occurs only once (see Tit. iii. 6); the other word "wash," means to wash in part, and refers to the continuous cleansing of the believer's ways by the Word (see Psa. cxix. 9).

**Acts xi. 26.**—The disciples were called Christians. Not by the heathen, as some assert. The word "called" means "divinely called," or as Newberry has it, "oracularly called." The word is only used of calling by God. See the other places where only it occurs:—Matt. ii. 12-22; Acts x. 22; Rom. viii. 3; Heb. viii. 5; xi. 7; xii. 25; and in 1 Peter iv. 16, Christians are to "glorify God in this name."

### Answers to Correspondents.

**NEMO.**—The best help we know is, "The Newberry Bible." The large type edition has the fullest marginal readings and references, and they are thoroughly reliable.

**PREACHER.**—Spare your voice as much as possible. Loud talking is not power, but often an evidence of its absence. And do not expose yourself by standing speaking with friends outside, after your work is over. Many suffer from such habits, and then blame their "preaching." But we should distinguish.

**G. W. M'N., MELROSE.**—The Gospel does not require the "aids" your friends propose to give it. It is all-sufficient and grandly efficient without them. If you preach it fully and in the Spirit's power, it will do its work, whether you see immediate results or not. Have confidence in it and hold it forth.

**A. G. M'CC., GLASGOW.**—Questions that "gender strifes" (2 Tim. ii. 23), are not the holding fast or letting go of such truths as the baptism of believers by immersion, separation from worldly denominations, and other clearly revealed truths of God's Word, which you say are treated as if they may be obeyed, discarded, or relegated to the same category as "meats and drinks," concerning which each may choose as he likes. According to the same reasoning, any truth which men oppose or corrupt, could be entered under the same category.

**W. T., DUNTOCHER.**—The formation of the Church began at Pentecost, when the Comforter came from heaven. It will be completed at the descent of the Lord to the air, and then taken to be with Him in heaven. The "revelation" given

to Paul of its character and component parts, which was unquestionably later (Eph. iii. 3, 5), does not negate its earlier formation.

J. T., BERWICKSHIRE.—That Judas was at the Passover feast, John xiii. 11 makes clear. That he went out "immediately" after receiving the sop, verse 30 informs us. Up to this time, there had been no mention made of the new institution; it came afterwards. Luke—who does not adhere to chronological order in his Gospel—is the only one of the evangelists whose record seems to leave it uncertain whether the traitor was present. And there the word which is laid hold of by those who so teach, is, "the hand of him that betrayeth Me (is) with Me on the table," which table would be used for both the Passover and the supper. To an unbiassed reader, the evidence that he was not there is full. But what if he was? Do those who justify the presence of the unconverted at the Lord's Supper by the assumption that Judas was there, ever think where he was before the next Lord's Day?

W. B., Co. DOWN.—No servant of the Lord, who has the honour of the Lord and the welfare of His people as his object, will ever allow himself or His teaching to be the cause of division. He will rather keep out of the way, while such a danger exists.

W. M., BOGNOR.—While those taking oversight—and fitted for such work—are expected to take the lead in all that concerns the welfare of the assembly, they will not, if prudent, act in any matter of importance, without seeking to know the mind and have the fellowship of the rest. Nothing is ever gained, but much endangered, by hasty action, without giving opportunity for fuller interchange and expression of thought, on what involves the whole assembly in any course of action.

### Answers to Special Questions.

XVI.—Is there anything to indicate who or what is meant by the words—"Ye know what withholdeth" (2 Thess. ii. 6)? If they knew, may not we?

ANSWER A.—It seems clear that the saints of early times "knew" of the presence of a Withholder, who restrained the bursting forth of lawlessness in its full manifestation, which was secretly working as leaven. While that restraining power continued, the lawless one, the Antichrist, could not appear. When it ceases to operate, he will. The Spirit of God in the Church seems to be the only answer.

W. M.

ANSWER B.—When the living saints are removed from earth, at the coming of the Lord to the air, the Spirit who indwells them and is in the Church, will be "taken out of the way" (R.V.). The Restrainer being gone, lawlessness will increase greatly.

G. S.

ANSWER C.—The late Mr. Newberry, in his book entitled "The Expected One," writes:—"Do you know what keeps under control the lawless spirit of the times, and prevents its full manifestation? The same Spirit which rested on Jesus during His sojourn here, and who was sent down as Comforter at Pentecost, is the One whose presence in the Church prevents her apostasy, and who being with the Church and in the world, maintains the Lordship of Christ, until the Church is complete. During the interval between the removal of the Church and the manifestation of the Son of Man in glory, the Spirit's restraining influence having been removed, the apostasy will be consummated in Babylon the Great, and the Lawless One in all the energy of Satan will be revealed."

G. T.

ANSWER D.—They "knew" from the apostle's teaching (ver. 6), that an open manifestation of opposition to God and Christ would arise out of that which professes His Name, which was even then secretly working, but could not, because of some restraining power, become fully manifest. That power was of God. This they knew, but whether governmental, providential, or spiritual, it is unwise to dogmatically say. God has means and instruments to fulfil His will that we know not of. Some have asserted it to be the Holy Spirit, others "the powers that be," which, in so far as they restrain evil are "of God" (see Rom. xiii. 1). They knew that the power was Divine, but its form they may not have known, any more than we do.

A. H.

EDITOR'S NOTE.—Two chief interpretations of the passage have held the field for long, each put forward with strong assurance by their advocates as being "the truth." One, that the Holy Spirit, on earth now, restrains evil, and hinders the manifestation of Antichrist, but when He departs—which it is assumed He does with the Church when the Lord returns—the restraining power thus being removed, iniquity will come in like a flood, and the Man of Sin will then appear. The other is, that the restraining power is evil, opposing the truth and work of God. It now works secretly as leaven in meal, corrupting (Matt. xiii. 33). But a time will come, when out from the midst of this mystery of

lawlessness the Lawless One, the personal Antichrist, will arise. There is something to be said in favour of both interpretations, especially if an accurate reading of the passage in its original terms is studied. It seems clear from other Scriptures, that the presence of God's saints on earth, whose testimony, even when in feebleness, is as light, manifesting and reproving, and as salt, preserving (Matt. v. 13-16; John iii. 20), hinders the bursting forth of lawlessness, which is gaining force and struggling for freedom to carry all before it. When the saints are taken to heaven, darkness and corruption will then have no restraint from them. And when the Spirit's witness in Christendom ceases, and the hand of God, which has long been outstretched to preserve His people and His truth from extermination, being then withdrawn, the struggling, surging powers of evil will assert their power, and out from their midst the Antichrist will arise.

### Christianity and Commerce.

"When I was an unconverted Churchman," said a speaker at a meeting for ministry of God's Word, some time ago, "it was well enough known that religion and business were very much akin. The keen-eyed man of business went to the church or chapel, where he was most likely to get the greatest number of customers, for people in those days usually patronised the grocer, or tailor, or printer who went to their church. When God saved me and led me to read His Word, I saw it to be according to His will that I should be baptised and come out from association with the unconverted in church fellowship, to assemble with His people where there was liberty to worship and serve, as the Word bids us. It involved a cross to do this, for they were a despised few, meeting in a very unattractive place. But the greatest trial to faith was, that nearly all the church members who had been customers, including the minister, ceased business relations from the day I left. It does one good to be cast upon God, and to prove His faithfulness. Had He left me to suffer loss, and go back to the place of a servant, He would have been breaking no promise of His, for in this day of heavenly calling, earthly riches, or even a good business, is no proof of Divine favour. But, as a rule, God does not allow His people who seek to please Him to be losers even in earthly things, if they make it their business to honour Him. In twelve months or so, I

got back most of my customers and as many more, and both then and since I have found, that if one seeks to do righteously and live honestly, the world will eventually go where it gets the best shillings-worth, whether the seller worships in a cathedral or a kitchen. But I have noticed throughout the course of a fairly long life, with good opportunities for seeing behind the scenes, that the Christianity of very many, takes its colour from their business relations. Most of those who like to go here and there and everywhere, have 'business friends' in that church or in that mission. They get or give business, and their religion and business relations get mixed up. You get a business order from one who has an interest in some sort of religious work which you do not—or at anyrate did not—believe to be conducted as the Word of God says His work should be. Before you had business relations with that man, there was no temptation to go to help on his cause. Now, when he asks you—and it is just in these circumstances that such invitations are often given—you have greater difficulty in refusing. I see all around the effects of compromise along these lines, and how many are sacrificing God's truth and leaving the clear-cut path of separation to Himself—it may be unconsciously, for the love of money has a blinding effect—to keep friendship with those who give them trade. By fraternising with all sorts of religious coteries, and appearing on their platforms, some by such means gain an entrance to new circles, where trade relations may be opened. But it pays in the end to stand firm and true to all that we have learned of God's truth, and none will be ultimately the richer, in soul or in substance, who sacrifice Divine principle or surrender Divine truth for selfish ends, however pious or plausible their reasons may be." There is something to search all hearts in this plain and honest testimony. No doubt some will put it down as 'uncharitable,' but that need not be greatly wondered at. If the Divine Lord, with a scourge of small cords had to clear His Father's house of ancient time of those who had made a market under its shadow, it is no great wonder if the devil, in this age of great commercial activity, should at every open corner, seek to spoil the simplicity, purity, and reality of that which bears Christ's Name on earth, by leavening it with the spirit of that great and godless system of commerce and religion, which will one day rule supreme—BABYLON THE GREAT—whose great prize list begins with "gold and silver," (Rev. xviii. 12, 13), and ends with "souls of men"



## Fretting and Trusting.

W. H. BENNET, YEovil.

"FRET not thyself" and "Trust in Lord" are the two expressions which seem to be amplified in Psalm xxxvii.—a psalm which shows us that there is true blessedness in store for the righteous, though their path may be one of trial and affliction, and that judgment must fall upon the ungodly, however prosperous they may be for a time. *Fretfulness* and *Faith* do not grow together; each is contrary to the other, and one of the two must prevail. While faith is in true exercise there will be no fretfulness, and to the extent in which the spirit of fretfulness is allowed, trust in God is weakened. It is natural to the pride of our hearts to fret when things are contrary to us; but as we learn of Him who is "meek and lowly in heart" we shall rather be still, and look to the Hand that is moved by infinite love and guided by infinite wisdom to act for us.

We are not told when David wrote this Psalm, but he certainly was often in circumstances that called for the exercise of the faith and patience he so commends. In his action in the matter of Nabal, he did not at first show the spirit of trustful looking to God which it was his habit to display, and he afterwards acknowledged this when he said, "Blessed be the Lord that hath pleaded the cause of my reproach at the hand of Nabal, and hath kept His servant from evil." Thus he knew by experience, how natural it is to act in unbelief, as well as how much better it is to allow God to act for us.

Three times over in the Psalm are we exhorted not to *fret*, and who of us will say the exhortation is not needed?

"FRET not thyself because of evildoers"—your fretfulness will not alter their evildoing, and will deprive you of the benefit you might get from the trial they cause you—"neither be thou envious against the workers of iniquity," but remember that God will soon deal with them, and cause them to fade as the green herb fades before the burning sun or the biting frost.

"FRET NOT thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass;" he may prosper in his business or undertaking through "devices" which the one who fears God cannot practise. But his prosperity shall be shortlived, and certainly extends not beyond the present life. In the third case, the older Version, supported by R.V., is more simple.

"FRET NOT thyself, else shalt thou be moved to evil" (v. 8). How true is this! Fretfulness leads to murmuring, hinders our communion with God, and may even be a stepping stone to the practice of some of those "devices" by which the lawless prosper.

The one antidote to *Fretfulness* is *Faith*: "Trust in the Lord, and do good, so shalt thou dwell in the land and feed on truth." Faith in God, shows itself in doing His will, and the fruit of which shall "remain" after all the "devices" of men have been brought to nought. To "feed on truth" of the *faithfulness* of a covenant God, is to take it to oneself and stay the heart upon it.

## The Cross with its Triumphs:

AND THE BLESSINGS IT BRINGS US.

J. F. GRAY, NEW ZEALAND.

THE death of Christ provides a full and a free salvation to every sinner on earth through faith in His Name. Christ lifted up on the Cross, is God's object of attraction to all men. God was not at the Cross as a mere onlooker, but as a mighty Worker, finally settling the great question of sin, root and branch, on the ground of righteousness.

Christ, there amidst the solemnities and the solitudes of Calvary, offered Himself willingly as a sacrifice to God for us, in all the majesty of His person, in all the efficacy of His precious blood, and in all the love and grace of His heart. From the gloom of that solemn scene, He accomplished the will of God, when He cried, "*It is finished.*"

Yes! "finished!" The death of Christ has glorified God in everything. He has conquered Satan, vanquished death, and opened heaven. Peace is proclaimed and righteousness established, through the completeness of His triumph.

Not only has Christ "died for our sins according to the Scriptures" (1 Cor. xv. 3), but God raised Him from among the dead in evidence that His death was accepted, and as the pledge of eternal salvation to every sinner who now receives Him as their Saviour.

Christ is risen, and exalted to the right hand of the Majesty on high, as Prince and Saviour. There exalted as Man, yet in whom dwelleth "all the fulness of the Godhead bodily"—He is able to save to the

very uttermost all who now come unto God by Him.

Love delights to be occupied with Christ—His incarnation, His crucifixion, His resurrection, His ascension, His exaltation, His glorification, His coming again. These soul-stirring themes are foreshadowed in the Old Testament, but are only fully disclosed in the New.

Children of God through faith in Christ Jesus, we are justified from all things; we have peace, standing in the true grace of God, and waiting for glory (Rom. v. 1-3). When the believer grasps this, he is freed from doubts and fears. He sees that his place is "in Christ," before God, on the other side of death and judgment. He is now taken out of Satan's dominion, and transferred into the kingdom of God's dear Son (Col. i. 13).

Knowing from the Word of God the full tide of this wonderful emancipation, he is not only saved but happy. He can "read his title clear to mansions in the skies." He is no longer looking within at his own nature, or dwelling on past experiences, wondering if he ever was really saved. Nor is he unduly occupied with the hypocrisy and strife that abound all around him. His heart is set on the surpassing loveliness of Him who is the spotless Son of God—the everlasting Lover of his soul. And the Spirit of God would lead him to understand the peculiarity and distinctiveness of his heavenly calling. For it is only as Christ is filling, sustaining, and satisfying the heart, that we shall be empowered and equipped to live for God in this sin-blighted world, diffusing healing and blessing to all.

A man filled with the Spirit, is a man full of Christ—looking steadfastly into the opened heaven, beholding Christ in glory as his object (Acts vii. 55). This is the only way of spiritual progress to produce wholehearted attachment to Christ, unselfish love to all God's people, and full sympathy with the Lord in spreading the Gospel.

During David's flight, when Absalom usurped the throne, we have an illustration of the Christian's deportment and affection for Christ, as seen in Mephibosheth. The absence of David had left a blank in his heart that nothing in Jerusalem could fill. He had no fellowship with the things around him. So he "neither dressed his feet, nor trimmed his beard, nor washed his clothes" until "the man after God's own heart" returned.

And surely, if we only felt the absence of our Lord from this scene, as Mephibosheth felt the absence of David from Jerusalem, it would be impossible for us to be worldly or unreal. May it be ours to pass through this dark world of sin, with girded loins, burning lamps, and expecting hearts, knowing the blessed God Himself hath *established* us in Christ through the triumphs of the cross; and unveiled Himself as the spring, source, and fountain head of every blessing. He hath also *anointed* us, and *sealed* us, and given us the *earnest* of the Spirit in our hearts, in order that we might walk with Him, counting all things but loss for the excellency of the knowledge of Christ.

The debt is paid, the peace is made  
By Christ, the Lord from heaven;  
The veil has now been rent in twain,  
And access free is given.

## The War of Capital and Labour.

III.—MASTERS AND SERVANTS.

BY THE EDITOR.

THE relations of masters and servants, as set forth in the Word (see Eph. vi. 5-9; Col. iii. 22; iv. 1; 1 Tim. vi. 1, 2; 1 Pet. iii. 18-19), are of abiding authority to all who belong to Christ. Time works no change in these obligations: they are "commandments of the Lord." To set them aside, or to become associated with such systems as render them inoperative, is disobedience to and *rebellion against the Lord, no matter by whom approved and vindicated.* The lawless spirit of our time, casts off all obligation to be guided by the Word of the Lord in such matters. Masters now have their "confederations," and servants their "trades' unions," whose dictates they must pledge themselves to obey, no matter how ungodly or opposed to the spirit and letter of Scripture. The result is, that the old time good feeling which generally existed between employers and employed has to a large extent departed. On the part of many masters, there is manifested a tyrannical spirit, which seeks to take as much out of their servants as is possible for the least remuneration they can give, with the inevitable result that servants, working with no goodwill and little interest, do as little as ever they can. And those who are under the yoke of Trades' Unions, managed by Socialists and confessed Atheists, whose teachings they are constantly hearing, whose misrepresentations of the position of capitalists form their minds, and whose revolutionary and

impossible demands they are influenced by, remove all desire to earn their bread by honest labour. To become leaders, agitators, lecturers, civic rulers, and salaried members of Parliament, is more their ideals than to work with quietness and eat their own bread (2 Thess. iii. 12), as the Lord has commanded. While vaunting the name of "Labour," the advanced line of this brigade neither toil nor spin, but appear wherever there is any trouble, to preach anarchy and foment dissatisfaction. All this is only to be expected: it is what the Scriptures forewarn us of; but how any true child of God and disciple of the Lord, can be associated with, or contribute to support such lawless men, can only be accounted for by an utter neglect or disregard of God's Word, with a conscience ceasing to reprove. The poverty existing among the lower labouring classes, whose employment is intermittent, is real enough, but little help comes to them from that class who clamour for "an equal divide." And while wages advance, home conditions do not generally improve. Wives are not less enslaved, children no better fed or clad. But Picture Palaces and public houses increase, and betting men are enriched on the proceeds derived from working men. The only panacea for human woe is the Gospel of Christ. It alone can raise the fallen, break the chains of sin and lust, permanently better the social condition of mankind, and bring sinners to God and Christ to live new lives. And there are ten thousand witnesses that this is being done. Let all true Christians, who wish to better their fellows, yield themselves to God as clean instruments ready to be

and do as He may choose, and they will share the joy of becoming true benefactors of mankind. But, if like Jehoshaphat, children of God unite with the ungodly, and make common cause with those that "hate the Lord" (2 Chron. xix. 2), they need not wonder if Divine discipline and rebuke for disobedience make their path rough, for "the face of the Lord is against them that do evil" (1 Pet. iii. 12). Amid such conditions, the path of the Christian is one of faith and generally of trial. As a master, if he gives to his servants that which is "just and equal" (Col. iv. 1), not binding himself by the laws of majorities or the mandates of "trusts," but by the principles of God's Word, he will find himself opposed on all sides, and may suffer loss. As a servant, if he refuses to join a trades' union, or to bow to an alien authority, which interposes itself between him and his employer, he may be refused the "right to work," and his master threatened with a "general strike" unless he dismiss him, his only fault being that he refuses to disobey his "Master in heaven" by making common cause with men who neither fear God nor regard the consciences of their fellows. But while such trials of faith and faithfulness must be met in the path of obedience, there are blessed compensations, of which those who walk "in the counsel of the ungodly" (Psa. i. 1), and combine with haters of the Lord, know nothing. They have the sure Word of God—to His obedient children—"I will be a Father unto you" (2 Cor. vi. 17, 18), and "I will in no wise fail thee, neither will I forsake thee" (Heb. xiii. 6, R.V.).

## Worship.

PART II.—BY WM. LAING, BRADFORD.

THE New Testament Scriptures reveal a very definite pattern for collective worship, the principles of which are foreshadowed in the Old.

We invite the reader to give a careful study to Deut. xxv. 17, to the end of chapter xxvi., with chapter xvi. He will find that all instructions emanate from God. There is not a single suggestion made by Moses or Aaron, or by any of the people. Like the tabernacle itself, every detail originates with God Himself. These instructions may be divided under several heads for clearness.

(a) *Who* were to assemble? The answer is simple—the people of God. Those who had shared the great redemption wrought out for them, and who were dwelling in the inheritance bestowed on them by God. It is clear that no Gentile had either part or lot in this congregation.

(b) *Where* did they assemble? In the place appointed by God, the place which He had chosen in which to place His Name. In no other part of the whole land, could the people so assemble. And how solemn are the warnings against choosing any other place! When in later days, the people were drawn to other places, the sins of each successive king are branded as those of the man who first led them astray—“He sinned after the sin of Jeroboam . . . *who caused Israel to sin.*”

(c) *When* did they assemble? “Three times in a year, shall all thy males appear before the Lord thy God.” The Lord had not only chosen the place, but the times.

(d) *To whom* did they assemble? They were gathered to Jehovah Himself—the Redeemer of Israel. They assembled at the door of the tabernacle—the divinely appointed meeting place between God and His people (see Exod. xxix. 38-44).

There stood the brazen altar, from which the continual burnt offering ascended on their behalf. There also was the High Priest, in his garments of glorious beauty, waiting to receive them.

(e) *How* did they assemble? “None of them shall appear before the Lord *empty.*” To come empty would have implied they had received nothing from God. But the basket of first-fruits brought by each, bore its testimony that the Lord had fulfilled His covenant.

It will be noticed that in this great assembly there were no distinctions recognised among the Lord's people. When their names were inscribed on the register of Israel, each one brought the half shekel as a ransom for his soul. Here also each one brought the same offering—a basket of first fruits. The rich and the poor met together before the Lord, as sinners saved by grace. An “Assyrian ready to perish” was the progenitor of them all. Each could tell of the great salvation which God had wrought. As the High Priest received the basket from their hands and laid it before the altar, it bore testimony to the abundant blessings which they had received from God. It was the Lord's portion from His people.

When they had obeyed the commandment of God, they then returned to their inheritance with the joy of the Lord filling their hearts, for God had com-

manded them to "rejoice in every good thing" bestowed by Him.. The remaining portion of this chapter deals with a different phase of giving to the Lord, which cannot be dealt with here.

When we turn to the New Testament, we find the same Divine principles. The first Epistle of Peter shows the Divine recognition of believers as in the world. They are here addressed as the "elect strangers." They are "sanctified by the Spirit unto obedience" because of the sprinkled blood. They have been "begotten unto a living hope," and at any moment they may be ushered into that heavenly inheritance "reserved" for them. Amidst all their sorrows, trials, or failures, they are "kept by the power of God."

In chap. ii. they assemble as *living stones*—not as dead sinners—to the Elect and precious Stone, their glorious Lord Himself. All so gathered have "*tasted that the Lord is gracious.*" They are "a spiritual house, a holy priesthood, to offer up spiritual sacrifices" through Jesus Christ.

How complete is the analogy between the old worship and the new! This is the house of God upon earth. Here the priesthood of all believers is recognised and made effective, so that collective worship can be a reality. The Lord is in the midst of His gathered saints to lead their praise, and to present their worship to the Father.

But although this One "in the midst" is the chosen of God, He is still the rejected of men. The Epistle to the Hebrews opens with a vision of the exalted and glorified Christ. He is the priest on the Throne.

As the sun in its meridian veils even the brightest star, so this glorious Person takes precedence of all others, whether angelic or human. Yet this Epistle closes by revealing Him as "outside the camp." To this position His people are called, to share His rejection and bear His reproach.

In a brief closing word, we would call attention to one thing which is apt to be overlooked, that is, *the Divine preparation for worship*. Under Law, Israel was reminded that Jehovah had unfurled His banner in a perpetual warfare against Amalek (compare Exod. xvii. 8-16 with Deut. xxv. 17-19). Under grace, those who assemble around the Lord are exhorted to "lay aside all malice, guile, and evil speaking" (1 Pet. ii. 2). They are invited to appear in the priestly garments of personal holiness, for "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all about Him" (Psa. lxxxix. 7). "Let a man examine himself and so let him eat." This suggests personal dealing with God before we assemble together. We must experience the cleansing of the laver before we bring the basket of first-fruits to the door of the tabernacle. These fruits had to be cultivated in the land of their inheritance, they were the result of their own labour, as of the blessing of the Lord. So the sacrifice of praise, the *fruit* of our lips, can only come by prayerful meditation in the Word of God, leading to increased apprehension and enjoyment of our blessing in heavenly places.

Thus, with hearts filled with thanksgiving, we offer up our "spiritual sacrifices" unto Him, through Jesus Christ.

## Israel and the Church.

XXV.—THEIR WITNESS TO THE WORLD.

WM. HOSTE, B.A., BRIGHTON.

THE world had had from the beginning a double witness in creation and conscience to the power and holiness of God. They had also the tradition—gradually more and more distorted—of primal revelation. God's call to Israel enabled Him to reveal Himself through them in new ways "that His Name might be declared throughout all the earth." Jehovah sums up His purpose as to Israel in a beautiful figure through Jeremiah—"As the girdle cleaveth to the foins of a man, so have I caused to cleave unto Me the whole house of Israel, and the whole house of Judah . . . that they might be unto Me a people (but not only this), and for a name and for a praise and for a glory" (Jer. xiii. 11). Israel was an object lesson to the surrounding nations, rather than a *viva voce* testimony.

Indeed, God built a middle wall of partition between His people and the Gentiles. They were in a fold, of which the doors opened inwards, not outwards. Israel did not go out as missionaries to the nations. The mission of Israel to the Midianites and Canaanites was of vengeance, not of grace. But the nations might come in as enquirers to Israel. And generally speaking, strangers were not to be vexed or oppressed (Exod. xxii. 21; xxiii. 9), but kindly treated (Lev. xix. 34; Deut. xxvi. 12), and they might be brought into the privileges of the favoured nation by circumcision (Exod. xii. 48). Thus it was with Obadedom who was a Gittite.

And among David's "mighty men" were found an Ammonite and a Hittite. Such, however, were not brought in as the fruit of a propaganda from within, but through the attraction of David or the glory of Jehovah's dealings towards His people. Thus it was with Rahab. Her case illustrates how eloquent and startling a testimony had been rendered to the outside world by God's judgments on the Egyptians and the Amorites (Josh. ii. 2). Centuries afterwards, the plagues of Egypt were fresh in the memory of the Philistines (1 Sam. iv. 8), so that they were without excuse. And yet the Name of God was blasphemed among the Gentiles because of Israel (Ezek. xxxvi. 20; Rom. ii. 24) both by their sin and its judgment. What a problem to men who knew nothing of the holiness of God must have been presented by the destruction of Jerusalem and the captivity of Israel! Either God's faithfulness or His power would to them be at fault! But God will be sanctified in the sight of all the nations, when Israel shall once more be gathered out of all countries, and brought again to their own land (Ezek. xxxvi. 23).

In Psa. lxxvii., we have a beautiful prayer prophetic of that time when Israel's blessing will mean universal blessing. "God be merciful unto us and bless us . . . that Thy way may be known upon earth, Thy saving health among all nations." This will be realised in part, when God will pour out His Spirit upon all flesh, through the prophetic ministry of Israel "before the great and terrible day of the Lord come" (Joel ii. 28). But the reference in verse 4 of our

Psalm, to Jehovah's "judging the people righteously and governing the nations upon earth" points on to the millennial kingdom, when He shall send Israel to the nations, "to Tarshish, Pul, and Lud, that draw the bow . . . to the isles afar off that have not heard His fame, neither have seen His glory; and they shall declare His glory among the Gentiles" (Isa. lxvi. 19).

In the New Testament, a great zeal for proselytising had developed among the leaders of Israel, but the Lord would not approve of it. "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. xxiii. 15). Proselytising must be carefully distinguished from evangelising. The former springs from fleshly motive, the latter from love to God and man. A missionary is not a proselytiser, but a herald of the Cross. Mahomedanism, Roman Catholicism, heretical Protestant sects, are all proselytising systems. And Christendom will compass sea and land to make a proselyte. It has become the fashion to-day for each religion to propagate its peculiar tenets and win adherents. And this is called missionary work. It arouses interest and enthusiasm in the religious world. All the resources of the various denominations are invoked to keep it going. Appeals are made, subscription lists are published. Men who in many cases know not "the Gospel of the grace of God," go forth to elevate the heathen and convert the world, and they furnish wonderful reports of the success of their mission. But alas! much of it all

is only counterfeit. And we may well pray that the heathen may be delivered from the snare, while thanking God for every true witness who is bearing testimony to the one great Name "given among men, whereby they must be saved." The Church of Christ was intended to be a missionary church, and though slow from the first and ever since to rise to its calling, the marching orders of her Lord sound clearly forth, "Go ye into all the world and preach the Gospel to every creature." Where the Spirit has His way, there will His people seek to carry out this command, alike at home and abroad.

No sacrifice of person or purse will be thought too great, if only the commission of the Lord can be obeyed. This is something quite apart from the success of the message. It is an unhealthy tendency, when interest can only be sustained by "encouraging accounts" or by "cases of conversion." These are sure to come, but the greatest success is, that God's will is being carried out, and His Name glorified by the proclamation of His love in Christ to guilty man. God will doubtless have marvellous surprises for His people. Not "the half has ever been told" of the glorious successes of His Gospel. But the conversion of whole peoples or of the world in general, is nowhere promised. Yet "the harvest is great" (although now we see but a few sheaves) and the labourers are few. Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest." "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God.



## Practical Points for All:

FOR HELP IN ASSEMBLY LIFE AND SERVICE.

WHILE all believers are alike priests, and have equal access to God, all may not be fitted to *express* their worship audibly, or to lead the assembly in its thanksgiving, praise, and prayer. Right spiritual condition, Scriptural intelligence, and godly life are needed for the latter.

While all sing, all are not qualified to *lead* the singing, nor should those who lack the ability attempt to do so, but leave it to such as God has fitted for this service.

The Gospel testimony of an assembly should be heartily shared by all. This does not mean that all have equal rights to the platform, or that all who *think* they can preach, should have it in turn. Surely those who get and hold the people, whose ministry is in the power of God, manifested by sinners being converted, should preach as long or short as they are led, and not be hindered or hampered or set aside by human arrangements. Many a promising work of grace has been stopped or spoiled, by a preacher coming in who had neither the power of God with him, nor a message to reach or hold the people.

A new preacher every Sunday, is not, as a rule, a benefit in Gospel work. No link is formed with the people, impressions made are not followed up, and what one gathers, the next not infrequently scatters. When God gives any servant of His a grip of the people, he should be free to continue there, and no arrangements made beforehand should be allowed to thrust him out. The blighting effects of "fixtures" made months ahead, are in

sad evidence where such a system obtains.

When the preachers are brought from afar all the year round, no local gift is or can be developed, the result being, that those who have a heart for spreading the Gospel, and some gift in preaching it, have to seek other spheres, their help being practically refused and their gift suppressed by those "in charge," who in many such cases are jealous of their influence.

While all who are godly, and have a heart to win others to Christ, should be encouraged to "watch for souls," and seek to speak a word in season to interested and anxious ones after the preaching of the Gospel, it needs to be remembered that all are not fitted to deal with convicted souls, or to lead them to the Saviour. By far the most of the false professions we all mourn over, are made by unspiritual persons unduly urging a profession of faith upon those who either do not see their need, or do not accept Christ as their personal Saviour. Such persons, when their profession is dropped, are the most hopeless and hardened of all. And if they are accredited as converts, and brought into the assembly—which it is to be feared many such are, where entrance is easy and examination slight—they are a clog and a deadweight all the time they remain, as well as a source of danger and of pollution to others—as the dead ever must be to the living. A serious responsibility lies with those to take the place of overseers and leaders, to examine with a godly care all whom they commend to the assembly. The Lord will one day require them to give Him an account of their stewardship in this matter.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### ETERNAL LIFE.

It is God's Free Gift (Rom. vi. 23).  
 Faith Receives it (John vi. 47).  
 The Word Assures it (1 John v. 12, 13; John x. 28).  
 The Walk Manifests it (Rom. vi. 4, 11).

#### GOD IS JUST.

In Justifying the Believing Sinner (Rom. iii. 26).  
 In Forgiving the Failing Saint (1 John i. 9).  
 In Condemning the Wicked (Rom. iii. 8).

#### THROUGH CHRIST'S BLOOD.

REDEMPTION from the Bondage of Sin (Eph. i. 7).  
 REMISSION of the Guilt of Sin (Acts x. 43).  
 RECONCILIATION from the Effects of Sin (Rom. v. 10)

### BRIEF BIBLE STUDIES.

#### DIVINE LOVE.

The FATHER'S Love to His Children (1 John iii. 1).  
 The SON'S Love to His Church (Eph. v. 25).  
 The SPIRIT'S Love to His Charge (Rom. xv. 30).

#### A THREEFOLD CORD

(Rom. v. 1, 2).

Peace through Faith (ver. 1). Our Portion.  
 Standing in Grace (ver. 2). Our Position.  
 Waiting for Glory (ver. 2). Our Prospect.

#### THE ABILITY OF CHRIST.

He is Able to Save (Heb. vii. 25)—The Needy.  
 He is Able to Keep (Jude 24)—The Weak.  
 He is Able to Succour (Heb. ii. 18)—The Tempted

## The Young Believer's Question Box.

QUESTION: In the assembly where I am, there is scarcely any opportunity for young brethren exercising whatever gifts or grace they may have, so far as preaching is concerned. A preacher—generally from another place—or an evangelist engaged for the month, take practically all the meetings. Am I and others justified in constantly filling the pews as listeners, while sinners are perishing, and little being done to take the Gospel to them outside? Christians in denominations say the only difference between their one man minister, who does all the preaching, and ours is, that we have a different man each week or month, but one man all the same.

ANS.: The points raised can scarcely be dealt with in a brief answer; we shall hope to take them up and examine them in the light of the Word shortly, if

God will. Meanwhile, do not waste your precious time or choke your desire to spread the Gospel, by sitting in a pew listening all the time. To hear wholesome ministry of the Word for your soul's blessing is good, and the more you can have of it, fresh from God, the better. But it is altogether another matter to have to remain inactive, because human arrangements shut out true help, which many, according to their measure, could and would gladly give. Better far to seek out some definite work for the Lord in spreading His Gospel, in such spheres as you and your companions have ability for, rather than wait indefinitely for your "turn" which, under such conditions, may seldom come. Of course we assume you are not of that class who discard all godly arrangements in Gospel work, in order to thrust themselves to the front, and whose only gift is to "preach away" congregations gathered by the energies of others, but that you have a heart for God, a godly life, a desire to spread His Gospel, and some ability to do it, but find no scope for your energies amid the assembly conditions which exist where you at present are.

## Answers to Correspondents.

ALPHA.—A week night Bible Reading or meeting for Scripture study, to which young believers and others needing help in the Word may be invited, would perhaps best meet your need. But the subjects should be simple, opened up by one or more who have understanding of the Word. And if opportunity is given to ask questions, see that no unprofitable discussion is allowed. This is the danger in such a meeting, unless firm and godly rule is exercised.

R. G., PORTSMOUTH.—Thanks for your cheering letter. We rejoice to learn that the papers in these pages you name, have been used in delivering some from the delusive teaching of Annihilationism. Yes, we hope as the Lord may guide, to follow up with plain Scripture Expositions on other Fundamental Truths, now being corrupted and overlaid with error.

A. S., GLASGOW.—The only remedy for such conditions, as you say exist in the assembly where you are, so far as we know, is wholesome, solid ministry of the Word, such as you say was so richly blessed to you twenty-five years ago to bring you out from worldly religion. If such truths are not taught, how can those being brought into assemblies be exercised in practising them? We believe it is

quite possible to say too much about them, when other lines of truth may be more needed. But surely this is no good reason for ruling them out of public ministry at all times.

A. M'G., LANARKSHIRE.—What you write as to sinners being more difficult to reach with the Gospel, and saints less interested in the Word, than in time past, is doubtless true. But another view of the matter is, we as a rule have less spiritual power in our testimony to the world, and less godly attraction to our fellow-believers. Prejudice there always was, but the truth of God, well and wisely spoken, broke it down, and the spiritual savour of those who were seeking in feebleness to practise it, drew others into the same path. Thank God, wherever a measure of these remain, there is still a people who can be got to hear the Gospel and the truth, apart from fleshly attractions. We have no confidence at all in the "counsel" which you say has been given, to eliminate from public ministry all lines of God's truth bearing on separation. We believe that such teaching, wisely given is more needed than ever.

### Answers to Special Questions.

XVII.—Can the "Man of Sin" (2 Thess. ii. 3), be manifested while the church is on earth?

ANSWER A.—We believe not. The Pope, Mahomet, and others, have been spoken and written of as the "Antichrist," by certain preachers and commentators, but the manifestation of the personal Antichrist, here named "THE Man of Sin" (margin, "lawlessness," R.V.), and in ver. 8 (R.V.) "THE Lawless One," who is to be "brought to nought" by the Lord at His personal return in power and glory, has not yet been manifested. J. S.

ANSWER B.—Those who adopt what is known as the "historic" interpretation of the Book of Revelation, counting "days" as "years" (Rev. xi. 3; xii. 6), find in the rise of Papacy and other events of the past, what they think answers to these predictions. But we submit that the present interval between the descent of the Holy Spirit to form the Church, now being called from all nations by the Gospel, is nowhere reckoned by days or years, but is, so far as the fulfilment of prophecy is concerned, "a timeless gap," during which no such event as the manifestation of THE Antichrist, whose connection with the Jews in their land, as well as with Christendom and the Roman world,

cannot possibly be numbered among events of the past. Many seducers of the saints, lawless rulers of empires, and persecutors of the Lord's witnesses, may in their spirit and acts resemble the coming Man of Sin, but his manifestation will be marked in tolerating no acknowledgment of Christ as Lord, or of God as the object of worship on earth (2 Thess. ii. 4), claiming all for himself (Rev. xiii. 8).—R. S.

EDITOR'S NOTE.—Two events must precede the manifestation of the Man of Sin, according to the teaching of 2 Thess. ii. 1-3. First, "the coming of our Lord Jesus Christ and our gathering together unto Him"—that is, all the dead in Christ who will at His coming to the air be "raised," and all the living saints on earth who will be "changed," and together "caught up" to heaven. Second, "the falling away," or complete apostasy from the faith, by Christendom—that is, the religious part of mankind without Christ—left on earth utterly rejected by the Lord in the day of His coming for His own. The relation of THE Antichrist, whose name means "against Christ," or as some think, "instead of Christ," to Christendom, will be that of a bold denier of the Son of God (1 John ii. 22), brooking no superior, but claiming Divine honours and worship (2 Thess. ii. 4). His relation to Israel, then returned to their land in unbelief, will be that of a false Messiah, as such received by them (John v. 43), to be deceived (Dan. ix. 27; xi. 32). To the Roman world, reconstructed in the form of ten kingdoms, he will be King and Emperor, named by God "the Beast," ruling by Satanic authority (Rev. xiii. 2-7), a blasphemer of God and a persecutor of the saints. None of these things has yet come to pass, nor can they, while the present age of grace and "the acceptable year of the Lord" run their course. "The spirit of Antichrist" (1 John iv. 3) and the "many Antichrists" (1 John ii. 18)—small men, approximating in character to the great coming man—are indeed with us, speaking great things against the Godhead of the Son, the value of His blood, the perfection of the written Word, and the doom of the devil and his following. But they are mere puppets as compared with the great Deceiver, the devil's masterpiece attraction, whose genius and personality will make all the world "wonder" and "worship" (Rev. xiii. 4).

NOTE.—Many questions of great interest, dealing with practical subjects for general edification, in individual and assembly life, will (God willing) be continued in the coming year, with the help of many writers of long experience in the things of God.

# OUR PROSPECTS FOR THE COMING YEAR.

In the goodwill of the Lord, we have been permitted to issue **The Believer's Magazine** without a break for TWENTY-TWO years, and we desire to continue it for 1913 on the same lines and with the same objects as hitherto. We are indeed thankful to have had the privilege of sending forth to the people of God the wide world over, the valued contributions from many pens, which have filled its pages, to have had the hearty fellowship of thousands of fellow-believers in its introduction, commendation, and circulation, and especially to have had letters from children of God in various parts of the world who gratefully acknowledge receiving much spiritual help from reading its pages. The need for plain and wholesome ministry, to meet the varied needs of God's people, seems to be the more felt as years go. Many beloved and esteemed servants of Christ, to whose words and writings we owe much, have been called to their rest during recent years, and few are being raised to fill the vacant places. But the living Lord will provide

that which His people need, to edify, to strengthen, to encourage, and to help them "all the days" until the rest is reached.

We are glad to be able to announce a bountiful supply of Fresh and Seasonable Papers in hand, while others are promised, for the coming year, on themes of vital interest and for real help in godly living, to all who love the Lord and own His Word supreme. Dangers of the times, defections from the faith, and departures from the old paths can only be avoided by a firm hold on the truth of God, which, held in communion with its Divine Author, allowed to dwell in the heart and govern the life, preserves from the "path of the destroyer."

We shall value the continued fellowship of all who love the Lord, in making known the Magazine where it is a stranger, in naming it to those in the assembly at the year's end, in taking orders for it and handing out copies to subscribers as they appear, and by earnest prayer, that its message may be richly blessed to its readers.

## CONTESTED TRUTHS

Of Scripture, which Perplex and Stumble many.

By the Editor:

**Repentance** : In its Relation to Salvation.  
**Faith** : Is it God's Gift or Man's Faculty ?  
**Perseverance** : Can a Child of God Perish ?  
**Eternal Life** : Is it Promise or Possession ?  
**The Spirit's Seal** : Upon Whom and How it Comes.  
**The Lord's Coming** : How we may expect it.

## TRUTHS FOR THE PRESENT TIME

For Inner Life and Godly Walk.

By The Editor.

**The Heart** : Its Conditions and Manifestations.  
**Spiritual Health**, and how it is Maintained.  
**Separation from the World** : Its Pattern and Power.  
**Walking with God** : Its Conditions and Blessings.  
**Godly Testimony** : Individual and Collective.  
**Spiritual Ministry** : Its Marks and Counterfeits.

## SCRIPTURE EXPOSITIONS

For the Help and Edification of All.

**New Testament "Mysteries."** Wm. Hoste.  
**Religion : Pure and Vain.** W. H. Bennet.  
**Ezekiel's Last Vision.** Thos. Newberry.  
**The Epistle of James.** J. G. Bellett.  
**Regeneration and Sanctification.** J. F. Edgar.  
**Fellowship with Christ.** Franklin Ferguson.

## GREAT EVENTS OF PROPHECY.

Things which must shortly come to pass.

By lifelong Students of the Word.

**The Light of Prophecy and its Value.**  
**The Coming Roman Empire.**  
**Antichrist as King and Emperor.**  
**Israel in the Near Future.**  
**The Coming of Israel's Deliverer.**  
**The Glorious Years of the Kingdom.**

## BIBLE LIGHT ON THE PATH.

From Early Leaders and Witnesses.

**Why We Meet as Christians.** R. Scott.  
**Why I was Baptised.** Geo. Müller.  
**Worship according to the Word.** J. L. Harris.  
**Separation from Worldly Religion.** W. Lincoln.  
**God's Church and Man's Systems.** J. J. Penstone.  
**Godly Order and Discipline.** H. W. Soltau.

## GUIDING LIGHTS IN DAILY LIFE.

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With heartfelt thanks and Christian greetings to all our co-workers and helpers, whose loving interest has been unabated throughout the year. J. R.