

THE  
Believer's Magazine

A Monthly Journal

OF

SCRIPTURE EXPOSITION, BIBLE STUDY, AND  
MINISTRY OF GOD'S WORD,

WITH QUESTIONS AND ANSWERS ON BIBLICAL THEMES.

EDITED BY

JOHN RITCHIE.

---

NEW SERIES.—VOL. XIV.

---

KILMARNOCK:

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE.

*And through Booksellers and Agents.*

Complete Set of  
ANNUAL VOLUMES OF  
**The Believer's Magazine**

Uniform in Size and Binding.

NEW SERIES—VOLUMES I. TO XIV.

Cloth Boards, 1/6 each.

The Complete Set of Fourteen Vols., 15/-.

---

JOHN RITCHIE, PUBLISHER, KILMARNOCK.

## GENERAL INDEX.

<p>A Liberal Christianity ... .. 9</p> <p>A Missionary Conference ... .. 120</p> <p>A Memorable Meeting ... .. 85</p> <p>✓ A New Reading of the Passover. Sir R. Anderson 63</p> <p>A Powerful Testimony ... .. 20</p> <p>A Powerless Testimony ... .. 21</p> <p>A Testimony of Power, P. G. Anderson ... 113</p> <p>A Spiritual Ministry ... .. 117</p> <p>A Word Fitly Spoken ... .. 33</p> <p>An Assembly Experience... .. 50</p> <p>Annihilationist Doctrines.. .. 72</p> <p>ANSWERS TO CORRESPONDENTS. 10, 22, 34, 46, 58, 7, 82, 94, 106, 118, 130, 142</p> <p>ANSWERS TO SPECIAL QUESTIONS. 11, 23, 35, 47, 59, 71, 83, 95, 107, 119, 131, 143</p> <p>✓ At the Right Hand of God ... .. 61</p> <p>BIBLE SUBJECTS AND STUDIES. 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142</p> <p>Business Life and its Snares ... .. 32</p> <p>Conversational Bible Readings ... .. 141</p> <p>Christ in Gethsemane. W. Hoste ... .. 28, 39</p> <p>✓ Christ the Excelling One. W. Harland ... 123</p> <p>Commercial Honesty ... .. 103</p> <p>✓ Eliezer, a Typical Servant. W. Harland ... 134</p> <p>Faith. John Ritchie ... .. 122, 136</p> <p>Faith, and a Good Conscience. J. L. Harris 116</p> <p>Falling Asleep of John Smith, Evangelist ... 96</p> <p>Fellowship. Wm. Lincoln ... .. 89</p> <p>Fresh and Strong for Service ... .. 133</p> <p>Fields White unto Harvest ... .. 105</p> <p>God and His Word. J. G. Bellett ... .. 128</p> <p>God's Fellow-Workers ... .. 116</p> <p>Glorious Years of the Kingdom ... .. 138</p> <p>Home-Call of Dr. J. Norman Case ... .. 60</p> <p>"I Missed That" ... .. 117</p> <p>"Into the Next Towns" ... .. 49</p> <p>Loins Girded, Lights Burning ... .. 80</p> <p>Lowering the Standard. H. W. Soltau ... 105</p> <p>Making Disciples for Christ ... .. 90</p> <p>Marks of Genuine Conversion ... .. 56</p> <p>Memories of Revival Times ... .. 12</p> <p>Metrical Psalms in Worship ... .. 108</p> <p>Missionary Rambles ... .. 50</p> <p>Moments of Silence ... .. 57</p> <p>Never Forgotten in Heaven. F. Ferguson ... 13</p> <p>NEW TESTAMENT MYSTERIES. W, Hoste 86, 99, 110, 125, 139</p> <p>Our Bodies, Living Sacrifices. Dr J. N. Case 52</p> <p>OUTLINES OF GOSPEL SUBJECTS. 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142</p> <p>Overseers and their Work ... .. 84</p>	<p>Parable of the Lost Sheep. W. Lincoln ... 30</p> <p>Parable of the Lost Silver. " ... .. 38</p> <p>POETRY—</p> <p>A Path of Lowly Service ... .. 27</p> <p>A Prayer for Restoration ... .. 140</p> <p>All that Believed were Together ... .. 9</p> <p>Beginning of True Revival ... .. 52</p> <p>Careful and Troubled ... .. 87</p> <p>Casting all your Care upon Him ... .. 53</p> <p>Faith, Hope, and Love ... .. 29</p> <p>How my Prayer was Answered ... .. 116</p> <p>In the Potter's Hand's ... .. 41</p> <p>The Coming Rest in Heaven ... .. 135</p> <p>The Bible ... .. 100</p> <p>The Man at God's Right Hand ... .. 62</p> <p>The Right Road ... .. 42</p> <p>The Smoking Flax ... .. 81</p> <p>The Word of Peace ... .. 15</p> <p>True Liberty ... .. 68</p> <p>Union with Christ ... .. 92</p> <p>Prayer and Revival ... .. 109</p> <p>Propitiation and Substitution. E. Adams ... 43</p> <p>Real Work for God ... .. 37</p> <p>Repentance. J. Ritchie ... .. 74, 89, 101</p> <p>Religion, Vain and Pure. W. H. Bennet ... 14</p> <p>Revival and Rejoicing ... .. 25</p> <p>Separation from the World ... .. 121</p> <p>Sermonizing ... .. 129</p> <p>Spiritual Ministry and Clerisy. W. Trotter ... 43</p> <p>Spiritual Health ... .. 97</p> <p>"Striving Together" ... .. 45</p> <p>The Blessed Man. Thomas Newberry... .. 10</p> <p>The Coming of the Lord ... .. 8</p> <p>The Christian's Priesthood ... .. 26</p> <p>The Coming Roman Empire ... .. 93</p> <p>The Divine Government ... .. 44</p> <p>The Faithful Promiser ... .. 1</p> <p>The Gospel in Regions Beyond. Dr Case ... 3</p> <p>The Law of the Nazarite. W. J. M'Clure 66, 76</p> <p>The Light and Use of Prophecy. J. Ritchie ... 18</p> <p>The Power of Example ... .. 132</p> <p>THE PREACHERS' COLUMN. 10, 22, 34, 46, 58, 70, 82, 94, 106, 118, 130, 142</p> <p>The Spirit's Indwelling. W. Harland ... .. 91</p> <p>The Secret of Fruitfulness ... .. 141</p> <p>The Second Advent. J. C. M. Dawson... .. 50, 68</p> <p>The Twenty-Third Psalm. J. Denham Smith 54</p> <p>The Teaching Priest. F. E. Bevan ... .. 79</p> <p>Truths Neglected in Public Ministry ... .. 48</p> <p>Thunder and Lightning ... .. 93</p> <p>The Temptation of our Lord. W. J. M'Clure 98, 115 ✓</p> <p>Why I was Baptized. Geo. Muller ... .. 5</p> <p>Where are your Lambs? ... .. 80</p> <p>Why we meet Separate ... .. 7</p> <p>Worldliness and its Effects ... .. 73</p> <p>YOUNG BELIEVER'S QUESTION BOX. 12, 22, 34, 46 58, 70, 94, 106, 118, 130, 142</p>
--	--

## PAPERS BY THE EDITOR.

A Memorable Meeting ... .. 85	Marks of Genuine Conversion ... .. 56
A Powerful Testimony ... .. 20	Prayer and Revival... .. 109
A Powerless Testimony ... .. 21	Real Work for God ... .. 37
A Spiritual Ministry ... .. 127	Repentance ... .. 74, 89, 101
At the Right Hand of God ... .. 61	Revival and Rejoicing ... .. 25
Business Life and its Snares ... .. 32	Separation from the World ... .. 121
Commercial Honesty ... .. 103	Spiritual Health ... .. 97
Faith ... .. 122, 136	"Striving Together" ... .. 44
Fields White unto Harvest ... .. 105	The Faithful Promiser ... .. 1
Fresh and Strong for Service ... .. 133	The Light and Use of Prophecy... .. 18
Glorious Years of the Kingdom ... .. 138	The Secret of Fruitfulness ... .. 141
"Into the Next Towns" ... .. 49	Worldliness and its Effects ... .. 73

## EXPOSITIONS OF SCRIPTURE.

A New Reading of the Passover. Sir R. Anderson 62	Parable of the Lost Silver. W. Lincoln ... 38
Christ in Gethsemane. W. Hoste ... 28, 39	Propitiation and Substitution. E. Adams ... 43
Immortality and Eternal Life ... .. 70	Religion, Vain and Pure. W. H. Bennet ... 14
Law of the Nazarite. W. J. M'Clure ... 66	Second Advent of the Lord. J. C. M. Dawson 50, 68
New Testament Mysteries. W. Hoste. 86, 99, 110	Temptation of the Lord. W. J. M'Clure 98, 114
Our Bodies Living Sacrifices. Dr. J. N. Case 52	The Blessed Man. Thos. Newberry ... 19
Parable of the Lost Sheep. W. Lincoln ... 31	The Christian Priesthood. Dr. J. N. Case ... 26
	The Twenty-Third Psalm. J. Denham Smith 58

## PAPERS ON CHURCH TRUTHS\*

An Assembly Experience ... .. 59	Letters of Commendation... .. 131
Assemblies and Missions ... .. 46, 58, 132	Overseers, and their Work ... .. 84
Breaking of Bread ... .. 119	Pastoral Care ... .. 71
Caring for the Poor ... .. 58	Psalms in Worship ... .. 108
Elders and their Appointment ... .. 24	Reaching the Unsaved ... .. 119
Evangelists, and their Support ... .. 23	Receiving Strangers ... .. 119
Fellowship. Wm. Lincoln ... .. 89	Recognition of Assemblies ... .. 83
Helping Fellow-Saints ... .. 35, 95	Sermonizing ... .. 129
Instrumental Music ... .. 143	Soliciting Money ... .. 143
Interest in Gospel Work ... .. 95, 107	Spiritual Gifts ... .. 23
Introducing Strangers ... .. 106	Truths Neglected in Ministry ... .. 48
Leading in Worship ... .. 36	Why I was Baptised. Geo. Muller ... 5
Leading the Singing ... .. 47	Why we Meet Separate. R. Scott ... 6

## BIBLE DIFFICULTIES AND PRACTICAL POINTS.

An Heretic ... .. 11	Meats and Drinks ... .. 35
Cain's Wife ... .. 82	"Meet the Lord" ... .. 71
David's Cruelty ... .. 10	Sonship of Christ ... .. 71
Debating Bible Subjects ... .. 34	The Twelve Apostles ... .. 106
Gathered Together ... .. 118	Two Witnesses ... .. 71
The Spirit's Indwelling ... .. 131	Universal Salvation ... .. 118
Grieving the Spirit ... .. 10	Will Christ be Personally on Earth Again? 56
"In the Flesh" ... .. 130	Will Unwatchful Saints be Left? ... 130
Israel's Captivity ... .. 142	Wise Men's Visit ... .. 119

## GOSPEL STUDIES, GOSPEL OUTLINES, AND NOTES ON TEXTS.

Abundance of Blessing ... .. 70	Parable of the Pearl ... .. 22
Baptism ... .. 6	Personal Holiness ... .. 70
Believers' Acceptance ... .. 70	Professors (2 Pet. ii. 16) ... .. 23
Bible Mountains ... .. 46	Salvation (Heb. ii. 3: Jude 3: Heb. v. 9) ... 10
Blacksliding ... .. 10	Steps in "Downgrade" ... .. 118
Breaking of Bread ... .. 107	Reconciliation ... .. 94
Christ's Reign (Isa. xxxii. 1) ... .. 143	Touch, Handle, Feel ... .. 23
Gifts and Ability ... .. 11, 22	Trees and their Message ... .. 46
Love of God... .. 130	Unspeakable Gifts of God (2 Cor. ix. 15) ...
Millennial Pictures... .. 34	Virtues of Christ's Blood ... .. 82, 118
Oneness of Mind ... .. 24	Water of Life ... .. 70



# The Believer's Magazine.

For Exposition of the Word and Application of the Truth of God.

## The Faithful Promiser, and the Sure Word of Promise.

A DEVOTED servant of the Lord, alone in a distant land, passing through a season of faith's trial, was asked on a dark New Year morning, "What are your prospects for the coming year?" to which came the ready reply, "Bright as the promises of God." In the same firm confidence, it is the privilege of all saints and servants of God of this time, to step forth on the untrodden path of a further stage of earthly life and labour, assured that the God who has never failed nor forsaken His people in the past, will be their strength and portion to the end. He is the same faithful Promiser (Heb. x. 23) now, as has stood by and sustained His saints in days and years gone by.

The Promiser then is the Promiser now, and the promises of God, which are all secure in Christ to His own (2 Cor. i. 20), are as sure to faith as they were in ancient time. It was in view of darkening times and perplexing paths, that the apostle commended the saints "to God and the Word of His grace" (Acts xx. 32), and these are our resources for the present hour. God and His Word: the faithful Promiser and the sure Word of promise can never fail, not even amid perplexing days, when pitiless opposition and heartless desertion may be the lot of those who cleave with purpose of heart to the Lord, holding fast His faithful Word. For such days of *loneliness* His promise is, "I will

never leave thee" (Heb. xiii. 5). And the glowing words of one who stood alone, deserted of all—even those who owed their salvation to his service—before the Roman tribunal, "Nevertheless the Lord stood with me, and strengthened me" (2 Tim. iv. 17), tell how fully the promise was fulfilled. In times of *trouble*, when the enemy comes in like a flood, determined to make a full end, the word is, "Call upon Me in the day of trouble: I will deliver thee" (Psa. l. 15). How many have proved this promise sure, and sung in the realisation of it, "The Lord heard me, and delivered me from all my fears" (Psa. xxxiv. 4). And in easier times, when less danger is in view, the same God is near to guide and counsel and direct, to restrain and withdraw and exercise those who, in all the paths of daily life, "acknowledge Him" (Prov. iii. 6), and bring the light of His Word to shine upon their ways (Psa. cxix. 105). Thus walking with God, and under His control and care day by day, life will not be forlorn, but ever bright with the Divine presence, ever sustained by the Divine promises. And such a life, however lowly, or misunderstood, or misrepresented by those who have never known its secret, cannot be in vain, for it is in touch with the throne in the heavens, it has power with God and with men, as will be fully manifested in the day of Christ.

J. R.

## Relationship to God :

UNDER LAW AND UNDER GRACE.

WM. HOSTE, B.A., BRIGHTON.

IN former times, the people of Israel had a place of national and ceremonial privilege in relation to God—they were “a people near unto Him” (Psa. cxlviii. 14). Gentiles were “afar off and without God in the world” (Eph. ii. 12). But in this age of grace, no such distinctions exist. “God has concluded all under sin” (Gal. iii. 22), and all who believe the Gospel and receive Christ are at once introduced into a new and abiding relationship with God in grace, such as was altogether unknown under Law. All believers are now, without distinction, brought into the immediate presence of God, and into the relationship of children. They have equal liberty to enter into the holiest as priests unto God, cleansed by the blood of Christ, and born of the Spirit of God, typified in the two functions performed once for all, in the consecration of the Aaronic priesthood. They were sprinkled with blood and oil, and washed wholly in water (Lev. viii.), types of atonement applied by the power of the Spirit, and regeneration effected through the medium of the Word. And this relation is enduring. The Holy Spirit was bestowed in quite a different sense in the former dispensation from what He is now. King Saul once felt the influences of the Spirit, but was deprived of them for his rebellion. David feared the same loss in view of his fall (Psa. li. 11), but the believer now, is “sealed with that Spirit

of promise until the day of redemption” (Eph. iv. 30).

The name of “Father” has now been declared (John xvii. 26). Israel knew that Name (see Isaiah lxiii. 16 ; lxiv. 8), but could not enter into the enjoyment of the relationship of children. Now all who believe are entitled to say “Abba, Father,” and to know themselves as God’s children. “Behold, what manner of love the Father hath bestowed, that we should be called children of God, *and we are*” (1 John iii. 1, 2, R.V.). They are encouraged to trust Him for supplies—“Your Father knoweth that ye have need of these things” (Matt. vi. 32), and to draw near to Him in spiritual “worship” (John iv. 23).

It is a relationship of Grace. Israel of old lost their place in the land because of disobedience, and are to-day “sifted among all nations, like as corn is sifted in a sieve,” but the believer never loses His place “in Christ,” nor the perfection of His standing before God. Neither his standing nor his standard is legal. Christ is both. Yet the same grace that brought salvation, teaches him how to live, and the promise is, “Sin shall not have dominion over you, for ye are not under law, but under grace.” This brings with it responsibility. Though the believer does not lose the Spirit, nor his blessings, in Christ ; though he has eternal life as a present possession, and the assurance that he shall never perish nor come into judgment for his sins, yet if he does not continue in a spirit of self-judgment and obedience to the Word, he will certainly lose his joy, his communion, and his reward. He may even be “cut off” in

judgment as a fruitless branch (John xv. 6), and like certain of the believers at Corinth (1 Cor. xi. 30) be chastened unto death. Even then, it is "that he may not be condemned with the world." But what loss it entails here and hereafter. True obedience proves our love to Christ, and draws forth the reward of His love to the obedient one (John xiv. 21). By obedience too that love is enjoyed. "If ye keep My commandments ye shall abide in My love" (John xv. 10). Disobedience entails darkness, weakness, doubt, and it can only bring forth a harvest of sorrow. The Christian's responsibility is very real, but the power to fulfil it is not the law nor legal restriction, but the power of the Holy Spirit. "Let us therefore have grace, whereby we may serve God acceptably, with reverence and godly fear." No other motive nor other power, can make service well pleasing to God. All else must be burnt up as useless, "for our God is a consuming fire" (Heb. xii. 28, 29).

## The Gospel in Regions Beyond.

DR. J. NORMAN CASE.

THE opening of Acts chap. xiii. gives the second great division of the Book. Hitherto, almost entirely, the Gospel has been preached only to the Jews, and Peter has been to the front; now, through the labours of Paul and his companions, we are to see its spread among the Gentiles.

The first verses of this chapter will well bear pondering, especially by those who

in some measure feel their responsibility to spread God's Gospel in "the regions beyond." For here we have set forth the Divine principles of missionary work till the end of the age. While not attempting to exhaustively treat of this portion, we will endeavour to indicate some of the lessons to be learned therefrom. Four great principles of Christian work are here given for our guidance.

1. Special, united, and self-denying prayers are the true preparation for such labours; for the prophets and teachers, at least, are found fasting and waiting on the Lord. Whether others beside, were present on this occasion, is not clear. The preaching of the Gospel to the Gentiles was, not unlikely, the chief matter exercising their minds at this time. Up till now, no formal or united attempt had been made to obey the last command of the Lord: to go into all the world to preach the Gospel to every creature.

2. Another matter here brought out is, that in the affairs of the kingdom of God the Holy Spirit is the great Administrator: He it is who fits and calls men to the work of evangelising the heathen. Unless a person is clearly fitted, called, and led into this work by the Lord of the harvest Himself, he is doing wrong to enter on it. It is of course admitted that the call and leading are not of the same character as the one we are now considering. Hence, in regard thereto, even men of honest minds and pure motives may at times make mistakes. Nevertheless, every true missionary is conscious of a call to the work; for that alone could sustain him amid the many trials, sufferings, and

disappointments that, in fulfilling his ministry in a heathen land, he is sure to meet with.

3. Spiritual leaders, as a rule, will promptly acknowledge a call of any of their number to a special work. Indeed, at times, the call may, as here, come through them, though not *from* them. This is an important principle. Young disciples should, generally speaking, seek and wait for the approval and fellowship of older and more experienced brethren, before taking any important step in service for the Lord. And leaders in the Churches of God should see to it, that they are ready and spiritually fit to recognise and help forward men or women whom the Lord is thrusting forth into the field. And, as in this case, the work in "the regions beyond" often calls for the best men the Church has to give—the most experienced, the most gifted, the most devoted.

4. The service to be undertaken was not simply the work of Barnabas and Saul. The Church at Antioch was, as a whole, called to help and further it. Verse 3 of our chapter gives, as I judge, a second coming together for fasting and prayer. At that meeting many, I doubt not, beside the prophets and teachers, were present. The act of "laying on of hands," be it noted, was *not by an apostle*. At this time, and under the circumstances, I do not think that one of the twelve would have done it. But it was not necessary; for the act conveyed neither gift, power, nor authority. It was simply a familiar and expressive way of showing by those there present, their approval and

fellowship in the mission these honoured brethren were about to enter on. And it is only the vain pretensions and gross superstitions in many branches of the professing Church, in connection with the rite, that justify the disesteem in which it is held by those who, in these matters, rejoice in having returned to apostolic spirituality and simplicity.

In regard to those who have not yet heard the Gospel, a responsibility rests on *all* true followers of Christ. The first question for each to settle is this: Am I personally called of the Lord to engage in such work? In the Lord's own presence, in view of the Cross and eternity, every Christian young man and woman ought to settle that question. But, assuming that you have found out that you are not personally called to give yourself to the work, what follows? The next most important matter is to continually *pray* the Lord of the harvest to send forth labourers into His harvest. And then be willing to see your prayers answered in the Lord's own way: be willing to *let* others go, whether it be children, brothers or sisters, friends, or leaders in local work. And by your prayer, counsels, sympathies, and gifts, *help* others to go forth.

Further, the responsibilities of friends in homelands do not cease when, at the close of the last farewell meeting or at the ship's side, the final good byes have been said. Scriptural fellowship extends to the maintaining in a becoming way those who are called of God to the work, and who with our approval enter on it. Such fellowship is a sacrifice, "well pleasing" unto God" (Phil. iv. 18).

## Why I was Baptised.

BY GEORGE MULLER, OF BRISTOL.

IN Mr. Müller's narrative of the Lord's dealings with him, under the date of 1830, we find the following interesting testimony on the subject of believers' baptism, which we transcribe, especially for the help of those who may be exercised on this matter :—

“About the beginning of April, I went to preach at Sidmouth. While I was staying there, three sisters in the Lord had, in my presence, a conversation about baptism, one of whom had been baptised after she believed. When they had conversed a little on the subject, I was asked to give my opinion concerning it. My reply was, ‘I do not think that I need to be baptised again.’ I was then asked by the sister who had been baptised, ‘But *have* you been baptised?’ I answered ‘Yes, when I was a child.’ She then replied, ‘Have you ever read the Scriptures, and prayed with reference to this subject?’ I answered, ‘No.’ Then she said, ‘I entreat you never to speak any more about it, till you have done so.’ It pleased the Lord to show me the importance of this remark, for whilst at that very time I was exhorting every one to receive nothing which could not be proved by the Word of God, I had repeatedly spoken against believer's baptism, without having ever earnestly examined the Scriptures, or prayed concerning it; and now I determined, if God would help me, to examine that subject also, and if infant baptism were found to be Scriptural, I

would earnestly defend it; and if believer's baptism were right, I would as strenuously defend that and be baptised. As soon as I had time, I set about examining the subject. The mode I adopted was as follows :—Repeatedly I asked God to teach me concerning it, and I read the New Testament from the beginning, with a particular reference to this point. But now, when I earnestly set about the matter, a number of objections presented themselves to my mind.

1. Seeing many holy and enlightened men have been divided in opinion concerning this point, does this not prove that it is not to be expected we should come to a satisfactory conclusion about this question, in the present imperfect state of the church? This objection was thus removed. If this ordinance is revealed in the Bible, why may I not know it, as the Holy Spirit is the Teacher in the Church of Christ now, as well as formerly.

2. There have been but few of my friends baptised, and the greater part of them are opposed to believer's baptism, and they will turn their backs on me. Answer :—Though all men should forsake me, if the Lord Jesus takes me up, I shall be happy.

3. You will be sure to lose one-half of your income if you are baptised. Answer :—As long as I desire to be faithful to the Lord, He will not suffer me to want.

4. People will call you a Baptist, and you will be reckoned among that body, and you cannot approve of all that is going on among them. Answer :—It does not follow that I must in all points

go along with all those who hold believer's baptism, although I should be baptised.

5. You have been preaching for some years, and you will have thus publicly to confess that you have been in error, should you be led to see that believers' baptism is right. Answer:—It is much better to confess that I have been in error concerning that point, than to continue in it.

6. Even if believers' baptism should be right, yet it is now too late to attend to it, as you ought to have been baptised immediately on believing. Answer:—It is better to fulfil a commandment of the Lord ever so late, than to continue in the neglect of it.

It had pleased God, in His abundant mercy, to bring my mind into such a state, that I was willing to carry out into my life *whatever* I should find in the Scriptures concerning this ordinance, either the one way or the other. I could say, 'I will do His will,' and it was on that account I believe that I so soon saw which 'doctrine is of God,' whether infant baptism or believer's baptism. As soon as I was brought into this state of heart, I saw from the Scriptures that believers **ONLY** are the proper *subjects* for baptism, and that immersion is the only true Scriptural *mode* in which it ought to be attended to. The passage which particularly convinced me of the former was Acts viii. 36-38, and of the latter Rom. vi. 3-5. Some time after, I was baptised. I had much peace in doing so, and never have I for one moment regretted it." There is always blessing in obeying the Word of God.

## Why we Meet Separate.

A CONFERENCE TALK TO YOUNG BELIEVERS.

I DESIRE to state in as few and simple words as I can, especially for the help of younger believers, the Scripture principles which we have gathered from the Word, and which by grace we desire to maintain as a company of believers meeting in the Name of the Lord alone. We are looked upon by the denominations around us, as having no Creed and no Church Standards, which in one sense is true. But while we reject all man-made Creeds and Confessions as being unnecessary, and all human articles of church association as unwarranted, we own the sufficiency of the Word of God to guide us in our assemblies and in our worship, as well as in our individual lives. And although we have no human head or president, we own in deepest reverence the Headship and Lordship of Christ, and as our guide and power in all worship and ministry the Holy Ghost, who is in the church, and will be with us to the end. These are great fundamental truths, which we need to be reminded of and to hold fast.

In a time of great spiritual barrenness, about the year 1825, a few godly men met together for prayer and study of the Scriptures, to seek from God light on their path. Some results of their searching of the Word was that they learned—(1) That the second coming of the Lord will be personal and premillennial, and that this is the hope of the church. (2) That the church is composed of believers in Christ, and in its assembling and testi-

mony ought not to include the unconverted, but be separate from the world. (3) That neither the State Church nor any of the Dissenting Churches are constituted according to the pattern given in the Word of God. (4) That what God gave as His principles to the early Christians have not been withdrawn or changed, but remain as a pattern for all this dispensation. These truths, acting on their consciences, brought those Christians out from the denominations in which they were, in order that they might be where they would be more free to obey the Word of the Lord, as He opened it up to them. It was not from their fellow-Christians, but from the systems in which they were that they separated. This has not always been made clear. We are to love all our brethren and seek their good, but not to recognise the false systems in which they are, either by returning to them, or by acknowledging their unscriptural constitution, which includes the world: or their humanly-appointed ministry with its clerical titles: or the many false doctrines and worldly practices which hinder the operations of the Spirit in their midst. No sooner had these few children of God begun to assemble simply as Christians, in the Name of the Lord Jesus (Matt. xviii. 20), than they were asked what their designation was, to which they replied they were simply brethren in Christ, refusing all names which separate true children of God. When some went out among Devonshire villages preaching the Gospel, the villagers asked who they were and where they came from. They answered, "We are Christian brethren from Ply-

mouth," and from this arose the meaningless appellation of "Plymouth Brethren," which is given to all, but taken by none, who meet in this simple way. We cannot hinder people from giving us nicknames, but we surely can refuse to own them, or speak of ourselves as "Plymouth Brethren," or "Open Brethren," or any other distinctive name, which would separate us from other children of God, and fix us in a sectarian position, which Scripture forbids. There was much feebleness and many failures in carrying out what was found in Scripture, as there is still in our gatherings, but we learn by our failures, and, thanks be to God, we are in a position where we can bring the Word of God in to set right what goes wrong, and to instruct those who may err in ignorance. You cannot do this in any denomination, where everything is already fixed, and where revision is impossible. We are still learners, and it should be our desire while acting up to what light we have, to welcome more, and as we get it to walk therein. To act on these simple, but I believe, Scriptural principles, will bring the world's contempt upon us. It will cost us the friendship of many who are the Lord's, for all do not see or want to see what the Word teaches on these things. They are content to remain among the dead, rather than suffer "the reproach of Christ" (Heb. xi. 26). And there will be trials and disappointments even from those who walk in the same path. But we do not give up God's principles, because we see failure in ourselves and others in carrying them out. *We may fail, but God and His Word abide.*

## The Coming of the Lord:

THE TRUTH IN THEORY AND IN POWER.

**D**URING recent years, there has been much light cast on the doctrine of the coming of the Lord. Large conventions have been gathered to expound the truth regarding it. Lectures and addresses have been given, books have been published, and statements of faith have been issued, enlarging on the great and solemn fact that the coming of the Lord is at hand. But is this really believed to be true? Of course, in the great godless world it is not. As the Scripture predicted long ago, the scoffer is heard saying, "Where is the promise of His coming?" (2 Pet. iii. 4). Worldlings are too busy making money, and creating for themselves a heaven according to their hearts' desire, under the sun, to give heed to anything that will shorten their enjoyment of their paradise on earth. Religious folks are more occupied laying out their means and energies in building splendid churches, inaugurating new organs, and inducting up-to-date ministers to preach smooth things, and thereby draw the crowd to support the cause, and thus "convert the world," to listen to the vagaries of a few "cranks," who, as they judge, have taken up a "fad," which, like others before it, will soon be dropped for the next. But what about true Christians, men and women born of God, who claim to have got clear and definite Scripture light on this great and solemn subject of the Lord's imminent return, which, as they own, will take them in an eye-twinkle from their present position and

occupations on earth, into the highest heaven, the dwelling-place of God? How many such really believe this, and so live in the power of it, that it dominates their lives and regulates their affairs from day to day? The theory is not worth the breath that confesses it, unless its sanctifying and purifying power is felt and manifested in the life. If the manner of life is at variance with the faith confessed, it goes to prove that the truth has neither gripped the conscience nor affected the heart. It is only a theory, held in the same manner as men hold their politics, which, as we are often told, do not affect their "friendly relations" with those who wear the other colour, and sit on the other side. But God's truth is not given to be made a plaything of as this. It is something to live and to die for. It has been given to sanctify (John xvii. 17), and to furnish saints for godly life and service here (2 Tim. iii. 17). And the great truth of the Lord's coming, and His people being made like Him, when they "see Him as He is," is pre-eminently named as having a purifying power (see 1 John iii. 3). It surely had this, on saints who held it and were held by it, in earlier days. One who moved in the times of its revival and restoration some seventy years ago, tells of worldly titles renounced, college fellowships cancelled, business partnerships disannulled, political positions vacated, grand houses dismantled, jewellery stripped off, style abandoned, worldly fashions abolished, hoarded money exhumed, and complete transformation wrought, all as the effect of waiting as "strangers" here, for the coming of the Lord. What of this is there



manifest now, among those who say they are waiting for Christ to come at any moment? How many bear the mark of being "strangers" here? What about the personal belongings, the investments, the shares in the world's companies, the alliances with the ungodly, the affinity with and patronage of its religion? All these will be affected, at once and forever, by the coming of the Lord. And though no saint will be left to share the judgment of heaven, which the Lord will let loose when His own are gone, there is such a thing as being "ashamed before Him" at His coming (1 John ii. 28), and suffering loss in the day of His judgment seat (1 Cor. iii. 15). It is the devil's aim to bring every truth that God has given into disrepute, by getting worldly-minded people to subscribe to it, and to own it in theory and form while they utterly deny its power (2 Tim. iii. 5) in their lives. This is what he all along has been busy doing in connection with the bright and blessed hope of our Lord's return. But let it have the place, the power, and the prominence which the Word of God claims for it in the testimony, the life, and the service of the Lord's redeemed, and the effect will be manifest to all, even to the ungodly.

### A "Liberal Christianity."

" I BELIEVE in a liberal Christianity. I am none of your narrow-minded men who tie themselves to a particular church, and go to no other. I was with the Congregationalists last Sunday, with the Baptists the one before, and here I am among you to-day. I believe in going

wherever there is an open door." So said a popular preacher lately, and his saying has been passed round as a fine example of "liberal Christianity." But the question arises—Is this the Christianity of the Word of God? Does the apostle exhort Christians to manifest their liberality by visiting and supporting varied sects? Does He not rather condemn all sects, and warn against those who form them (see 1 Cor. i. 12; ii. 3-4). And when we remember that the denominations of our time are a shelter for many, both preachers and members, who teach such doctrines as deny the faith, and dishonour the Person of our Lord, it may well be questioned whether largeness of heart or laxity of conscience is most evidenced, by thus fraternizing with them. To do the thing that God has commanded in His Word: to walk in the path He has marked out, is what pleases Him, no matter what men may boast of as their belief and practice.

### What Believed were Together.

HOW brightly the light of God's truth shone around,  
When His saints to Himself and each other were bound,  
Ere division came in, the sweet union to sever,—  
Then "all that believed in the Lord, were together"

It reads like a legend, but yet it is true,—  
'One Lord' and 'One Head' alone the saints know,  
No "interests conflicting" their union did sever,—  
For "all that believed in the Lord, were together"

Then "all things" were theirs, and the "gifts" that were given,  
Were used and receiv'd as the bounties of heaven;  
To comfort and cheer, was each one's endeavour,—  
For "all that believed in the Lord, were together"

Nought called they "their own," things common had they,  
And saints that were needy, were helped day by day,  
Their love it was active, as true love is ever,  
And "all that believed in the Lord, were together"

Still Christ is the Centre, His people to bind,  
Though ruin and discord all round us we find;  
The same Spirit and Word are ours, now as ever!  
And "all who believe" should still be "together"

## The Preacher's Column.

### PLAIN OUTLINES OF GOSPEL SUBJECTS.

#### HAPPY DAYS.

- The Happy Day of Conversion (Acts viii. 39).  
 Happy Days of Service (1 Kings x. 8).  
 Happy Lives in Obedience (John xiii. 17).  
 Happy when we see the Lord (John xvi. 22).

#### SALVATION IN FOUR ASPECTS.

- A GREAT Salvation (Heb. ii. 3).—From All Sin.  
 A COMMON Salvation (Jude 3).—For All Men.  
 An ETERNAL Salvation (Heb. v. 9).—For All Ages.

#### THE HEAVENLY RACE AND REWARD.

- A Good Start (Acts ix. 20)—Conversion.  
 A Clean Stripping (Heb. xii. 1)—Separation.  
 A Straight Course (Phil. iii. 14)—Devotion.  
 A Good Ending (2 Tim. iv. 7, 8)—Glorification

### BIBLE SUBJECTS AND STUDIES.

#### ADORNING THE DOCTRINE.

- By a Godly Life in the Home (1 Tim. iv. 4).  
 By Faithful Work as a Servant (Tit. ii. 10).  
 By True Subjection as a Subject (1 Pet. ii. 13, 15).  
 By a chaste Conversation before Others (1 Pet. iii. 2).

#### BACKSLIDING.

- Begins in the Heart (Prov. xiv. 14 ; Rev. ii. 4).  
 Becomes Manifest in the Life (Hos. xi. 7 ; Gal. v. 7).  
 Is Gradual in its Course (Luke xxii. 54-61).  
 Is Bitter in its End (Jer. ii. 19).

#### WATCHERS FOR SOULS.

- He is Wise who Wins them (Prov. xi. 30).  
 He is Honoured who Saves them (James v. 20).  
 He is Responsible who Watches them (Heb. xiii. 17).  
 He will be Judged who Subverts them (Acts xv. 24).

## The Young Believer's Question Box.

**QUESTION:** My fellow-clerk, who is an unbeliever, brought a Bible to the office some days ago, and asked me if I could defend David's conduct as recorded in 2 Sam. xii. 31, or if I thought it was like that of a man after God's own heart (Acts xiii. 22)? I could not answer him.

**ANSWER.**—The verse, as given in the Authorised Version reads, as if David, having conquered the Ammonites, sawed them with saws, tore them with harrows, and burned them in brick kilns. The Revised reading—as also Newberry's Bible margin—reads, "set them to saws, and to harrows, and to labour at brick kilns," which simply means that he

used them as servants to thresh corn, saw wood, and make his bricks for building purposes, which thousands are doing to-day without any question of cruelty. Those who want to have a kick at the Bible and its "morality," will not likely be able to see this, nor would it change their animosity toward it if they did. You do not need to "defend" the Bible. Simply use it well and wisely, and it will defend itself.

## Answers to Correspondents.

**QUARTUS.**—A very brief account of the various Versions of the New Testament in English, is given in the preface of the R.V. If you desire a fuller account, you will find it in the Oxford "Helps to the Study of the Bible."

**J. G., MALVERN.**—The "unspeakable gift" of 2 Cor. ix. 15, is Christ. The word there used is *Anekdiejeetos*, and means, "What cannot be fully told out in detail." It occurs nowhere else. It certainly cannot refer to any gift or grace manifested in the saints, or the church at Corinth.

**G. M., LIVERPOOL.**—"Grieving" the Spirit (Eph. iv. 30) is evidently a personal matter, and the context indicates how it is often done. "Quenching" the Spirit (1 Thess. v. 19), as the context again shows, is more likely to be an assembly experience, either in disparaging minor gifts which might grow to greater use, or in leaving no opportunity for the exercise of such—the "ministering" brother or brethren monopolising all. Is this any part of the reason why so few are being raised up to minister the Word in these times?

**H. B., SPALDING.**—We have heard and read most of the arguments used against the use of the baptismal formula of Matthew xxviii. 19, for the present dispensation, but none of them, in our judgment, negates the Lord's commission and its application to the present time. Most, involve the rejection of more than their authors are probably aware of, and many are connected with doctrines subversive of the truths which baptism symbolises, limiting what they call "church truth" to certain Epistles. All the rest, according to them, is "Jewish."

**G. W., CARDIFF.**—Yes, there are very many of the Lord's beloved people, sadly perplexed in their present associations, where teachings subversive of all that they know and love of the truth of God are rushing in like a flood. It is easy to quote to them, "Come out from among them and be ye separate," but they need help in the Word, as many

of us needed and received, ere they have the spiritual condition to enable them to obey this or any such commandment of the Lord. The best service we can render to such fellow-saints is, to minister Christ in all the fulness of His grace and glory to them, and to be able to present to them in our assemblies, something better, alike in spiritual ministry and in godly savour than what they have. Then, as in days gone by, godly ones who truly seek God, will be attracted not merely to us—which counts for little—but to our Lord and His ways, which is much in God's way of reckoning.

E. G. D., GLAM.—An evangelist, under whose preaching some profess to be converted, is not the most likely person to say who should be baptised or to do it. If no assembly exists where he has preached, or if there are no others to share the responsibility of examining the converts, he may, as Paul at Corinth, be obliged to baptise the "first fruits" (1 Cor. xvi. 17, with i. 16). But where there are those who have godly care, there is no such need. Those who see their lives and know their daily testimony, are more likely to form a true judgment of their spiritual state, than either an evangelist or a parent. There have been some fearful mistakes made, just here, which a little patience would have saved.

### Answers to Special Questions.

I.—How is spiritual gift to be distinguished from natural ability? And may the former exist apart from the latter?

ANSWER A.—Spiritual gift is an endowment from the Head of the Church (Eph. iv. 8, 11), and is not dependent on what man can impart in education and such like. When the Lord wants an educated man like Paul, He knows where to find him (Acts xxii. 3), and suits the gift to the vessel chosen (Acts ix. 15). He also chooses for other service, those who, in the world's estimation, are "ignorant and unlearned" (Acts iv. 13). The popular system of "education for the ministry," apart from God's call, gift, and grace, is false.—J. S.

ANSWER B.—Gift, which in its origin, is from Christ, may be increased by use, or lessened by misuse. Like every spiritual blessing it needs to be cherished, cared for, and he who has it in a right condition to use it. Natural ability—especially a good memory, which can retain what it hears or reads of others, and a ready tongue to give it out again—may exist, apart from true gift or spiritual power, and is often mistaken for it. R. D.

EDITOR'S NOTE.—While spiritual gifts, as Eph. iv. 11 views them, are from the living Lord alone, there is surely responsibility laid upon those who have them, to "stir them up" (2 Tim. i. 6) and use them for God. How much may indolence be the cause of little or no development, and lack of close and careful study of the Word the chief reason why some preachers who have gift, have nothing fresh to give out in their ministry?

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

ANSWER A.—In the first instance, he is a "party maker," one who has pet doctrines, or truths selected as a speciality, which he presses to form a party around himself. For this he is to be admonished by those capable of such service, with a view to his recovery. Should this fail in two instances, then for the safety of others who are in danger of being misled, and to maintain the peace of the assembly, he is to be "rejected"—not heard, which would involve not being allowed to teach, and others warned against his doctrines and devices. W. M.

ANSWER B.—"Heresy," as the word is now used, generally refers to erroneous doctrine, but in Scripture is more commonly used of sectarian or party conduct, especially of one acting so as to force his opinions on others, to form a faction and mar the testimony of the church. He must be within, else he would have no influence for evil, and until he gets a sufficient following to "form a new meeting," he is not likely to go out. But he may be admonished, and others warned against his influence. G. S.

EDITOR'S NOTE.—If one receives and teaches fundamental error, the Word is plain regarding the attitude of Christians toward him (2 John 10). If this had been owned, so many would not been led astray by the doctrines of Christadelphians, Adventists, and Millennial Dawn—all of which deny the faith might have escaped. There are others within assemblies of whom the apostle warns (Acts xx. 30), but gives no command for their expulsion. They are factious men speaking perverse things, distorted truths they may be, torn from the connection and pressed beyond their measure with the definite object in view of "drawing away" a following after themselves. Such is a "heretic," as Scripture presents him. There is an internal form of discipline noted in 2 Thess. iii. 6, the principle

of which may be applied to such a case. But if admonition is rejected, and further determined self-will and insubjection manifested, the principle of Matt. xviii. 17 would apply. To "reject" is to shun, to leave him severely alone.

### Questions Requiring Answers.

**HELP** in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Elders.**—Is there any Scripture authority for choosing or appointing elders in assemblies?

**Leading in Worship.**—Should one who is unable to express his thoughts intelligibly in prayer or thanksgiving, or whose utterances are incoherent, persist in leading the assembly's worship? And if he does, what is the responsibility of those who guide?

**Helping Fellow-saints.**—In years past, large numbers of Christians in denominations were brought under the ministry of such truths as opened their eyes to see the evil of being in church association with the unconverted, and many of the most spiritual and active of these were brought out, to become true helpers in assemblies of believers, seeking to be guided by the Word. There are very few of such brought out now. Can any reason for the change be given?

### Memories of Revival Times.

Conversing with a few fellow-labourers the other night, we were comparing notes on how we were converted and led into the path of obedience to the Lord in assembling simply as believers unto His Name alone. Each had his individual experiences of course, but two remarkable facts stood out prominently in all. First, we were all converted during seasons of awakening and revival, which came as the result of faithful preaching by servants of God sent with His message, at times when spiritual death seemed to reign. And after being saved, we were each led on in the truth by means of plain and Scriptural teaching, given at meetings for believers, or by means of printed ministry which came to us in helpful books. We could not help remarking that in these times, there are few such seasons of awakening, and we traced the cause of this lack so far as we could discern, to the lack of earnest prayer on the part of God's people generally, and to the lack of arousing and searching preaching

on the part of evangelists, and those who usually take our Gospel meetings. People are no worse than they used to be: the natural heart is the same. But there is nothing at all in a lot of the preaching to which those whom we do reach listen, to awaken them. Attractively advertised subjects are all very good for those who know and appreciate the truth, but what careless sinners need to arouse them is a message straight from God to arouse, awaken, and convict them of sin, and to hunt them out of the refuges of lies in which the deceiver has them lodged. We are far too afraid to give offence, and lose the genteel handful of Gospel-sodden sinners who come as "regular" attenders. Then, many Gospel meetings are little more than Song Services, with a short sermonette on some topic which neither scratches a sinner's conscience nor strips his false profession from him. We need a blast of the kind of preaching which Duncan Mathieson, Richard Weaver, John Hambleton, Harrison Orr, Donald Ross, and others whom God used mightily gave, followed up by prayer, such as was known in the North of Ireland in 1859, and in the fishing villages on the coast of Scotland, Christians in whole nights of prayer, laying hold on God for power with the Word.

Then, in the matter of Christians being led out of worldly denominations, where they are kept in spiritual bondage. We are all conscious that there is nothing like the same number being brought out and into assemblies as in years gone by, when the ministers said we took away "the very cream" of their congregations. One reason for this may be, that we do not generally teach the truths that were taught then, at any rate not with the same distinctness and fulness. Nor is the same spiritual attraction found in our midst as then was. There was fresh ministry which drew hungry souls, and then they could not go back to feed on "husks." We have heard other reasons given, some of them very weak and puerile, such as teaching separation from sects and worldly religion. We do not believe it is the teaching of separation that keeps people away. It was taught far more, when hundreds were being brought out, than it is now. But there is the lack of practising it by those who profess to be in the separated position. We were and are deeply exercised about all this, and we are praying that God will exercise His people in these things, and in His mercy send times of revival and refreshing like as in the days of old.

## Never Forgotten in Heaven.

A Word to be Tried and Tossed.

FRANKLIN FERGUSON, NEW ZEALAND.

**T**HERE are times when the Christian is tempted to think as Zion thought of old, "The Lord hath forsaken me, and my Lord hath forgotten me" (Isa. xlix. 14). When the burdens and cares of life seem more than we can bear; when the mind is depressed, and nothing gives us rest or comfort; when things appear to be against us and little, if anything, for us, then in the bitterness of our spirit we take sides with Jacob, saying, "All these are against me!" Our treacherous heart is quick to say to us, "The Lord no longer thinks of you; for if He did, surely these troubles would not be." But our faithful God must not be judged by such circumstances. "What thou knowest not now, thou shalt know hereafter."

Come, let us dry our tears, and wear no more a gloomy countenance! The clouds will soon roll by! The sky will soon be blue! If for the present, our path is strewn with briars instead of flowers, so that our poor torn feet can scarcely trudge along, shall we question God's wisdom or His love?

"Behind a frowning Providence  
He hides a smiling face."

Be of good cheer, then, fellow-Christian. How can He forget us? "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, YET WILL I NOT FORGET THEE. Behold, I have graven thee on the palms of my hands, thy walls are continually before Me"

(Isa. xlix. 15-16). It was as though Jehovah had made on the palms of His hands an engraving of Jerusalem, the city that He loved, marking its walls, its towers, and its gates, that He might have its inhabitants continually in remembrance. But the church, that body of which all His own are members, is as no walled city portrayed upon, but as the very print of the nails *in* His hands. As His eyes see these, His thoughts are to usward. No mother's heart yearns over her fond babe, as His heart yearns over us. O then, let nothing persuade us to think that we are forgotten of the Lord. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" separate us from the love of Christ? With emphasis let us now exclaim—No.

Trials are but blessings in disguise. Though the night is dark and the wind is piercing, we will solace our hearts with the thought,

"Nothing changes God's affection."

His love orders every circumstance, and with unerring judgment He weighs each trial before laying it upon us. When we meet the Lord, we shall understand what now we cannot now, and read the meaning of our tears. And falling down before Him we shall bless the hand that guided and the heart that planned it all.

"Though the tempest rage around me,  
Evil forces ever near,  
Hidden safe in God's pavilion,  
Not a foe can reach me here.  
Here my heart has found its resting,  
In Himself for evermore,  
And its full unchanging portion,  
To live with Him and adore."

## Religion: Vain and Pure.

W. H. BENNET, YEOVIL.

THE contrast here drawn by "James—a servant of God and of the Lord Jesus Christ"—between *vain* religion and *pure* religion is both striking and searching. The word rendered *religion*, which occurs only in this passage (James i. 26, 27), and in the speech of Paul before Agrippa (Acts xxvi. 5), refers to that which is outward and manifest, rather than to its hidden spring. In this it is very different from the word for *fear* or *reverence*, as may be seen in the statement that Noah being "moved with *fear* [i.e., the fear of God] prepared an ark." A man may be very religious, and yet have no true work of God in his soul; but it is impossible for any one to have the *fear of God* in the heart, without its being manifest in the life.

In verse 19, James exhorts his "beloved brethren" to be "swift to hear, slow to speak, slow to wrath," and in verses 21-25 he deals especially with the subject of *hearing*, showing that we may listen even with some attention to, and appreciation of, what is spoken, and yet may soon forget what we hear, through not putting it into practice. There are many who listen to the Gospel repeatedly and go on as though that were enough, without considering the question whether that Gospel is *to them* God's power unto salvation. This we see and warn against. But is it not also a fact that we who are believers often listen, not with indifference, to searching truths of Scripture that touch on life and ways, and yet, not being

diligent to carry them out, soon forget them? The great deceiver will do his best to lead us to deceive ourselves on this point, and therefore we do well to take to heart the statement that it is "not a hearer that forgetteth, but a doer that worketh," that "shall be blessed in his doing" (v. 25).

Having thus dealt with the subject of *hearing*, James takes up the next part of the exhortation, "*Be slow to speak*," and points out another way in which we may deceive ourselves. "If any man thinketh himself to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." The reference is not to a deliberate hypocrite who practices religion merely to be seen of men; but to one who deceives himself with the idea that a correct outward ceremonial or form of worship is sufficient, even though he follow in the steps of those who say "Our lips are our own." God makes much of our *words*, for "out of the abundance of the heart the mouth speaketh" (Matt. xii. 34), and therefore "by thy words thou shalt be justified, and by thy words thou shalt be condemned" (v. 37). Yet so little does this truth affect us that the remark of Calvin is too true: "They who are free from grosser sins, and even bear the outward show of sanctity, will often exalt themselves by detracting others under the pretence of zeal" for the honour of Christ. It behoves us therefore to be very careful how we speak of others, and how we encourage others to do so by giving an ear.

But there is a religion that is the outcome of the love of God known, enjoyed,

and responded to. For the subject is still that which is *external*—the *outward expression* of a new life, which shows itself in deeds of mercy and holiness, after the pattern of the Lord Himself. "To visit the fatherless and widows in their affliction" implies a readiness for any service of love in helping the needy, and comforting those in sorrow. We may better feel the force of the word *visit* if we remember that it was when the Lord had comforted a poor solitary widow by restoring her only son to her, it was said, "God hath *visited* His people" (Luke vii. 16). The other side of the religion that God approves is "to keep himself unspotted from the world." To do this a man must *know* that he is not of the world even as Christ is not of the world, and be walking in the power of that knowledge. Christ gave "Himself for our sins, that He might deliver us from this present evil world," and it is because we have been raised up with Him that we are exhorted to "mind the things above and not the things on the earth."

These, then, are the two great parts of "pure religion and undefiled before God and the Father." It is *pure*, for it has in it no mixture of deceit or hypocrisy; it is *undefiled*, because the one who practises it is kept from the defilements of the world. The Pharisees would not go into the judgment hall "lest they should be *defiled*" (John xviii. 28), while, hating the holy One "without a cause," they could not bridle their tongues, but used them against Him, being ignorant of the truth that "that which cometh out of the mouth, this *defileth* a man" (Matt.

xv. 11). So it is possible to be very careful about certain things that we consider defiling, and very scrupulous about how and with whom we worship, and yet be really defiling ourselves by allowing our tongues to run loose in speaking unkindly, or even falsely of others. To whatever extent we do this, to that extent our religion, however correct it may be, is *vain*. On the other hand, the one who is so walking in the light of that "Dayspring from on high" which "hath visited us," as to find pleasure in visiting "the fatherless and widows in their affliction," will, as the result of this very fellowship with the Lord and dependence upon Him, possess a power to bridle his tongue, and "to keep himself unspotted from the world." May the writer and each reader consider the wholesome word of another, that "this text is more a guide for self-examination than a stone to be cast at a neighbour."

---

### The Word of Peace.

"He said unto the sea, Peace, be still, and the wind ceased, and there was a great calm" (Mark iv. 36-41).

**F**IERCE was the wild billow, dark was the night,  
Oars laboured heavily, foam glimmered white,  
Mariners trembled, peril was nigh;  
Then said the Lord of might, "Peace, it is I!"

Ridge of the mountain wave, lower thy crest!  
Wail of Euroclydon, be thou at rest!  
Peril is ended, sorrow must fly,  
When saith the Lord of light, "Peace, it is I!"

Thus, mighty Saviour, speak Thou to me,  
Soothe Thou my voyaging over life's sea,  
And should the storm of death, roar, sweeping by,  
Whisper Thy Word to me, "Peace, it is I!"

## The Light and Use of Prophecy.

THE EDITOR.

PETER tells us in his Second Epistle (chap. i. 16-21)—which is especially written to give counsel and guidance to the people of God in “the last days,” in which the many voices of religious “false teachers” (chap. ii. 1) and infidel “scoffers” (chap. iii. 3) are heard—that the word of prophecy has been given as a “light shining in a dark place,” whereunto the people of God do well to take heed until the day dawns. When the light of day arises, lamps are no longer needed. Such is the use of prophecy. It is not simply to inform us of things to come, but of principles now present in their secret working which, when fully developed, will reveal the Man of sin, and of evils in the progress of their formation which will in their end deny “the Father and the Son.” This is surely of great value to the saints of God

Many who confess the Lord's Name, are content to remain ignorant of prophetic truth. To know that they are saved, and that heaven is to be their final destiny, is all that they seek. To be assured of one's personal salvation and relationship to God is undoubtedly the first and most essential thing, but if the way is to be cleansed (Psa. cxix. 8, 9), the life practically sanctified (John xvii. 17), and the steps rightly ordered, it can only be by diligent and daily dealing with God and with His Word. And “the sure word of prophecy” is not to be omitted or cast aside. It is part of the “all truth” (John xvi. 13) into which the Spirit has come

to guide the saints, and to which we are especially told to “take heed.”

There is much in the details of prophetic interpretation on which it may be safe not to dogmatise, and especially to avoid making different measures of knowledge respecting it a cause of estrangement or division, among those who equally love and own the Word of God. Unlike the great foundation truths of the faith, and those sacred bonds which unite the saints in life and holy fellowship, prophetic truth is in many of its details obscure, and may have been so given on purpose, by its Divine Author, to cause godly inquiry and the comparing of Scripture with Scripture. In matters concerning which the saints of this present time are not personally concerned as being part of their hope, there may be much hidden, which to others who follow after them and require it, will appear clear as the light of morning. For it is the way of God to cause light to break forth from His Word to guide the feet of His saints just as they need it. Others may inquire and search diligently (1 Pet. i. 16) for such knowledge, without obtaining it. And it cannot be too well remembered, that in order to understand the Scriptures aright, we have no need to go beyond the limits of these Scriptures themselves, as for example to study the course of profane history, as some would have us. Acquaintance with the facts of history may enable us to find many things of real interest bearing on Scripture testimony, but these are not required to establish the faith of God's saints in His truth. From the full God-breathed Scrip-



tures themselves alone, the man of God may be "thoroughly furnished" (2 Tim. iii. 16, 17). Had this been better remembered, many of the difficulties which have arisen from thoughts which have been read into or added unto the Word of God, would have been avoided. "Word-fighting" over minute details, and speculations regarding the specific application of certain Scripture prophecies to persons and places unnamed, has wrought evil, and brought the study and exposition of prophetic truth into disrepute.

The prophetic Word is of especial value to God's people, whose lot has been cast in the midst of the fast developing apostacies of these last days. It is as a light shining in a murky place, showing the end to which the world is hastening, the judgment which awaits it, and the Christian's true position and separate path in the midst of these pravitities. It was to Daniel in Babylon, yet in spirit and in conduct separate from it, that the great prophecies of Gentile rule, its rise, continuance, decay, and end were revealed. And it was to John exiled in Patmos, far from the great world and alone with God, that the Book of the Revelation was given: If we would learn from God of "things which must shortly come to pass," we will require to be apart from and unaffected by the spirit and course of the present world, inquirers in the sanctuary of God (Psa. lxxiii. 17), where men and things are seen in their true light. May thus it be, with all who seek for such light in the pages of the sacred Word. And may the knowledge thus granted, lead the heart to find its repose in God.

## Israel and the Church.

XXVI.—CONCLUDING PAPER.

WM. HOSTE, B.A., BRIGHTON.

WE have already seen that Judaism was a religious system, involving an earthly sanctuary, a priestly caste, sacred garments, material sacrifices, and holy seasons. It was divinely ordained, but only "for the time then present," being "a shadow of things to come."

Christianity, on the other hand, is not a religious system, but a life resulting from union with a glorified Christ, regulated by the Word of God, and realised by the power of the Holy Spirit.

Between these two, a great gulf is fixed. They are as far from one another as the heavens are high above the earth—the centre of the one being, in fact, on the earth—a holy place at Jerusalem, and of the other a heavenly Person, at the right hand of God. To that Person all believers are united in one Spirit. In Him they are to find their every need supplied. He is to be their Lord, their Centre, and Hope.

But Satan soon seduced the Church from her "singleness of heart toward Christ." The Word of God gave place to man's traditions and man's arrangements. Gradually a third thing came into being—a great religious system, or group of systems, described it is true in terms of Christianity, but framed, as we have seen, in nearly every particular on the Jewish model. This great congerie of religious systems is known as Christendom. Can it be a matter of indifference to God whether His beloved people take their

stand outside of, or throw in their lot with this great hybrid organization ?

When we consider the Lord Jesus, we see that to do the will of God was the great object of His life—"Lo, I come to do Thy will, O God." To glorify Him in a scene where His Name had been so deeply dishonoured, was to Him an end to be attained at any cost. Was it a small matter to Christ, that His Father's house had become in the hands of man a "den of thieves?" Nay, the zeal of that house "consumed Him." To Him at last it ceased to be His Father's house. It had become *their* house (Matt. xxiii. 38). If that which was once of God could so lose its divine character, what must be His thought of that which only began as a human imitation of the divine? To Christ, the Cross was the supreme expression of submission to the Father's will. "He became obedient unto death, even the death of the Cross" (Phil. ii. 8). Here, the death of the cross is viewed, not so much as a work of atonement—though it was that, or none could have been saved—but as the place of supreme self-sacrifice to the will of God. What sacrifice should then be considered too great for His redeemed, if they can but carry out that same will of God in their lives? If "He who was rich, for our sakes became poor"—if "He sold all that He had" to buy His pearl—should not His people be ready to yield all if need be, in the doing of that will. Salaries, worldly prospects—perhaps what is harder still—religious respectability and even Christian friends, may all have to be yielded, in order to follow the Lord outside Christendom to

the place where His Name alone is owned ?

The return from Babylon was no less a divine work than the exodus from Egypt. But all the captives were responsible to hearken to the decree of Cyrus. Those who did so, were "blessed in their deed," as in an earlier day Caleb had been blessed, not because he followed Moses and Joshua, but because he "followed the Lord fully." It would surely have ill become him to allege the failure of Moses as a reason for not so following the Lord. Such obedience is not changing one system or one name for another, which can only lead to disappointment or delusion, but leaving a system for a Person, the One of whom each can say—"Who loved me, and gave Himself for me." Let us not expect that such obedience to Christ will lead us into smooth waters. Those who start with Christ in the boat may be sure of three things: storms, His presence, and a safe arrival. Those who left Babylon, left much that was pleasant behind, and found only ruins, enemies, and difficulties of all kinds in Jerusalem. But they had there the assurance that they were where God had led them, and where they could carry out His Word. How humbling it is to think what the children of these very men became in the days of Malachi, and still later in the day of the Lord's visitation of Israel. Ecclesiastical position gloried in breeds worms and stinks, as the manna of old. Never was there a day when such pretention was less justified than the present. But to walk humbly in the way of God's commandments will always bring blessing to the godly.

## The Blessed Man.

Psalm i. 1-3.

A BIBLE READING. BY THOMAS NEWBERRY.

"**B**LESSED is the man." The first word, "blessed," is plural in the Hebrew, and "man" is "a man of high degree." Heaven's blessings are on the man of high degree. He is one of heaven's nobility, of the "noble" order of Bereans (Acts xvii. 13). He will not have his manners corrupted. He will take no step in ungodly counsel, nor stand a moment in the company of sinners, nor will he rest with scorners. First steps in sin are always restless and uneasy, then they are taken with little trouble, and at last sin is rested in. The "ungodly" are the lawless, those who set aside the Word of God. But this man's "delight is in the law of the Lord:" not only its promises and consolations, but in what it commands as well. He continually meditates therein—day and night. What is he like? "He shall assuredly be"—for this is the force of the word used—"as a tree planted by the rivulets of water"; not broad rivers, but rivulets, meandering streams that refresh. In eastern lands, such streams are led by the fruitbearing trees to nourish them. These are what give beauty and fruitfulness to the man of God who is *planted* there. For growth, four things are needed. First,

**SOIL.**—Good soil and plenty of it. God Himself is the planter (Matt. xv. 13). His Word is the soil. Here alone the soul can be rooted. The apostle says—"I commend you to God, and the Word of His grace" (Acts xx. 32).

**WATER.**—Without this, the best tree will wither. Let soil be ever so rich, water is needed to carry nourishment to the fibres of the root, or there will be no increase, and no fruit. This is what the Holy Spirit does for the soul. He brings the Word in living power home to the soul to nourish it. We are thus dependent on the Spirit as we are on the Word.

**AIR.**—There may be rich soil, abundance of water, yet if good air be excluded the tree will die; like man it draws nutriment from the air. What is this but the breathing of the soul in fellowship with God. As fresh air is required for the vitalization of our blood, so "the communion of the Holy Ghost" is necessary for spiritual life and health.

**SUNSHINE.**—Plants grown in dark cellars have no beauty and little life. There are some Christians like this. We need to live daily in the warm sunshine of the love of God, if we would be fruitful. Our souls must not be kept in cellars, so to speak: not in the damp, cold world, where there is mildew, but up in the presence of God.

If such be our experience we shall then "bring forth fruit in its season." Some people will have fruit out of its season—peaches in December. But God has made everything beautiful in its season. Meek at the right time, firm and rigid when needed. "His leaf also shall not wither"—it will be ever green. There will be no failure before the world in outward testimony, if these conditions are true of us, but we shall be true witnesses, and living epistles to all who hear and see us. And our "success" in the highest sense is sure.

## A Powerful Testimony.

OR, THE TRUMPET AND THE LAMP.

THE victory wrought by the Lord over the hosts of Midian in the days of Gideon, has in it lessons that we may learn with profit to our souls, in this day of the Gospel's triumphs among the sons of men. The instruments made use of were a *trumpet* to sound, and a *lamp* to shine. When the three hundred chosen and tried men, who had set the Lord's cause and claim before their own comfort, and thus proved their true-heartedness to Him, went down to the camp of the Midianites, each carried a trumpet and a lamp in an earthen pitcher. At the appointed signal, the three hundred trumpets sounded out loud and clear, and at the same time the earthen pitchers which contained the three hundred lamps were broken, thus allowing their light to shine forth. The Lord did the rest. The sound of the trumpet and the shining of the lamp were the weapons of His choice (see Judges vii. 19-22).

All who now serve the Lord Jesus in this Gospel day, have the trumpet and the lamp; in other words, they are called to testify the Gospel of Christ with their lips, to sound aloud with clear and certain sound the Gospel trumpet, and to manifest its light and power in their lives. Such are the instruments our God is using in this day of His grace, to bring souls into the Kingdom of His dear Son. But to see the hand of the Lord go forth in saving power, there must be this double testimony of the lip and the life. The one without the other will not suffice. A

clear trumpet sound, heralding forth the Gospel to every creature (Mark xvi. 15), is no doubt of great importance. But if it be not backed up by the testimony of the life, it will be sound without light, words without power. What sinners hear, is beneficial or otherwise, as it corresponds with what they see. This is one of the first "laws of the kingdom," and in no sphere does it operate more fully than in seeking the salvation of the lost. What men hear, they accept or reject according to what they see in the ways of those who speak to them. If preachers tell with the lips that they are Christ's, that He has saved them, and that they are on the way to heaven, hearers keep their eyes open to see if the lives of those who so speak are the outshining of their confession. In other words, they watch whether they *live* what they *preach*. If they fail to see the clear shining of the Christ life, they give little credence to the mere testimony of the lips. It is simply regarded as so much "religious talk." But if through God's grace, men see in those who tell them of Jesus and His saving power, a manifestation of the Christ life and the Christ spirit, such a testimony is bound to leave a lasting impression on them, whether it be welcomed to salvation or rejected unto judgment. See then that the bright shining of the life-light accompanies the clear blast of the Gospel trumpet.

### The Lord's True Freeman

The Free One makes you free, be slave to none,  
 Priest, prince, or self, in body or in soul;  
 Serve thou with all thy strength thy God alone,  
 Yield but to His control.

## A Powerless Testimony.

IN the early years of the Temperance movement, a parish minister in the North of Scotland invited his congregation to meet him in the church on an evening during the week, to consider their attitude as a congregation to the new movement. The parish was notorious for its drunkenness, and some of that congregation, even its office-bearers, were not wholly free from the bibulous propensities of the community. The minister, who took the chair, began by remarking that, while he had "every sympathy with those who sought to remedy the evils of intemperance," he deprecated "extreme measures." Then he inveighed earnestly against interference with the "individual conscience" of those who saw "no evil in using with moderation what was by others abused." When the chairman got thus far, a notorious drunkard, who had slipped in unseen and taken a back seat to hear the discussion, got to his feet, and unable to conceal his satisfaction at the chairman's remarks, shouted out, "That's richt, minister, ye're on oor side!" The chairman turned deadly pale, and the people sat in bewildered silence, wondering what would follow. Fixing his eyes on the interrupter, the humiliated chairman said in sad and measured tones—"If I am on your side, John, then I am on the wrong side, and by the grace of God I shall be there no longer, but shall take a definite stand." By means of that incident, the "moderate" minister discovered that his "individual conscience" clause, coupled with his plea for "moder-

ation," had made his testimony so colourless, that a drunkard claimed it as supporting his position and "side." We commend this incident to the consideration of those who, in giving their testimony concerning prevalent evils and unscriptural practices, are in the habit of so coupling with it exhortations to avoid "narrowness," to abound in charity, allow liberty, recognise the right of personal opinion in Divine things, and such like, until those who most need rebuke, actually claim such testimony as being in their favour, or as the village toper expressed it, "on our side." Such halting, halfway measures, are of no value whatever, in dealing with present day evils. What is needed is, the clean-cut, full, and definite testimony of God's Word to be brought to bear upon them. And when the truth of God gets its hold on the hearers, there is no need to fear of its effects. It is not by means of "mealy-mouthed," hesitating preaching, that sinners are convicted of sin and converted to God; no more is it by colourless, indefinite teaching, that saints are kept separate from the apostacy of the world's religion, and the anti-Christian doctrines and practices which are leavening the testimony of the Lord all around. Let the trumpet give "a certain sound" (1 Cor. xiv. 8), then those who are waiting on its call, will know exactly what God wants them to do. There are hundreds of God's saints being ensnared by soul-ruining teachings, and led into associations, where they are winked at, who might be preserved, if those who preach and teach, would speak out without fear, what they know to be God's truth.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE SINNER'S POSITION.

- "Afar off," as Aliens (Eph. ii. 12, 13)—In Nature.  
 "Afar off," as Unclean (Luke xvii. 14)—In Life.  
 "Afar off," after Death (Luke xvi. 23)—In Hell.

#### THREE VITAL FACTS

Recorded in Heb. ix. 27-28.

SENTENCE on Sin Pronounced (ver. 27).

SACRIFICE for Sin Accepted (ver. 28).

SALVATION from Sin Completed (ver. 28).

#### THE HAND OF THE LORD.

In the Salvation of Sinners (Acts xi. 21).

In the Preservation of Saints (John x. 28).

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

### STUDIES FOR BELIEVERS' MEETINGS.

#### FOUR STAGES OF EXPERIENCE

In Psalm xl. 1-3.

A Cry for Deliverance (ver. 1)—To God.

A Miracle of Power (ver. 2)—By God.

A Song of Salvation (ver. 3)—Unto God.

A Sight of Testimony (ver. 3)—For God.

#### THE PARABLE OF THE PEARL.

(Matthew xiii. 45, 46.)

Merchantman, Christ (1 Tim. i. 15; Luke xix. 10).

The Pearl, the Church (Eph. v. 25; Rev. xxi. 9).

The Price, His Blood (1 Pet. i. 19; 2 Cor. viii. 9).

## Groups of Bible Words

### HAVING VARIED SHADES OF MEANINGS.

**Touch, Handle, Feel.**—The Greek word (1) *Thigo*, means to "touch lightly." It is used in Heb. xi. 28, where the destroyer was not allowed to "touch" even lightly, the firstborn of Israel sheltered by blood. The same word is rendered "handle" in Col. ii. 21. (2) *Haptomai*—"to touch fully, to connect," as the Lord touched the leper to heal (Luke v. 13), and as the woman in the crowd grasped the hem of the Lord's robe to be healed (Luke viii. 14). (3) *Pseelaphao*—"to feel," as with the finger, palpably as in 1 John i. 1, where it is rendered "handled," also in Luke xxiv. 39, implying closer and more prolonged contact with Christ than the former.

**Feed, Shepherd, Rule.**—The two words, *Bosko*

and *Poimaino*, both translated "feed" in the A.V., have different shades of meaning. *Bosko* means "to pasture, to give food": *Poimaino* "to shepherd, to guide," and involves the full guiding, guarding, and ruling of the flock. Both words are used in John xxi. 15-17, where the Lord says to Peter, "Feed my lambs," "Tend (or shepherd) My sheep." The latter word is used in Acts xx. 28; 1 Pet. v. 2, where the oversight and care of the flock is in view. This word is rendered "rule" in Matt. ii. 6; Rev. ii. 27; vii. 17, where the character of the Lord's government of Israel and the world in a coming day, is described.

## The Young Believer's Question Box.

Is there any hint given in the Word of God that those dying in unbelief may have a further offer of salvation in the state beyond death? None. The entire teaching of the Word leads to the solemn conclusion that the present life is the appointed time, and the Gospel message the appointed means of man's salvation. As our testimony on this great subject has just been published in a new volume entitled "MAN'S FUTURE STATE," which may be consulted, we give that of another. Mr. C. E. Stuart, the well known Scripture expositor, wrote in answer to a question on this subject, in "The Christian Annotator" in 1855, the following trenchant words, which are well worth noting:—"Scripture speaks of but two states after death: one of woe and one of bliss. The admission to the latter is gained by accepting while here the offered salvation. To the other are consigned all who reject that offer. Scripture nowhere intimates that the salvation refused here will be offered hereafter. But it does distinctly declare that there is 'none other name under heaven whereby men must be saved,' save Jesus Christ and Him crucified. But if punishment is not eternal, if absence from God's presence is only for a time, then there is a way whereby sinners can be made righteous other than by Christ Jesus, there is an entrance door other than by Him who is called THE Way, or—for this is the only alternative—that God can accept and permit of the presence of unredeemed sinners in heaven. Either alternative is opposed to truth. . . . If we hold this error we must deny many essential truths. It is only another form of Purgatory, invented to deceive mankind, a plan for working out, even through punishment, our own salvation."

## Answers to Correspondents.

QUERY.—Can any of our readers supply the three Annual Volumes of "The Northern Intelligencer" for 1871-2-3, issued by the late Mr. Donald Ross, in Aberdeen?

ANON.—The hymn beginning, "Is God for me I fear not," is one of Gerhard's. It is found, with its proper tune, in "The Praise Book," No. 621.

MONA.—A Reference Bible, a good Concordance, and a reliable Dictionary, will give you more real help in God's Word, by prayerful study, than the Commentary you name. And what you get fresh from God by personal digging, will be your own, and will remain with you.

W. E., DUNDEE.—The conditions named in 2 Pet. ii. 18-22, do not represent being "born of God." Those who escaped from the world's pollutions did so through "knowledge"—not faith. The "dog" and the "sow," each followed the instincts of their unclean nature (which was not changed by outward washing) when the dog returned to his "vomit" and the sow to its "mire." The passage has no bearing on a true child of God. If one who is "born again" slips and falls, his condition may rather be likened to a sheep which has soiled its fleece, but can never remain in the mire, or be in its true element while the mire is on it.

H. C., DUNSCORE.—A spiritual gift, while from the Lord in its origin (Eph. iv. 11), may be so cultivated and exercised by its owner as to increase and become of greater and wider use. So by disuse in its exercise, or an unspiritual condition on the part of him who has it, it may decrease and even cease. Hence Paul's word to Timothy, "Stir up the gift of God which is in thee" (2 Tim. i. 6).

A. G., AYRSHIRE.—No one should "appoint himself" to look after money matters belonging to an assembly. Acts vi. 3, and 2 Cor. viii. 19 show, that in this—which is a ministry, not of spiritual but temporal things—the church has a right to say who shall administer its bounty. And there should be two, alike for reasons of propriety and fellowship.

W. L., MIDLOTHIAN.—While it is the privilege and responsibility of an assembly of believers to minister of its temporal things to a servant of the Lord who has visited them preaching Christ or ministering the Word, we think it is better generally to do so at another time than that of his visit. This takes away the too common thought, that so much pay is given for too much preaching. Exercise of mind and heart along such lines, among those

who hold and disburse an assembly's bounty, might lessen the number of visits of a certain class of week-end preachers, who seldom take up any definite Gospel work, but prefer to go the round of well-ordered assemblies in which many preachers are waiting their "turn" to find an open door.

G. B., DUNEDIN.—That conversion may be sudden and without previous lengthened conviction of sin, Acts ix. 18-20; xvi. 29-32, and many other Scriptures clearly prove. But God's more common way of dealing with souls is, to convict of sin by the Spirit, and then give life (1 Pet. i. 23), light (Psa. cxix. 130), and liberty (John viii. 32) through the Word preached, read, or remembered, the latter two not always in the same full measure of conscious enjoyment. To expect uniformity in God's ways of working, or to regard such confessions of Christ as the only manifestation of His power, is a mistake, as most who have experience in dealing with awakened sinners know. We came across the other day, the following note by the late Mr. Lincoln of Beresford, London, which will be of interest to many on this subject:—"In the course of a fairly long ministry, I have found that the most genuine and satisfactory cases of conversion, have, generally speaking, not been found amongst those who at once leaped into the light and liberty of the Gospel, but among those who had been deeply ploughed up, and led through varying experiences and deep conviction of sin to Christ, for rest and peace."

H. G., BIRMINGHAM.—We rejoice to hear of your exercise of heart in yielding yourself to the service of the Lord. Begin at home, near your own door, among your work-fellows. Those who are faithful in the use of their one talent, God entrusts with more. Do not wait for any official "call," or expect any "recognition" in such service. The Lord will lead you on and out, if you are diligent in using the time you have for Him and in His service.

J. C. MASS.—Oneness of mind is desirable (Phil. ii. 2), and should be earnestly sought, before any action is taken which would affect the welfare of an assembly. But this may be pressed beyond its measure, involving a greater evil. For example, in a company of fifty, two are found to be teaching in private, fundamentally evil doctrines—the denial of the survival and punishment of the ungodly after death. These two have succeeded in forming a clique of sympathisers, who, while they do not confess their conversion to the doctrine, yet resist the putting away of their associates and teachers. Every possible means should be taken at this stage

to reach their consciences, by showing the responsibility they incur in thus hindering Scriptural discipline, and if need be the help of others sought in bringing the Word to bear upon them. But if all this fails, then it is the responsibility of those who know the will of God to act with Him. We have such a case in 2 Cor. ii. 6, where the "many"—not the whole assembly at Corinth—are said to have inflicted punishment on the evildoer. This is not "majority rule," but the action of those who are clean and in fellowship with God, as distinguished from others who have become ensnared by evil counsel and leavened by evil doctrine. Such action usually brings out the true condition of those so overcome, either in a godly restoration of soul and deliverance from error, or in them taking their place with those who are "without," and under the judgment of God.

A. M., MICH., U.S.A.—The confidence reposed in one assembly of believers by another in endorsing their acts, is very much the same as that which exists between individuals. If we find our confidence shaken, we use greater caution. As a rule, one personally unknown, coming with a letter of commendation from another known assembly, would be welcomed, simply because we have confidence in the godly care they would use in receiving and commending him. But if he comes from where little of such care is exercised, it may be needful to ascertain somewhat more, either from himself or from others who have known him. To first receive him and then begin to inquire, is surely a reversing of God's way of things.

---

### Answers to Special Questions.

**Elders.**—Is there any Scripture authority for choosing or appointing elders in assemblies?

**ANSWER A.**—The word used in Acts xiv. 23—found only in one other place, 2 Cor. viii. 19—does mean to "elect by a show of hands," and more generally "to appoint" (see Liddell and Scott). But it cannot be concluded from the context that it was the assembly who so chose these elders. The choice, as well as the appointment, is said to have been the work of Saul and Barnabas. And who is there to assume their place now? W. M.

**ANSWER B.**—The appointment of elders in Acts xiv. 23, was the work of apostles, who have no successors. Such appointment was necessary in the early churches, where most newly come to the faith

would be unable to discern who were fitted for such work. Now, we have—what they had not—the entire Word of God, in which the qualifications of such as aspire to exercise oversight in assemblies are named (see 1 Tim. iii.; Titus i.). Where one is found having these characteristics and doing the work, healthy saints will "know" and "esteem" such, but there is neither command nor precedent in the New Testament for choosing or appointing any one to do spiritual work. G. S.

**EDITOR'S NOTE.**—"Elders" in 1 Pet. v. 1, are not a separate official class, but senior and experienced believers, with gift and grace to tend and oversee the flock. The term "elders" has reference to their persons; "overseers" to their work. In Acts xx. 17-28, the two words are applied to the same persons, and the Holy Spirit is said to have "made" them overseers. This is our resource. No human choice can make one, no appointment by the church can give authority or impart spiritual fitness if such is lacking. Where godly men, in whose hearts God has put an "earnest care" (2 Cor. viii. 16), are humbly and unostentatiously doing the work, as detailed in 1 Thess. v. 12-15, they will be known and recognised by all who are godly. But recognition is not election. We recognise the place and authority of a parent: we cannot elect one. But what if some place-seeker push his way into such a position? Then 1 Tim. iii. 18; Tit. i. 7-9; Heb. xiii. 7, 17, would be brought to bear on him; and others doing the work, and having grace to be faithful with such, would point out to him his unfitness. One has well said, "If these passages were used as a riddle at the door, many who are prominent at oversight meetings and in issuing circulars, would not be there at all."

---

### Questions Requiring Answers.

**HELP** in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Singing.**—Is it necessary or becoming, that one leading the singing should be mounted on a pedestal, to beat time, by swinging his arms, like the conductor of a band? This is becoming quite common.

**Unjudged Sin.**—Does it always follow that sin unjudged and unconfessed by a believer, is followed by Divine discipline? Some who profess to be Christians, yet wander far away, seem to escape.



## Revival and Rejoicing.

CONDITIONS FOR SUCCESSFUL SERVICE.

THERE is a "law of the kingdom" expressed in the order of that oft-quoted word in Psalm lxxxv. 6, "*Revive us again, that Thy people may rejoice in Thee.*" Revival among the Lord's people, always precedes true joy and rejoicing in the Lord. When spiritual health is in a low condition, there is little joy. A backslidden people do not rejoice in the Lord. There must be restoration first, then there will be rejoicing. And in order to restoration there must be self-judgment and confession. The causes of departure have to be found out, and the hidden springs of it laid bare. In all the Revivals that we read of in the Bible, this was the order of things. There was self-judgment, confession, cleansing and restoration, followed always by reviving and rejoicing. In the revivals of Hezekiah and Josiah's reign, this was the course pursued. Even in the revival of the remnant days of Ezra and Nehemiah, the reviving went before the rejoicing. And so it must always be. The obstructions that hinder the living stream from flowing in to water and refresh the garden of the Lord, once removed, the full tides of spiritual power and heavenly blessing again come in unhindered. The joy of the Lord's salvation is restored, and the rejoicing saints of God, filled with that joy of the Lord which is their strength (Neh. viii. 16) go forth and make known to others the joyful sound. There need be no doubt whatever about this, that a rejoicing saint makes a genuine soul-winner, and a

joyful church an evangelistic one. It is not the grumbler or the backslider in heart, who draws sinners to the Christ of God. It is the man who is living with his own eye fixed on the Person of his Lord, and whose testimony, like that of the Baptist of old, is the outflow of a heart filled with the joy that comes of it, that wins others to the Saviour. Finding his own joy in the Lord, he speaks what he knows, and others feeling its power are attracted. This is the sort of testimony that is wanted in these days, the testimony of hearts fixed on Christ, and rejoicing in Him. There is a desire among many of God's people for a renewal of these hallowed seasons of reviving of the saved, and of awakening and ingathering of the souls, and prayers are ascending to the throne from many hearts, who long to see the arm of the Lord as in days gone by. But He begins with the individual soul. He causes deep searchings of heart. Secret sins have to be judged and forsaken. Agags have to be slain "before the Lord in Gilgal" (1 Sam. xv. 33). Then the restored soul renewed in grace, rejoices again as in the days of old. Let those who so pray, remember that the way of the Lord is now as ever, and that restoration to God, reviving of soul, renewing of spiritual strength, and true rejoicing, come in the way of honest dealing with God about sin and backsliding. Then, by confessing all, the desire of Psa. li. 12, 13, will be fulfilled, "Restore unto me the joy of my salvation; and uphold me with Thy free Spirit: then will I teach transgressors thy ways; and sinners shall be converted unto thee."

## The Christian's Priesthood.

DR. J. NORMAN CASE, CHINA.

THAT all true Christians are priests unto God, and that this is the only priesthood now to be recognised in which believing men have part, are among the things "most surely believed" by intelligent students of the sacred Scriptures. It is a red-letter day in a soul's progress when this great truth is apprehended. Christendom, with all its many man-made priests, vestments, sacraments, and temples, has largely gone back to Jewish or heathen ground. The knowledge of this common priesthood, and faith's acting accordingly, constitutes the line of demarcation between so-called Evangelicals and Sacredotalists. Yet, many who hold as a doctrine the priesthood of all believers, seem to have very feeble views as to their priestly privileges and duties. Such often speak and act as if attending a special meeting for worship, uniting with others in adoration, praise, and thanksgiving, constituted the whole of their priestly service. They are regularly present at the Lord's day morning gatherings for worship, but they are seldom seen at other times. That united worship, when engaged in by spiritual men, forms an important part of priestly ministry, is acknowledged; but it is by no means the only form of such service.

One aspect of priestly service, too often forgotten, is that of preaching the Gospel, witnessing for Christ, and winning souls. The apostle thus writes of his own work in preaching: "I write to you the more boldly . . . because of the authority

graciously entrusted to me by God, that I should be a minister of Jesus Christ among the Gentiles, *doing priestly duties* in connection with the good news, so that the sacrifice, namely, the Gentiles, may be acceptable to Him, being as it is, an offering which the Holy Spirit has made holy" (Rom. xv. 15, 16, as given in Weymouth's Translation).

The above literal translation should serve to bring home to our hearts the truth we are considering. The careful reader of the New Testament will have observed the unusual use of words in this portion. Nowhere else, is the Gospel preacher spoken of as so exercising priestly functions, or looked upon as doing priestly duties. The passage is so clearly *figurative*, as generally admitted by expositors, that it is not relied upon even by Sacredotalists to support their priestly pretensions. The sacrifice here said to be offered to God is that of saved men and women, from among the Gentiles. Such, by the Holy Spirit's operations, become sacrifices holy and acceptable unto God. Though the apostle especially mentions his own service, yet clearly the statements apply to all who so preach and teach the Gospel, winning souls to God and Christ. The Gospel preacher, the Sunday school teacher, the open-air worker, the tract distributor, the house to house visitor, the one who speaks to sinners personally about Christ, when so serving in communion with God under the guidance of the Spirit, is doing this priestly service. To spread abroad the Gospel, whether alone or in fellowship with others, is as truly an aspect of priestly service as it is to join with

fellow-believers in the worship of God and in the breaking of bread. When we worship the Father in Spirit and in truth, we offer to Him the sacrifices of praise and thanksgiving. When we lead sinners to the Cross of Christ for salvation, we there present to God a living sacrifice of saved and sanctified souls. Of all such service the saying is true: "Work is worship." I do not in so writing advocate less worship, but more work; not less regular attendance or less interest in the Lord's day morning gathering for worship, but more frequent attendance and deeper interest at other meetings—especially those for united prayer and preaching of the Gospel. Such meetings are not antagonistic, but complementary to true worship. Let us remember the words of the Lord Jesus: "These ought ye to have done, and not to leave the other undone." This is what I would especially urge upon fellow-believers. Such priestly work is that in which all Christians should engage. Every saved sinner is responsible to seek to lead others to the Saviour. This elementary truth of Christian service in the present day, is largely neglected or ignored, not alone by the ignorant, but by some who have knowledge of the Scriptures, and understanding of church principles and dispensational truth. Notwithstanding such knowledge, if the reader has no personal interest or share in Gospel testimony, he is not fulfilling his priestly duties. It may be that even now concerning him the Lord is saying, "I have not found thy works perfect"—complete, filled up—"before God" (Rev. iii. 2).

I do not forget that some earnest souls

are hindered from a large measure of such service by bodily infirmity, and so have little or even no opportunity of testifying the Gospel. This is an exception. And even such, by their prayers and sympathies, can have a real part in soul-winning work, and so in this own sphere be doing priestly service. Let it be remembered then, that there is priestly service in the Gospel among the spiritual sacrifices we are called to offer. Let us not forget that of sinners saved, who have been won to Christ through our Gospel testimony. Let us go on day by day doing priestly work in spreading far and near God's good news. And even if men do not believe, let us still keep at it in the Lord's Name. For in the preaching of the Gospel "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish" (2 Cor. ii. 15)

### A Path Lowly of Service.

"Serving the Lord with all humility of mind"  
(Acts xx. 19).

I CANNOT draw the warrior's sword,  
I would not if I could;  
I may not give the thunder word  
To drench the field with blood:  
But I may act a warrior's part  
Within that listed field—the Heart.

My path leads not through foreign lands,  
O'er mountain, waste, or lea;  
I wander not with pilgrim bands,  
Or care the world to see:  
There may be gems from far to come—  
'Tis mine to win some souls at home.

I have no wealth, or power, or skill,  
To broadcast all around;  
The world's wide field I may not till,  
Or sow its fallow ground:  
But little spots are here and there,  
Which I may sow for Christ, with care.

## Christ in Gethsemane.

FIRST PAPER. WM. HOSTE, B.A.

THE agony of our Lord in Gethsemane may well arouse enquiries of the deepest interest. What is the true meaning of this mysterious night scene? What was the "Cup" the Lord so dreaded? Could it be merely death? Many a saint has faced death with calm, and even in triumph. Never before had our Lord shrunk in face of the deadliest opposition of man or Satan. Why then that thrice repeated cry—that crimson sweat—that agony? Various explanations have been offered. Some maintain He was bearing sins, and enduring the wrath of God in the garden; others, that He was attacked by Satan and feared death at his hand; others again, that the Cross stood unveiled in its terrible reality, with all it would entail of contact with sin and separation from God.

Let us test these explanations by the Scriptures. The importance of the enquiry can hardly be questioned. The fact that the scene is thrice described in the Gospels, would, in itself, point to this. The Four Gospels do not profess to be biographies of the Lord. Only one incident from childhood to manhood is narrated in them. Justin Martyr calls them "The Apostolic Memoirs." As has been frequently pointed out, they present to us four moral portraits of Christ: as Israel's King—Jehovah's Servant, Son of Man, and Son of God. The incidents best suited to the special object of each evangelist are emphasised; the rest are

either passed lightly over, or omitted altogether. Where so much has been left out, the importance is enhanced of each fact recorded, especially when narrated thrice as in the case of the prayer and agony in Gethsemane, which we are now considering.

We must be careful to distinguish between our Lord's sufferings *before* the Cross, and His unique sufferings *on* the Cross. "Christ once suffered for sins, the Just for the unjust, that He might bring us to God" (1 Pet. iii. 18), and that was on the Cross. It was *only* there that He was the sin-bearer. As we read, "Who His own self bare our sins in His own body on the tree" (1 Pet. ii. 26). But before the Cross He suffered in many and various ways. He suffered hunger, thirst, fatigue, and loneliness. He suffered by the unbelief of relatives, and the unfaithfulness of disciples. He suffered by sympathy with all the sorrow and suffering around Him, as when He wept at the grave of Lazarus. And He suffered for righteousness, rejected of men, and hated by the world. He was "a Man of sorrows, and acquainted with grief" in His life and ministry, but He never bore sins, nor incurred the wrath of God in any form, before the Cross. Till then, He could say, "The Father hath not left Me alone, for I do always the things that please Him" (John viii. 29). But when on the Cross, He cried, "at the hour of prayer," "the ninth hour"—"My God, My God, why hath Thou forsaken Me?" We may safely divorce then from the Gethsemane scene any thought of sin-bearing, for Jesus was not forsaken of God there.

Even when on the Cross, His sufferings were in part inflicted by man. At the hands of the Gentile soldiers, He endured intense physical suffering. It was they who crowned with thorns and crucified Him. Of these He said, "They pierced My hands and My feet" (Psa. xxii. 16). But were these sufferings more poignant than the moral sufferings that He bore at the hands of His own nation: the cruel mockings of Scribes, Pharisees, and Elders? Of these He said, "I am a worm, and no man; a reproach of men, and despised of the people" (Psa. xxii. 6-8). Then there was another and no less terrible character of suffering described in verse 12 of the same Psalm, "Many bulls have compassed Me; strong bulls of Bashan have beset Me round . . . as a ravening and a roaring lion." Satan and his hosts would not be absent from a scene around which gathered all the consummation of their infernal hopes. Awful assaults of these spiritual powers of darkness may be alluded to in these words. All these sufferings were very real and very severe, but there were still greater sufferings which no eye could see, nor heart understand, but the heart and eye of Him who inflicted them—those sufferings which our Lord endured on account of sin, at the hand of a thrice Holy God. Though His physical death was a necessary part of His atoning work, and in it He obeyed the commandment of His Father "to lay down His life" (John x. 18), He had already known death in a deeper sense, before He experienced physical dissolution. This the words, "Thou hast brought Me into the dust of death" (Psa.

xxii. 16) on His lips surely indicate.

Some hold up the death of Christ as an example, a great proof of His love, but nothing more. But how could it prove His love to us, unless it was to save from some fearful penalty? That it was necessary to atone for sin, the words, "without shedding of blood is no remission," prove, and for this His blood alone sufficed. God in His great love to sinners "did not spare Him, but delivered Him up for us all;" and He, the Son, in His great love, gave "Himself for our sins." The Scriptures consistently connect the death of Christ doctrinally with the putting away of sin. He "bore our sins"—"He died for our sins"—He was "made sin for us." Nowhere else, but at the Cross, when He stood as the Sin-bearer, could judgment have ought to do with "The Holy One of God."

How, then can we explain the dark scene in the Garden? Some have suggested "a temporary faltering of purpose." They may be unaware of the blasphemy of their suggestion, but it imputes failure, therefore imperfection to Him who was the Perfect Servant of Jehovah.

### Faith, Hope, and Love.

FAITH works with God,

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

HOPE waits for One

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

LOVE knows no fear—

Love's simple purpose ne'er is put to shame;  
Love doth the Father worthily revere;  
Thou God, art Love, Love thinks upon Thy Name.

## The Parable of the Lost Sheep

ILLUSTRATING THE WORK OF CHRIST.  
A BIBLE READING. BY WM. LINCOLN.

**I**N this chapter, we have three parables, the first setting forth the work of Christ for us, the second the work of the Holy Ghost in us, and the third the work of the Father in welcoming us. Christ's work takes the first place: He dies. The Spirit draws; and lastly, the Father receives. That is the doctrinal way of considering them, but as a matter of experience they are to be viewed in the inverse order. The sinner in his experience does not at once understand the death of Christ, or the work of the Holy Ghost. He comes with the word, "I have sinned," and is welcomed. Then he finds how that the Spirit has been working, and He shows him the sufficiency of Christ for salvation. The first two are thus connected. In the first, we have Christ coming down till He reaches the sinner's real condition. In the second, we have the way in which the Spirit casts us upon Christ. Thus we see how the two are most intimately connected: Christ with open arms to receive, and the Holy Ghost moving the sinner to flee to those arms.

Let us look at what we have recorded here of the work of Christ for the sinner's salvation. First, the sheep was lost. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" "One of them." It is the way of the world to deal with majorities, but of God to deal with units—Father,

Son, and Holy Ghost patiently toiling to get at and bless one soul. Often is it said in Scripture, that God observes units, individuals. "It is not the will of your Father which is in heaven that one of these little ones should perish." And the true meaning of that disputed phrase in Hebrews ii. 9, is this—"That He by the grace of God should taste death for every one." He did not merely pour out His blood for the mass, but for *me*. When one poor sinner, wanting salvation, sees this, he reads his title to be saved. Christ did everything to get at that one. "He tasted death for every one." I am not now speaking in a doctrinal sense of what "one" is, but I believe that, instead of His death being only for the church, any soul may say, "Who loved me, and gave Himself for me." In the Gospel of John, much is made of individuals. In chap. iii., Nicodemus. In chap. iv., the woman of Samaria. In chapter v., one palsied man. In chap. viii., a woman taken in adultery. In chaps. ix. and x., the blind man that cried, "Lord, I believe." In chap. xi., Lazarus. All so many "ones." God, in the Old Testament, when dealing with Israel, counted His earthly people in thousands. That is carried out in the New Testament, for in the Book of the Revelation you will also find that those sealed are twelve thousand of each tribe; always in thousands. But when God counts His people who form His heavenly people the church, how then? In ones. Strikingly is this brought out in putting two Scriptures together. In the Book of Kings, we read that in Solomon's time, when the temple was built, the number

of Gentiles in Jerusalem was "one hundred and fifty-three thousand." In allusion to this, the number of the miraculous draft of fishes was "one hundred and fifty and three," representing those believers who would form the church. But the thousand is dropped. The idea is, that each one is very, very dear to Him.

Reflect a moment, again, on that word "lost." "If he lose one." Shall I enlarge upon the sinner being lost? It is a thought in Scripture, but not the prime thought here. The prime thought here is, God's loss; So it is, "if *He* lose one of them." In what way is God a loser? By this assertion, to which I stand: that if a man is damned, his damnation does not glorify God anything like so much as if he were saved; therefore, if the sinner is not saved, God is a loser of His glory. If a man is saved, he is a reflection of the work of Christ, and Christ has glorified every attribute of God perfectly. A sinner saved is a witness of the love and mercy of God in Christ.

The "ninety and nine" as in the first parable are the same as the "nine" in the second. The Pharisees had to retire. They could not stand Christ's searching words. So the ninety and nine of the religious unsaved in parable one drop off, and become the nine in parable two. And the nine in the second become the one—the elder brother—in the third, the one that dared to stay outside to the last, objecting and accusing.

Who, then, is to begin this work of salvation? Is it the sinner? Certainly not. God has provided a Saviour in His Son. He goes "after that which is lost."

It is implied that He has to go a long way, for a lost sheep is a silly, stupid animal. On it goes, through meadow after meadow, over hill after hill, never thinking of returning, until it is starving. Who is to move in the matter? "Doth He not go?" Never once did I think of coming back to God, and never should I, if Christ had not sought me. He seeks "till He find it," means that till He actually gets to the sinner where he is.

God created man upright, but "All have sinned and come short of the glory of God." None dare stand in the presence of a Holy God, all have "come short" of standing in God's glory. Therefore Jesus must come down: the Shepherd must come after us. He was made flesh and came into the world. He went to Bethlehem, but lo! the sheep was not found there! His taking human nature could not of itself save your soul. He trod the streets of Capernaum, of Bethsaida, of Jerusalem, but He did not find the lost sheep there. He trod all the confines of Israel, north and south fully, to fulfil His commission, but the sheep was not there.

Where did He find the sheep, and get to the sinner's real condition? At Calvary! All the time He was in the world He was suffering from the wrath of man, but that was not enough. On the Cross He suffered from the wrath of God. He came out from God as the sunbeam from the sun, into this world as the sunbeam shines down here; for the sunbeam shines, it may be, into the foulest moat, into the darkest prison. Christ has got at our real condition, and the moment we believe in Him and leave ourselves to Him, we are saved.

## Business Life and its Snares.

THE Christian should be guided in his business life and relations by the principles and commandments of the Word of God, as surely as in his worship and his service for the Lord. His life is not divided into two compartments—one for the Lord's day and church associations, to be labelled "sacred," in which God, the Bible, and his conscience are to be owned; and the other comprising all the rest of his relations and occupations, commonly called "secular," in which he is to be without any particular reference to God, His Word, or His claims. The man of the world, who has a mere profession of religion, may get this to work out, but a true child of God will not. If he tries it, Divine chastisement will sooner or later wake him up to his sin. "Whatsoever ye do in word or deed, do ALL in the Name of the Lord Jesus" (Col. iii. 17) is a word that covers the whole of the Christian's life. When he assembles with fellow-saints to worship and serve his God, it is to be in that Name, owning the supreme authority of Him whom God has made "Lord and Christ" (Acts ii. 36). When he enters his office, his factory, his workshop on Monday, it is to be as one recognising that he he is "a man under authority" (Matt. viii. 9), ruled in all his actions and transactions by his living Lord in heaven, and guided in all his ways by the instructions given by Him in the written Word. He has nothing whatever to do with the habits of ungodly and worldly men, for he is "not of the world," but the subject of another kingdom, whose Ruler is in heaven.

His authority he owns and His statutes he obeys. This will make him a marked man, different from others, misunderstood by some, maligned by many, pitied by most. But nothing less than this is Christian conduct, as it is described in the Word. It is perhaps owned in theory and in song by all who speak and sing of "Jesus my Lord," but we are expected to prove the sincerity of our profession by doing the things that He says (Luke vi. 46). There is no other path of safety for the Christian man in business than this—the owning of Christ's control and the voice of the Word in all the details of life. To depart from this is to drift, how far, the wrecks along the coasts may tell. Beginning with doubtful things, which, according to the world's standard of right and wrong, may not by them be condemned,—although worldly men always expect a Christian to walk on a higher plane than they do. Credit, debt, borrowing, beginning business without capital, perhaps at a parent or neighbour's risk; plunging into speculation, taking shares in worldly concerns where large returns are promised, without the least inquiry or care as to how their profits are made—breweries, distilleries, public houses, and theatres included—are common enough among God's people, all with the insatiable desire to outstrip others, become quickly rich, and settle as comfortable citizens of the world. Some for a time survive, keep up their outward zeal, take a chief part in church affairs, and manifest energy in the work of God, imparting their worldly principles into it, for they practice no other. But—as has been seen again and



again, the inner life decays, the real condition becomes manifest on some occasion of testing. Then truths once confessed, having ceased to control, are dropped even in profession. Alas! for the child of God who is so ensnared. In faithful love the Lord will "rebuke and chasten" (Rev. iii. 19), but the results may remain in a harvest of sorrow. The present dangers of business life need to be more the subject of prayer and watchfulness, and of such timely help as Christians need to enable them to eschew the wiles of the great adversary. And all such plain and practical subjects for everyday life, need in these times to be oftener subjects of public ministry by those who "watch for souls," and speak the truth for edification and warning.

## A Personal Word Fitly Spoken

THERE is wonderful power in a personal word spoken to one unconverted, when none but God is near. Preaching from the platform should always be followed up by loving, faithful, personal dealing. How many of those who are the Lord's, can testify to the fact, that they were brought to Christ by means of a personal word spoken to them?

It is recorded that Charles Simeon, of Cambridge, was summoned to the dying bed of his own brother. Conversing together, the dying man said, "You never warned me of my danger." "Nay, my good brother," said Charles, "I took every reasonable opportunity, and often alluded to it in my letters." "Yes,"

exclaimed the dying man, "but that was not enough. You never came to me, closed the door, took me by the collar of the coat, and told me that I was unconverted, and that if I died in that state I would be lost. Now I am dying, and but for God's grace in reaching me by other means, I would have been for ever undone." This affecting statement made a wonderful impression on Charles Simeon's mind, and to his dying day it is said, he sought to use every opportunity of speaking a personal word to souls wherever he found them. May God stir us up, and enable us to watch for souls, ever ready to speak a loving, personal word for the Master, to all with whom we may be brought into contact. The seasonable, personal word clinches what is spoken publicly, and very often fixes it on heart and conscience. And there are many who have personal and peculiar difficulties regarding their salvation, who could be helped by a quiet personal word at a seasonable time, fitly spoken.

— o —

FAITHFULNESS AND LOVE.—Let us seek to be faithful in the Lord toward each other. Let us seek to love each other in the truth, and for the truth's sake, without variableness. It is easy, comparatively, to *begin* to love, but it requires much watchfulness not to grow weary in love, when little or no love is returned; yea, when we are unkindly treated, instead of being loved. But as our gracious, *faithful* God, notwithstanding all *our* variableness, loves us without change, so should we, His children, love one another.—Geo. Muller.

## The Preacher's Column.

### OUTLINES OF GOSPEL THEMES.

#### CLEANSING FROM SIN.

Not by Man's Efforts (Jer. ii. 22)—Outward.  
Only by Jesus' Blood (1 John i. 7)—Godward.  
Daily by the Word of God (Psa. cxix. 9)—Manward.

#### IN CHRIST'S NAME.

Life through His Name (John xx. 31).  
Remission in His Name (Luke xxiv. 47).  
Salvation by His Name (Acts iv. 12).

#### GOD'S SALVATION.

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

### BRIEF BIBLE STUDIES AND SUBJECTS.

#### THE HAPPY MAN.

Whose Transgression is Forgiven (Psa. xxxii. 1).  
Whose Trust is in the Lord (Jer. xvii. 7).  
Whose Strength the Lord is (Psa. lxxxiv. 12).

#### THE BELIEVER'S HIGH PLACES.

Of Security—"In Christ" (Eph. i. 2).  
Of Blessing—"With Christ" (Eph. ii. 6).  
Of Responsibility—"For Christ" (John xiii. 18).

#### A FULL CHRIST FOR EVERY NEED.

The Saviour (1 John iv. 14)—To deliver from Sin.  
The Satisfier (Psa. cvii. 9)—To fill the Heart.  
The Shepherd (Psa. xxiii. 1)—To guide the Steps.

## The Young Believer's Question Box.

I am invited by a Christian worker to take part in an Adult Class, where Biblical and other subjects are discussed, and I believe debated. There will be some opportunity for speaking what one knows of the truth of God, not possibly without opposition, or at anyrate other views being advanced. Do you consider it wise or likely to be helpful to share in such a movement? You must get your marching orders in all service from your Lord and Master, whose you are. If you have no such orders, then it is dangerous to proceed without them. The written Word gives the Divine principles of service, and the indwelling Spirit gives wisdom to apply them, in all who are free from selfwill and have desire to please God. We know of no form of Scriptural ministry the least like what you describe. God's truth is to be spoken with authority, not debated or torn to pieces by opposing minds. There would evidently

be the same freedom for one who is a propagator of error to have his "say" in such a "school," and where the supreme authority of the Word is not owned, arguments are of no value. For ourselves, we would not venture out on such a path, nor do we know of any permanent good resulting—but rather of much evil—from such ways of dealing with the Word and things of God.

## Answers to Correspondents.

NEMO.—The Old Testament was written in Hebrew, save one portion in Daniel (chaps. ii. to vii.), two in Ezra (chaps. iv. 7 to vi. 18; vii. 12-26), and one verse in Jeremiah (chap. x. 11), in which the great Gentile world might read in its own language, God's judgment on His foes, and His faithfulness to His people.

R. B., MALVERN.—If we "accept the words of Isa. xi. 6-8 as a revelation of God concerning what He will cause to be in millennial times, we have no need to perplex ourselves or others by raising difficulties as to the manner in which such changes in the brute creation shall be wrought, especially when we learn that God will then be openly acting in supernatural power to deliver creation from its curse. Need we wonder if the animals which, before man's fall, ate the herb of the field (Gen. i. 30), shall no longer prey upon each other, or rise up against the man who was formed to rule over them. The questionings of Rationalists, and others who would shut God out of His own world, should have no weight with those who own God in His supreme might and infinite wisdom, with whom "all things are possible."

J. L., SMETHWICK.—There are certain passages of Scripture in which the words "for ever" are used in a limited sense (see Deut. xv. 17, and others), where the context shows the circumstances to be temporary, or to the end of that economy. But where the words are applied to Divine persons and their actions, to the redemption wrought by Christ, to the life imparted to those that believe, to the glory of the saved and the punishment of the lost, no such limit is implied. They mean "for ever," without limit.

W. R., TORONTO.—We are unable to accept the teaching of the paper you send us for consideration, or to include separation from worldly religion, gathering in the Lord's Name, the constitution and responsibility of the local Christian Assembly, and the subjects of Christian baptism, among things

evidently of so little importance that they may be placed on the same level as "meats and drinks" (see Rom. xiv. 3-6)—concerning which each may make his choice. And their counterfeits or corruptions are to be borne with, as if they were only slight variations of God's great originals. If He has given in His Word His definite commandments concerning the gathering together of His people, their relation to the world and its religion, and their attitude toward those who are on all hands giving up His truth, it is at our peril if we ignore the responsibility He has laid upon us, and especially upon those who minister to and guide His people, to warn against and withstand all who would lead them astray.

J. L., WALES.—A double danger confronts you in having what you think may be a work of the Spirit of God in your locality, and amongst associations which you left years ago, because you judged them to be unscriptural. First, do not allow prejudice to blind your eyes to what God may be doing. He is sovereign in His actings, and gives no account of His methods. Do not hastily conclude that because there is much of man's ways and doings mixed up with it, that no true work of the Spirit of God is there. For all that you see of "the grace of God," be "glad" (Acts xi. 23), and seek as much as in you lies and as you have opportunity, to impart such spiritual help as you can, to those who profess to have turned to the Lord. Next, do not slacken your hold on the truth of God which brought you out from the worldly-religious system, with which this movement is connected, in order to share it, or go back to the associations from which the Word of God separated you many years ago, in order to find a sphere of service. God will find you a part to fill in the work He is doing, if you keep yourself in a right condition of soul, and in a clean position into which He can guide others. Many have lost their influence in helping others into a Scriptural position, by leaving it under such conditions; whereas godly ones who, while holding firm what they have of God's truth, have sought to help on—going as far as they were able, consistent with the truth—all that they saw to be of God, have been honoured in becoming true helpers of others.

### Answers to Special Questions.

**Helping Fellow-saints.**—In years long past, large numbers of Christians in the denominations were brought under the ministry of such truths as

opened their eyes to see the evil of being in church association with the unconverted, and many of the most spiritual and active of these were brought out, to become true helpers in assemblies of believers, seeking to be guided by the Word. There are very few of such brought out now. Can any reason for the change be given?

ANSWER A.—There are probably fewer spiritually minded and heart exercised believers in the denominations, than thirty years ago. The inrush of worldliness, the lack of godly preachers, the little evangelical truth taught, all have their effects. And among those who are professedly outside them, there is less true separation in practice, and little teaching of the truths that lead to exercise about it now. These, we think, are the chief causes of few being led on in the Lord's ways. J. S.

ANSWER B.—If one's own experience may be quoted; it was the spiritual and helpful teaching that first attracted and exercised me. There was great prejudice against and bitter opposition shewn toward those who met simply in the Lord's Name outside all denominations. Sermons were preached, pamphlets written, and many false statements were made against those so gathering, but these did not hinder such as were dissatisfied and being led on by God, from going to hear the Word. And I well remember how plainly and powerfully the truth of separation from the world in all its aspects—social, political, and religious—were then taught, often making me angry because they cut deep. Yet, being God's Word, it was not got rid of until obeyed. In our anxiety to avoid being thought "extreme," and taking to ourselves the credit of being wiser and wider in our outlook, our testimony on these truths is all but silenced now, with the result that a generation is arising who do not know them, and cannot therefore be governed by them. It may be that our failure to practise much that we know in theory, hinders some of God's servants from teaching these truths as once was done, but it is surely dangerous ground to take, to say that any failure on our part can ever alter the truth of God, or be sufficient cause to cease maintaining it. Rather let us judge our ways by it, seek help from God to practise it, and fully preach and teach it for the help of others. Then God will use it to others.—G. M.

ANSWER C.—Divided counsels, divisions, and disruptions, and, perhaps most of all, the want of that oneness of mind and testimony that characterised earlier years among teachers, account for much. Our Conferences and other gatherings for

ministry had on their platforms then, those who knew and taught the truths which exercise God's people in their church associations, as well as in their personal lives. How little of this there is now! How few to speak God's Word on such matters! Are they not invited, and is their message not wanted? If God's saints are to be led out of false associations, it must be through His truth known and obeyed. And how are they to know it, if it is not taught? Personally, I believe the standard has been lowered, the trumpet silenced, and the results we see.

W. W.

**EDITOR'S NOTE.**—It will never be a fashionable thing to go outside the camp of the world's religion to assemble in some quiet corner with the lowly ones of earth around a despised and rejected Christ. There is nothing, absolutely nothing, to attract the flesh to such a position, any more than there was in the cave of Adullam in the time of David's rejection. But to some it had been revealed that Israel's rightful king was there, and attracted to his person they went forth to acknowledge and surround him when despised and rejected of men. Perhaps the chief cause of few coming out, and fewer remaining out when they do come is, that "the reproach of Christ" is more than most of us in these times are able to bear.

**Leading in Worship.**—Should one who is unable to express his thoughts intelligibly in prayer or thanksgiving, or whose utterances are incoherent, persist in leading the assembly's worship? And if he does, what is the responsibility of those who guide?

**ANSWER A.**—Clearly to point out to him that however acceptable such utterances may be to God, being non-intelligible to fellow-saints, they are unfit for the public assembly. This is the teaching of 1 Cor. xiv. 9-17.

W. W.

**ANSWER B.**—With some, ignorance of the principles of Scripture may be a cause for such utterances, in which case instruction in the truth would be the remedy for all who are willing to learn. But if such unscriptural, unintelligible, and unedifying exercises are continued, then wise and godly rule on the part of those who are looked to as guides, should be brought to bear on the matter, so that what is dishonouring to God and hurtful to His people may cease.

H. D.

**EDITOR'S NOTE.**—A false notion of liberty may be the root cause of much of that which is named in the above question. Some seem to think that

the assembly of believers, without a president or a programme, leaves each one free to do and say whatever he thinks fit. The result, is that whenever those who like to hear their own voice, and have a capacity for displaying their "talent," see a chance, they are on their feet. Full and public teaching on the character and order of meetings for worship would do much to put an end to such unedifying, and, we believe, Spirit-quenching utterances. If in ignorance, light would be given and such habits cease; if in wilfulness, saints would be exercised and Scriptural discipline would be exercised. It is a false charity that permits one or more such self-possessed individuals, who imagine they ought to fill up every gap of silence, and use every possible opportunity to do "something," to habitually spoil the worship of God by forcing in what all who are godly grieve over. And is not such disorder one of the greatest stumbling blocks, to many exercised Christians seeking after the ways of the Lord? It is no great wonder that intelligent Christians, who judge of things as they find them, are hindered from identifying themselves with companies where such self-willed men are allowed a free hand.

## Questions Requiring Answers.

**HELP** in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Christ Personally on Earth.**—Is there any Scripture to warrant the statement that Christ will personally appear on earth when He reigns over it?

**Two Witnesses.**—Does any Scripture inform us who the two witnesses of Revelation xi. 3 are?

**Recognition of Assemblies.**—Is there any Divine principle in the Word to guide us in the recognition of companies of believers who professedly gather in the Lord's Name, or are all who say they so gather to have believers commended to them and others welcomed from them, without question?

**Singing.**—Is it necessary or becoming, that one leading the singing should be mounted on a pedestal, and beat time, by swinging his arms, like the conductor of a band? This is becoming quite common.

**Unjudged Sin.**—Does it always follow that sin unjudged and unconfessed by a believer, is followed by Divine discipline? Some who profess to be Christians, yet wander far away, seem to escape.

## Real Work for God :

WHICH WILL STAND THE TEST OF TIME.

AS the season for aggressive Gospel effort—especially in fields as yet unreached—is again with us, it is wholesome to the worker, and advantageous to the work, to reconsider the way of the Lord, and review the Divine principles according to which He carries on His work in these days of Gospel grace and of the Spirit's work among the sons of men. That such searchings of heart and adjusting of ways as before the Lord at this time are needed, few who know the "plague of their own hearts," and the need of reality in all that is done for God and in His Name, will doubt or deny.

The work of God in souls cannot be hastened, as man's zeal would often have it. A common danger of our time is, that everything must be done quickly, and therefore generally superficially. In Gospel work, this evil is manifest in very many sham or superficial conversions. Undue haste in urging unconvicted souls to a confession of a faith they do not possess, only leads to apostacy. As everybody knows, "scamped" work, whatever its fine appearance at the beginning, must ultimately give trouble, and bring upon its workers dishonour and loss in the end. In the Lord's parable of the wise builder, whose house stood the shock of storm and tempest, it is expressly said of that builder that he "dugged deep" (Luke vi. 48) in order that he might lay his foundation on "the rock." While the other builder was "running up" his stately mansion to its completion, the wise builder was "digging

down" in search of a firm foundation. And in this lay his wisdom. Solid work may be slow, but it will be sure. This is true in dealing with souls. To "dig deep" must be our motto in serving a God who must have reality. Nothing short of thoroughness will stand the test and the tear and wear of life. Deep conviction of sin, genuine conversion to God, resulting in depth of Christian character, is what the soulwinner should seek. Quality rather than quantity; reality instead of outward show is what is needed. Teaching on these lines will not be pleasing to men who have a reputation to keep up of "successful missions," and who depend on the number of the converts they can count for "open doors" of service. It will never be popular with those who go in for a large and "fair show" (Gal. vi. 6), counting many converts with little labour. But God's "wise" builders who, like the apostle, lay their foundations well (1 Cor. iii. 10), will seek to work according to this Divine principle. Such work may be slow, but it will have the stamp of God and reality upon it, and will stand when all else fails and falls. Only that which is of the operation of the Spirit, which is "of God," which has personal contact with Christ, and is wrought through the instrumentality of the Word, will stand the stress of storm and tempest, and abide to be approved and rewarded in the day of Christ's judgment seat.

Let all who preach the Gospel and teach the sinner his need of it, seek reality before God in their souls and in their service. A right spiritual condition in the worker is a necessity to real work for God.

## The Parable of the Lost Silver.

THE PRESENT WORK OF THE SPIRIT.

A BIBLE READING BY WILLIAM LINCOLN.

**I**N the previous parable of the lost sheep sought and found by the good shepherd, we have the work of God the Son set forth; in this the work of God the Spirit. Each is great, yet distinct. As has been well said, "If there were no Christ, there would be no feast, no salvation; if there were no Holy Ghost, there would be no guests to take salvation."

Here we have the Holy Ghost at work, and we should attend to it very patiently. Here is the way in which the Holy Ghost acts upon the conscience of the unsaved sinner, to induce, incline, and compel him to accept Christ's salvation. What a mercy it is, that when the Gospel is preached, the Holy Ghost acts with it. I do not know a more solemn Scripture than Acts vii. 51, "Ye do always resist the Holy Ghost." An awful thing it is to so resist His working, for the working of the Holy Ghost is the last action on the part of God ere judgment comes. The Holy Ghost has come down on purpose to draw souls to Christ, and He acts in love and grace. He touches the conscience, and yet sinners often resist Him. They will hear of it again some day.

We have two things here. First, a candle *lighted*; next, the *sweeping* of the house.

This candle certainly sets forth God's Word. As we read in Psalm cxix, "Thy Word is a lamp unto my feet, and a light unto my path." What is meant by lighting a candle? It is a fact we all know,

that there have been times when we read the Word, but could see nothing in it. It has been the experience of many who are now saved, that some text or texts came to the soul with such a flash as they never did before. Who caused that? God, the Holy Ghost. How? Generally by preaching, sometimes in private reading. A preacher once narrated that a man had said in his presence that he could see nothing in the Bible—no point in it. He answered him in this way: "One night I was in want of something, but in the darkness could not find it. I endeavoured to light a candle, but though I tried again and again I could not get it to light, and had at last to give it up and go into bed again. In the morning the reason was evident—the extinguisher was upon it." And so sinners are blinded (2 Cor. iv. 4) to God's Gospel by Satan.

The next point is "sweeping the house." The "house" signifies the human heart, which in the case of the unsaved is inhabited by the devil, while in those who are saved, the Spirit of God dwells (see Matt. xii. 43-35; 1 Cor. vi. 10).

What is meant by the sweeping? Do you know of your heart ever having been turned upside down by circumstances? Perhaps a child lost—your only one; did you not feel as if you could "curse God and die?" You could not have believed you were so wicked. Up came those infidel thoughts by the dozen, and you had thought you were so good. They were all in your heart, but the broom stirred them up and brought them to the light. You began to see what you were, as you could not before. In Matt. xiii. we

read of seed sown in good ground. Does that mean a *good heart*. No, but a *ploughed* heart; a heart broken up, And then there is the dropping in of the seed. Now put the two together. The Spirit does not make sinners bad, but makes them feel their badness. You know the effect of a beam of sunlight in a room. You can see the particles of dust floating in the sunbeam. But use a broom, and what a cloud is raised, as the sunbeam will prove. So the Spirit of God applies the Word, thus lighting the candle and sweeping the room, showing sinners their badness and Christ's full salvation; discovering the preciousness of Christ, showing that you must be done with self and make Christ everything.

In the first parable, we see Christ coming close to the sinner; in the second the Holy Ghost bringing the sinner to Him, so that he can say, "Lord, I believe." The coin shows the sinner as dead. The image of the King is upon him, but it is effaced. God is so working now with men, that wherever the Gospel of the grace of God is preached, the Holy Ghost is there. When the Shepherd had found the sheep He went home. So the Lord Jesus has gone for a while. But we nowhere read that the Holy Ghost is gone. No, He is here. God continues the Holy Ghost here, to bring sinners to His Son. And this will go on until the church is complete, and removed to glory.

" 'Tis His the sinner to reveal,  
To make the wound and then to heal,  
To lead the soul to God :  
To own its sin before His face,  
To welcome His redeeming grace,  
And trust the Saviour's blood."

## Christ in Gethsemane.

SECOND PAPER. WM. HOSTE, B.A.

IT has been taught that Satan in Gethsemane made a dire attempt on the life of our Lord? Those who hold this view assert that His agony was caused by the fear of dying thus, and seeing His atoning death on Calvary frustrated. This theory not only lacks Scriptural authority, but tends to exalt the power of Satan, and to degrade the Person of Christ.

As opposed to it, I believe we have in the Lord's Gethsemane experience, an example of yet another class of sufferings, which He experienced during His life and ministry, namely, suffering by anticipation. All through His life, the shadow of the Cross darkened His path. Every sacrifice He saw offered in the Temple services, every Messianic psalm or prophecy concerning His sufferings read in the Synagogue, would remind of the death to which He was hastening. His frequent references to His violent death, that of being "lifted up," show what was ever before His mind. Time is divided by the birth of Christ, Eternity by His death. A past Eternity was ever moving on to that great event, a future Eternity will ever look back to it. He was the Lamb slain before the foundation of the world. He will always be "the Lamb that has been slain." As the hour approached, the Cross loomed darker and darker. Thus it was that He said—"I have a baptism to be baptised with, and how am I straitened until it be accomplished" (Luke xii. 50). "Now is My

soul troubled : and what shall I say ? Father, save Me from this hour : but for this cause came I unto this hour. Father, glorify Thy Name !” (John xii. 27-29).

In the Garden of Gethsemane He saw the Cross in all its dread reality, and there He suffered by anticipation in a way never before experienced. It was the proper and legitimate shrinking of absolute sinlessness from contact with sin, which was manifested in the prayer, “Father, if it be possible, let this cup pass from Me !”

Our Lord, always and ever a Divine Person, had two perfect natures, and two perfect wills—Divine and human, with which His personality was equally in relation. The scene in Gethsemane was the true and consistent outcome of His spotless holiness. Had this scene been lacking in the Gospel narrative, we could not for that have denied the reality of the Cross, but we should have lost the decisive proof of it which this scene of agonising prayer affords. Never was His human will in more perfect subjection to the Father who sent Him, than when He prayed if it were possible that He might be delivered from this cup ; for He at once added, “Nevertheless not My will, but Thine be done.” Though He knew it before, He knew then finally, that there was no other way by which the Scriptures could be fulfilled and sinners redeemed, than by drinking that cup. Till His hour was come, it was morally impossible for man, demon, or devil to take His life from Him. The Satan theory is untenable for the following reasons :—

1. Though we cannot suppose Satan

would remain passive at such an hour, but would do his best to add to the horrors of it, yet his presence in the Garden is not once mentioned, which would be strange had he been a protagonist in the scene. Our Lord did not die on the Cross in a state of physical collapse, for even at the moment He committed His soul into the hands of His Father, He “cried with a loud voice.”

2. Our Lord's action in the Garden, shows that “the cup” He speaks of was not one He was actually drinking, but one that awaited Him beyond the Garden.

3. The theory is out of all keeping with the words of His prayer, “Father, if it be possible, let this cup pass from Me, nevertheless, not as I will, but as Thou wilt.” “The Father sent the Son to be the Saviour of the world,” and nothing that would have frustrated this could ever have been His will.

4. Some have sought to support this explanation by our Lord's words, “My soul is exceedingly sorrowful, *even unto death.*” But how could such an expression refer to death at the hand of Satan ? It is quite consistent with the view here upheld, that He already saw the terrors of the Cross unveiled, that His soul was troubled at the sight, and that He was in an agony of prayer, that if possible, another way might be found.

5. This theory, that Satan under any circumstances could take the life of our Lord in open conflict, gives the palm for power and might to the great adversary. We have in the Gospels one authentic instance of the Lord meeting the whole panoply of Satan. I refer to the forty



days' temptation in the wilderness. Nothing in that scene gives any support to this theory. If Satan could have triumphed over the Lord in the Garden, one or other must have greatly changed since their meeting in the wilderness. To accept it would be to magnify the power of Satan, and belittle Him who had so often proved Himself His Conqueror.

6. The words in Hebrews v. 7, quoted sometimes to show that our Lord feared physical death in Gethsemane, only seem to favour this view from an ambiguity in their English translation, which does not really exist in the original. To quote the words, "Who in the days of His flesh; when He had offered up prayers . . . unto Him that was able to save Him from death, and was heard, in that He feared." These words may either refer to Gethsemane, or to words uttered on the Cross in the language of Psalms xxii. and lxxix. Possibly they refer to both. But if only to Gethsemane, there is nothing which can be taken to favour the "Satan theory," except the words "save Him from death and was heard." "Save from death," is an ambiguous phrase in English, and may mean "save from dying," as Enoch was; or "save by resurrection," as Lazarus was. The Revised Version gives the latter sense in the margin, and thus stamps the sense of the more correct English form of words—"save from death." The burden of the prayer of the Lord referred to in this passage was, to be delivered from the bonds of death by resurrection.

7. In conclusion, the theory is a contradiction of the Lord's own words in

John x.—"I lay down My life, that I might take it again. No man—that is no one, neither man nor Satan—taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."

We may therefore conclude that "the cup" our Lord shrank from in the Garden, was one that no creature hand had mingled.

### In the Potter's Hands.

'We are the clay, and Thou our Potter; and we all are the work of Thy hand' (Isa. lxxiv. 8).

TO the potter's house I went down one day,  
 And watched him moulding a vessel of clay,  
 And many a wonderful lesson I drew,  
 As I noted the process that clay passed through.  
 Trampled and broken, downtrodden and rolled,  
 To render it plastic and fit for the mould;  
 How like to the clay that is human, I thought,  
 Which in heavenly hands to God's image is brought,  
 There, self must be cast as the dust at His feet,  
 Ere man is renewed and for service made meet.  
 His pride must be broken, his self-will be lost,  
 His self-esteem humbled, whatever the cost;  
 And all that he boasted of human display  
 Must yield to God's hand and be taken away.  
 Then, lo! there appeared a most delicate vase  
 Of wonderful beauty and exquisite grace;  
 Was this the crude clay to the potter once brought?  
 And long by His hands in such constancy wrought?  
 So fashioned and formed by His marvellous skill  
 To a vessel as planned by His wisdom and will;  
 No longer a trace of the earth or the clay,  
 The fires of the furnace had burned them away.  
 All praise to the Potter—to Him it is due,  
 In whose hands to perfection and beauty it grew;  
 By whose wonderful skill it was fashioned to be  
 A vessel of glory which all men may see.  
 Thus souls lying still and content in God's hand,  
 Who do not His wisdom or working withstand,  
 Are moulded and fitted, a treasure to hold;  
 Once clay, now transformed into purest of gold.  
 And thus God is working in grace day by day,  
 Renewing, transforming, and moulding His clay.

## Spiritual Ministry and Clerisy.

BY WM. TROTTER.

MINISTRY of the Word, in which God speaks to men through His servants, is not of human origin, or by the church's choice. It is the result of a special gift to the individual from the living Head (Eph. iv. 11), for the use of which he is responsible alone to the Giver. There must be no attempt made by the church to control the exercise of such ministry, nor must there be any hindrance put in the way of the Spirit's guidance in the practise of it. Any principle which would interfere with the free exercise of a Divinely imparted gift would, as it seems to me, be subversive of the liberty of the servant and of the rights of the Holy Spirit. This is what has been done in the denominations around us, with the result that clerisy, in its varied forms, has taken the place of spiritual ministry. This is one of the reasons why those who value the Word of God, and seek to regulate their ways according to it, have at much personal cost been obliged to separate from them. With the hearty acknowledgment that there are in these denominations true children of God, toward whom I desire to keep my heart always open. In many of them are gifted servants of Christ, who according to the measure in which they are permitted by the conditions to which they have submitted, preach the Gospel; yet I do confess that I am unable to have any fellowship with any system in which clerisy is allowed in any of its forms to exclude such ministry as is given by the Lord, and exercised

under the guidance of the Spirit. It is not that all are competent to teach, or that any who think themselves at liberty, may do so. This would be disorder. And if such should arise, godly rule would be called into exercise to suppress it, for true spiritual liberty is ever consistent with Scriptural rule. But no system can be of God which excludes spiritual gifts which the living Head of the church has given for its edification, and which includes and supports what is wholly of man, in many cases, apart from spiritual life and Holy Ghost appointment and power. To remain associated with religious systems, in which such principles are upheld, is to be partakers with them, and in so far as one's testimony before men is concerned, to endorse these principles. May the Lord exercise the hearts of His people in these things, and enable all of us to "consider our ways" and "order our steps" in the light of His Word—that Word by which we all must be judged and our ways tried in the day of Christ.

### The Right Road Home.

IS this the right road home, O Lord?  
 The clouds are dark and chill.  
 This stony path is hard to tread,  
 Each step brings some fresh ill.  
 I thought the way would brighter grow,  
 And that the sun with warmth would glow,  
 And joyous song from glad hearts flow—  
 Is this the right road home?

Yes, child, this very road I trod;  
 The clouds were dark for Me.  
 The stony path was sharp and hard—  
 Not sight, but faith, could see  
 That at the end the sun shone bright  
 For ever where there is no night,  
 Where glad hearts rest from earth's fierce fight—  
 This is the right road home. M. S.

## Propitiation and Substitution.

E. ADAMS.

ONE sometimes hears the question, "If Christ died for everybody, how is it that anyone can be finally lost?" Far be it from us to prescribe theology instead of ministering Christ, but we must learn to distinguish between things that differ. The more intelligent our faith is, the stronger will it be.

The above question is best answered by examining the differences between the propitiatory and the substitutionary aspects of the death of the Lord Jesus Christ, as presented in the Word. Of course these two aspects cannot be separated in fact, for all truth is one, but they can and ought to be distinguished in thought. Propitiation is that aspect of the work of Christ in which He offered Himself to God, so as to render it possible for God to forgive sin: that satisfaction rendered to divine justice which makes divine mercy available for the sinner. God, we may say with all reverence, was confronted with this problem: His love wanted to forgive man, but His justice stood in the way. One of His attributes seemed to militate against the other. How could He forgive the sinner, and at the same time remain just? The difficulty presented by His own perfections He solved in the atoning death of the Lord Jesus Christ. The death of Christ was not necessary to extract mercy from an unwilling God. It did not set up in the heart of God a different attitude towards the sinner from what was there before. On the contrary, His gift was the expression

of the love that He always had for the sinner. Nor was it an inferior being sacrificing Himself to appease the anger of an offended Deity. God Himself took the matter in hand, and in the death of the Lord Jesus settled it once for all. Thus His character as a sin-hating God was vindicated, and His love manifested for all time. The sin-question has been taken up and settled once for all. Now God, in virtue of the glorious work accomplished at Calvary, offers His free pardon to all, without any distinction. The propitiatory sacrifice of Christ is the righteous ground upon which it is proclaimed to sinners. It is the channel through which the mercy of God now reaches the lost. The grace of God is the source of the sinner's salvation, while the death of Christ is its procuring cause. Propitiation was a transaction between God and Christ in respect of human guilt.

Substitution has reference to the relation borne by each individual saved sinner to the One who carried his sins. We may rest on the finished work of Christ as that which satisfies God, and so have peace, without fully realising the meaning of Christ being our Substitute. It is the BELIEVER—the one who has trusted Christ for salvation—who ought to be able to say, "He was wounded for MY transgressions; He was bruised for MY iniquities; the chastisement that brings ME peace, fell upon Him" (Isa. liii. 5). "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Pet. ii. 24). What assurance such language as this gives! This particular

redemption is the family secret of God's children. It is bound up with the other doctrines of grace. The believer at first may rejoice in the knowledge of sins forgiven through trusting a present living, almighty Saviour. But as experience grows, he goes back to the Cross, where all his sins were laid upon his adorable Substitute, when He died to put them away for ever. And then he may and will go still further back to a past eternity, to think upon the unchanging purpose of the Father who chose him in Christ before the foundation of the world.

Scripture nowhere says that Christ was the effectual Substitute for all men without exception. The words "all" and "every" occurring in the Scriptures, do often mean "all" without distinction, and "every" without limit. But this is not always their meaning. Speaking of His death on the Cross, our Lord said, "I, if I be lifted up, will draw ALL unto ME" (John xii. 32). This cannot mean all without exception, for we know that many are not so drawn. But "all" in the sense of all manner of men are to be drawn—without reference to nationality, colour, or social standing. There need be no confusion. We can say to every sinner on earth, "Christ died for the ungodly." His death makes it possible for God to forgive you. There is no barrier to your salvation. The work upon which your forgiveness depends is accomplished. Salvation's gate is open wide; you have but to enter in." But we dare not say to everybody, "Christ has put *your* sins away, He has cancelled *your* debt, He took *your* punishment and you are free." For such

words are restricted in the Word of God to those who "by faith in Christ Jesus" have become God's children.

—o—

## The Divine Government.

UNTIL that day in which the now hidden Christ of God appears to take personal control of the government of Israel and the world, He exercises no direct authority over the nations or their doings. He is said to have retired into His place (Hos. v. 15) until that time when He "cometh out of His place" to punish the inhabitants of the earth for their iniquity (Isa. xxvi. 21). Till then, His churches are the only sphere in which the Lord, as Son of Man, exercises the direct authority of His government. He walks "in the midst" of the lampstands searching all hearts and ways. He approves what is according to His will, and in faithfulness reprove all wrongdoing. Doctrinal and moral evil, persons, principles and motives, all come under His searching gaze. He warns and entreats, He tells of present blessing and future reward for those who do His will and honour His Name. His saints are the Lord's present sphere of His government; not the world but the church, and all this in order that they may be "purged" (John xv. 2) from all that hinders their holiness, fruitfulness, and testimony for Him. It is a question for each to answer to the Lord: Am I in a position where the living Lord can thus govern and discipline me, or am I so identified with the world, that I have in great measure surrendered my claim to this distinctive

privilege of being directly ruled and disciplined by the hand of the Lord? That all who are "in Christ" will be saved, even as if by fire (1 Cor. iii. 15), the Word makes sure. But some are like Lot, who chose the plains of Sodom and its godless people, rather than continue by an altar and in a tent under the immediate guidance of God, and in the company of Abram, the man of faith, while they will escape a worse fate than Sodom's doom. Such are losers now of the present blessings of the Lord's government, as they will be in "that day" of His rich reward.

— o —

### "Striving Together."

IN the lovely letter to the saints at Philippi, so full of sweet allusions to their zeal and energy in the spread of the Gospel, there is one exquisite word, which all who serve the Lord Christ should seek to grasp the meaning of, and know the power of in their personal experience. "Striving together for the faith of the Gospel" (ver. 27). "Striving together." How much is implied in that word! "Fellow-labourers" (see chap. iv. 3, where the word in the original is the same), all pulling the one way, all pulling together, working in complete harmony, with one object, for one end. What power and blessing always accompanies such labour! Surely we may say here, as in the Psalm, "There the Lord *commanded* the blessing" (Psa. cxxxiii. 3). Later in the same epistle, the apostle mentions a case of what appears to have been personal estrangement between Euodias and Syntyche (chap. iv. 2, 3), who had in earlier

days been found "striving together." Why should the apostle mention so trivial a matter as this, and make it so public? Just because he knew that even a little of such estrangement might be a germ of far-reaching evil, bringing barrenness and division in its train. So he tenderly besought the two estranged sisters to be again of the same mind "in the Lord," and his true yokefellow, to help them on toward this desirable condition. Such estrangements among servants of Christ are by no means uncommon. They are the beginnings of many sorrows, and the cause of much barrenness. Over and over again has the work of God been blighted, and Christ's lambs stumbled, by estrangements and bickerings among those who ought to have been "ensamples to the flock." May the Lord stir up His saints and servants to watch against all that would hinder them "striving together," and serving the Lord in oneness of heart, purpose, and mind, seeking the glory of Christ and the blessing of His people. The causes may be many, but nothing on earth can justify continued estrangement among servants of the Lord, leading to party spirit among their followers.

SUFFERING.—Our sufferings are for our own good, not God's. They are for our sake, not His. It is we who benefit, not He, and we should be very grateful for them. They are to fit us for the future; they are to refine our characters; to strengthen our faith in God; to give us present experience and reliance in His perfect love and wisdom.—*Dr. A. T. Schofield.*

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### FROM THE CROSS TO THE THRONE.

- "Lifted up" as a Sacrifice (John iii. 14, 15).  
 "Raised up" as a Saviour (2 Cor. iv. 14).  
 "Received up" as a Victor (Mark xvi. 19).

#### THREE BIBLE MOUNTAINS.

- Mount of Sacrifice (Gen. xxii. 1-14)—Redemption.  
 Mount of Instruction (Matt. v. 1)—Discipleship.  
 Mount of Transfiguration (Matt. xvii. 1)—Glory.

#### TREES AND THEIR MESSAGE.

- A Corrupt Tree (Matt. vii. 17)—Sin in the Nature.  
 A Barren Tree (Matt. xxi. 19)—Empty Profession.  
 A Planted Tree (Matt. xv. 13)—True Conversion.  
 A Fruitful Tree (Psa. i. 3)—Abiding in Grace.

### BIBLE STUDIES FOR YOUNG BELIEVERS.

#### THE WORK OF CHRIST.

- He CAME Down (John vi. 38) to obey as Servant.  
 He LAID Down (John x. 15) His Life as a Sacrifice.  
 He SAT Down (Heb. i. 3) in Resurrection as Priest.  
 He will PUT Down (1 Cor. xv. 24) all rule as King.

#### CHRISTIAN CONSTANCY.

- Always Obedient (Phil. ii. 12) as Children.  
 Always Praying (Eph. vi. 18) as Dependents.  
 Always Rejoicing (Phil. iv. 4) as Worshipers.  
 Always Abounding (1 Cor. xv. 58) as Workers.

## The Young Believer's Question Box.

I have lately come to reside in a town in which, so far as I know, there is no company of Christians meeting simply in the Lord's Name, owning the Word as their only rule. There is a mission, which some say has drifted into its present position by gradually letting go truths owned and practised by godly men, who were leaders and preachers there some sixty years ago. There is the breaking of bread weekly, after the morning sermon or address, but the ministry is restricted to two or three, or to any whom they appoint or approve—much as it is among the Scotch Baptists. Some advise me to go and join myself to this company, as being the nearest I can find to what I believe is the pattern found in the Word, but I am not clear. Would it not be openly identifying myself with their accepted principles to do so? It is to us a cheer to find that some are still exercised before God when they find themselves in such circumstances. Many would simply go in and settle down in what they find. We cannot advise you, dear friend, to "join"

yourself to anything in which the Word of God is not allowed to rule. We know most of the common arguments used in favour of such a course, but from our simple reading of the Scriptures we have long been convinced of the soundness and abiding applicability of the principle, that if obedience to God's Word brings a believer out from all systems where there is no liberty to carry out what he has learned of the will of God, then it cannot be in obedience to that Word that he returns. Circumstances cannot alter Divine principles; like the God who gave them they are unchangeable. If you have faith and endurance to "abide with God," as the apostle speaks, in the circumstances in which you find yourself, holding fast what you have, while seeking to walk with and help fellow-saints individually as much as in you is, not despising any, but seeking in all grace to "give answer to every man that asketh you a reason" (1 Pet. iii. 15, R.V.) for being where you are, God will own your testimony, as He has in many instances, in leading on into simpler and happier paths those that desire to go on with Him and His Word. But the reform of systems—especially such as have declined from light once known—is a hopeless, as it is a heartbreaking task.

## Answers to Correspondents.

YOUNG BELIEVER.—Do not brood over your failures. No happier condition can arise out of that. Confess them honestly, fully, to God as your Father, and believe He has forgiven, as 1 John i. 6 says, in exactly the same way as you believed Acts xiii. 38, 39 at the first. Then do not forget what follows, "to cleanse us from all unrighteousness." See that you allow Him to do this. It will include separation from that which caused you to fail.

J. E. R.—There is much to search, to humble, and to cheer in the Lord's messages to the seven churches in Rev. ii.-iii., but we do not go to them for guidance in matters of assembly order and discipline. Other parts of the Word give us help in these subjects (1 Tim. iii. 15; 1 Cor. xi. 2; xiv. 37).

H. B., DARTMOUTH.—Much help in the Word may be given among fellow-saints by means of such homely Scripture readings from house to house as you describe. There are many who will express their difficulties, and have them dealt thus, who get little help in them through platform ministry. The danger in such gatherings is, to let unprofitable argument take a place. And some who

contribute little to help the soul, excel in knotty questions.

W. L., Co. ANTRIM.—There are times in which the tried believer is shut up of God. He cannot even tell the deep exercises of his heart to a fellow-saint; his trouble is of a kind that God alone can deal with and give deliverance from, or supply grace to bear. But there is nothing, no matter what its cause or kind, that is too small to be considered, or too great to be undertaken by the God who says, "Call upon Me in the day of trouble, I will deliver thee" (Psa. li. 15). To those who thus "know their God" and leave their troubles in His hands, "the age of miracles" is not yet past. Be encouraged, therefore, to "wait upon God," and prove His power to deliver.

A. L., ONTARIO.—It is a misrepresentation to say that a company of the Lord's people, who seek to exercise godly care in whom they welcome into their midst as preachers and teachers, have departed from the original practice, and become "exclusive." The "original practice," as recorded in the Word, was to receive such as had "been proved" (1 Tim. iii. 10) who were "well spoken of" by those in whose midst (Acts xvi. 1, 2) they had been; who had the Divine call to a special ministry, and the fellowship of fellow-saints in going forth in it (Acts xiii. 1-3). All this is something quite different from one who, on his own volition, leaves his work and "goes out to preach," expecting to be received and accredited as an evangelist wherever he goes. If some are becoming alive to the need of discrimination and care in such matters, it is none too early, as some know to their cost. Let God, His truth, and His honour have the first consideration, and if you have His approval, you can well afford to let those who find their chief employment in sowing dispeace and discord, and in writing abusive pamphlets, go their way, which, as time has proved, is usually a very devious and changeable one.

### Answers to Special Questions.

**Singing.**—Is it necessary or becoming, that one leading the singing, should be mounted on a pedestal, and beat time, by swinging his arms, like the conductor of a band? This is becoming quite common.

To this question, a great many answers—some of them far wide of the subject—have come in. We can only give the salient points of a few, for our readers' consideration. 1. In the assembly's wor-

ship it would be both unbecoming and distracting to the soul (J. F.). 2. In public meetings whoever leads the singing should face the people (G. W.). 3. My opinion is, that the leader of the singing should take his place on the platform beside the preacher (S. C.). 4. The size of the hall and number present has to be taken into account. In a large meeting, whoever leads the hymn, should be visible, and allowed to do it (W. S.). 5. Pedantic fashions borrowed from the world should be ruled out, and only what is in keeping with godly simplicity and dependence on God adopted (R. E.). 6. In our Gospel meetings, whatever singing there is, should be worthy of God, and not of a character to call forth adverse criticism, and whatever tends to help on this is surely expedient. But we see no need for any ostentation, such as the question suggests. Possibly the individual is more to blame than the principle, and will show it in preaching as well as in singing. E. S.

**EDITOR'S NOTE.**—Let what singing there is in meetings for ministry of the Word and for Gospel preaching be hearty, united and good, but never let it so bulk in importance as to give a second place to the preaching of the Word, or curtail the time for it. When God has fitted one or more to lead, let them have scope to exercise their ministry, and they in turn must consider others and not expect that all will sing "to the book." Soloists, choirs, and organs we do not need, and will not have as yoke-fellows, in the holy happy work of declaring "the Gospel of the glory of the blessed God." But let all whom the Lord has set over "the service of song" (1 Chron. vi. 31) not to monopolise it, but to draw forth "all that is within" (Psa. ciii. 3) the saints—have due honour and freedom, consistent with a consideration of the consciences of others, to exercise their important ministry.

**Unjudged Sin.**—Does it always follow that sin unjudged and unconfessed by a believer, is followed by Divine discipline? Some who profess to be Christians, yet wander far away, seem to escape.

**ANSWER A.**—The case of David in 2 Sam. xi.-xii., shows that while the Lord "gives space to repent" (Rev. ii. 21), He will not suffer unjudged sin on His own without manifesting His displeasure. The same principle is taught in 1 Cor. xi. 32. If one who professes to be a child of God continues in a course of departure from Him, there is room to fear he is only a lifeless professor, whose judgment awaits him. J. L.

ANSWER B.—Divine discipline may come in ways not always visible to others, so that it would be dangerous to assume a backslider is being allowed to "escape." Equally dangerous it is to assume that all manifest chastening in the sense of loss, trial, rejection, or deprivation of health, are marks of the Lord's displeasure. Some of God's best gold has been oftenest in the fire. G. S.

EDITOR'S NOTE.—Fatherly chastisement, of which "ALL are partakers" (Heb. xii. 8) who are born of God, and which includes all that an earthly parent does for his child, must not be confused with punitive discipline for secret or unjudged sin continued and caressed. Trials of faith (1 Pet. i. 7) are allowed to put to the proof what saints really are, as Abraham in Gen. xxii. 1. Satan's messengers—not sent by, yet permitted of God to assail and send to their knees His choicest servants, as Paul in 2 Cor. xii. 7-10—are not tokens of Divine displeasure, but blessings in disguise, keeping those lowly who might become spoiled by pride, giving fresh discoveries of Divine "pity" and "tender mercy" (Jas. v. 11), even as they are experienced, and ultimately yielding richly "the peaceable fruits of righteousness" to all who are "exercised thereby" (Heb. xii. 11). To lack such educative discipline is to be as one whom God as a Father, does not own as a son (see Heb. xii. 8). To be "let alone" to take his own self-chosen way, as one "joined to the idols" (see Hos. iv. 17), to which he has returned, is a condition not of "escape", but of judicial sleep, from which such will have a sad awakening, here or hereafter. But as one correspondent well remarks, not all who profess—and keep up a decent profession—are Spirit born. Hence their apparent freedom from Divine correction.

### Truths Neglected in Public Ministry.

A correspondent sends us the following which, being of general interest on a subject at present exercising many hearts, we gladly insert:—"At an informal gathering of brethren in the Lord who seek to care for and guide in the assemblies where they are, recently held, some helpful and practical matters were considered, which I here pass on, believing they will be acceptable to others sharing the same exercises of heart at this time. It was the common confession that all over the tendency is, to drift from the simple principles and separate path of God's Word, in which we and those before us walked for many years, with much of God's presence

and blessing. Those being brought into assemblies now, are seldom taught the truths that should guide and govern their assembly life, truths which are our only authority for meeting in the Lord's Name, as we do. It was remarked how few of those who visit assemblies as teachers, minister the Word on these subjects, and they seem to be by common consent left severely alone in larger conferences. If those rising up to become helpers in assemblies do not set a proper value on these truths, is it likely they will maintain them? It was considered to be of great importance that those who know the Word, and are able to teach it, on truths relating to our assembling together, should have full opportunity given them, and be invited to do so, either at our conferences or in special meetings in centres to which Christians could gather at suitable times. Some who dread the effect of fellow-believers being taught in these things, may object and oppose. This is nothing new, nor should it be allowed to hinder those who desire to follow in the Lord's ways from being taught God's ways from His Word. Ministry on general subjects is good, and always welcome, but there are many lines of God's truth which many of the Lord's people never hear, and which were much used by God in rich blessing to some of us in years gone by. May those to whom the Lord has given a care of His people, and who seek to serve them, take these things into their consideration, and seek His guidance regarding them."

A. T.

### Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**The Lord's Poor.**—What is the Scriptural remedy for indifference on the part of God's people, in supplying the need of the poor amongst them?

**Christ Personally on Earth.**—Is there any Scripture to warrant the statement that Christ will personally appear on earth when He reigns over it?

**Two Witnesses.**—Does any Scripture inform us who the two witnesses of Revelation xi. 3 are?

**Recognition of Assemblies.**—Is there any Divine principle in the Word to guide us in the recognition of companies of believers who professedly gather in the Lord's Name, or are all who say they so gather to have believers commended to them and others welcomed from them, without question?



## “Into the Next Towns:”

DAILY PIONEERING WITH THE GOSPEL MESSAGE.

THE Master had been busy all day in Capernaum, healing those that were diseased, and “a great while before day” He retired to a solitary place outside the city to be alone with God. In the morning, the disciples came to Him expressing the desire of the people in the city, in the words, “All men seek for Thee.” They must have been astonished at the Master’s answer. It was this, “Let us go unto the *next towns*, that I may preach there also, for therefore came I forth” (Mark i. 37-38).

They were thus by doctrine and example being taught one great lesson, that all true Gospellers and soulwinners need to learn, namely, that the Gospel and its messenger must ever be pressing on into new fields, breaking up unbroken soil, reaching forth into places where the devil is undisturbed and holding his goods in peace. Very fully was this great truth repeated by the Lord after His death and resurrection, in the memorable words, “Go ye unto all the world and preach the Gospel to every creature.” And how well the early Gospellers answered to that call is made known to us in the stirring record of the evangelist that immediately follows—“They went forth and preached *everywhere*, the Lord working with them” (Mark xvi. 17, 20).

The tendency all along has been to settle down and work in some well-equipped sphere, expecting that God will send the fish into our nets that are always set in their accustomed places. But such is not His way. He means that

these nets shall sweep the great sea of human life. Sometimes He allows trouble to arise, and other untoward things to happen, in order that His servants may be driven from their nests and out of their ruts, to press on with the Gospel to “the next towns.” A stagnant Gospel testimony, always preaching to the same people, is of no use whatever. The Gospeller must push ahead into new fields, his net must sweep the wide seas, his seed must fly broadcast across the whole field. Tens of thousands, old and young, are living without God, and they need to hear the Word of Life. When you find things dry and barren, with little interest and less power, be exercised before the Lord and seek to catch His whisper, where and how He may be leading on to reach some needy souls in “regions beyond” your present field of labour. And be jealous of being guided in all your service by the Lord alone. Do not allow men to bring you into bondage, or to map out your path of service for you. Many are ready enough to become “managers” in the things of God: but if you would retain the sense of the Spirit’s leading, and have the joy of running the Lord’s errands when and where and how He desires, you must be no man’s servant, but the Lord’s alone. There is an unspeakable joy in getting our orders direct from the Master, and in going forth in His Name, and girded in His strength, to do service to Him alone. You will neither be disappointed nor “paid off,” if you make it your aim to please Him. And should He lead you into unknown fields, where the Gospeller

has not before penetrated, He will, as in days of old, go before your face, and be the Breaker-up of your way. This is an honourable service. It need not be in lands beyond the seas. It may begin in "the next town" to your own village, the next street to your home, the next lane to your hall. The principle is to go further afield, to itinerate, to reach forth to sinners who need the Gospel. Many have a sentimental interest in "foreign work" who never turn a foot to reach the unconverted in the parish next to them, or to carry God's Gospel to the perishing just down the street from where they live. God will have His Gospel spread abroad, and those who are faithful in that which lies near to their hand, will be His chosen instruments to "gather in the sheaves" from fields afar.

### Missionary Rambles.

**R**OWLAND Hill, in his old age, was in the habit of enjoying what he called "a Missionary Ramble." When he was invited to the country to spend a few days at the house of a friend, he always insisted on having a meeting arranged for him in a different place for each evening. And in addition to the evening preaching, he would go round the houses during the day, making known the Gospel. Thus the aged worker spent the evening of his busy life. He found his meat and his drink, his recreation and his holiday, in speaking of the Saviour to sinners. A lesson may be learned by those who are young and active from the aged Gospeller. "Missionary Rambles" are good, alike for the soul and the body.

## The Second Advent of the Lord.

Notes of an Address given by J. C. M. Dawson, in  
Hebron Hall, Aberdeen.

Read John xiv. 1-3; 1 Thess. iv. 13-18;  
2 Thess. i. 6-10; ii. 8-12.

**T**HE Lord is really coming back in the ordinary, natural sense of the term. It is sometimes stated that the Lord comes back in a *spiritual* way at the death of each believer, to take the loved one to be with Himself. This is without Scriptural support, and is incorrect. He is coming back as Man in bodily form, even as He went in that form. It was the Lord in His resurrection body, and not a "spirit," that the disciples saw disappear in the cloud which "received Him out of their sight" (Acts i. 9). And the words, "I will come again" (John xvi. 3), must be understood in precisely the same way. We are informed that the Lord will meet His own, not at the bedside, nor on the battlefield, but "in the air" (1 Thess. iv. 17), and His coming will not then be to receive the spirit of the saint as it leaves the tenement of clay, but to raise the dead and change the living. We know that the believer departs at death "to be with Christ" (Phil. i. 23), which is not the same as Christ coming for him.

As a matter of fact, the Lord is *always* with His people "in Spirit." It is thirty years to-day since I came to <sup>the</sup> Christ for salvation, and He has been with me every day of those years, and will be with me—and with all other believers—until the end of our stay on earth, never leaving or forsaking us for a moment (Heb. xiii. 5). Consequently He does not come "in

Spirit " when any of His people die—He is present with them all the way.

The Lord will come IN PERSON and not by proxy. This is stated most emphatically by the apostle Paul, when he writes, "the Lord HIMSELF shall descend" (1 Thess. iv. 16). He will not depute the archangel, or a company of celestial beings to represent Him. He will come Himself personally for His own.

The meeting between Christ and the saints will be PRIVATE. The angels will accompany Him at a later moment when He returns to the world to reign, but He will have no such heavenly retinue when He descends into the air. It is the Heavenly Man keeping tryst with His affianced bride, the Church. The rapidity of the rapture—"in a moment, in the twinkling of an eye, at the last trump"—will make it impossible for the ungodly to witness it, and "the clouds" will at once screen the ascending saints from their gaze, as they did Christ from the view of His disciples.

The DATE has not been revealed.—Many would-be seers have put down dates, but time has shewn conclusively that their statements were all wrong. "Millennial Dawnists," a body of people who deny the Deity of Christ, have averred that He came secretly in 1874. This is palpably untrue, for the Church has not been removed, which would have been the case, had their statement been correct. If anyone could have given the date of the Second Advent of the Lord, it would have been the apostle Paul, for it is through him that He has revealed to us all the special truth about this company of His

saved ones. But Paul, in writing to the Thessalonians, spoke about the possibility of being alive on the earth at His coming, when He used the words, "we that are alive and remain unto the coming of the Lord," while, at another time, he evidently thought that he might be amongst the dead saints when he wrote, "He . . . shall raise up us also by Jesus" (2 Cor. iv. 14). In a word, Paul did not know whether he would be alive or dead at the Second Advent. But, if he had known that Christ would not have come before 1913, he would have been absolutely certain that he would have been numbered with the dead long ere then. Paul, therefore, did not know when our Lord Jesus would come back. If the date had been fixed, only the comparatively few believers living on earth immediately before the time could have held the coming as a real hope, and it was God's wish that it should be such to each succeeding company of saints composing the Church, stimulating them to service, and causing them to refrain from standing up for their rights, whether real or imaginary, contending for their own way, or worrying over So-and-so's treatment of them.

Every prediction concerning Christ's first Advent was LITERALLY fulfilled.—For example, "the Seed of the woman" promised in Eden (Gen. iii. 15) was exactly fulfilled by the Virgin birth of our Lord. Again, He who was to bring blessing to all the families of the earth, was to be the Seed of Abraham, Isaac, and Jacob (Gen. xxii. 18; xxvi. 4; xxviii. 14). And Luke shews how strictly this was accomplished

in Christ (Luke iii. 34), He being their lineal descendant. Again, Micah writing more than seven centuries before Christ's birth, declared that it would take place in Bethlehem (Micah v. 2). Luke tells us that this was brought to pass through a census of the Roman world having been decreed. This made it necessary for each Jew to go to his own city for enrolment. Accordingly, Joseph and Mary travelled from Nazareth to Bethlehem, and, soon after their arrival in David's city, Jesus was born (Luke<sup>v</sup>.ii. 1-7). The Lord, when hanging on the cross, that the only remaining prediction (viz., Psa. lxix. 21) concerning Him prior to His death might be fulfilled, saith "I thirst." They gave Him the vinegar, thus accomplishing it. *Then* He bowed His head, and gave up His spirit (John<sup>v</sup>.xix. 28-30).

These accomplished predictions tell us that all the definite prophecies concerning His Second Advent will take place exactly as stated in Holy Scripture. For instance, Christ will receive us unto Himself (John xiv. 3), "we shall be like Him" (1 John iii. 2), and those "who know not God," and obey not the Gospel, shall at His appearing be "punished with everlasting destruction from the presence of the Lord and from the glory of His power" (2 Thess. i. 8, 9).

(To be Continued Next Month.)

### Beginning of True Revival.

Revive Thy work, O Lord,  
 Within this soul of mine;  
 Dethrone each idol, claim my heart,  
 And make it wholly Thine:  
 From all that grieves Thee, set me free,  
 And keep me always, ALL for Thee.

## Our Bodies, Living Sacrifices.

DR. J. NORMAN CASE, CHINA.

"I BESEECH you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, well pleasing to God, which is your spiritual (intelligent) worship" (Rom. xii. 1, R.V., mar.). In this well-known verse there are several words which point to priestly work. "Present," "sacrifice," "worship," "acceptable," all indicate altar service. The believer is the priest: his body—that is himself—is the sacrifice: he is called upon to present himself to God, and such an act is one of intelligent worship.

In former times, *dead* sacrifices were continually presented to God; now, He is asking for "living sacrifices." Under the law, animals who knew not what was to be done to them, were slain and burned on the altar; now, the sacrifices of God are to be spiritual and intelligent beings, such as can count the cost and yet move onward in their sacrifice. In a past dispensation, the sacrifices were usually unwillingly driven to be offered up; at the present time the special value of the sacrifice lies in its voluntariness. Christians are able to anticipate that day which, from afar, the Psalmist espied, when he said, "Thy people are freewill offerings in the day of Thy power" (Psa. cx. 3, R.V., mar.). The modern word for men as freewill offerings is VOLUNTEERS, and that is what all God's people are called to be in His service and warfare.

The exhortation is addressed to true believers, to men and women who are in living union with the Christ of God. A

legitimate inference from this fact is that many may know themselves as justified and saved, who are not so yielded up to God. Experience proves how true this is. It is practically certain that many among those who profess to be saved by grace, have little practical experience of what it means to "present" themselves thus to the Lord, to be used how and where He may please. And it is possible that some who once recognised God's claim upon them, may cease to live in the power of it, and "live to themselves." Hence this exhortation, which needs to be frequently repeated and pressed upon all who call themselves followers of the Lord. Only as the believer lives in the apprehension of God's covenant mercies in Christ, as taught by the Spirit, will he obey this solemn injunction. And this "beseeching" on the part of the apostle carries in its bosom an injunction on the part of the Spirit of God. Sound teaching and wholesome exhortation along these lines is much needed among us at the present time.

The tense in which the original word for "present" is written, points to a definite act of yielding oneself to God. In purpose, all true consecration is of this character. Moved by the love of God, drawn by the Cross of Christ, constrained by the Spirit's power, the believer desires, wills, and purposes to be all and always at God's disposal, either for service or suffering. An ox between an altar and a plough, with the inscription beneath, "Ready for either," is the striking emblem of a well known missionary Society, and this should surely be the attitude of every true disciple

of Christ. But while in purpose this presentation of ourselves to God is a definite act, experience proves that it needs to be continuous. At least every time we observe the memorial feast, we should withdraw ourselves within our own hearts, and afresh yield ourselves to Him whose death we are thus showing forth, whose love we are proclaiming, and the same should be a daily experience of the soul toward God. But some one may ask, "How can I ever become a sacrifice holy and acceptable to God?" The answer is—No man, of his own initiative, or in his own power, presents himself thus to God, but in this, as in all true spiritual exercises, the word holds true—"It is God who worketh in you, both to will and to do of His good pleasure" (Phil. ii. 13). Yes, the willing and the working are alike from God. And these are wrought in us by the Holy Spirit. Thus, living sacrifices become acceptable to God; "being sanctified by the Holy Spirit" (Rom. xv. 16). And the blessed Paraclete waits to work such grace in all God's children, for He "dwelleth" in them.

### —o—

### Casting All Your Care Upon Him.

WHEN from a world of tumult we retreat,  
To commune with the Lord in secret prayer,  
We often bring our burdens to His feet  
Who bids us cast on Him our every care.

We do, but find that we have failed to leave them there;

So when again the busy world we meet,  
We lack that peace of God so truly sweet,  
Which comes of telling God our wants in prayer.

Oh, let us "roll our burdens on the Lord,"  
And leave them there, although our way be dim;  
His grace accepts and now sustains our load.

His peace our lot, our care consign'd to Him.

## The Twenty-Third Psalm.\*

J. DENHAM SMITH.

OF all the examples in Scripture of faith and divine confidence, this TWENTY-THIRD PSALM is assuredly one of the sweetest. It is a casket of gems, radiant with beauteous lustre, each one shining in distinctive brilliancy; it gleams with the truth of God, telling of the wonderful things He will do for His people.

Its writer was a shepherd. None of his productions display more the ardour of his piety, or the poetic beauty of his lyre. Though divinely inspired, and foreshadowing a greater than David, yet its imagery plainly portrays what was his own occupation, and what the rich character of his mind.

As to its place in the Word, like the Garden which formed the centre of the unfallen earth, this Psalm is laid in the very heart of the Bible. The central *verse* is said to be Psalm lxxxv. 10. A glorious one, truly!—where the great attributes of God are seen as if in council over the redemption of man, the result of which has been described as “a double marriage in heaven.” “*Mercy and truth are met together; righteousness and peace have kissed each other.*” We can scarcely open our Bible without alighting on the Psalms. But it is because of its own intrinsic worth that, from our very childhood, this twenty-third is so familiar to us.

Its place in relation to the truth lies

\* The First Chapter of “*Green Pastures and Still Waters*.” By the late J. DENHAM SMITH. A Volume of rich spiritual and devotional teaching on the Twenty-Third Psalm. Just Issued. 1/ net. (By Post, 1/3).

between the cross of suffering, as described in Psalm xxii., and the hill of glory, as told in Psalm xxiv. It is nearly nineteen hundred years since the cross, and the glory to follow the sufferings is not yet. This Psalm, as often noticed, is the Psalm for the wilderness which lies between both. It is because of the atoning sufferings of Psalm xxii. that Psalm xxiii. is so precious, and Psalm xxiv. is made so blessed as foretelling the manifested glory yet to come. These three Psalms together, spread themselves over all eternity and futurity. They constitute the “yesterday and to-day, and for ever” of the divine ways. The “yesterday” of God’s vast purpose as to the cross, and of the cross itself, is past; the “for ever” of the glory is to come; the “to-day” of the present is that in which we now live by faith. From the standpoint of this Psalm, we look back to the cross as the foundation of our hope, and forward to the glory as its blessed consummation.

As to its order (for it has a sweet moral order), it divides itself into two parts. The first speaks of the Lord, the second to Him. Thus in verse 1 we read, “*The Lord is my Shepherd;*” in verse 2, “*He maketh me to lie down in green pastures: He leadeth me besides the still waters;*” in verse 3, “*He restoreth my soul: He leadeth me in the paths of righteousness for His Name’s sake.*” But in the fourth verse the pronoun changes. There, it is as if speaking of Him was not natural, or possible even, without speaking to Him, which indeed is according to the experiences of every child of God. Hence it

is, "*Thou art with me ; Thy rod and Thy staff they comfort me.*"

The great characteristic of the Psalm is, that it is full of Christ. For although the psalmist is speaking of himself, and has in his mind the green pastures of Nature, and the still waters which rest in their midst, yet the Lord, and the Lord only, Jehovah-Jesus, is the one object before Him.

Thus it is with us. We see the imagery to be beautiful, yet Christ is all, and in all. We need no interpreter to tell us He is there ; we see His face ; we hear His voice. His love, His tenderness, and His care, are all present to our hearts. Like the Golden City of the New Jerusalem, the Psalm has "no need of the sun, neither of the moon, to shine in it : for the glory of God doth lighten it, and the Lamb is the light thereof." Glorious Shepherd ! in Thy light we see light, and reflecting as in a mirror Thy glory, we are "transformed into the same image from glory to glory, as from the Lord the Spirit."

The lovers of this Psalm are countless. It has been sung by myriads in the past, as in the wonderful times of David and Solomon, in the great revival days of Josiah and Hezekiah, and in subsequent New Testament times. Tenderly associated with our own by-past happy years, it has come down to us one of the sweetest songs in the house of our pilgrimage. Who can tell what hearts have been benefited by it, and what tears have bedewed it ? Not a few whom we have known and loved, and who are now where their eyes weep no more, have had their dying

couch lightened up with the sweet asseverations, "*The Lord is my Shepherd ; I shall not want ;*" and "*Yea, though I walk through the valley of the shadow of death, I will fear no evil : for Thou art with me ; Thy rod and Thy staff they comfort me.*" Peace to their memories ! We seem in company with them, when in company with this Psalm.

As to its contents, what pen could write them ? What tongue could tell all that might be said of Him who is the Shepherd ? or of those who are the sheep of His fold, of whom the Good Shepherd says, "*Thine they were, and Thou gavest them Me ?*" The soul, in going through each verse, should be lost in admiration, love, and praise. It is a sanctuary of rest, a vast storehouse containing many departments of the unsearchable riches of Christ. The one whose experience it all is—and what more could we say ?—has no want and no fear, and will never, in the blessedness of his being, have an end ; for he will "dwell in the house of the Lord for ever."

But the question is, Are our own souls filled with its truths ? and are we in the enjoyment of their blessedness ? If so, what knowledge is ours—the knowledge of Jehovah the Good Shepherd ; the knowledge that He is mine, and that I am His ; the knowledge of God through Christ, who reveals Him to us. For as we know the several objects in creation only through the sun which reveals them to our senses, without which sun, none of them could be seen, and there could be no light and no life. So we can know God only through Christ.

## Marks of Genuine Conversion.

THE Gospel of God "concerning His Son Jesus Christ" (Rom. i. 3) preached "with the Holy Ghost sent down from heaven" (1 Pet. i. 12) is the message that God has appointed for *the bringing* of sinners to Himself. And wherever it is faithfully preached by God-sent evangelists, the results will be manifest in true conversions. That such there are, sometimes in small, at other times in greater numbers, let us praise the Lord, and be encouraged to go on "holding forth the Word of life." But it is greatly to be feared that very much of what now passes current under the name of conversion, is not conversion according to God's estimate of that term at all. The glowing reports that one is accustomed to hear at meetings and to read in periodicals, of "souls being saved," leads us naturally to expect to find in such places, groups of happy, hearty, and holy saints, whose lives are the witness that God has been at work in their midst. Thanks be unto His Name, there are still some such places: places where, as at Thessalonica, there is no need for the preacher to "speak anything" (1 Thess i. 8). The converts "themselves shew" (v. 9) that the Lord has been at work there of a truth. The changed lives of those who confess Christ with the lips, bear witness of a true "turning to the Lord" (Acts xi. 21), while their love for the Word and the ways of the Lord, tell of a true cleaving to Him with purpose of heart (Acts xi: 23). And to men and women of the world, who have no eyes to see such tokens of

new and heavenly life, other fruits of it appear. The world's pleasures are given up, its society is abandoned. Dress is brought into harmony with the confession of being "strangers" here, debts are paid and many things adjusted according to the Word, now owned as the rule of life.

But he must be a very careless observer of things around him, who does not see with sorrow of heart, that there is a vast amount of professed conversion, which has no such marks to commend it, either to the church or to the world. Many, very many are accredited as being converted, whose lives bear no resemblance to the standard and pattern of Christianity as given in the Word of God. Their profession is all that they have. They *say* that they have been converted, and some can give the place and time, but that is about all the evidence they can offer. And in too many cases this is accepted without question, and nothing further looked for, save it may be to tell the "text" that was used, and the "instrument." Then they are duly baptised, added to "the Church," and accredited as Christians. So long as they do not openly belie their profession by falling into open disgrace, nobody dare question their Christianity, although there may not be a single evidence of the life of God being in them. We do not believe that it is according to God to accredit such easy-made profession as conversion to God. There ought to be other evidences that they have been born again. The conversions recorded in Scripture are all marked by a definite turning to God, a complete breaking with the world, a thorough



change of life. Not that all will manifest their conversion in exactly the same way, or have the same measure of clearness, decision, or devotion to God. We do not expect the child of tender years, who has never known "the depths of Satan" in open sin and reckless living, to manifest the new life in exactly the same manner as the converted drunkard or profligate. It would be folly to look for this. But wherever there is the life of God in a soul, implanted there at a genuine new birth, that life must attest its presence by rising upward in some sort of way to the God from Whom it came. Its presence in the soul will turn the man Godward, to find in God, His Christ and His Word, his satisfaction and delight. There will also be a breaking with the world, and the follies that formerly occupied the heart. The things that once charmed and pleased, will cease to be the objects of the renewed mind, and the Christ-filled heart. Their power and spell will be broken, hence it will be the easiest thing possible to turn from them. These two marks of genuine conversion, are what we should expect to find in all who confess themselves to be the Lord's. They are just what the Scriptures show to have been the marks of genuine conversion in early times. The Thessalonian converts "turned to God from idols" (1 Thess. i. 9). The new life begotten in them, turned them to the living and true God from whom it came, and won them from their idols and their sins. And this is what all who watch for souls, and seek to win them by the Gospel of Christ, should expect to see in those who confess the Saviour's Name.

It is not so much doing great things for the Lord Jesus, or speaking well of Him—although these will not be wanting—but a heart turned to Christ, a life won for Christ, and the feet following after Christ, that mark a genuine conversion. May all who serve the Lord Christ, especially those who labour, seeking the conversion of sinners, keep before them the Divine standard, and use only such means as God has commanded, and can bless, to bring Divine life to the soul by the Gospel. This "expulsive power of a new affection," as Dr Thomas Chalmers characterised it—a new love poured into (Rom. v. 5) and springing up in their hearts (1 John iv. 17)—is a true mark of conversion. Wherever it is absent, and the heart cold and dormant toward Christ and His claims, while warm and active toward worldly pursuits, there is grave cause to question the reality of a profession of conversion. It is heart-work that God wants. The heart truly won and turned to Him, and nothing less, will stand the tear and wear of life, the test of time, and the sifting of a coming hour of judgment.

—o:o—

### Moments of Silence.

THERE is perhaps no time in which we require more reverence, than in the moments of *silence* in our gatherings. It is in such reverent stillness that our souls worship most. In these days of rush and hurry, it may be difficult to take time to be still, but it will not be time lost. A few moments spent in silent prayer *before* and *after* our meetings would add to their blessing.—J. S. Anderson.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### WHOM JESUS SAVES.

He came to *save* Sinners (1 Tim. i. 15).  
 He came to *call* Sinners (Matt. ix. 13).  
 He *receiveth* Sinners (Luke xv. 2).

#### FOUR TYPICAL MEN.

A man full of Demons—Satan's Power.  
 A man full of Leprosy—Sin's Corruption.  
 A man full of Faith—Salvation and Testimony.  
 A man full of the Holy Ghost—Strength to Serve.  
 Mark v. 9; Luke v. 10; Acts vi. 5; Acts xi. 24.

#### BOND-SERVICE.

Bond-Servants of Sin (John viii. 34)—By Nature.  
 Bond-Servants of Satan (Acts xxvi. 18) By Conquest.  
 Bond-Servants of Christ (Rom. i. 1)—By Grace.

### BRIEF BIBLE STUDIES.

#### CHRIST FOR HIS PEOPLE.

Christ our Passover (1 Cor. v. 7)—Sacrificed for us.  
 Christ our Advocate (1 John ii. 1)—Living for us.  
 Christ our Hope (1 Tim. i. 1)—Coming for us.

#### DIVINE FULNESS FOR GOD'S PEOPLE.

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

#### DEBT.

Is not to be contracted by the Buyer (Rom. xiii. 8).  
 Is not to be Encouraged by the Seller (Lev. xxv. 37).  
 Is not to be Condoned by a Surety (Prov. xxii. 26).

## The Young Believer's Question Box.

A visiting preacher, who had some meetings recently in the assembly here, advised us to co-operate in open-air services, during the coming Summer, with some evangelical workers in the denominations in this place. These services will be conducted under a committee in which all denominations are represented, and they will be on the lines which are usually adopted by such, including instrumental music, preachers of many beliefs, &c. While anxious to see the Gospel spread, and willing to help all we can, some of us who were brought out from such associations, because of not being at liberty to act out what we knew of the Word of God, have difficulty in taking up a position in which we are pretty sure the same troubles will come. We would value godly counsel as to our path.

We would all be agreed that the object in view—to

spread the Gospel among those who do not usually hear it—seeking their salvation, is a worthy one. And those taking the lead may be thoroughly sincere in their desire to have your help, although, as most of us know, it is not very common for leaders of denominational work to seek co-operation in their evangelistic work with those whom they know to have separated from their churches on principle. It used at any rate to be otherwise. And if the line of separation is clear and sharp, as the Word would make it, we do not think there will be much demand interdenominational work for those who are there now. But the chief point for your consideration is: Can you enter upon such a position, without compromise, with liberty to act for God, to do as He may guide you, to speak what He may give you, and to take a whole Bible, with its supreme authority, to guide you in this amalgamation? These are questions which it would be well for you to weigh honestly before God, before you commit yourself to anything which may bring you into bondage, vitiate your testimony, or end in what would hinder rather than promote the progress of the Gospel in your town. For ourselves, we can only say that we have never known any permanent good to result from such amalgamations, nor do we believe that they can be long continued without compromise of the truth, or conflict with man's authority and traditions ending in a break up.

## Answers to Special Questions.

**The Lord's Poor.**—What is the Scriptural remedy for indifference on the part of Assemblies of God's people, in supplying the need of the poor amongst them?

ANSWER A.—Selfishness and lack of heart exercise, in keeping the Lord's commandments, are the chief causes. "All seek their own" (Phil. ii. 21) would be a very suitable motto for many an up-to-date, elegantly attired gathering of Christians, whose name appears over large sums given for popular mission purposes, while some of the Lord's poor, "whose names are in the Book of Life" and in the local assembly list along with theirs, are in want of the necessities of life. The remedy in such cases would be, to set before them their shocking inconsistency by faithful ministry of God's Word.

J. S.

ANSWER D.—Ignorance of responsibility toward the Lord's poor, and lack of sound judgment in disbursing funds which ought to be used for their benefit, account for much of the shameful neglect

which is so common. An assembly's first responsibility, after clearing its liabilities, is surely to suitably provide for its poor, especially the aged poor of its number. This needs to be taught as a Christian duty and not, as is too common, left to begging appeals in times of special need. W. M.

EDITOR'S NOTE.—We have never found the Lord's people, when in a right spiritual condition and properly taught in the Word, to be lacking in this grace. But they need to be "put in remembrance" (2 Pet. i. 12) of such things, by wise and reasonable ministry of the Word concerning them. And those who go in and out among the poor of the flock, shepherding and caring for them, do well to keep cases of need before those who administer the assembly's bounty, for those who are most in need are often the last to tell it. All this necessitates much confidence and fellowship among those who labour in word and in teaching (1 Tim. v. 17, R.V.), those who do shepherd work and those who hold in trust the funds, apart from which—like much else in assembly life—there will be much out of gear, and a sad lack of that living and loving fellowship which comes through "that which every joint supplieth." To "go unto the heathen" with the Gospel, and to "remember the poor" among saints at home, were too things closely linked in the apostolic counsel see (Gal. ii. 9, 10), and so they should be in the contributions of the saints now.

**Christ Personally on Earth.**—Is there any Scripture to warrant the statement that Christ will personally appear on earth when He reigns over it?

ANSWER A.—At His appearing in glory with all His saints, it is said, "His feet shall stand in that day upon the Mount of Olives" (Zech. xiv. 4). And when He has established His kingdom, that He "shall reign in Mount Zion and in Jerusalem, and before His ancients gloriously" (Isa. xxiv. 23). These words cannot be "spiritualised" to mean something different from what they say. A. L.

ANSWER B.—"The Lord God shall give unto Him the throne of His father, David" (Luke i. 32), is a promise yet to be fulfilled concerning Christ. It will be so literally in the millennium, when "they shall call Jerusalem the throne of the Lord" (Jer. iii. 17), and when the once-despised Nazarene shall have "dominion from sea to sea" (Zech. ix. 10). G. S.

ANSWER C.—The New Jerusalem, as described in Rev. xxi., is the heavenly city, above, yet in view of the earth, whose nations walk in its light. It will

evidently be the dwelling-place of the glorified Lord and His heavenly people, all in bodies like His own (Phil. iii. 21), living and reigning with Him over the earth. The earthly Jerusalem in "her own place" (Zech. xii. 6), safely inhabited (Zech. xiii. 11), will be the metropolis of Israel and of the world, and "from Zion shall go forth the law and the word of the Lord from Jerusalem" (Isa. ii. 3). "The prince" mentioned in Ezek. xlvi. is not the King. Nor can he be the Lord Himself, for he requires an offering (ver. 2), and not being a priest, he worships only at the threshold. Mr. Thomas Newberry suggests that he is a "lineal descendant of the royal house of David, the earthly representative of Messiah the King," whose throne is in heaven.

W. L. G.

EDITOR'S NOTE.—There is a heavenly (2 Tim. iv. 18) as well as an earthly kingdom (Rev. xi. 15) over which the one Lord will rule: a Jerusalem above, symbolic of the Bride, the Lamb's Wife, associated with Him in His reign over the restored earth, of which the earthly Jerusalem is the royal city, lit up with the glory which streams from the heavenly city above it (comp. Rev. xxi. 11, 23, 24, with Isa. lx. 1-17). Heaven and earth, no longer severed as now, will be in happy visible communication in that day, as John i. 51 informs us. But there is nothing in the Word of God to warrant the thought that the glorified Lord will ever again make this earth the place of His abode, as it was during the years that He tabernacled among us (1 John i. 14, R.V.). He may visit the earth, as His saints who reign with Him over it will, "ascending and descending" at His command; yet heaven will be their dwelling-place, as it will be the place of His throne.

### An Assembly Experience.

Thirty-three years ago, about twenty believers began to assemble, outside of all denominations, in the Name of the Lord alone in this town. Most of us had been in one or other of the Presbyterian, Congregational, and Baptist places, but having been revived in soul, and cast upon the Word of God to search it for guidance, we found that none of these denominations, in their constitution, worship, or ministry, was according to that Word, but of man's devising. All attempts to bring the teaching of Scripture to bear on these conditions being utterly useless, the only path open to those whose desire was to please the Lord and "go by the Book," was

to "come out." This we did, not without sorrow of heart, for there were some fellow-saints in these denominations very dear to us. But their presence did not make a false system right, nor was it any reason for our continuance in it. It was the system, not the saints in it, that we judged and separated from, while, of course, they, continuing to adhere to it, had less in common with us. And I grieve to say that some, who took up a hostile attitude to what I believe was a true work of the Spirit in leading on those who were willing to follow on in "the truth" (John xvi. 13, R.V.), sank down to the condition of their system, and soon lost the measure of light they had, and their spiritual freshness too. It is a serious thing to trifle with God-given light, and more so to oppose the work of God in leading on those who are seeking to follow on in His ways, as they learn them from the Word.

In the midst of great opposition, at one time assuming the character of violence, at another of false accusation, no end of lying reports being set afloat against the leaders in the movement, we had a very sweet realisation of the Lord's presence with us, and His power was manifested in saving sinners by means of our Gospel testimony, and in liberating and bringing out many of His own from the world's religious systems. I may add, that those who were converted in these times were very real; there was little to attract empty professors, the reproach of Christ kept the floor well free from chaff. Believers brought into the assembly knew exactly where they were and why they were there, and there were no half-measures of separation, no coming and going with what God had brought us out from, for we believed that the call of God to "come out" (2 Cor. vi. 17) could not mean to go back, but to stay where His Word had brought us. Our assembly fellowship was very sweet, all were of one heart and soul, and of one mind, because, as I believe, taught of the same Spirit from the one Book, and He could not teach one to deny what another had received. And the truth so learned has, by God's grace, been held fast by all who thus learned it, a few of whom remain, but most have gone to their rest with Christ.

Some years ago, a few came to reside in the place, who had been brought up in meetings where other views were taught. Almost immediately, they began to insist on changes being made in the assembly in conformity with their views and that in a very high-handed way, without the least consideration of the consciences of others. Soon, on their invitation, preachers were brought, who taught "divers and

strange doctrines" not found in God's Word, and ridiculed the teaching of those servants of Christ who had been used in the beginning of this great work, and for all the intervening years in like work in other parts. The result was, there was a party formed in the assembly who opposed almost everything that was done, circulated pamphlets inciting to division, brought whoever they pleased, and demanded they should be allowed to break bread whenever they liked, while remaining in their sects, they going there with them in return. If God's truth was brought to bear on such practices they opposed it, sometimes openly, and their whole bearing was anything but a credit to their profession; self-will, worldliness and frivolity, being so manifest in their lives that even the unconverted remarked, they were not much "like Gospel Hall folks." Yet, in all this godless conduct, they claimed to have the "fellowship" of "influential" brethren, whose "advice" they followed in continuing their tactics. When they found that they could not get all their own way, they threatened a division and the end was, that they went out, forming a meeting according to their new ideas, claiming it to be THE assembly, and getting it announced in certain papers as such. As the same "plan of campaign" may be carried on in other places, it is a duty to warn fellow-saints of these dividers, whose fair words attract the simple who have had no experience in this sort of work.

J. M.

### Home Call of Dr. J. Norman Case.

As we go to press, the sad news reaches us of the death from fever of our esteemed brother and contributor to these pages, Dr. J. Norman Case, of Chaoyantu, Manchuria. A paper from his pen in the present number will be read with a deeper interest as a message from the borders of the world beyond. Following so closely on the departure of Mr. H. Sidney Smith at Shanghai, after an operation, a week before, prayer will be called forth for China, which thus loses two of her earnest workers, and for the bereaved families of these two beloved servants of the Lord, well known to many of our readers. We hope to issue a volume of Dr. Case's papers shortly, revised and enlarged by himself. Details next month.

## At the Right Hand of God.

BY THE EDITOR.

FOUR times in the Epistle to the Hebrews, the Lord Jesus is presented to us at the right hand of God. It is the business of the Spirit in this Epistle to occupy the hearts of the saints with this glorious Object. The language varies according to the view presented, but all aspects of His session there, conjoin to exalt His glorious Person and to tell out the infinite worth of His perfect work.

First, in chap. i. 3, He is presented as the Perfect *Sacrifice*. He is the One who having "by Himself purged our sins, sat down on the right hand of the Majesty on high." His presence there is the witness to His people that all their sins have been put away. All has been so completely done to the satisfaction of God, that the Sin-purger has been welcomed and enthroned at the right hand of God. Had there been a single sin left unpurged, He could not be there. Once He stood as the appointed Victim bearing sin, and God hid His face from Him. Now He is made "exceeding glad" with God's countenance (Psa. xxi. 6), and anointed with "the oil of gladness" above all His fellows who surround Him there. He finished His work then "sat down." What a peace-giving sight is this! Can any believer doubt his sins are gone, when by faith he sees the Sin-purger there? Rather let the heart sing—

"When Satan tempts me to despair,  
And tells of evil yet within;  
Upward I look and see Him there,  
Who made AN END of all my sin."

Next, in chap. x. 12, He is seen as the *Offerer*, who, having offered one sacrifice for sins, the effects of which abide continually, "sat down on the right hand of God." The Offerer is accepted according to the value of His offering. And the sinner who believes is accepted according to heaven's own estimate of that perfect Sacrifice.

In chap. viii. 1, we see Him "set on the right hand of the throne of the Majesty in the heavens as our *Great High Priest*. He is there to succour and to save His people as they journey along through the wilderness beset by many and mighty foes; there to maintain His saints in the condition of perfected worshippers within the veil. There is no repetition of His offering, and "no more sacrifice for sins" will ever be presented to God, simply because none is needed. With all the tenderness and sympathy of One who can be "touched with the feeling of our infirmities" (Heb. iv. 15)—because He is the Perfect Man; with all the ability and strength of One able to deliver and to succour, because He is the mighty God he is there, continuously acting for His own. With "such an High Priest" who ever liveth to make intercession for them (Rom. viii. 34), His saints have nothing to fear, but everything to enjoy.

Last of all, in chap. xii. 2, He is seen as our *Perfect Exemplar*, the Beginner and Completer of faith's rugged path, who trod it all with unfaltering step, on to the shame of the Cross. Now He is "set down at the right hand of the throne of God." Here, He met with no recompence

for His faithfulness to God, but there He reaps His full reward. And all who now follow in His steps, are to run the race with endurance, "looking off unto Jesus." For as He by constant trust in God and unfaltering obedience has reached that throne, so shall all who follow His steps. Such shall, when the full trial of their faith is over, and in spite of loss and shame incurred by honouring God here, be fully rewarded there. In the light of all this, we may surely say that "the right hand of God" is to the saints of this present time the sphere of their deepest interest. It is the place of their inheritance, as the world is of their pilgrimage. Where the Lord Jesus is, there is their home, and as this fourfold mention of His presence "at the right hand of God" so sweetly makes known to His own, their title and their fitness being so well secured, they are already as welcome as He is, within those holy courts above. There they worship and dwell in spirit now, and thither in a moment, an eye-twinkle, shall they go in person, when the Lord descends from heaven.

### The Man at God's Right Hand.

By faith I look where Christ has gone,  
And see, upon His Father's throne,  
A Man with glory crowned:  
The same as when for me He died,  
With pierced hands, and feet, and side,  
The Lamb on Calvary bound.

I look again and now I see  
That blessed One engaged for me—  
His hands uplifted high:  
Upon the throne of God He pleads,  
God's Great High Priest, He intercedes,  
And thus preserves me nigh.

## A New Reading of the Passover

BY SIR ROBERT ANDERSON, K.C.B.\*

THE Bible is the story of redemption. Its opening chapters are a preface which tells how God made man in His own image; how man fell by sin; how iniquity abounded until there was no remedy; how the judgment of the Flood prepared the way for a new departure; how man again apostatised; and how God then took up a favoured people, a "first-born," to serve as His agent and witness upon earth. The rest of the Old Testament is the history, not of the human race, but of "Abraham and his seed." Its deeper spiritual teaching relates to the true "Seed," the true "First-born," the Lord Jesus Christ.

Genesis closes by telling how the favoured people came to be sojourners in Egypt. As we open the Book of Exodus we find that, from being the honoured guests of Pharaoh, they had become slaves, oppressed by hard and cruel bondage. Their struggles for freedom only served to rivet their fetters. To work out their destiny was impossible until they had been delivered from Egyptian slavery; and deliverance was impossible save by the power of God. But before they could be redeemed by power, they must needs be redeemed by blood.

The key picture of our redemption story is perfect even in details. Being in Egypt, they came under Egypt's doom;

\* A Chapter from "Redemption Truths," by Sir Robert Anderson, K.C.B. Just issued in our New Shilling Library of Standard Books for Christians. 1/- net (by post, 1/3).

for in the types the first-born represented the family, and the Divine decree was that "all the first-born in the land of Egypt shall die" (Exod. xii. 23). There was no exemption for Israel.

But a "way of salvation" was proclaimed. The paschal lamb was to be killed for every house, and its blood sprinkled upon the door. Here was the Gospel message which Moses brought from their Jehovah God: "When He seeth the blood upon the lintel and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you."

The blood of "slain beasts" could never take away sin, or change a sinner's condition or destiny. But it could foreshadow the death of Christ, the great Passover of our redemption. And the meaning of "blood" is death *applied*. Therefore it is that, in the Divine accuracy which marks the language of Scripture, redemption is by "blood." It is only for those who by faith become one with Christ in His death.

We learn from the typology of Exodus; and from the express teaching of the New Testament, that the Passover was but the first step in the full redemption of the people. But it was the foundation of all the rest, and therefore it is well to pause here, and to mark its significance.

But why, it may be asked, should we study Exodus, when the New Testament lies open before us? The ready answer is, that never in the history of Christendom was the typology of the Pentateuch more needed than to-day. So utter is the blindness, so deep the apostasy, of the

present hour, that on every hand popular leaders of religious thought are commending, as the outcome of a new enlightenment, a Gospel that betrays ignorance of "the first principles of the oracles of God"—the very A B C of the Divine revelation to mankind.

In this theology sin is but a defect, inevitable in the progress of the race toward the perfection which is man's natural destiny. The underside of the tapestry, of course, looks blurred and foul. And "evil is only the underside of good."\* But all will come right in the end. The doctrines of original sin and vicarious sacrifice belong to the children of the race, and in these days of ours it is time to break with the nursery.

We may well exclaim, in the words of Bonar's "Hymn for the Last Days"—

"Evil is now our good,  
And error is our truth!"

Written half a century ago, these words were almost prophetic. Not less so are words that follow—

"The Cross is growing old,  
And the great Sepulchre  
Is but a Hebrew tomb;  
The Christ has died in vain.

"The Christ of ages past  
Is now the Christ do more;  
Altar and fire are gone,  
The Victim but a dream."

We have come to such a pass, that the most elementary truths of Scripture need to be restated—man's utter ruin and hopelessness, consequent upon the spiritual depravity that is his heritage from the Fall; and his need of "Redemp-

\* These are the words of one of the most popular exponents of the new Gospel. I quote them, without pretending to understand them.

tion by blood"—Salvation through the death of Christ.

And we need not only to have Scriptural truth, but to have truth Scripturally expressed. The present day revolt against orthodox doctrines is due in part to the manner in which those doctrines have been formulated. One great school of theology has taken its stand upon the sin-offering; and, ignoring the redemption sacrifices, it unduly limits the scope and efficacy of the work of Christ. Another school bases its Gospel on the teaching of the Passover, and ignores all that follows. As already indicated, the sin-offering, in its various aspects, was only for a redeemed people;\* and it was by the Passover that they obtained redemption. And further, as we shall find in the sequel, the full revelation of grace in the New Testament transcends all that the types can teach us.

But let us begin at the beginning, and trace the successive steps indicated in the key pictures of the Pentateuch. No one must suppose, of course, that the blessings prefigured by the types come to the believer in a chronological sequence, or that they are separated by intervals of time. But in the key pictures these stages are clearly distinguished, in order that our minds may dwell upon them, and that thus we may learn in all its fulness what the redemption of Christ has won for us.

\* But the stranger could ally himself with the Covenant people, and obtain the blessings of the Covenant. Let us not be misled by the critics into supposing that the Divine Mosaic code was harsh to the stranger. There never was a code more considerate or kind (See ex. gr. Lev. xxv. 35; Num. xv. 15-29; Deut. x. 18, 19; xiv. 29; xvi. 11; xxiii. 7; xxiv. 17-21; xxvi. 11-18).

We all know the story, do we not? Well, we think we do—how God passed through the land in judgment, and how when He came to the blood-sprinkled door He passed it over, instead of entering in to slay the first-born. But what if we should find that this is not at all what the record teaches?

In dealing with a dead language, etymology may sometimes afford a clue to the meaning of a word, but the only safe and certain guide to its meaning is its use.

This verb, *pasach*, which occurs three times in Exodus xii. (verses 13, 23, and 27), is used in three other passages of Scripture, namely, 2 Samuel iv. 4; 1 Kings xviii. 21 and 26; and Isaiah xxxi. 5. A careful study of these passages will confirm a first impression that the meaning usually given to the word is really foreign to it.

In 2 Samuel iv. 4 it is translated, "became lame," a rendering which its use in 1 Kings xviii. 26 may serve to explain. We there read that the prophets of Baal *leaped* about their altar. Their action was not, as has been grotesquely suggested, "a religious dance;" it betokened the physical paroxysms of demon-possessed men. Having worked themselves into a state of religious frenzy, they leaped up and down, round the altar.

The meaning of the word in the twenty-first verse may seem wholly apart from both these uses; but it is not so. "How long *halt* ye between two opinions?" The word "halt" is here used, not in the sense of stopping dead, like a soldier at the word of command, but of hesitating



to take the decisive step to the one side or the other. If the verb *pasach* meant to "pass over," it would express precisely what the prophet called upon the people to do, and what they ought to have done, but would not do. But a careful study of its use in the passages cited—going lame, halting, leaping—will show that the essential thought is the *kind of action* implied in each case, and that the thought of passing away is foreign to it. The action of a bird in fluttering over its nest, would exactly illustrate it.

And now, with the help of the clue thus gained, the last of these passages will shed a flood of new light upon the Exodus story. "As birds flying, so will the Lord of Hosts protect Jerusalem; He will protect and deliver it. He will *pass over* and preserve it" (Isa. xxxi. 5, R.V.). How does a mother bird—the word is in the feminine—protect her nest? Is it by passing over it in the sense of passing it by? Deuteronomy xxxii. 11 describes the eagle "fluttering over her young." Though the word here used is different, the thought is identical. As a bird protects her nest, so does God preserve His people. He "rideth upon the heavens for their help;" He hides them under the shadow of His wings, "the wings of the Almighty" (Psa. xvii. 8; cf. Psa. xxxvi. 7; lvii. 1; lxi. 4; lxiii. 7; xci. 4). And thus it was that He preserved them on that awful night when the destroyer was abroad in the land of Egypt.

What is done by God's command, He is said to do Himself. Hence the language of verse 23: "The Lord will pass through to smite the Egyptians." But the words

that follow make it clear that it was not the Lord Himself who executed the judgment—words indeed could not be clearer: "And when He seeth the blood upon the lintel and on the two side-posts, *the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite.*" The highest thought suggested by the conventional reading of the passage is, that He spared them; the truth is that He stood on guard, as it were, at every blood-sprinkled door. He became their Saviour. Nothing short of this is the meaning of the Passover.

The faith of His people in the old time might well put to shame the half-faith of so many of His people in these days of the fuller light of the Christian revelation. They learned to sing, "Behold, *God is my salvation*; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; *He also is become my salvation*" (Exod. xv. 2; Isa. xii. 2).

The Divine religion of Judaism was marked by festivals based on sacrifice—joy in the presence of God, based on atonement for sin. And so is it in Christianity. Hence the exhortation, "For our Passover also hath been sacrificed, even Christ: wherefore let us keep festival!" (1 Cor. v. 7, 8, R.V., mar.). And this should be realised in every Christian life. Festival-keeping speaks of joy, and joy is the very atmosphere of Christianity. Not the gaiety of fools, which any passing sorrow kills; but joy so firmly based on eternal realities, that passing storms of sorrow, let them be never so fierce, cannot quench it. "Sorrowful, yet always rejoicing," is one of the paradoxes of the Christian life.

## The Law of the Nazarite.

W. J. M'CLURE, California.

**N**AZARITESHIP was open to all. Any Israelite might take the Nazarite's vow for a longer or shorter period. During the days of this vow, they set themselves apart to the Lord in a very special manner. They were "separated" ones, as the term Nazarite implies. They had to refrain from things lawful to other Israelites. We can imagine some of the godly in Israel looking at the priesthood in its special separation to God, and feeling some sense of regret that such a place was denied them. The narrow path of the priest, the limitations his office imposed, would be to these godly souls its very attraction, because of such devotion to Jehovah. But although they could not be priests, yet they might know the joy of being "truly separated unto the Lord." It was for such that God, if we may put it thus, established the order of Nazariteship.

### NAZARITES BY BIRTH AND IN PRACTICE.

In this age of grace, ALL the true people of God are like Samson, Samuel, and John, Nazarites by birth. "Born again," or as we may read it, "Born from above," all are separated to God and from the world, completely and for ever. The Lord says of all His own in John xvii. 6, that they are given to Him by the Father, "out of the world," and in verse 16, that they "are not of the world." What is said of the Lord Jesus in Acts viii. 33—"His life is taken from the earth," should be practically true of all who have so seen

Him bearing their sin-judgment on the Cross. All true believers can sing—

"There we lost our stand in a death-doomed land,  
As children of wrath by the fall,  
There we gained a place as heirs of grace,  
At the feast in the heavenly hall."

But it is clear that many thus separated from the world by the Cross, are very far from being practically separated to God in their daily walk. In their pursuits, hopes and ambitions, many seem to forget that they are "strangers and pilgrims on the earth."

It can hardly have escaped the notice of the most cursory reader of God's Word, that that which bears upon the Christian's walk, occupies a much greater part of it than that which sets before him his standing. So here we have more detail concerning the Nazarite presented to us in Num. vi. than about that birth aspect of it brought before us in the men we have mentioned. God would thus seek to bring out in our lives, in a world defiled by sin, a true reflection of that Nazariteship which is ours by heavenly birth and union with Christ.

### CHRIST THE TRUE NAZARITE.

Before we look at the bearing of this "law of the Nazarite" on ourselves, we would say a few words about our Lord as we see Him presented to us in this chapter. He was the true Nazarite, who never "defiled the head of His separation" (verses 13 to 20). His separation ended at the Cross, of which these verses give us a picture. There is something peculiarly interesting in the account of the burning of the hair of the Nazarite, who went through the days of his separation without defiling himself. It was burned along

with the peace offering. The burning of hair has to man an unpleasant odour, yet here it goes up as a sweet savour to God. Thus it tells that what man could not appreciate, what was offensive to him—all that reproach which the Lord bore as the separated One, with the shame of the Cross, which He endured in doing the Father's will—all was a sweet savour unto His God (Eph. v. 2).

Then He is seen in another aspect in connection with the failing Nazarite. And here we need to guard what we say. Personally, the Lord did not, and could not fail. But in the failing Nazarite bringing his offering, we see a figure of Christ as the One who met His people's failures, as those who should have walked apart from this guilty world, out from which they have been saved. Thus He meets our need as failing saints, as elsewhere in the Word we see Him as the One who died for us as rebel sinners.

#### HOW NAZARITESHIP IS MAINTAINED.

The things commanded or prohibited in the Nazarite's case teach us how only we can as Christians maintain the separation which God desires, and which it has ever been Satan's aim to spoil. For instance: it might seem a trifle whether or not a man might eat grapes or raisins. It might be said his doing so, would not make him morally or spiritually a worse man. But to indulge in the things they typify—and in this is their lesson of importance for us—would assuredly spoil his Nazaritship.

The law of the Nazarite in Num. vi., being one of God's object lessons, "written for our admonition," we would refresh

our hearts and memories by looking at some of the things found in it.

In verse 2 we read, "When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves UNTO THE LORD." This lies at the very root of all real separation. Then and now it is, "*unto the Lord.*" Unless we see that the Lord Jesus is in the outside place, the rejected One, and our desire is to be with Him and share in that rejection, the language of our hearts being, "Let us go forth therefore UNTO HIM, without the camp, bearing His reproach" (Heb. xiii. 13), the outside place will be a very barren place to us, very unlike what we find in John x. 9, a place where we "*find pasture.*" And what is of far more consequence, there will be very little for the Lord from us in such a separation.

Next, and in its proper place, we get the little word "from." We cannot be separated "*unto*" without turning away "*from*" what is contrary to God's will. It only shows how far Satan has succeeded, when any child of God thinks or says he can.

Verses 3 and 4 tell us the Nazarite was forbidden to eat anything made from the vine tree. The vine is a figure of the world and its joys. It is significant that the place where Samson lost his Nazaritship was in the "Valley of Sorek" (Judg. xvi.), which means "tendril of the vine." Two things which come from the vine, although in their nature very different, the Nazarite was not to touch—"wine" and "*vinegar.*" Either would be alike fatal to his separation. "Vinegar"

may remind us of the "cares of the world," which soon crush the joy of God out of the believer's heart until he is like a man who has just had a draught of vinegar, his countenance proclaiming anything, but that the "peace of God which passeth all understanding," is ruling within. "Wine" brings before us the opposite of this—it speaks of the world's joy. How many of the people of God try to keep themselves happy in the same manner and by the same means as poor worldlings who have no Christ. Once they may have sung—

"I have a Christ that satisfies,  
Since I have been redeemed."

But this has long ceased to be their experience. The true Nazarite could say to God, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore" (Psa. xvi. 11). And those who will keep the path of the Nazarite, will have no need to go here or there in the world's pleasure haunts, or to possess this or that of its things, in order to be happy. They will be able to say in the words of David, "Thou hast put gladness in my heart, more than the time that their corn and their wine increased" (Psa. iv. 7). If the believer will go to the world for his joys, then he must also have known its cares. If he takes its wine, he must get its vinegar also, and in sad experience he always does.

*(To be Continued in Next Number).*

### True Liberty.

In Service which God's will appoints  
There are no bonds for me,  
My inmost soul enjoys the truth  
That makes the Christian free,  
And a life of self-denying love  
Is a life of liberty.

## The Second Advent of the Lord.

Part II.—Notes of an Address by J. C. M. Dawson.

SOME things that might cause us to expect at any moment His descent into the air are—(a) **LAWLESSNESS**, which will reach its climax after the removal of the Church. It is seen everywhere to-day. Children are not subject to their parents, nor are servants to their masters; women want a position of authority, and even in the assemblies of God's people insubjection of various kinds is becoming prominent. (b) The apostle Paul tells us that in the last days, that is, the days before the Second Advent, **WICKEDNESS** will abound on every hand (2 Tim. iii. 1-5). It is true that many say that the world is becoming better, but such statements are devoid of foundation in fact. Men may know more than they did a generation ago, but their knowledge has not improved their moral behaviour, for it is very decidedly worse. Suicides are much more frequent, murders have greatly increased in number in proportion to population, and gross immorality is practised to-day in the most open way, and spoken about without a blush, such as no respectable person of the last generation would have tolerated being mentioned in his presence. Truly we seem to be in the closing days of the dispensation.

There is one thing that **MUST** take place before He comes. When Christ was on earth He was here as the Servant of Jehovah. God desired sin put away, so that He might be able in righteousness to fulfil all His purposes concerning man and the world. Christ came to do His will,

the carrying out of which brought Him, the perfectly obedient One, to the cross. Having put away sin by the sacrifice of Himself, God raised Him from the dead, and the Lord, His work being ended, returned to the Father who had sent Him. On the day of Pentecost, following His ascension (Acts ii.), the Holy Spirit was sent down by Christ from the Father to accomplish another work on earth, and, when it is finished, He will return to the One that sent Him. What, then, is that work allotted to the Holy Spirit? None other than the gathering out from the nations of the earth of the Church, that company destined for the heavens, which will be associated with Christ there in His everlasting kingdom. Therefore, when the Church is completed, the Holy Spirit, who indwells each person built into it, His mission on earth being then ended, will take it to meet the descending Lord in the air. That is, the completion of the Church is the only event which HAS to take place ere Christ returns.

Very few real conversions to God take place to-day, compared with the number that occurred twenty or even ten years ago. How can we account for this? Well, the Church is spoken of as a spiritual temple in the course of erection (Eph. ii. 20-22; 1 Pet. ii. 4, 5), each sinner, saved by grace, being one of the living stones built into it by Christ (Matt. xvi. 18). Twenty or even ten years ago, the walls were much lower than they are to-day, and the Holy Spirit brought much material to Christ to add to the edifice. Therefore the paucity of conversions in these days would seem to indicate that

the building is almost completed, that the last stones are being placed in their positions, only a few comparatively being required to fill up the remaining gaps in the walls.

While, therefore, we are often cast down at the little fruit seen from much effort in the Gospel, may we not also find in this very circumstance that which should cause us with increased expectation "to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivereth us from the wrath to come" (1 Thess. i. 10, R.V.).

The RESULT for His people. We shall bid an eternal goodbye to sorrow, sickness, suffering, and sin. We shall have no more cares. Afflictions and temptations will be things of the past for ever. We shall "be conformed to the image of His Son," be meet associates for Him, and be perfectly equipped for heaven's holy precincts.

The result for UNBELIEVERS. Since all the redeemed will be "caught up to meet the Lord," they will be left without a single person who knows Christ to preach the Gospel to them. God will then begin to deal with Israel again, and many belonging to that people will be saved, and through them Gentiles also who had not heard His Name. Upon Christ-rejectors He will send a "strong delusion" that they should believe THE lie "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." In a word, the unbeliever's doom will then be sealed. Let this solemn thought incite us to earnest service in making the Gospel known while the time of grace is with us.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### ABUNDANCE OF BLESSINGS

Brought by the Gospel to all who Believe it.  
 Abundant Life (John x. 10)—For the Dead.  
 Abundant Peace (Psa. xxxvii. 11)—For the Troubled  
 Abundant Joy (Phil. i. 26)—For the Sad.

#### THE WATER OF LIFE.

Its Source—In God (Jer. ii. 13; Psa. xxxvi. 9).  
 Its Flow—From Christ (John iv. 14; Rev. xxii. 1).  
 Its Receivers—The Thirsty (Isa. lv. 1; Rev. xxi. 6).

#### THREE SOLEMN CONSIDERATIONS

For Sinners, as found in Job xxxvi. 18.  
 Coming Wrath, with Rom. ii. 5; Rev. vi. 17).  
 Sudden Death, with Prov. xxix. 1; Job xxi. 13.  
 Eternal Judgment, with 2 Thess. i. 9; Matt. xxv. 46.

### BIBLE SUBJECTS FOR BELIEVERS.

#### GREAT REDEMPTION.

By the Blood of the Cross (Eph. i. 7).  
 By the Power of the Lord (Psa. cvi. 10).  
 From the Curse of the Law (Gal. iii. 13).  
 From all Iniquity (Tit. ii. 14).

#### THE BELIEVER'S ACCEPTANCE.

He is "accepted in the Beloved" (Eph. i. 6).  
 He is "complete" in Christ (Col. ii. 10).  
 He is "made meet" for Heaven (Col. i. 12).  
 He is "as Christ is" (1 John iv. 17).

#### PERSONAL HOLINESS.

In Heart and Worship (Psa. xcix. 5).  
 In Body and Actions (Rom. xii. 1; vi. 19).  
 In Life and Conduct (1 Pet. i. 15; 2 Pet. iii. 11).

### NOTES ON SCRIPTURE WORDS AND TERMS.

**Baptism.**—Connected with this Scripture truth there are various words which, when noted in their connexions, give much help regarding its proper observation and import.

Baptised BY him (Matt. iii. 6)—The Agent.  
 Baptised IN Jordan (Mark i. 9)—The Place.  
 Baptised IN Water (Matt. iii. 11, R.V.)—The Element  
 Baptised WITH Water (Luke iii. 16). The Instrument.  
 Baptised IN the Name (Acts x. 49)—The Authority.  
 Baptised INTO (unto) (Matt. xxviii. 19)—The Object.

## The Young Believer's Question Box.

Can it be proved from the Bible, that man is immortal, apart from being saved and in possession of eternal life "in Christ Jesus" (Rom. vi. 23)? Immortality is not a synonym of eternal life. All believers have eternal life NOW (1 John v. 13); they will put on immortality (1 Cor. xv. 53) at the coming of the Lord. And neither is to be confused with endless being which ALL men have, whether saved or lost. This Annihilationists deny, but the Scriptures they use are misinterpreted and misapplied. Man lost much in his fall from Innocency, but no part of his being. He is still the "offspring of God" (Acts xvii. 28), and possesses that which death does not destroy (Luke xii. 4). By picking up and pressing into service a word which Scripture never uses of the soul, but always of the body, Annihilationists may score against current theology, but they can never disturb fundamental Scripture teaching. And while both Annihilationists, who say the unconverted are put out of existence at death or in the judgment, and Universalists, who say that all will at last be saved, profess to magnify God's love and Christ's work by their theories, we have never found any of either school, when probed deep enough, to be sound on the foundation truths of man's ruin and Christ's atonement, as they are taught in the Word. If you would like to know what we believe to be the teaching of Scripture on this subject, we venture to name a recently issued book by the Editor, entitled "Man's Future State," in which it is fully discussed in all its aspects.

### Answers to Correspondents.

ANON.—"The Coming Prince," by Sir Robert Anderson, is the only book we know that deals with the subject simply and Scripturally.

G. L., BANGOR.—The writer of the hymn you name was Mr. J. N. Darby.

A. W., LIVERPOOL.—The words of Acts viii. 37 omitted in the Revised Version, and said to be lacking in most of the Greek MSS., do not affect the fact that only those who confess their faith in Christ are the proper subjects of baptism. To this Acts ii. 41; viii. 12; xviii. 8, and many other Scriptures bear witness.

R. A., QUINCY, MASS.—The unhallowed union of Gen. vi. 2 was, we believe, between the line of Seth, descendants of Adam, who was "of God" (see Luke

iii. 38: (Gen. v.), with the daughters of Cain, who was "of that wicked one" (1 John iii. 12). Angelic beings in heaven do not marry (Matt. xx. 36), and those who have fallen cannot, for they are in "chains of darkness" reserved for the judgment (2 Pet. ii. 4).

G. S., OTTAWA.—"Not discerning the Lord's body," in 1 Cor. xi. 29, has no reference to right views of the Church, but to a godly and spiritual manner of keeping the memorial feast, discerning in its symbolic bread that of which it speaks, not using that bread as common food. The church, as "the body of Christ," is never in Scripture called "the Lord's body."

W. L., GLASGOW.—It is not "judging a fellow-servant," but simply seeking to find out whether one, who assumes the place of an overseer in the Christian assembly has the Divine qualifications, as set forth in Tit. i. 7, to inquire if certain allegations made against him of trifling with strong drink are true, or otherwise. We should think that if the accused has no cause to fear such investigation, he would welcome them, and so have these charges disproved.

W. S., DUNDEE.—That the relation of Son to His Father belonged to the Lord Jesus before His incarnation, many familiar parts of the Word, such as John iii. 16; Rom. viii. 3; 1 John iv. 9, 10, fully affirm. And the words of 1 John ii. 23 leave no doubt that its confession is vital to the faith.

J. F., LAW.—Increase of numbers in an assembly is not always proof of the spiritual power or Divine approval. Some may be produced or attracted by carnal means. When the testing time comes—as come it will—then will be seen the true condition of that company. Much that looks like true gold, turns out to be but base metal, when tried by fire.

G. B., BRISTOL.—It is quite true that the word *apanteesi*, rendered "to meet the Lord," in 1 Thess. iv. 17, is used in only two other passages, namely, in Matt. xxv. 1, 6, "went forth to meet the bridegroom," and in Acts xxviii. 15, "They came to meet us as far as Appii Forum," and that it implies a "going forth to meet one on the way and returning with him." This, it surely will be, in the case of those who at the Lord's descent into the air, will be caught up to meet Him there, and later, will appear with Him in glory (Col. iii. 3). Only it has to be remembered that the Scriptures show, there will be an interval—during which the saints are in heaven with the Lord—between the meeting and the returning. This is ignored by those who teach

that there will be no intervening event between the coming and the epiphany of the Lord.

A. W. ONTARIO.—There are many weak and untaught children of God whose ignorance of the Lord's ways often cause them to stray. Pastoral care and simple instruction in the Word, of a personal rather than a public character, with patience, will help such as are willing to learn and do the will of God. And it is encouraging to remember that some who learn slowly, hold firmly and practise faithfully what cost much loving labour to impart to them. But a wilful person, who has a way of his own, and determines to take it, is not "weak in his faith," but strong in his insubjection, and has to be handled in a different manner, alike for his own sake and the evil example he sets to others. And here Divine wisdom is also needed, for the right thing may be done in a wrong spirit, which only hardens the offender in his perverse way. *Few things need more grace than to "bring to proof, rebuke, exhort, with all longsuffering and teaching" (2 Tim. iv. 2, R.V.) those who err.*

### Answers to Special Questions.

**Two Witnesses.**—Does any Scripture inform us who the two witnesses of Revelation xi. 3 are?

ANSWER A.—The description given of them in verse 4, is an evident allusion to Zech. iv. 2, 3, with vi. 9-16, where Joshua and Zerubbabel—types of Christ as Priest and King—are seen acting in the midst of a remnant of the earthly people for God in that day. The two witnesses of Rev. xi. 3 will be God's messengers among a remnant of His people in a day yet to come, when they will be opposed by all "who dwell upon the earth" (ver. 10). "Two" is a symbolic number, signifying completeness of testimony (see John v. 31-37; Deut. xvii. 6; 2 Cor. xiii. 1), and in a symbolic book like Revelation need not be literally two men, but a full testimony borne for God amidst these conditions. A. S.

ANSWER B.—The signs, as described in verses 5-6, which they have power to work, are identical with those wrought by Elijah in 1 Kings xviii., and by Moses in Exod. vii.-xi., which has led some to think that they will be "the two witnesses" of these terrible times. J. L.

ANSWER C.—That Elijah will yet come before "the dreadful day of the Lord," Malachi iv. 5 distinctly tells us, and that the coming of John the Baptist did not finally fulfil that prophecy we are

told in Matt. xi. 14. And as Enoch is the only other who passed from earth without tasting death, there is good cause for believing that he will be the other witness. As both are to be slain (Rev. xi. 7), it is clear that they are human beings, for their dead bodies are to lie in the city, until they are restored to life and translated to heaven in view of their enemies. And the words of Jude 14, seem to lend strength to this view. G. B.

EDITOR'S NOTE.—Whether literally two, or—as one correspondent suggests that number being used for a full testimony—many acting together and in the same cause, it is not perhaps possible for us to say. But the character of their testimony marks them as God's executors of judgment, which is according to the time of their witness-bearing, and in direct contrast to ours in this age of grace (Acts i. 8-9).

## Annihilationist Doctrines.

### A WARNING, REGARDING RECENT PAMPHLETS.

A pamphlet accompanied by a circular, emanating from Brighton, has been widely posted, addressed "To the Brethren who have the Oversight," in a large number of assemblies throughout the British Isles, and possibly far beyond them, containing the usual stock arguments and distorted texts used by those who teach that the unconverted will be put out of existence after death, and that this is the "everlasting punishment" of Scripture. Had this been all, we might well have left them to be dealt with as they deserve, and as others of the same character have been before. Even the pious phraseology about keeping to "what is written" and walking "in the light," connected with these abominable heresies, will not be likely to deceive those who have their senses exercised to discern between God's truth and Satan's lies. But when the authors have taken upon themselves to address "Dear Brethren in Christ," and appeal to "Brethren of like precious faith," it may be supposed by some who are ignorant of Satan's tactics, that these views are accepted by some in the assemblies to which these papers are thus addressed, if they are allowed to pass without a definite disclaimer. And they may be used by others who are ever on the watch to find occasion for blaming those who differ from them, with being accessory to and contaminated by such teachings. With a fairly full knowledge of the attitude of all the assemblies

of Christians to which these pamphlets have been thus addressed throughout Great Britain and elsewhere, we make bold to say there is not a single assembly recognised as gathered to the Name of the Lord Jesus Christ with which we hold intercourse, in which these doctrines are held, or in which those who hold and teach them would be received or retained. We believe that being subversive of the very fundamentals of the faith and deceiving to souls, they come under the words—"doctrines of demons" (1 Tim. v. 2, R.V.), and that those who teach them are of those who "abide not in the teaching of Christ," who are to be rejected alike in assembly and private fellowship, and receive "no greeting" or any recognition whatever (see 2 John 9-11, R.V.). As pamphlets and circulars are being increasingly used and sent among Christians for spreading bad doctrine, traducing servants of Christ, and other evil uses, it would be well for the people of God everywhere to be on their guard alike in receiving and passing on to others such documents. For the devil is especially active in these the last days of his power, and it is needful to be so exercised so as to be able to say, "We are not ignorant of his devices" (2 Cor. ii. 11).

## Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Recognition of Assemblies.**—Is there any Divine principle in the Word to guide us in the recognition of companies of believers who professedly gather in the Lord's Name, or are all who say that they so gather, to have believers commended to them and others welcomed from them, without question?

**Fellow-helpers.**—There are many small companies of believers with little gift in Gospel preaching among them. Should not larger assemblies with superabundance, consider their need? How can it best be met? Help in this will be valued.

**Introducing Strangers.**—In larger assemblies there is apt to be little attention given to strangers. Should there not be some additional means used to introduce them to fellow-saints beside the mere giving out of their names?

**Maintaining Interest.**—Visits of God-sent evangelists often bring fresh hearers to Gospel meetings. But when the old routine is resumed they disappear. Help, how to retain hearers and maintain interest when awakened, will be welcomed.



## Worldliness and its Effects.

**A**MONGST the many devices by which the adversary robs the servants of Christ of their spiritual power, and the saints of God of their freshness and zeal, there is nothing so potent as worldliness—that is love of (1 John ii. 16) and conformity to (Rom. xii. 2) the present world. It overcame Lot in his early day, and severed him from his godly kinsman on the plain of Mamre (Gen. xiii.). And it was because he “loved this present world” (2 Tim. iv. 10) that Demas, Paul’s companion and fellow-labourer (Phil. i. 24) forsook the imprisoned apostle in Rome and departed to Thessalonica. It is not very likely that either Lot or Demas would have owned that it was love of the world that shaped their course on that day of their separation from their fellow pilgrims, they would very likely have given a very different reason for the path upon which they had entered, possibly a very plausible one. But the God who searcheth man’s heart has put on record what He knows to have been the true cause of their choice and separation from the pilgrim path and the preacher’s prison. In Lot’s case it was because his eyes had already beheld the well-watered plain of Jordan, “like the land of Egypt” (Gen. xiii. 10), an attractive place for flocks and herds. And this determined his choice and his course, which ended by sitting in Sodom’s gate as one of its judges, and in addressing its vile and guilty citizens as “brethren” (chap. xix. 7). And Demas, although no such stigma stands against his name, disappears

from the Spirit’s record of those who are held in honour as the servants and witnesses of a rejected Christ, with the word, “having loved this present world.” And such love of the world is doing its deadly work among the people of God at the present hour. It suits itself to all ages and conditions among them. To the young, the world’s fashions, its dress, its gay sights, its pleasures appeal, and very many who make a fair start on the heavenward road are overcome by these. The family life of others is the sphere in which their hearts become set on earthly things. To have a fine house, good furniture, up-to-date style, so as to entertain friends and vie with neighbours is their ambition. And in order to attain these, God, His Word and His claims, pass to the second place. The business man, eager to keep pace with his compeers, works early and late, solacing the voice of conscience with the promise that if he succeeds, he will give a portion of his wealth to the Lord for His work—a vow which Satan knows well what use to make of, in leading him on in covetousness, a word which simply means a desire “to have more,” whether to spend or to keep. And as the whirl or life increases and its battle rages, soul and body become spent, crippled, used up in the service of mammon, while the inner life, the soul’s intercourse with God, the meditation on His Word, and all that goes to foster and cherish spiritual affections and godly zeal are neglected. It is this spirit of worldliness that is eating at the vitals of thousands, thinning the ranks of those who serve, and seducing many from the path of devotion to the Lord.

## Repentance:

IN ITS RELATION TO THE GOSPEL.

BY THE EDITOR.

WHEN Luther was a young monk, in the convent at Erfurth, he was in great distress of mind because he could not find in himself that measure of repentance which he had been taught was essential to his salvation. He remarked to Staupitz, the vicar general who was then on a visit to the convent, that he dare not believe in any favour being extended toward him by God, until such repentance was found in him. The venerable monk, who had been brought to see the way of life and peace through Christ alone, said, "There is no real repentance except that which begins with the love of God." These words brought the first ray of Gospel light to the mind of Luther. And when some time later he had collated and examined all the passages which speak of Repentance, in the Bible which Staupitz had left with him, he afterwards wrote, that while no word was in the days of his darkness so "bitter" to him as repentance, "now there is none more sweet or acceptable." The grip that this great truth had taken on his mind and heart is further evidenced in his "Resolutions," written in retirement at Wittenberg. He says, "The Greek word *metanoia* signifies to put on a new mind, a repentance in spirit and in truth, and not those outward penances which can be performed by the proudest sinner without humiliation." And yet for more than a whole millennium, this Romanist perversion of repentance, has held the field, and is the

only view acknowledged by two-thirds of Christendom at the present hour. The Douay Bible renders the Greek word *metanoia*—"do penance" (Acts ii. 38 &c). And Rome has exalted this penance to a "Sacrament" consisting of contrition, self-accusation, and confession before a priest, who grants absolution, and then fixes the amount of satisfaction either in payment to the Church, or in the performance of some painful duty by the penitent. And this, to the Romanist, is the only way open by which he may receive forgiveness of sins committed after his baptism. Little wonder, that when the Bible comes into the hands of honest souls like Luther, they revolt from such a gross corruption of the truth of repentance as God has revealed it.

The Westminster Catechism teaches that "Repentance unto life is a saving grace," but the legal way in which it is generally preached, leaves little place for "grace" in it, but rather lays it as an embargo on the seeking soul, until a certain amount of it has been experienced, and this as a condition necessary to receiving salvation by the grace of God. And thus the word has come to acquire the meaning of penitence, contrition, and sorrow for sin, apart from which no sinner can be saved. But this sets it at variance with grace altogether, and is a denial of the great Gospel truths that "Christ Jesus came into the world to save—not saints or contrite folks—but sinners" (1 Tim. i. 15), and that God justifies "the ungodly" (Rom. iv. 4) as such, and apart from any condition whatever. It is clear, then, that repentance is (1) not something set up between the sinner and the Saviour;

(2) not a mite that man has to contribute to the finished work of Christ to make it efficacious for his salvation; (3) not something of a meritorious character which he has to bring to God as a condition to his justification; (4) not a grace or experience which has to be developed in the sinner to make him acceptable with God. And yet repentance has its place in man's salvation as well as faith, and is inseparable from it. What, then, is repentance as it is set forth in the Scriptures, especially in its relation to the Gospel?

The Greek word *metanoia*, from which our word repentance is derived, occurs some fifty-eight times in the New Testament. It means "a change of mind, an after mind," the result of further thought or reflection. And this its simple meaning is well illustrated in the parable of the two sons, the younger of whom, on hearing his father say, "Son, go work to-day in my vineyard," answered "I will not, but afterwards he repented and went" (Matt. xxi. 28, 29). He reflected, he thought again. He first changed his mind, then his course. Very likely when he came to his right mind, he regretted that first lawless answer to one to whom he owned obedience, but that regret was not his repentance, but a result of it. And when the sinner comes to that point reached by the prodigal in the far country, where he says "I perish with hunger," and then calling to mind that there was "bread enough" in his father's house, came to the decision, "I will arise and go to my father"—it is no great wonder to hear him soliloquize as he hastens thither, "I will say unto

him, Father, I have sinned." For it is when a sinner has his eyes opened to see how far he has gone astray from that God to whom he owes the allegiance of his heart and life, that he lays his hand on his mouth (Job xl. 4), condemns himself, and "justifies God" (Luke vii. 30). Then his repentance is manifested, not in patching up his conduct, but in changing his course. He repents and "turns to God" (Acts xxvi. 20). The preaching which produces this change of mind and attitude toward God, is not necessarily that which continually calls to sinners to repent, to turn, to decide, to surrender, and such like—expressions which, if lawful at all in preaching, should never be used without due explanation. For it is deeply ingrained in the natural mind that it is by making some sort of a compact with an offended God, that His mercy is to be obtained for past delinquencies. The kind of preaching that produces true "repentance toward God," as well as "faith toward our Lord Jesus Christ" (Acts xx. 21), is not that which makes much mention of either, but the full and faithful declaration of man's depravity and guilt (Rom. iii. 8-23), and of the love of God in giving His Son to die for sinners (Rom. v. 6-8). Jonah's preaching of coming judgment produced repentance among the Ninevites, because "they believed God." But the love and kindness of a Saviour-God (Tit. iii. 4) had not at that time been manifested, so they sat in sackcloth, cried mightily to God, and turned from their evil ways in the hope that God might turn from that fierce anger of His which had proclaimed their

doom. But now that God has manifested His love toward those who loved Him not, and sent His Son to be their Saviour, there is no need for uncertainty regarding His attitude toward sinners. Repentance is therefore claimed by God from all men, not only in view of a broken law, but in presence of a crucified Christ, who is now the Saviour and will one day be the sinner's Judge. It is in view of this that God now "commendeth all men everywhere to repent" (Acts xvii. 30). Already His "goodness" has been revealed, which leads to it (Rom. ii. 4). His love has been commended (Rom. v. 8) to the full in the death of His Son (1 John iv. 10) to cause it, and the One who thus died now lives, exalted in heaven to give it (Acts v. 31).

And while the Scriptures make no call upon sinners to work up a contrition with which to appear before God as a condition necessary to receive His grace, they give no countenance to the other extreme, which makes no more of repentance than a mental assent to certain doctrines with a flippant profession hastily made, of having "seen the truth." But the truly repentant man may be easily distinguished in the crowd of profession, for he has not only "thought on his ways," but "turned his feet" (Psa. cxix. 59) unto God's testimonies. Or, as we have it in the language of the New Testament, he has "believed and turned unto the Lord" (Acts xi. 21), to own His authority (Rom. x. 9); and do all things in His Name (Col. iii. 17). This is to "repent and turn to God, and do works worthy of repentance" (Acts xxvi. 20, R. V.).

*(To be Continued).*

## The Law of the Nazarite.

Second Paper. W. J. M'CLURE, California.

THE next thing is God's command about the hair of his head. "All the days of the vow of his separation there shall no razor come upon his head, until the days be fulfilled, in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow." Long hair was a conspicuous mark about the Nazarite. It may be expected to teach some important things to us. In 1 Cor. xi., where by means of the man and woman, God is displaying to angels the mystery of Christ and the church (com. Eph. iii. 10)—"long hair" is a sign of the woman's subjection. Silent in the presence of the man, as to leading in worship and teaching, with her head covered, she is a figure of the church in subjection, while the man uncovered is a figure of Christ. Subjection then to Christ as Lord is the first lesson in the long hair. Can there be anything of greater importance? In these lawless days, in the world we see men setting at nought the authority which God has ordained. In what professes to be His church we see men bowing to authority which is not from Him. From the priest of Rome to the soldier of a comparatively recent organisation, with its military titles, the same thing is manifest—subjection to an unscriptural authority. Strange it is that in religious things man takes so readily to bondage to his fellow! And even where God's truth is known, where it has delivered from that which

is in opposition to Divine authority, there is no lack of danger. The lack of stamina, and of ability to act before God, even if in a minority, renders one liable to come under the will of those who would "lord it over God's heritage." But this leads to insubjection to Christ.

Subjection to the Lordship of Christ: what does it mean? Surely that in my everyday walk, in my service for Him, in worship, where and with whom I gather, as I seek to carry out His command on the first day of the week, I have no right whatever to do as I think fit. Christ's authority is to be owned, His Word must guide in all things. This will narrow up my path, for I cannot go where His Word is fettered, where His will is not paramount. This may seem mere bigotry to some. But it is only wearing the long hair of Nazariteship unto God.

There is another thought about long hair in 1 Cor. xiv. 14. "Doth not even nature itself teach you, that if a man have long hair, it is a *shame* unto him." The Nazarite was bearing shame. And here we are reminded of that word, which we have had in another connection, "Let us go forth therefore unto Him without the camp, bearing HIS REPROACH." That reproach may consist in being one of a little company who seek to carry out the Word of God in worship, work, and walk, despised in the eyes of the world. That was where Moses found it, when, as one who had such a prospect of wealth, fame, and pleasure before him, he turned from it all. Accustomed as he had been to the society of the cultured and the noble, he sees in that downtrodden race,

"the people of God," and fully casts in his lot with them, "esteeming the reproach of Christ greater riches than the treasures in Egypt." He did not think he was an object of pity, or that in reality he had stepped down. It was an honour to be linked up with Christ in rejection then, and it is more so now. Yet how comparatively few of God's people seem to regard it in that light. The only way to escape such reproach is, to shun the path of the Nazarite, to be ashamed to wear the long hair.

Contact with the dead also defiled the Nazarite. "He shall come at no dead body" (verse 6). This is what is making havoc of the Nazariteship of many Christians of the present day. "Be ye not unequally yoked together with unbelievers" once had far more power over the conscience than it has now. Some who, in obedience to it, separated themselves from the unequal yoke of church membership with the unsaved, can go on in partnership in business with them. And what is getting to be very common, those who are professedly separated from religious mixtures, are going into Trades Unions. While we sympathise with those who have to meet the thing, and cannot in some cases get work at their trade unless they join such Unions, yet we must set God and His Word uppermost. We cannot but wonder what would be the result, if like disadvantages went with separation from every form of the unequal yoke? We fear that those "separating" would not be very numerous. And they would have to possess the martyr spirit in a great degree.

The claims of God before the claims of nature was to be the rule for the Nazarite. "He shall not make himself unclean for his father or for his mother, for his brother, or for his sister, when they die; because his separation unto God is upon his head" (R.V.). We believe religious bigotry, subjection to leaders, has divided believers of the same household, and in all the manifestations of man's fallen nature, there is none so cruel and so bitter as religious bigotry. And this is because it is a perversion of the very best thing—devotion to God. When it is a question of obedience to the Word of God, then all other claims must sink. Must I forfeit their love and esteem, if I turn away from unequal yokes, and seek to carry out the truth of God, it may be with a small and despised company of fellow-believers? If so, let me rejoice. The dearest friend and companion must not come in between me and doing the will of my God. When I have a "*thus saith the Lord,*" then it is mine to obey it, even if the cost be the loss of all friendships I hold most dear. Alas! it is now as ever, the claims of nature have led many a Jonathan back from sharing in David's rejection (1 Sam. xxiii. 18).

"And if any man die very suddenly by him, and he hath defiled the head of his separation (R.V.), then he shall shave his head." God will not tolerate shams, and to go on wearing the long hair, the badge of Nazariteship after the reality had departed, would have been a sham. So the head must be shaved, which is as if the Nazarite were to confess his fall. And surely this has a solemn lesson for our

own hearts, not to go on living upon what we once had been, the power and blessing we once knew. Thank God, many a shaved Nazarite has had his hair made to grow again like Samson. The hair in this case is not burned, as in verse 18, where the Nazarite fulfilled his vow. The burning of that hair we applied to Christ's separation, ending at the Cross, which was so repugnant to man, but a sweet savour to God. May it not at least in a measure apply to His people? Has not many a dear child of God gone on wearing the long hair, keeping the path of separation to the end? To such it is truly a question of loyalty to Christ. Yet, in spite of what it meant to turn away from associations in which he once was happy, to rend ties which he held dear, some will pur it all down to his being "peculiar," or "having his own way," etc. Well, the Judgment Seat of Christ may find in that separation and in the misunderstandings endured, some hair to burn. It will be to Christ's glory and the obedient one's joy. And it will be all joy then, as we read here, "*After that, the Nazarite may drink wine.*"

It is very suggestive that the chapter ends with blessing, and what a fulness of blessing, from Father, Son, and Holy Spirit! The Father, keeping and preserving; the Son, revealing God in grace; the Holy Spirit, enlightening and giving peace. Surely then we may say, that the path of the true Nazarite is a path rich in blessing.

o.o

### "Faultless in the Presence of His Glory."

All faultless in the light that shines  
From heaven's eternal throne;  
Accepted and complete they stand,  
His beauty all their own.

## The Teaching Priest :

DISCERNING THE CLEAN AND THE UNCLEAN.

BY F. E. BEVAN.

THE office of the priest involved the solemn charge of "putting difference between the holy and unholy, and between the unclean and clean" (Lev. x. 10). Therefore, in Lev. ix., it was commanded that no priest should drink wine or strong drink before entering into the tabernacle, "lest he die." He was to abstain from all that would dim or cloud the clear perception of this distinction—a distinction then made for a figure of that which was to come; the eternal distinction between the church and the world, the believer and the unbeliever, between righteousness and unrighteousness, between light and darkness, between Christ and Belial. "Ye are the temple of the living God, as God hath said; I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you and be a Father to you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 16-18).

And in the vision of Ezekiel it is said, chap. xliv. 23—"They (the priests) shall teach My people the difference between the holy and the profane, and cause them to discern between the unclean and the clean." Is there cause for shame amongst us now, that the difference between the holy people "called saints," and the unbelieving children of this world is so

effaced that it is considered charity to say we cannot form a judgment.

Is the Christian now so far on a level with the unregenerate, that the love of the brethren means to him simply the love of his neighbours, and that the dead and the living, the blind and the seeing, the leper and the cleansed man, can no longer be distinguished the one from the other. We have but to look around us to remark that it is here that the hatred of the world is aroused against the children of God. Have as much "religion" as you like: take the Name of Christ upon your lips, do as many good works as you conveniently can, make distinction, if you think it necessary, between the baptised and the unbaptised. But between the man who is born again and the man who is not, the converted and the unconverted, the believer and the unbeliever, the man alive with the eternal life of Christ and the man dead in trespasses and sins, and you will have the enmity of Satan and the world under the plea of charity.

The priest had a threefold office, as we find in Deut. xxi. 5, "To minister to the Lord, to bless in His Name," and lastly, "By their word shall every controversy and every stroke be tried." So has He declared that the day will come when His saints shall judge the world and shall judge angels. Therefore are they called now to judge by His wisdom the things that pertain to this life; to settle between themselves matters of dispute, and to regard this even as the office of those who are least esteemed in the church. For their judgment is to be according to Christ's wisdom, and not that of the world.

## Where Are Your Lambs ?

AN earnest soulwinner, who has been much used in guiding sinners to the Saviour, tells how she was aroused to her responsibility in spreading the Gospel among the unsaved, and sent forth to win sinners to the Saviour by the following means. An aged servant of Christ, to whose ministry she owed much, had been speaking on that portion in the Song of Solomon where the saints are likened to a flock of sheep, each one "bearing twins, and none barren among them" (Song iv 2) She had much enjoyed the Word spoken that evening, and for the encouragement of the Lord's aged servant she ventured to tell him so. Looking her full in the face, he asked in a tone of intense earnestness, "Where are YOUR lambs?" She had none. Not a soul had she ever won to the Saviour. She attended the meetings, was always in her place, enjoyed the Word, but, like many more, she had no "lambs" to present to her Master. Deep soul exercise followed that question, with much heart searching as to the causes of her barrenness. As with the lighted candle of the Lord she searched her heart's motives, her outward ways, her modes of work, with an honest desire to be and do as the Lord would have her. The result was a cleansing of her ways by the Word, the lopping off of many habits not in keeping with a life yielded up to God to be used by Him in His service, and a complete break with carnal Christians and their ways, in which hitherto she had walked without an upbraiding conscience. Thus revived, anew she yielded herself to

the Lord, willing and ready to be used in bringing sinners to His feet. From that day her path was one of blessing. Never have I known one so much used in leading sinners one by one to the Saviour as she was. To lonely places, in which the Gospel's message was never heard, she found her way, and won lost ones to the Saviour. Bright will be her "crown of rejoicing" (1 Thess. ii. 13), and rich her reward in the day of Christ. And so may yours be, if you will lay yourself out to be used by Him in the holy work of winning souls. There are many of the Lord's redeemed ones living such a half and half life, who like her, might be spending their years in devoted and fruitful service, if they would only submit themselves to alike self-judgment and cleansing before the Lord. To many who know much and yet bring in little, the aged preacher's question would be a message from God—"Where are your lambs?" If you are not used in winning sinners to the Saviour, why not? Is there not a cause? Search and see.

## Loins Girded; Lights Burning.

THE loose, flowing robe worn in the East, might be left ungirded during seasons of rest, but in view of a journey, or in going to meet their lord, it must be tucked tightly up and fixed firm by the girdle. It was no time for gathering up the soiled robe or the spotted garment, when the master's call was heard; all had to be done, to be in readiness beforehand. This truth is solemn and searching to the people of God. They are in a



world where their garments may easily become defiled, "spotted" by the flesh, or soiled by the world (James i. 27; Jude 23). And ungirded garments may even become entangled, and thus hinder the servant in his service and his path. This is an evil from which deliverance is rare. Demas, by love of the world, became entangled in it. His mind was set on earthly things. "Wherefore gird up the loins of your mind" (1 Pet. i. 13), says Peter. The Word is to be allowed to act in controlling and governing the thoughts, keeping them set on things above (Col. iii. 1). This has reference to the inward condition, to the state of the heart and mind Godward, which always comes first in order.

Then "your lamps burning." The lamp of testimony toward men, trimmed and burning brightly. No untrimmed wick, no lack of oil, no slumbering among the ungodly. Right with God, right before men; waiting for the call to service, or to heaven; to go to men for Him on earth, or to go to be with Him in glory.

These are happy conditions! Let each ask, Are they mine? Am I ready—ready to serve—ready to go where He may appoint? Are there spots on my garment, or entanglements to hinder? Would His coming to call His servants home, find me ready, on the very tiptoe of expectation, joyfully ready to welcome my Lord? These are searching, solemn questions, well fitted for us all. Things all around are dark. Declension, worldliness, and entanglements are doing their deadly work. The garments flow ungirded, and the lamp of testimony burns low.

## The Smoking Flax and Bruised Reed.

WHEN evening choirs their praises hymned  
 In Zion's courts of old,  
 The high priest walked his rounds, and trimmed  
 The shining lamps of gold;  
 And if, perchance, some flame burned low  
 With fresh oil vainly drenched,  
 He cleansed it from its socket, so  
 The "smoking flax" was quenched.

But Thou who walkest, Priest, Most High,  
 The Golden Lamps among (Rev. ii., iii.),  
 What things are weak, and near to die,  
 Thou makest fresh and strong:—  
 Thou breathest on the smouldering spark  
 That else would soon expire,  
 And swift it shoots up through the dark  
 A brilliant flame of fire.

The shepherd that to stream and shade  
 Withdrew his flock at noon,  
 On reedy stop, soft music made  
 In many a pastoral tune;  
 But if, perchance, the reed were crushed—  
 It could no more be used;  
 Its mellow music marred and hushed,  
 He brake it, when so bruised.

But Thou Good Shepherd, Who dost feed  
 Thy flock in pastures green,  
 Thou dost not break the "bruised reed,"  
 That sorely crushed hath been—  
 The heart that dumb in anguish lies,  
 Or yields but notes of woe,  
 Thou dost retune to harmonies  
 More rich than angels know.

LEARNING BY OUR MISTAKES.—He who has brought us out has compelled us to learn by our very mistakes, though in a humbling way. He has used the storm, as it were, to purge the hazy air, and displayed more clearly than ever the central place of His own Name for our gathering together, no less than in our salvation.—*Wm. Kelly.*

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### A SONG OF SALVATION.

(Isaiah chap. xii.)

- Anger turned away (ver. 1)—The Cross (Rom. v. 10).  
 Salvation brought nigh (v. 2)—The Gospel (Eph. i. 13).  
 Life flowing forth (ver. 2)—The Spirit (John vii. 39).  
 Praise going up (ver. 4)—To the Lord.

#### AN INDICTMENT AND A PARDON.

(Isaiah xliii. 23-25.)

- God's Claims Disowned (ver. 23)—Omission.  
 God's Law Transgressed (ver. 24)—Commission.  
 God's Grace Proclaimed (ver. 26)—Remission.

#### DIVINE MERCY AND LOVINGKINDNESS.

(Isaiah lxiii. 7-11.)

- Lovingkindness Manifested (ver. 8)—In Christ (Rom. v. 8).  
 Saviour Afflicted (ver. 9)—On the Cross (Isa. liiii. 4).  
 Redemption Procured (ver. 9)—By Blood (Eph. i. 7).  
 Carried in Safety (ver. 9)—By Power (Luke xv. 5).

### NOTES ON BIBLE SUBJECTS FOR BELIEVERS

#### VIRTUES OF THE BLOOD OF CHRIST.

- It looses us from our Sins (Rev. i. 5).  
 It brings us nigh to God (Eph. ii. 13).  
 It sets apart to God once for all (Heb. x. 10).  
 It Cleanseth from all Sin (1 John i. 7).  
 It gives Victory over Satan (Rev. xii. 11).

#### THE RESURRECTION OF CHRIST.

- The Declaration of His Sonship (Rom. i. 2).  
 The Seal of Acceptance on His Work (Heb. xiii. 20).  
 The Witness of His Triumph (Acts ii. 24).  
 The Cause of our Justification (Rom. iv. 25).  
 The Pledge of our Resurrection (1 Cor. xv. 21, 22).  
 The Prelude of Coming Judgment (Acts xvii. 31).

#### THE PRE-EMINENCE OF CHRIST.

- A more Excellent Name than Angels (Heb. i. 4).  
 Far above Principalities and Powers (Eph. i. 21).  
 Angels and Authorities subject to Him (1 Pet. iii. 12).  
 In all things He is Pre-eminent (Col. i. 18).  
 Owned and Worshipped by all Creation (Rev. v. 8).

## The Young Believer's Question Box.

A preacher of sceptical tendencies in this town has asked me the question—"Where did Cain get his wife?" Behind his question was his denial of the truth of the whole narrative, which he had

openly expressed. As others may be met with the same question, I would be glad of an answer.

This foolish question is a favourite one with infidels. It would be easy to answer, "We do not know: no more do you." And where the Scripture is silent we do not guess. But the infidel wants to discredit Scripture, by insinuating that the story is a legend, or to be more polite, as Professor Driver, of Oxford, puts it, that Genesis contains "no account of the real beginnings either of the earth itself or of man and human civilisation upon it." Although Scripture does not tell us who Cain's wife was, it shows that there was no lack of women on the earth during his lifetime. Adam lived 930 years, and "begat sons and daughters" (Gen. v. 4), seeing his descendants to the eighth generation, for he was contemporary with Noah's father. Cain's wife might either be his sister, or his niece, for their was no commandment then against such a marriage, as we learn from Abraham's marriage with his sister (Gen. xx. 12). And it is evident that the population of the earth was considerable even at an early stage of Cain's history, else what did he mean by saying in his guilty dread of retribution for his brother's murder—"Whosoever findeth me shall slay me" (Gen. iii. 15, R.V.). So the infidel attack is harmless, and the answer to his question one which any infant class scholar may give.

## Answers to Correspondents.

QUERIST.—The Douay Bible was issued in 1610. It was translated from the Latin Vulgate. It includes the Apocrypha—which is no part of the inspired Word—and has many gross errors, which have no authority in the original.

J. M. B., NOTTS.—1 Tim. v. 8 is as applicable now as ever, but it affords no warrant for one earning the wherewithal to meet his obligations in an unrighteous way, or in co-partnership with the ungodly. Titus ii. 12 and 2 Cor. vi. 14 give guidance as to how Christians are to live, and in what associations they are not to co-operate.

D. L. CAMBRIDGE.—The words of Job ix. 4-10 can scarcely refer to any judgment of which there is record made in the Scriptures, or in history. We suggest that it may have reference to the destruction recorded in Gen. i. 2, which occurred after the original creation and before the earth was reconstructed to become an abode for man, with which compare Ezek. xxviii. 12-19.

G. S., ABERDOUR.—The words of 1 Cor. vii. 10-11 are explicit, that conversion does not annul the marriage bond. Nor is the believing partner to “depart from,” or “put away” the unbeliever, but seek by a godly manner of life to “win” the unsaved one (see 1 Pet. iii. 1). This shows that the injunctions in 2 Cor. vi. 14-17 refer to other associations with the unconverted, from which the Christian may “come out” and “be separate.” The words surely cover dissolution of co-partnership with the unregenerate, and separation from religious association with the ungodly. And both are to be carried out in a way worthy of the Lord, not as the result of a “fall out” on some other matter.

J. H., BURTON.—It is heartbreaking to hear of young believers being led into the net of worldly religion by joining in what are called “philanthropic efforts” with those who are “of the world.” But such has always been the devil’s way. He got Jehoshaphat to make affinity with Ahab in a crusade for the recovery of Ramoth-gilead, one of God’s cities of refuge which had fallen into the hands of the Syrians (2 Chron. xviii. 1-34). He would not have succeeded had he proposed to that erstwhile godly king to join with Ahab’s ungodly queen, Jezebel, in persecuting the Lord’s prophets; but this “philanthropic” expedition along with Ahab, whom Jezebel ruled, supplied the net to trap his feet. The whole matter was put in the light in which God viewed it by Hanani, when he faced the crestfallen king on his return, with the piercing question—“Shouldest thou help the ungodly and love them that hate the Lord?” (chap. xix. 2). The only way of preservation from such affinities is to ring out fully and clearly the truth of separation as it is found in the Word, even if some writhe under and oppose it. That is nothing new: it has been so all along. Only in so speaking the truth, see that it is done in a godly way, in a right spirit, and in due season.

### Answers to Special Questions.

**Recognition of Assemblies.**—Is there any Divine principle in the Word to guide us in the recognition of companies of believers who professedly gather in the Lord’s Name, or are all who say that they so gather, to have believers commended to them and others welcomed from them, without question?

ANSWER A.—When one says he has become a disciple of the Lord we accept his confession, but wait for proof of its reality in his doctrine and

manner of life. A company of professed believers, of whose origin we are ignorant, should surely be tested according to this principle before it is accorded the confidence and fellowship of other assemblies.

A. G.

ANSWER B.—In times when division is rife, and the least friction made the occasion of a “hive off,” it is more than ever necessary to inquire what the position, principles, and condition of a new meeting are, before commending young Christians to it. If those who took the lead in forming it were away from God (Acts xx. 30), and acting in division, it is *their* meeting, not God’s assembly.

G. S.

ANSWER C.—Any new company of God’s people, desiring to maintain fellowship with others so assembling, would doubtless signify their intention, and seek the prayers and co-operation of assemblies in the vicinity. If any flout such a necessity, and under the claim of liberty begin independently, they have no just cause to find fault, if others are slow to receive their commendations or endorse their acts.

J. C.

EDITOR’S NOTE.—In Acts viii. 14, where a fresh operation of the Spirit among Samaritans began, and in Acts xi. 22, where a similar work of God began among Grecians, the fellowship of the church and the apostles at Jerusalem was extended to it. Thus the links of fellowship were preserved and the work bound up with what had preceded it. When there is a likelihood of a new company of God’s people coming into existence, assemblies in the neighbourhood should stretch forth a helping hand toward those who may not clearly see their path, and they should be ready and glad to welcome the proffered help. When things are done as God would have them, there is little difficulty as to “recognition,” but selfwill and perversity on either side may create any amount of difficulty.

### Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Introducing Strangers.**—In larger assemblies there is apt to be little attention given to strangers. Should there not be some additional means used to introduce them to fellow-saints beside the mere giving out of their names?

**Maintaining Interest.**—Visits of God-sent evangelists often bring fresh hearers to Gospel meetings.

But when the old routine is resumed they disappear. Help, how to retain hearers and maintain interest when awakened, will be welcomed.

**Dearth of Conversions.**—It was taught from the platform at a recent Conference of Christians, that the dearth of conversions over which so many are exercised, may indicate that there are few more to be saved, because the church is almost complete. Is this according to Scripture?

**The Spirit's Indwelling.**—In Mr. Philip Munro's recent book, "God's Gift and our Response," he teaches on page 164, that "not every believer has the Spirit of God dwelling in him." This is contrary to all that I have hitherto learned from the Word on this subject. It if be true, it has far-reaching consequences. Can you give any help as to whether this is or is not the teaching of the Word?

**NOTE.**—We invite the fellowship of all who can give definite help from the Word on this deeply important matter, which, judging from the number of questions regarding it, seems to be exercising the minds of many.

### Overseers and their Work.

In answer to many and varied questions regarding the qualifications, work, and sphere of overseers, their recognition by, and relation to the Christian Assembly, we offer the following brief remarks and references to the Word. In every company of God-gathered saints, however small, there will be those into whose hearts God has put an "earnest care" (2 Cor. viii. 16) for the welfare of His saints, and who according to their varied measures of grace and ability, will be found "labouring among" (1 Thess. v. 12), and "feeding" the flock (1 Pet. v. 2), and also "taking the oversight" thereof. Theirs is an arduous and self-denying service, including caring for the young, instructing the ignorant, warning the unruly, supporting the weak, comforting the feebleminded (1 Thess. v. 14), doing all the trying, exhausting, and self-denying work of a shepherd (comp. Ezek. xxxiv. 11-16) amongst them. Such are spoken of as "guides" (Heb. xiii. 17, mar.) going before the flock, as ensamples to it (1 Pet. v. 3), to whom the saints will naturally look for guidance and counsel. Their doctrine, their character, their lives and ways (see Titus i. 5-9; 1 Tim. iii. 1-4) ought to be such as will set a true example of godliness to the saints. The sheep will readily know and recognise a true shepherd (1 Thess. v. 12), not by his title or diploma, but by

his work, for the sake of which they are to highly esteem him (1 Thess. v. 13). This we believe will be generally done, unless indeed, as is sometimes the case, their affections have been perturbed and their judgments warped by subtle pretensions of men aspiring to lordship among them, who may and do for a time so far succeed in "drawing away the disciples after them" (Acts xx. 28-30, R.V.), as to alienate their confidence, and withdraw their affection from those who have given their time and strength for their best interests. Under such conditions, a true shepherd may be stigmatised (2 Cor. ix. 10), or even cast out (3 John 8-10) of the church. Even then, his heart will go out to the flock, loving more abundantly, though less loved (2 Cor. xii. 15), seeking to bear them on his heart before the Lord, should other service be denied him. In order to stand before the flock, and guide in the paths of the Word, those taking the oversight should ever seek to be of "one mind in the Lord" (Phil. iv. 2), and ought never to bring anything before the church upon which they are divided in judgment among themselves. United prayer, godly fellowship and counsel, and much forbearance, are necessary toward this. Hence the need of guiding and ministering brethren coming often together as helpers of each others' faith, and sharers of each others' joys and sorrows over the progress or decline of the saints. But it ought ever to be remembered, that no legislative authority pertains to such gatherings. No action for the church either in reception, discipline, or expulsion may be taken by overseers either individually or unitedly. Their work is to guide the assembly according to the Word, to exercise, and if need be, to instruct the consciences of the saints, so that the church may unitedly act according to God and His truth, in all its doings. If any presume to share such work who lack the scriptural qualifications, and the confidence of their brethren who have being doing oversight work, these should firmly decline their help, for in the fellowship of such service all are not fitted to share (Acts xv. 36-41), even though they may be in the fellowship of the church. The confidence of all should be expressed toward those who for the Lord's Name's sake are sharing in this work, for their encouragement, and continuous prayer offered for their help and preservation. For in common with all who preach and teach, or are otherwise prominent in the service of the Lord, the great adversary makes them his special mark, ever seeking their halting and their fall.

## A Memorable Meeting.

FOR a long time there had been no conversions in our Gospel meetings, and many of the Christians were getting discouraged. "Our low condition" was frequently mentioned at the prayer meetings, but things did not seem to improve. I fear we got accustomed to that state of affairs, and "settled down" taking it as the "decree of God." When things were at their lowest, a brother from a distance paid us a visit, and although he *said* very little, he evidently *saw* and *felt* that we were away from God in our hearts. He preached the Gospel, and proposed that the Christians should remain for a prayer meeting, after the usual Sunday evening service, to ask God to "give reviving." Some were not much in favour of the proposal, but out of courtesy to the stranger, all stayed. Before kneeling down together to pray, he said, "Let us read a verse in Proverbs, chapter xxvi. 2, 'As the bird by wandering, as the swallow by flying, so the curse *causeless* shall not come.'" Some thought this was a strange verse to read at such a time. But the application of it made the whole circle start. "Now," said he, "the curse of spiritual barrenness is evidently among you, and for this there must be a cause. Let us each find out what that is, and have it dealt with honestly before God." Then we all knelt in prayer. There was a long pause. It was broken by a brother confessing his low spiritual state, then another, and yet another followed on in the same way all round that circle. It

was a solemn time. God was there. Hearts were searched, consciences bared, and sin was confessed and forgiven. Long standing grievances between one and another were dealt with after a godly manner, and healed. It was a wonderful meeting, the beginning of better days. A revival followed, and many were brought into the Kingdom. There are many other places where such a meeting would yield good results. Where sin is hid, coated over, it may be with polite phraseology and sentiment, God cannot work. When envy is in the heart, and defilement on the conscience, there can be no real blessing. What *must* precede Revival is real heart-searching, genuine confession, humbling, and restoration. Close personal dealing with God discovers many things we could not find in any other way, and the soul is thus led to see its true condition, before God.

How long that company of heart-backslidden Christians might have dragged along in their withered and barren condition had not that brother come into their midst as the messenger of God, none can tell. But one thing is sure, there could have been no real reviving or blessing among them until they judged themselves before God, and put away from them the evils that were eating at the vitals of their spiritual life. It is not what everybody likes—or "appreciates" as the popular phrase for what pleases now is—that God's people generally need. The message of God, fresh from Himself through the lips of His messenger, is never pleasant to a heart away from God and to a conscience clogged by sin.

## New Testament Mysteries.

INTRODUCTORY PAPER. WM. HOSTE, B.A.

THE subject of the "Mysteries" of the New Testament is one of the highest importance and interest. We touch here some of "the deep things of God." Here are "waters to swim in." We need, therefore, in a special manner, the Spirit's teaching. "The things of God knoweth no man but the Spirit of God" (1 Cor. ii. 11). But we may surely with expectant faith claim the promises of our Lord—"He shall teach you all things,"—"He will guide you into all truth" (John xiv. 26; xvi. 13).

The word "mystery" does not occur in the Old Testament, but seems to correspond to the expression, "*dark sayings of old*" (Psa. lxxviii. 2, see also Psa. xlix. 4 and Prov. i. 6), that is, sayings which have been kept dark, but which the Psalmist was inspired prophetically to reveal. I think this correspondence is shewn by the way this passage is quoted by the Lord in Matt. xiii. 35, "I will open my mouth in parables, I will utter *things which have been kept secret* from the foundation of the world." This last phrase, "things which have been kept secret from (or even before) the foundation of the world" may serve well to explain the meaning of the word "mystery."

In modern speech a mystery is something unintelligible and incomprehensible, something baffling and even uncanny. But it does not bear this sense in the New Testament, any more than in classical Greek, from which it is derived. The

word comes from the ancient mysteries—the Eleusinian, for instance—which were religious ceremonies or rites practised among the Greeks. They consisted of purifications, sacrificial offerings, processions, songs and dances. These rites were kept secret from all except the initiated, but initiation was open to all who had the heart to seek it.

In the New Testament, the word has the same general sense: not something kept secret, but a secret revealed *for* all, but only *to* the initiated.

The word is derived from a verb *mucin*—"to initiate," closely connected with another verb, "to close the lips or eyes." The initiate was under obligation not to divulge the secrets learnt, and to close his eyes to all else.

This verb, "to initiate," only occurs once in the New Testament. "I have *learned* in whatsoever state I am to be content" (Phil. iv. 11). The word is—"I have learned the secret." Paul had been initiated into the mysteries of His Father's love and wisdom. He was assured that all was well. The word "therewith" is in italics, and may well be omitted. He had learned to be content *in*—not with—his state of things. This is true Christian experience. The believer finds out what God is, as he passes through circumstances and learns contentment.

A "mystery," then, is not something that baffles solution, but a secret made known. There are mysteries which are "hard to be understood" (e.g., the mystery of 1 Cor. xv. 31), but this is incidental. That all living believers will be transformed when the Lord returns is

a truth revealed to faith, but how such an event is to take place is not explained. The fact that the word is usually linked with some such phrase as "made known" or "revealed," proves that the idea of a mystery is not of something which we may not know, but rather what has been made known by God Himself for our instruction and edification.

But are not all spiritual truths known only by the revelation of the Spirit of God? And yet all are not mysteries. How shall we then distinguish between truths which are "mysteries" and those that are not?

I believe that a "mystery" is a new and unexpected development of the purposes of God in relation to some spiritual truth which may or may not have been revealed before—a surprise revelation, constituting something entirely new in the ways of God, though known to Him from the beginning. On the other hand, Creation, Redemption, Resurrection are all revealed truths, but they have not this feature of novel development. We may illustrate what is meant from a well known case in the Old Testament. That Joseph was in Egypt could scarcely be a "mystery" to his brothers. They had sold him to merchants travelling thither, and he might well be there. But that Joseph had been raised by God to be the governor of all the land of Egypt, and that for their deliverance and preservation, was something they could have no conception of whatever, until Joseph made himself known, and revealed to them the purpose of God.

The infant Moses is another case in

point. That he would be providentially delivered from death was I would judge real to the faith of Amram and Jochebed, and for that Miriam was set to watch—"to wit what would be done to him" (Exod. ii. 4)—not to see him devoured by evil beasts or drowned in the Nile, but delivered in some way or other by El Shaddai, the All-sufficient God. But that the babe should be rescued by Pharaoh's daughter, confided to his own mother to nurse, and brought up in the palace of the very man who sought his life, was something worthy of God, a totally unexpected development, exceeding abundant above all that was asked or thought.

The same principle might be illustrated in the history of David, Esther, Daniel, and other saints of God. And so the apostle says, "We speak the wisdom of God in a mystery, the hidden wisdom, which God ordained before the world unto our glory. . . . But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 7-10).

### "Careful and Troubled."

(Luke x. 41.).

"Careful and *troubled*," is that true of thee?  
 "Careful and troubled," why should'st thou be?  
 Faith in His wisdom God only desires;  
 Trust in His guidance He simply requires.

"Careful and troubled," but that is not trust,  
 "Trust" means to leave it all, happen what must,  
 "Trust" means to live with God, free from all care,  
 Casting on Him the load, you cannot bear.

## Repentance:

PART II.—IN ITS RELATION TO THE CHRISTIAN  
BY THE EDITOR.

IN one view, Repentance, like conversion, is a definite act, in which the sinner, having learned what he is and what the attitude of God is toward him, "repents and believes the Gospel" (Mark i. 15). It was this aspect of it that the Lord had in view when He said, speaking of the individual sinner's salvation, "Joy shall be in heaven over one sinner that repenteth" (Luke xv. 7). And when Peter had related to those "of the circumcision" in Jerusalem who had contended with him for companying with Gentiles, how God had given the Holy Ghost to those who had believed his message at Cæsarea, as had been previously given to believing Jews at Jerusalem, they glorified God saying "then hath God granted to the Gentiles *repentance unto life*" (Acts xi. 18). The reference here is clearly to the same experience as is in chap. xv. 3, called "the *conversion* of the Gentiles." Such an open change, whether from the "dead works" (Heb. vi. 1) of an old religion, as in the Jew, or the turning to God from idols (1 Thess. i. 9) of Gentile believers, would be evidence of their "repentance" or change of mind and relation "toward God" (Acts xxvi. 20). But while such a definite and decided change is called for by God, and more or less manifested in every true case of conversion, it must not be thought that this is the first and last and whole of the Christian's relation to repentance, any more than to conversion. For who does not know in actual experi-

ence, that although the believing sinner is regenerated only once (1 John v. 1), he may be converted (see Luke xxii. 32) many times in the course of his life as a Christian. And although "repentance toward God" is a definite crisis in his history, it is not something he knows just once and is done with for ever, but rather the attitude of his soul toward God all the way as he treads the heavenward road. All this is so well and so aptly expressed in the words of two ministers of the Word who, in their widely different spheres, had much experience in dealing with the souls of men, as well as a close acquaintance with the Word, that they may be quoted here. "Let it never be forgotten that Repentance means more, than regret or even remorse, or even 'godly sorrow.' It is a deep, decisive alteration in the attitude of the soul towards God, and His glory and His claim and His salvation."\* With this agree the following weighty words:—"We are not aware of any formal definition of the subject furnished by the Holy Ghost. He does not tell us in so many words what repentance is, but the more we study the Word in reference to the great question, the more we feel convinced that true repentance involves the solemn judgment of ourselves, our condition, and our ways. in the presence of God. And further, that this judgment is not a transient feeling, but an *abiding condition*—not a certain exercise to be gone through as a sort of title to the remission of sins, but the deep and *settled habit of the soul*, giving seriousness, gravity, tenderness, brokenness, and

\* Dr. Handley Moule in *Veni Creator*.



profound humility, which shall overlap, underlie, and characterise our entire course."† And surely we may reckon that if our preaching and teaching fails to produce this "abiding condition" and "settled habit of the soul," there is something wrong with it. Or if the converts which it brings into existence lack such "seriousness, tenderness, brokenness, and profound humility," and are flippant, heartless, haughty, and dare not be corrected or reprov'd without taking offence, they must be of "another spirit" from those in whom true repentance toward God has been wrought, and in whom it abides. Indeed, it is open to question, where these are lacking, whether Divine life can be in the soul at all. For there are many in our day who, from selfish interests, make a profession of believing, as Simon Magus did in early times, and like him have been baptised, whose words and lives cause fear that they are still "in the bond of iniquity," and who need the same call to "repent" (Acts viii. 22) as that pretender heard. There is a strong tendency in the evangelism of our time, to leave out this aspect of apostolic preaching and to put a "salvation made easy" Gospel, which induces levity and vanity in its place. But the "Word of the truth of the Gospel" (Col. i. 5) fully declared, includes the sinner taking his true place before God in the place of self-judgment. This will help to keep him lowly, "walking in the fear of the Lord," which is the only safe, as it is the truly happy path.

† C. H. Mackintosh in *Things New and Old*.

## Fellowship.

A BIBLE READING. BY WM. LINCOLN.

WHAT is fellowship or communion? Fellowship is an old Saxon word, communion an old Latin one, both having the same meaning. When some pray they say, "the fellowship and communion of the Holy Ghost," but there is no need to repeat the word, it is just the same. To bring it nearer still, I take a word more familiar to all—partnership. Fellowship is partnership, having something in common. We are told that James and John, the sons of Zebedee, were partners with Simon, co-owners of a boat on the Lake of Galilee. This is the same word as is used for fellowship. They were sharers together. And what a thought it is, that the Son of God, Heir and Owner of all, wanted partners to share His riches, companions to be associated with Him in His place of wondrous blessing. He would not enjoy His God and Father alone, and have all the glories of the throne to Himself. He wanted partners and joint-heirs with Himself to all that wealth of glory which is His. And so we have it in 1 Cor. i. 9, "Ye were called unto the fellowship of His Son, Jesus Christ our Lord." It is not that we were worthy of such a place, or that we ever did anything to merit it, for like him who calls himself "the chief of sinners," each one has to say, He "called me by His grace" (Gal. i. 15). And thus it is that each can say, "truly our fellowship—our partnership—is with the Father and with His Son, Jesus Christ" (1 John i. 3). This is our very highest privilege, to be in

fellowship with God. When we worship, we think of God's greatness and of His condescension in picking us up at all. In fellowship, we are in His presence at ease, taken up with His love, and with what that love has made us and given to us. But then we go on to learn the character of the God to whom we have thus been brought so near. "God is light, and in Him is no darkness at all." And it was to bring us into this light that Christ came forth. God abhors sin. He can have no complicity with it. But Christ has put sin away by the sacrifice of Himself, severed His people from it, and brought them nigh to God. Then He has given to each of His own a nature in which to enjoy communion with Him in that light in which He dwells. There is no effort needed on your part to bring you there. The blood (Eph. ii. 13) has brought you nigh. You are to remain where the blood has brought you, to "walk in the light, as He is in the light." You have been "made meet" (Colos. i. 12), made competent, to be a sharer there. If you are God's child you have the same nature as God Himself (2 Pet. i. 4), and fit to have fellowship with Him. To walk in the light is to be before Him. It is not sinlessness, "for if we say that we have no sin we deceive ourselves" (ver. 8). It is not so much here *how* you walk, as *where*. That light in which we are placed, and in which we are told to walk, makes us exceedingly sensitive of sin, and at the same time reveals to us the value of that blood which brought and keeps us on the bosom of God in the enjoyment of His love. His love is enjoyed as we abide in

the light. There is a tendency among some to exalt the love of God at the expense of His light. But here "God is light" is put first, "God is love" comes later in the epistle (1 John iv. 8). Declension begins by forgetting where we are and what God has made us, then stumbings and wanderings follow. John was the one who lay on the bosom of the Lord and was called "the embosomed one." And here he tells us that this is the place of every saved sinner, the place of fellowship. Grace has made it ours. It belongs to us. Let us then enjoy it day by day.

### Making Disciples for Christ.

THE Gospel of God's grace, preached in the power of the Spirit, is the instrument made use of by God, during this age of grace, for the salvation of sinners. But it is needful for all who labour in the Lord's vineyard to ever remember, that the Gospel has other objects, besides the salvation of sinners from sin and hell. It is a message sent forth from the Risen Lord, to whom God has given "all authority in heaven and on earth," to "make disciples" for Him. Such was the word spoken by the living Lord in Matt. xxviii. 19, in sending forth His servants to do His work among "all nations." Sinners are in rebellion against God, and while the Gospel, received by faith, delivers those who believe it from the penalty and power of sin, it brings them conquered and won to the feet of Jesus, to own and obey Him as their Lord. This aspect of the Gospel must not be forgotten by those who "preach and teach Jesus Christ."

## The Spirit's Indwelling.

WM. HARLAND, STOKTON-ON-TEES.

IT is written, that on the day of Pentecost "they were *all* filled with the Holy Ghost" (Acts ii. 4), this being a fulfilment in part of the Lord's own promise—"He dwelleth *with* you, and shall be *in* you" (John xiv. 17). This promise clearly did not apply only to the twelve, for the number of the names was one hundred and twenty, and "they were all filled." Nor was it for Jews only, for later we read that "on the Gentiles also was poured out the gift of the Holy Ghost" (Acts x. 45).

This was more or less the antitype of what happened to the tabernacle in the wilderness and to Solomon's temple in later times, for "the glory of the Lord *filled*" both houses (Exod. xl. 35, and 1 Kings viii. 10, 11). At Pentecost, it was a spiritual temple composed of "living stones"—men and women saved by grace, and not a material one, as in the other instances. Yet the analogy is marked. The filling was so complete that there was no room for Moses or for the priests. God took possession, alike of the believers "all," as of tabernacle and temple.

The church at Corinth, as a corporate body, is termed a "temple of God" (1 Cor. iii. 16), indwelt by the Holy Spirit as a whole. And the separate bodies of the believers who constituted that corporate body were also temples of God, indwelt by the Holy Ghost (vi. 19). This indwelling was a matter of fact in all, not the experience of a few, though both in chaps. iii. and vi. the fact is used as an argument and incentive to holiness of life. Does it

not seem wonderful that the Spirit of God should have selected this church, which of all the churches of apostolic times was apparently the most sectarian, and had the lowest moral standard of any, to emphasise the doctrine of the Holy Spirit's presence and indwelling? And does not this teach us that this blessed fact does not depend on spiritual or moral condition, or even on our experience of it? All the same, the fact should lead us all to a true endeavour to conform our experience to it. It is, of course, quite possible to grieve the indwelling Spirit of God (Eph. iv. 30), but this is quite another matter from the lack of His indwelling.

The time when believers receive the Holy Ghost is on believing (Eph. i. 13), but—as is often said, with truth—"there is never a rule without an exception," and Acts viii. 14-17 supplies the only exception to the rule in the New Testament that I know of. Acts xix. 2 is thought by some to be another, but in my judgment these Ephesians were nothing more than disciples of John at this time, and true disciples they were, for they had only to learn that John had said "unto the people that they should believe on Him which should come after him, that is, on Christ Jesus," in order to believe and be baptised in the Lord's Name.

There are some to-day who teach that a man may be "born again," yet not have the Holy Spirit indwelling him, the reception of the Spirit being subsequent to new birth. According to such teaching, men are only saved when they receive the Spirit, and at the same time they become

possessors of eternal life, thus distinguishing new birth from eternal life. This is drawing a "distinction where there is no difference" with a vengeance. Such a line of teaching has never been accepted among Christians who seek simply to be subject to the Word apart from man's authority, and I hope it never will. Regarding teachers, we are exhorted to "lay hands suddenly on no man," but to "try the spirits whether they be of God," and also to "prove all things, and hold fast that which is good."

In Rom. viii. 9 it is written, "Now, if any man have not the Spirit of Christ *he* is none of His;" and here also, as in I Cor., the apostle is writing of fact, not experience. Two classes are spoken of in the context, viz., those who are "in the flesh," and those who are "in the Spirit." The former are the unregenerate, and the latter, all who have been truly born of God. And all such, without exception, are indwelt by the Spirit of God, and are possessors of eternal life.

### Union With Christ.

SOUL more lost ne'er lay before thee;  
 Guilt has never louder cried;  
 Just the more in Thee I'll glory,  
 Who for one so vile hast died;  
 Kissed me, cleansed me, made me whole,  
 Wrapped Thy skirt around my soul—  
 Jesus, Saviour, Thou art mine!

Not in heaven alone I deem Thee,  
 Lord, I know Thy presence nigh;  
 Yea, Thy Spirit dwells within me,  
 Joins in grace's wondrous tie;  
 Joins us so—that Thine is mine;  
 Joins us so—that mine is Thine—  
 Jesus, Saviour, Thou art mine.

## The Coming Roman Empire.

THE second and seventh chapters of the Book of Daniel give two symbolic descriptions of Gentile rule from its establishment in Nebuchadnezzar, at the time of Judah's captivity and Jerusalem's fall, until its final overthrow at the coming of the Son of Man in judgment. In the former of these chapters it is represented by a great image composed of various metals; in the latter, by four wild beasts. As the Scriptures themselves inform us, these metals and beasts represent the Chaldean, The Medo-Persian, the Grecian, and the Roman Empires, which would successively rule in the earth during the period of Israel's scattering. The last, or Roman Empire, was that under whose rule the Lord Jesus was born (Luke ii. 1), condemned (John xix. 11), and crucified (Acts iv. 27). At that time it extended from the Atlantic to the Indus, and three centuries later was divided into its eastern and western portions, with Rome and Constantinople as their capitals. That this ten kingdom empire, with its ten kings, is to be reconstructed and become the theatre of great events in the latter days of Gentile rule immediately preceding the coming of the Son of Man in judgment, Scripture definitely instructs us. Five of these ten kingdoms will be found in the eastern and five in the western part, represented symbolically by the "ten toes" five on each foot—of Daniel's image (Dan. ii. 41), and in the "ten horns" of chap. vii. 7, 20, 24, with Rev. xiii. 1.

The ancient Roman Empire included England, the southern half of Scotland,

France, Spain, Portugal, Holland, and certain parts of central and south-eastern Europe in its western half. Greece, Egypt, Syria, including Palestine, and reaching to the Euphrates, with parts of Turkey were included in the eastern half. And these territories, either in their present or in some altered form, will be in the Roman Empire of the future. The energies that are to accomplish such changes may already be at work in the iron-clay governments which rule in these lands, but whether the final issue will be reached by wars—such as are now devastating part of these regions—or by the diplomacy of man and the rule of democracies, Scripture is silent, and we need not guess. Great events take place quickly in these times, and a single battle or conference of delegates may change the map of Europe in a day. And this ten kingdom revived Roman Empire will own Antichrist as its emperor, who will rule with delegated power from Satan. This is the coming prince (Dan. ix. 26) designated by God “the beast” (Rev. xiii. 4), the “little horn” (Dan. viii. 21), the persecutor of the saints (Dan. vii. 21; Rev. xiii. 7), and the blasphemer of the Most High (Dan. vii. 25; Rev. xiii. 5), who will be owned by all on earth whose names are not written in heaven, as their ruler, and worshipped as their god. Under his personal leadership, the chivalry of Europe will be led on to make war against the Lamb (Rev. xvii. 14), only to be finally defeated (Zech. xiv. 3; Rev. xix. 11), the empire over which he rules abolished (Dan. ii. 34, 35), and the kingdom of the Son of Man, heaven’s

appointed King, set up. Such is to be the end of the great nations in whose midst many of God’s saints at present dwell, in whose lands the light of the Gospel first shone, and among whom His Word has continued to be more or less known throughout the centuries; in whose midst apostacy is now rapidly being manifested, and the rising tide of these principles of godlessness and corruption which will be headed up in the rule of Antichrist. May all who fear God and seek to own the Lordship of His Christ live as “strangers” here, owning whatever form of government they may be called to live under (Rom. xiii. 1, 2), and being subject to it, yet kept in holy separation from the politics and world-principles of these times, bringing the light of Word of God to bear on every path of life in which they are called to tread.

### Thunder and Lightning

AN aged preacher says—“When I was young, I used to think it was the *thunder* that killed the people: but when I grew older, I learned it was the *lightning*. When first I began to preach, I thought the finest sermon would have the best effect, but I found the simple, plain, and pointed statements did more. So I determined through God’s help, to have *less thunder, and more lightning* in my preaching.”

It is not attempts at oratory, or loud peals of eloquence, that God blesses to awaken and convert sinners. These for most part, are like the thunder without lightning. They roll above the people’s heads, much too high, for simple folks to be any the wiser of.

## The Preacher's Column.

### OUTLINES OF GOSPEL TYPES.

#### THE PASSOVER AND ITS LESSONS.

(Exod. xii. 1, 13; 1 Cor. v. 7.)

The Lamb Chosen (ver. 2)—Christ set apart (1 Pet. i. 20).

The Lamb Kept (ver. 5)—Christ in Life (Matt. iii. 17).

The Lamb Slain (ver. 6)—Christ's Death (1 Pet. i. 19)

Blood Sprinkled (ver. 7)—Appropriation (Rom. iii. 25).

The Word Spoken (ver. 13)—Security (John v. 24).

#### THE RANSOM MONEY.

(Exod. xxx. 11, 12; 1 Pet. i. 18, 19; 1 Tim. ii. 6.)

A Ransom Needed (Psalm xlix. 7).

A Ransom Provided (Job xxxiii. 24).

A Ransom Accepted (Matt. xx. 28).

A Ransom Rejected (Job xxxvi. 18).

#### THE HOUSE WITH THE SCARLET LINE.

(Josh. ii. 1; vi. 17, 25; Heb. xi. 31.)

A City under Sentence—The World (Rom. iii. 19).

A Sinner without Character—Rahab (1 Tim. i. 15).

A Message of Mercy—The Gospel (John iii. 16).

A Confession—The Convicted Sinner (Acts xvi. 30).

A True Token—The Blood of Christ (1 Pet. i. 19).

A Sure Promise—The Word of God (John x. 28).

## The Young Believer's Question Box.

Do you consider it right for a Christian to read fiction? Some experienced believers—and among them several preachers—say that “no harm” can come to one's spiritual life through reading healthy fiction. We do not know of any “fiction” which is “healthy,” either morally or spiritually. “Lives” which were never lived, but created by hired novel writers, many of them suggestive of immoral relations, and most of them whitewashing crime, commending unbelief, and glorifying sceptical opinions, can never yield any real profit. How stories of romance, heroism and tragedy, plot and counterplot, which never had or could have any real existence in human life, impart anything of moral or spiritual value to either saint or sinner, we cannot conceive. And if the novel has a thin veneer of religion to make it attractive to religious minds, it makes no difference. The whole thing is a tissue of unreality and of falsehood from first to last. Our advice is, have nothing to do with fiction of any brand whatever. It will relax your conscience, starve your soul, take away appetite for the Word

of God, and for wholesome ministry thereof. We sincerely pity the “experienced believers” who give advice by lip, or example by their evil habit to young believers to read fiction, and hope the day is far distant when men who give such miserable counsel will be regarded as fit to minister God's truth to, or guide His people. A look through the bookshelves of some whose course has become devious and zig-zag, might reveal much of the hidden cause. For men become like what they are occupied with and follow the lines, whether of truth or falsehood, with which they become enamoured.

## Answers to Correspondents.

STUDENT.—The destruction of the city and temple in Jerusalem took place in A.D. 70, or seventy-four years after the birth of Christ, adding the four years which, as has been since discovered, were omitted from the reckoning.

T. M.—As a rule, visiting preachers should not take to do with the internal affairs of an assembly. It is no part of their service to do so. Local difficulties usually require experience of a kind that casual visitors do not possess.

BETA.—To “contend for the faith” (Jude 3), is a duty which no servant of Christ should shirk, however painful it may be to differ from others. But to contend for *place* is different. This is more likely what you want, judging from the spirit of your communication. A study of Phil. ii. 8 on your knees before God might clear up your trouble, and reveal “evils” nearer your own heart than you ever think of.

W. M., BELFAST.—“Reconciliation” is said to be by Christ's death, and was accomplished once for all at the Cross (Rom. v. 10). It may be received or rejected according as God's message is treated by sinners (2 Cor. v. 20). Unbelievers “put it from them” (Acts xiii. 46). Believers “receive the reconciliation” (Rom. c. II, R.V.).

A SERVANT.—A good and safe rule is to ask yourself—“Can I go there without hiding my colours or compromising my testimony for the Name of the Lord?” If you have a doubt, do not go at all.

J. J. L., BRECON.—It is seldom productive of any good, to argue or discuss points of doctrine with men who are insubject to the Word. Go on, walking in all that you know of the truth of God, humbly but firmly. God will look after the effect on others. It is ours to obey, His to bless.

W. S., BOGNOR.—There are lesser as well as greater gifts. And room for the exercise of all must be left in God's assembly. Where two or three more gifted than the rest, monopolise every opportunity, there is no room left for the exercise or development of smaller gifts, which are just as necessary to general edification as others. On the other hand, those who are only able to speak to real profit for a short time, need to watch, lest they go beyond their measure. Many a brother with a little ability would be more valued if he did not attempt to reach forth to that which others see he is not fitted for.

H. W., FIFE.—To continue in outward association with what is not according to God, but manifestly opposed to His Word, is in the reckoning of heaven to be an upholder of it. However, deeply one may revolt against the evils of a system, and personally be out of sympathy with those who practise such things, yet so long as his name is on its books as a member, or partner—or by whatever term his association with it is described—he cannot hold himself as free from responsibility for its evils. Nor do others who see or know his relation to it. The only satisfactory and straightforward way of protest against it is to cease from having fellowship with it, and to stand forth clear and clean from all association with it.

### Answers to Special Questions.

**Fellow-helpers.**—There are many small companies of believers with little gift in Gospel preaching among them. Should not larger assemblies with superabundance, consider their need? How can it best be met? Help in this will be valued.

ANSWER A.—Let those who have ability, give their help, which, in most cases, will be heartily welcomed. Then seek to interest others. J. B.

ANSWER B.—If brethren with a measure of gift and grace would write offering their help for week-ends, in small, struggling, country assemblies, it would be very welcome. No need for elaborate preparations. Just begin. G. I.

ANSWER C.—The writer would willingly give such help, being free from Saturday till Monday, but would want to be sure the Christians were of one mind about his going. J. P.

ANSWER D.—Now that arrangements are made in many halls for weeks ahead, and only such as are considered "good speakers" allowed to occupy

the platform in our larger halls, there are many of the "lesser lights" who could and would give such help gladly. Let those who desire such help let it be known, and no doubt it will be given. A. L.

ANSWER E.—Some who are willing have not the means to pay heavy travelling expenses out of a slender wage. This might have to be met by those inviting, where it is required. S. B.

EDITOR'S NOTE.—Much happy fellowship and valued help were given and welcomed in this way in years past. In measure it is so still in some parts, but much more might be done. Let those who are ready to help say so. Three or four might together arrange to follow each other for a Lord's Day each, in one of these small companies within easy reach. No need for great arrangements; go on as God guides. And while welcoming all that is of God, see that there is no opening made for men whose only "gift" is to preach halls vacant.

### Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Dearth of Conversions.**—It was taught from the platform at a recent Conference of Christians, that the dearth of conversions over which so many are exercised, may indicate that there are few more to be saved, because the church is almost complete. Is this according to Scripture?

**The Spirit's Indwelling.**—In Mr. Philip Mauro's recent book, "God's Gift and our Response," he teaches on page 164, that "not every believer has the Spirit of God dwelling in him." This is contrary to all that I have hitherto learned from the Word on this subject. If it be true, it has far-reaching consequences. Can you give any help as to whether this is or is not the teaching of the Word?

**Letters of Commendation.**—In commending one going to another place, is it not desirable something more than a mere statement that the bearer has been "in fellowship at ——" be given? If gifted to preach, qualified to guide, or needing special shepherd care, should this not be named so as to inform those who care for the flock and serve where he goes?

NOTE.—We invite the fellowship of all who can give definite help from the Word on this deeply important matter, which, judging from the number of questions regarding it, seems to be exercising the minds of many.

# Falling Asleep of Mr. John Smith, Evangelist.

At Ipperwash Beach, on the shore of Lake Huron, Ontario, Canada, on Tuesday, July 8, our beloved brother in Christ, Mr. John Smith, passed into the presence of the Lord whom he had loved and served for over forty years. After some ten weeks' incessant preaching on the Pacific Coast, part of the time in extreme heat, and visits to Conferences at Moosejaw and Estevan, he came home very much worn out, and went along to his usual resting place on the Lake Shore, where his wife and two daughters had preceded him. Two weeks' rest seemed to recruit him considerably, and in a letter to the editor—his very last, finished half-an-hour before he passed to be with Christ, and found addressed and stamped for the mail after he was gone—he says, "To-day is the first time I feel a little like myself."

On the morning of July 8, he had risen as usual, and while breakfast was being prepared he moved about the house, as was his habit, singing. The hymn he sang that morning was the one beginning—

"My heart is resting, O my God,  
I will give thanks and sing;  
My heart is at the secret source  
Of every precious thing.

After the usual family reading they sang—

"I heard the voice of Jesus say."

He repeated the last verse, singing very heartily,

"And in that light of life I'll walk  
Till travelling days are done."

In the forenoon he wrote some letters, and after dinner he rowed in a small boat along the lake a short distance, to say goodbye to a brother in Christ, Mr. Roy, of Detroit, who was leaving for home that afternoon. He had reached the cottage, was seated on the verandah conversing with Mr. Roy, when his head dropped, he fell forward into Mr. Roy's arms, and without a sigh, was "absent from the body and at home with the Lord." The body was taken the following day to Cleveland, and on Friday, July 11, it was laid to rest in Lake View Cemetery, to await the fair morning of resurrection. There was a large and representative gathering at the burial, from many cities, towns, and villages of the States and Canada, including a large number who were the fruit of his labours in the Gospel. At the home, after the hymn, "My heart is resting," was sung, Mr. W. P. Douglas prayed. In the Gospel Hall after the hymn, "I heard the

voice of Jesus say," Mr. W. B. Johnson prayed, read, and spoke from 2 Chron. xxix. 15, 16; Acts xiii. 36. Mr. T. D. W. Muir read 1 Cor. xv. 58, telling how he was awakened in Hamilton 35 years ago through Mr. Munro's preaching, and led to the Saviour through Mr. Smith the same night. Mr. R. Telfer closed by referring to Psa. xii. 1, 2 Sam. iii. 38, and then the entire company followed to the grave. It was a deeply impressive sight, and many hearts were bowed in sorrow at the loss they had sustained by the homecall of the Lord's devoted servant, whose faithful ministry had often searched and humbled them and brought them back to God, as well as encouraged them to live for Him.

Mr. Smith was converted about the age of 19, in the city of Aberdeen, Scotland. He became associated with the late Mr. Donald Ross there in early Christian life, and began preaching the Gospel in the villages around, along with the late Mr. James W. Smith, while working at their trade. God blessed their labours, and in course of time called and led them forth to give themselves fully to His service, first in Scotland, where they were much used in winning souls, and after a few years to Canada. Mr. Smith joined Mr. Donald Munro there in 1872, and began preaching in Forest, some nine miles distant from where he ended his course in 1913. The forty-years between were filled with godly and faithful testimony throughout Canada and the States. From the Atlantic to the Pacific Coast, fruit of his ministry abides, and many of the assemblies which have arisen, owe their existence to the labours of the departed servant of Christ and others who preceded him, notably Mr. Donald Ross, Mr. Donald Munro, and Mr. James Campbell. God raised up these four men to do a special work, and to the glory of His grace it has to be said, that they all finished their course with joy, and without a break in their testimony. For some, the ministry of our departed brother was too straight and too severe. Those who must have smooth things, and have accustomed themselves to morsels of sweetness, did not like his preaching, and some set themselves against both it and him. But he never flinched, never toned down the truth, or polished it to suit fastidious folk with itching ears for something new, but gave the message as it came to him from God and His Word. For the lone widow, with her two sons and two daughters, who mourn the loss of husband and father, let the Lord's people sympathisingly pray.



## Spiritual Health,

AND HOW IT IS TO BE MAINTAINED.

IN the hour of their heavenly birth, all who believe on the Son of God have new life imparted to them: they "have everlasting life" (John iii. 36). And this life being Divine and eternal, it is indestructible. It can neither be taken from them by force from without, nor perish by decay within (John x. 28). And the man in whom this life is, in virtue of its power, stands forth as one alive from the dead to walk before men "in newness of life" (Rom. vi. 4). It is recorded of the Son of God, in whom this life was found in all its fulness, that "the life was manifested, and we have seen it" (1 John i. 2), and that "the life was the light of men" (John i. 4). And this will be true in measure in all who belong to Christ. Those who have opened eyes will discern the Divine life in them, for it will be manifest (2 Cor. iv. 10), and those who cannot see will feel its power, whether, they own or oppose it.

But this new life, being of heavenly origin, and therefore an exotic in a world of sin, needs to be cared for, and so fed and cherished that the one in whom it is, may be, as the apostle wrote to his friend Gaius, in health and prosperity of soul (3 John 2). Even as in Nature one may have life and yet lack health, so a Christian may either be in the vigour of spiritual manhood, able to serve and support others, or weak and languid, needing the care and restoring hand of his more spiritual brother. What, then, makes the difference between a healthy and an ailing

saint? They have the same life: there is no difference there. But one has cared for the heavenly plant committed to his trust, the other has neglected it. Prayer, as the poet says, is "the Christian's native air," and the man who is often on "the mount of God" communing with the Eternal, breathes there the air of heaven, and the life that is in him thrives in such conditions. The other man seldom sees the holy height, but lives in fog and swamp, breathing the foul air of worldly companionships, when there is no need for him to be in their midst. And the man who values health of soul and strength for life and service, gives himself sufficient of fresh and wholesome food direct from the Word, gathered early in the dew of the morning, before he goes out to mingle with the dangers of the world. What is thus laid up in the heart, the indwelling Spirit uses to give strength and gladness through the busy hours of the day. The other man maybe, had nothing but his "morning paper," and we know how much there would be found in it to feed and strengthen the heaven-born life within him. And these two men—one in spiritual vigour, walking with God through the day, and referring life's details as they arise to His counsel, while the other, weak and worried, like a man in decline, whose life is a burden—go through the world by different routes. The man whose spiritual state is healthy has the power of attraction: he brings others to the Lord. The other man repels: it may be, stumbles many. And the day of Christ will declare the full issues of a spiritually healthy and a declining state of soul.

## The Temptation of Our Lord.

Luke, Chap. iv. 1-13.

First Paper. W. J. M'CLURE, California.

YOU will notice that what is brought before us in this chapter occurs *after* the forty days' temptation. In what manner Satan sought to tempt the Lord during these forty days we are not told. But the three recorded are of the utmost interest, bringing before us the things by which Satan has ever sought to seduce the heart from God. And, indeed, they form his whole stock in trade, presented in various ways, but really always the same. John tells us that these make up the world: "For *all* that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John ii. 16). Away back in Eden (Gen. iii. 6), Satan won his victory over our first parents by these same three things. That was in a garden, where there was everything to promote their welfare. Now he tries these things with our blessed Lord in a wilderness, where there is nothing to meet His need as Man. This, Satan no doubt counted upon to give him the victory. But he does not know who it is he seeks to subject to himself. If he had, he would have known that it was vain to try, as it was courting certain defeat. This leads us in the first place to say a word as to these temptations, and why He suffered them. We have met those who have put it thus; "If Christ could not sin, then His temptations were not real temptations, as we understand them." Let us be clear about this. Christ not only did no sin, but in

Him was no sin. Here on earth or in glory in this respect, it was all the same. When down here on earth in the lowly guise of man, He was indeed very God, ever the upholder of all things (Heb. i. 3). And never for a moment was the throne of God in jeopardy. The Father did not need to await the outcome of the temptation, He could testify His good pleasure in the Son, just as He was about to go into it. But why then the temptation, if Christ could not fail? Why was the lamb in Egypt kept up from the tenth until the fourteenth day? Was it to make it perfect, or to reveal its perfection? Assuredly to manifest that it was perfect. If under the scrutiny of those days no fault was discovered, then there would be entire confidence in its blood. And so it was that our blessed Lord was allowed of God to be tried by Satan, not to see if He would fail, but to show that He could not fail. What rest this gives to our hearts! We view Him here in the wilderness and all through His life down here, ever the Holy One of God, and therefore the only One fitted to die for the guilty. It would seem as if Satan had heard those words spoken in the previous chapter, "Thou art my beloved Son, in Thee I am well pleased." And while he may not have realised their full import, yet they are now challenged by him in these three temptations. The first is, "If Thou be the Son of God, command this stone that it be made bread." It looked an innocent request. Just to work a miracle to satisfy His need, for He was hungry. But if He had (we know He could not) He would have left the place of the dependent One.

He would work miracles to feed others, but not Himself. He will look to the Father to do that. So He foils Satan by a word from Deut. viii. 3, "Man shall not live by bread alone, but by every Word of God." What cunning, Satan displayed in the time chosen for this attack! Had he come at any time before, and reminded our blessed Lord that He had been so long without food, He could have replied, "Yes, that is true. But if My Father has not given Me bread, He has also kept Me from feeling the want of it." And so the temptation would have had no point. But he waited until the pangs of hunger were really felt by our Lord, and then he presents his temptation. But all in vain did he seek to shake His confidence in His Father's love and care. In Eden, he succeeded in getting in the suspicion that God had withheld something that was good, and thus they sought to help themselves. May we guard against his wiles. And when some need presses upon us, may we wait upon God to act, instead of trying ourselves to make the stone "bread." When the devil left him, we read that "angels came and ministered unto Him." Alas! how often have we robbed ourselves of such rich blessing, by our unbelief, which doubted the wisdom and love of our God, in the withholding of something which we thought necessary to our welfare. And then we have acted in independence of Him, to find it ourselves.

### The Saint's Inheritance.

ABOVE this groaning world we rise  
To Christ at God's right hand;  
There taste the joys of Paradise,  
The first fruits of the land.—R. C. C.

## New Testament Mysteries.

SECOND PAPER. WM. HOSTE, B.A.

THE Divine mysteries are the secrets of God made known to His people "in due time." They come as the answer of God to the consistent failure of man, and to the apparent victories of Satan, to his confusion and to the praise of the saints, who with one voice exclaim, "How unsearchable are His judgments, and His ways pass finding out!" (Rom. xi. 33).

The Satanic mysteries are the counterfeit of the Divine—the bitter Dead Sea fruit of the creature's rebellion come to full maturity. In them will be clearly proved, what was shewn at Calvary, the fearful and hopeless character of sin. They will be something novel, something startling, something more deliberately wicked than anything known before.

But when man and Satan have betrayed their trust and done their worst, God brings out of His treasury something new, something unexpected, something better than was before, because containing a fuller revelation of Christ. For all is summed up in Him, "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3).

His atonement is the fulcrum on which the eternal counsels turn; His glory the supreme object of all the purposes of God; His person the grand centre around which all else revolves. Of Him Jehovah says—"I have laid help upon One that is mighty; I have exalted One chosen out of the people. I have found David My servant; with My holy oil have I anointed Him" (Psa. lxxxviii. 19, 20). And faith

rejoins, "Let Thy hand be upon the man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself" (Psa. lxxx. 17).

It is a vast relief to remember, in view of sad corporate as well as personal failure, that all God's purposes and our eternal blessings are in the pierced hands of Him, "who His own self bear our sins in His own body on the tree" (1 Pet. ii. 24), whom now God has glorified at His own right hand in Heaven, and whose presence is assured to us through His Spirit "all the days, even to the end of the age" (Matt. xxviii. 20, R.V.).

Early in the first Epistle to the Corinthians the apostle disclaims the place of a denominational leader. It was indeed a signal honour put upon the apostles, that none of them founded sects. But later on in the epistle, he indicates what he does claim to be. "Let a man so account of us as stewards of the Mysteries of God. But it is required in stewards that a man be found faithful" (1 Cor. iv. 1, 2).

Stewardship involves responsibility. A steward must give account of his stewardship. In this matter, the apostle "knew nothing against (not by) himself." He who knew himself as the chief of sinners, certainly lays no claim here to impeccability or infallibility. But he was not conscious of having betrayed his trust as "a steward of the mysteries." He had not tampered with one of them, but as far as he knew, had declared "the whole counsel of God." Let it be our ambition by grace to do likewise!

Only three of the apostles, Matthew,

John, and Paul, and two others, Mark and Luke, probably possessed of the prophetic gift, were commissioned to record the revelation of Divine Mysteries. But we need not suppose they alone had the understanding of them. We know at least concerning the great Mystery of Christ that it was in general "revealed to His holy apostles and prophets by the Spirit" (Eph. iii. 5), though Paul was the chosen instrument for its official revelation to the churches. It had no doubt been widely preached long before the epistle to the Ephesians was written (see Rom. xvi. 25, 26).

The Divine Mysteries are, as I judge, seven in number:—

1. The Mystery of the Kingdom (Matt. xiii.; Mark iv., Luke viii.).
2. The Mystery of Israel's fall (Romans xi. 25).
3. The Mystery of the Rapture (1 Cor. xv. 51).
4. The Mystery of Christ (Rom. xvi. 25; Eph. iii. and v.).
5. The Mystery of Godliness (1 Tim. iii. 16).
6. The Mystery of God (Rev. x. 7).
7. The Mystery of Universal Headship (Eph. i. 9, 10).

Numbers four and five are called "Great Mysteries." The Satanic mysteries are twain:—

1. The Mystery of Iniquity (1 Thess ii. 7).
2. The Mystery of Babylon (Rev. xvii. 5).

Before closing this paper, it would be well to add, that the word "mystery" is sometimes used in a *secondary* sense in the New Testament, for a hidden spiritual truth, or for something figurative, as in

1 Cor. xiv. 2—"but in spirit he speaketh mysteries," which can hardly mean that whenever a man spake with tongues, he uttered the great Mysteries of God, but simply truths hidden till interpreted. In the same way in the words, "the mystery of the seven stars," interpreted as meaning the angels of the seven churches (Rev. i. 20), the word stands for a nidden figure needing explanation. "Angel" here, should be taken, I judge, literally, not figuratively, for how explain a figure by a figure? The candlesticks mean literal churches, and "the angels" I submit, mean angelic beings. We know that such share in the government of the world (see Dan. x. 13, 20, 21), and are also "sent forth to minister for them who shall be heirs of salvation" (Heb. i. 14). The words we are considering would go to shew that this is not only to saints in their individual but in their corporate capacity. Knowing how natural "the worshipping of angels" is to the heart of man (see Col. ii. 18; Rev. xix. 10; xxii. 8), the almost complete silence of Scripture as to the nature of their "deacon work" is explained: How serious to God must be the sin so prevalent in Christendom, of dedicating to angels religious feast days and buildings!

---

### The Bible.

---

WITHIN this sacred Volume lies  
 God's greatest message from the skies;  
 And blest are all of Adam's race  
 To whom their God has given grace  
 To read, to fear, to trust, obey,  
 To tread that new and Living Way.  
 But better had they ne'er been born  
 Who read to doubt, or preach to scorn.

## Repentance:

IN RELATION TO THE CHRISTIAN AND THE CHURCH.  
 THIRD PAPER. BY THE EDITOR.

IN the varied aspects of life and testimony of the people of God, individual and collective, repentance has its place. When one, through fresh light received through the Word of God, discovers that he has been walking in ways that are displeasing to God, or continuing in associations which are forbidden to His people, the effect of that light will be to exercise a sensitive conscience, and produce "godly sorrow" that such should have been, even when continued in ignorance. For ignorance, in this day of a full revelation of the will of God, as recorded in His Word, and that Word now in almost every hand, is not an infirmity to be commiserated, but a sin to be confessed. And where confession toward God is full, it ever has the sure accompaniment of ceasing to continue in the evil way, and of forsaking the principle that led to it. It is often a crisis in the life history of a child of God when such a point is reached. If the light is welcomed and allowed to lead, the root sin will be confessed, the evil way forsaken, the soul restored, and the whole spiritual condition renewed and re-invigorated to enjoy a fuller communion and a closer walk with God, in a path of increasing light and appreciation of the will of God. But if the light given is rejected, whether from prejudice, or because of the cost of allowing it to become operative, that light will become darkness. And the wrong covered and retained, instead of being confessed

and separated from, will fix itself with increasing power upon that soul, leading further from God and into the darkness. For the Word declares, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Prov. xxvii. 13).

If one who departs in heart from God, should go on to indulge the flesh in such a manner and to such an extent that his place in the company of fellow-saints becomes forfeited (1 Cor. v. 11-13), and he has to be "put away" from their fellowship, some evidence of that "godly sorrow," which, we are told, "worketh repentance" (2 Cor. ii. 6-9), and leadeth to restoration, should surely be found in him before he can hope to again enjoy the confidence of his brethren in Christ, and be reinstated in their fellowship, individually or as an assembly. A false or shallow restoration has this much in common with a sham conversion, that the conscience is not reached or searched, sin is not judged or confessed or really forsaken, but as time almost always manifests, is crouching there ready to break forth, when it has opportunity, in accumulated force.

And if through a false sympathy, or by a dogged determination to resist godly discipline, or worse than either, a glorying in the evil course (see 1 Cor. v. 2, 6), others have taken the part of the evildoer, from them also is to be expected such "repentance to salvation, not to be repented of" as will work, "clearing of themselves" of the past, and "carefulness" (2 Cor. vii. 11) for the future, that such unlovely conduct be not repeated by

them. Again, if one, through trifling with false teaching—now, alas, so common—has become ensnared by it, it is only if God gives "repentance," that such can recover themselves from the devil's snare (2 Tim. ii. 25-26). And it should be noted, there is here a solemn "peradventure" brought in, which reminds us that some who, having wilfully and in defiance of every warning, trifled with error and accompanied with those who teach it, may be left, like Ephraim who was "joined to his idols" (Hos. iv. 17), to their self-willed and self-chosen course, and to its bitter end. To one church which had left its "first love," and ceased to do its "first works" (Rev. ii. 4-5), the solemn call of the Lord was, "Remember from whence thou hast fallen and REPENT." And if that call were unheeded, He would remove its lampstand out of its place. For He is very jealous that His own shall not appear to be before men, what they are not in heart before Him. To another church, which had departed still further from Him and His truth, and was harbouring in its midst some who held and taught evil doctrines leading to affinity with the world and subjection to its principles, while it evidently acquiesced in the martyrdom of a faithful witness who had stood true to the Lord amid such conditions, the word again is, "Repent, or else I will come unto thee quickly, and will fight against them with the sword of My mouth" (Rev. ii. 13-16). For if His people fail and refuse to change their mind and attitude toward that which dishonours Him, He will take its judgment in hand Himself in due time.

And to a third church in a state of still deeper decline, in whose midst an established system of evil doctrine and corrupt practice obtained, which had been granted ample opportunity for repentance and yet "repented not," His threatened judgment was to be so awful and so public, that "all the churches" would know it, and learn that He who searcheth all hearts, must sooner or later bring that which bears His Name to judgment. And His final call to "repent" sent to a fourth church, outwardly orthodox, but lifeless, and without a thing in it which He can commend, may well remind those who boast of position, but lack a right condition, who have the outward form but lack the power of His truth, and are asleep, that His coming, often named in hymn and prayer, but not expected, will, when it happens, find them in such an unwatchful state that the same words which warn the world of His coming to it in sudden judgment (com. 1 Thess. v. 2 with Rev. iii. 3) are here applied to them. Thus we learn that the truth of "Repentance towards God" is searching and far-reaching, first in its bearing on the sinner and all along life's way in the lives of the saints of God. If it had its place and received the attention which is claimed for it in the Word, from all who preach the Gospel and minister the truth, there would be fewer sham conversions and more godly and healthy life and testimony among the true people of God. For it is not always what we enjoy that we most need, but what brings us to search our hearts and our ways before Lord.

## Commercial Honesty.

THE Word says to God's people each and all—"Provide things honest in the sight of all men" (Rom. xii. 17); "Having your conversation (behaviour) honest among the Gentiles" (1 Pet. ii. 12). And yet there is a great amount of dishonesty in business, of which Christians are not fully free. When covetousness gets a grip of the heart, conscience soon becomes inactive, and things are done which are a dishonour to the Christian name, at which the ungodly make sport, and by which honest seekers after God are stumbled. When one purchases what he has no money to pay and with no reasonable hope of earning it, it is dishonesty. If he makes a fair promise, which he knows he will be unable to fulfil, he is defrauding the seller, and should be made to feel that he is acting the part of a thief. But some may ask—"Can a true Christian steal?" Evidently: else what need is there for the Spirit of God causing it to be written in the Word, "Let him that stole, steal no more" (Eph. iv. 28). To dress in the first fashion, to furnish a house in elegant style, and remain hopelessly in debt for it all, is simply roguery, which should be firmly dealt with and openly rebuked, no matter who cries out or takes offence. If one who takes a public part in preaching and teaching, or in guiding and ruling in the church is habitually in debt, and manifests no conscience in clearing it, he must be faced with the Word of God, and unless he manifests repentance, and bestirs himself to roll away the reproach he has

brought on the Lord's Name, he must cease his ministry and be denuded of his office. Equally dishonest is it to go into business without capital, as too many ruined reputations prove. And those who supply such and so encourage them in a wrong course, are not free of blame. These and such like, are the things which cause Christianity to stink in worldly men's nostrils, and harden them against the Gospel.

On the other hand, the Christian seller should not encourage any to buy what they can well do without, when it is necessary to go into debt to get it. Debt is never to be justified, except when sickness, or mishap, or lack of work necessitates it. And then, for a Christian, it should be felt as a burden. The seller is often much to blame in advising and pressing on working men—sometimes in their absence—on their wives, to buy on the credit system, goods which they may never be able to pay. And the everyday cases which occur in law courts, where one Christian sues another for debt, and the defender pleads extortion, tell how utterly ungodly the whole system is. There is need for plain, wholesome teaching and plain exhortation on this too common mode of selling, and all the evils it leads too. For if it be a sin before God to habitually live in debt, on what ground can those who lay the snare by offering their goods for sale on conditions that incur it, be held to be free of blame. These and such like ungodly ways are among the causes of "lack of power" and "little fruit" in Gospel testimony. For God does not use unclean vessels.—G, S.

## Lowering the Standard.

H. W. SOLTAU.

THE standard by which Christians began some years ago has been sensibly lowered, because they have given way as to little things—dress, for instance. In this they imitate the fashions. And they say that they do not "see any harm" in it, because their hearts are not rightly directed toward Christ. The standard of dress is distinctly lower than it was, among Christians. They copy every fashion of the day. And if you speak to them, they do not see why they should not dress as other persons do. The "peculiar" people spoken of in God's Word are well nigh out of date, because every one will follow his or her own will. Depend upon it, if we fail in dress and such things, we shall fail in other things seemingly more important. We shall follow our own wills, and not be distinguished from the world.

And so Christians frequent churches and chapels where Christ is not. They have no conscience as to the ritualism of the day, the frivolities or falsehoods of religion. They go and hear unconverted persons speak in the pulpit. They listen to the mere formalities of religion. And where is their heart for Christ? They are saved, but so as by fire. How will they go in to the tribunal of Christ? Because we shall all stand before the judgment seat of Christ, to receive with reference to the things done in the body, whether they be good or bad. Let us seek to have something to present before the Lord for His approval, when He comes.



## Fields White Unto Harvest.

IT was just after the woman of Sychar had been won at the well, and had left her waterpot to go and tell the men of the city of the Man whose grace had won her heart, that the great Soul-gatherer said to His wondering disciples, "Lift up your eyes and look on the fields, for they are white already to harvest." In that first sheaf gathered from Samaria's fields, the anointed eye of the Lord Jesus saw the firstfruits of a golden harvest for His God. It may have *seemed* to others a thing of trivial importance that a woman of an alien race, of abandoned character, should have been led that day from curiosity to conviction, from conviction to conversion, and after conversion to confession of His Name to others. But to Him it was as the beginning of the harvest. He saw in that sinner saved and gathered to Himself, the first sheaf of a glorious gathering from these hitherto barren fields. And in this He was not disappointed, for we read that during the two days of His sojourn in that place, "many of the Samaritans of that city believed in Him." And after the Holy Spirit had come down to make good to men the full results of the work of the Cross, and the heralds of salvation had gone forth, Philip went to Samaria with the glorious message, and many were saved. "There was great joy in that city" (Acts viii. 8)—it was the joy of harvest.

It is such "watching for souls" that marks out the true soul-gatherer. A listening ear, an earnest look, a falling tear, are all marked by one who makes

it his business to win sinners to the Saviour. He sees in such signs the ripening fields. When one for whose conversion he has prayed and toiled, it may be for weary years, is gathered in, his rejoicing spirit sees in that event the whitened fields which tell of harvest come. Do you watch for signs like these, dear fellow-worker? It is not enough to preach, and warn, and entreat: you need to watch for the whitening fields, and prepare to reap the golden sheaves. At such a time, the personal word, the private interview, the loving letter, the evening alone, may be the sickle used to gather in the fruit. But alas, to many, these signs have no voice. They look for no ripening grain, but go on as the disciples of the Lord did on that day of old, discussing times and seasons, and missing their share of the Master's joy over sinners saved. Christians who attend Gospel meetings simply to hear—or it may be to criticise—the preacher, are of little help, and may be a great hindrance to the work of God. We have known a servant of the Lord whose spirit was grieved with the carnal and careless appearance of such persons at his meetings, and who was convinced that they were the cause of blessing being withheld, "clear the decks" for action by giving a few plain words to them—not in presence of the unconverted—which had the desired effect, and the work of God went on with power. God can do without any of us, but it is His will and way, to have His people with Him as sharers of His joy, in what He does in these days of His grace among the sons of men. Let it be our study to be clean and ready for His use.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE CROSS.

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

#### SALVATION IS OF THE LORD.

- He Procured it (Isa. lxiii. 5; Acts xxvi. 28).  
 He makes it Known (Psa. xcvi. 2; Eph. i. 13).  
 He gives Assurance of it (Luke i. 77).

#### UNTO HIMSELF.

- Reconciled unto Himself (Col. i. 20)—By the Cross.  
 Set apart for Himself (Psa. iii. 3)—By the Spirit.  
 Purified unto Himself (Tit. ii. 14)—By the Truth.  
 Presented to Himself (Eph. v. 27)—In the Glory.

### SUBJECTS FOR BIBLE STUDY.

#### THE CROWNED CHRIST IN HEAVEN.

- His People's Representative (Heb. ix. 24).  
 His Church's Head (Eph. i. 22).  
 His Servant's Lord (Col. iii. 24).

#### EMBLEMS OF INCREASING SPIRITUAL BLESSING.

- AS DEW, upon the Grass (Prov. xix. 10; Hos. xiv. 5).  
 AS SHOWERS, that water the Earth (Psa. lxxii. 6).  
 AS FLOODS, upon the Dry Ground (Isa. xlv. 3).

#### WHAT GOD IS.

(Psalm xxxii.)

- God our Justifier (ver. 1)—The Sinner's Salvation.  
 God our Hiding place (ver. 7)—The Saint's Security.  
 God our Guide (ver. 8)—The Pilgrim's Safeguard.

— o —

## The Young Believer's Question Box.

Was Paul chosen to fill the place of Judas, and, if so, who are "the twelve" (1 Cor. xv. 5) who saw the Lord after He had risen from the dead? The apostleship of Paul was of a different order from that of the twelve, and he himself so distinguishes it (see 1 Cor. xv. 5 with Gal. i. 7, 8). That the choice of Matthias to become "a witness" with the eleven of the Lord's resurrection had the sanction of the Spirit, is evidenced in his being "filled" and appearing as one of "the eleven," in that memorable Pentecostal day's testimony (Acts ii. 14). The fact that his name does not appear on record in Acts does not negate this, for the same may be said of Bartholomew, Matthew, and others of the twelve. The call (Rom. i. 1), the message (Gal. i. 11, 12), and the sphere (Acts xxii. 21) of Paul, were peculiar.

## Answers to Correspondents.

QUERIST.—The words of Matt. xxiv. 28, mean that where the Divine judgment falls, there its executors will assemble. The reference is to judgment of the future, upon apostate Jews.

INQUIRER.—We do not accept or use the appellation of "Open Brethren," nor any other denominational name. The names given by God to all His people in the Word, are quite sufficient for us. And this is not one of them.

A. C., ONT.—We rejoice to hear of one and another being saved and intelligently brought into the assembly of the Lord's people, seeking to own His Word alone as their rule. If they are taught the ways of the Lord, they will not seek other pastures.

ELDER.—Many have cause to regret baptising a number of "converts" hastily, before time has manifested whether they have been born of God. This should be left to those in the locality, and not hastened, as it often is, by the visiting preacher.

QUARTUS.—If there are, as you say, several hundreds professedly gathered in the Lord's Name, and only six or eight, and they always the same, take part in leading the assembly's worship, there must be something sadly wrong with that company. It may be ignorance or indifference on the part of the many, or clerisy or self-importance on the part of the few, but clearly such a condition is not of God.

ZETA.—One who has the gift of an evangelist, manifests it in the results of his labours for the Lord, while attending to his earthly calling. The only warrant for any one to give up his business and "go out to preach," is, the extent and result of his labours and the blessing of God on them.

E. G., BOOTLE.—You do not refuse to acknowledge one as a Christian, because he fails to give the Word of God that place in his life and ways which is its due. You would rather seek to exercise his conscience, and to help him on in the way of obedience so long as he is willing to have such help. So with an assembly. It may fail, either from ignorance or wilfulness, but while it is open for help through ministry of the Word, it surely may be reorganised.

G. S. DULWICH.—Those who teach that the punishment of those who die in sin is of a purifying and redemptive character, have not a line of Scripture to support their theory. Divine judgment on sinners does not melt, but harden (see Rev. xvi. 8, 9, where men who are under it blaspheme

the Name of God, and repent not to give Him glory). Where the Gospel has been despised, the Spirit resisted, and the truth rejected here, what means do they expect to bring about repentance there? The theory is as unphilosophical as it is unscriptural.

A. B., LANARKSHIRE.—The word used in Acts xx. 7, 8 (as also in Acts iv. 31), refers to a coming together of the assembly by habit. There is no thought of them coming to hear Paul preach. The apostle's presence there that day was the exception: their stated assembling was the rule. Such is the character of an assembly gathering, in which no one presides and for which no rules or prearrangement are admissible. Subjection to the Lord and to one another, will never fail to bring spiritual guidance and edifying exercises. But there are other assemblings of quite a different character found in the Word. When Paul and Barnabas returned to Antioch from their Gospel tour, THEY "gathered the church together" and "rehearsed all that God had done by them" (Acts xiv. 27). It was THEIR meeting as we say; they called and they ordered it. And the same principle is set forth in Acts xv. 30 and xx. 17. If a teacher has a message, or some truth which he believes to be in season for the saints, and invites them to hear it, such a meeting does not partake of an assembly gathering. It is rather a meeting which he has convened, and for the ordering of which he as the servant of the Lord is responsible. It is from failure to distinguish between these differences, that much of the confusion you complain of arises.

—o:o—

## Answers to Special Questions.

**Introducing Strangers.**—In larger assemblies there is apt to be little attention given to strangers. Should there not be some additional means used to introduce them to fellow-saints beside the mere giving out of their names?

ANSWER A.—If only visitors for a day, little more than an invitation to one's tea table or some such hospitality can be offered. But even this would in many cases be most acceptable. "Ye know the heart of a stranger" (Exod. xxiii. 9). A. S.

ANSWER B.—We make it a custom that each new-comer to the assembly, whether one received for the first time by ourselves or commended from elsewhere, has an opportunity of being introduced to all present at the close. It is simply done, costs nothing, and gives opportunity for an interest, such as Phil. ii. 4 enjoins to be shewn. E. G.

ANSWER C.—There are some in most assemblies who make it their special service to look out for and seek to help stranger brethren and sisters, telling others of their whereabouts, and seeking to get them into companionships suited to them. Such service is done well and most acceptably by married sisters, who have homes they can invite the stranger to, and in this way get acquainted with his or her condition, spiritually and otherwise. A. T.

ANSWER D.—The first responsibility is with those who take the place of shepherds to "know" the sheep. Many are so busy in other ways, that this is much neglected, and young ones especially drift, when no one cares for or interests themselves in them. In small assemblies there is less danger of being lost sight of, but in cities there is great need of getting into closer touch with those who may need a helping hand and a word of counsel in daily life. W. W.

**Maintaining Interest.**—Visits of God-sent evangelists often bring fresh hearers to Gospel meetings. But when the old routine is resumed they disappear. Help, how to retain hearers and maintain interest when awakened, will be welcomed.

ANSWER A.—Where there is a spirit of hearing and fresh hearers under the Word, it is of the first importance that the right man should occupy the platform. Anyone will not do. Nor should it be left to chance. Godly, gifted men, who give such help acceptably, should be acquainted of the need, and left to be exercised as to responding. An empty talker who has nothing to say, or a "dry as dust," correct sermoniser, can quickly disperse a congregation gathered by the efforts of others. F. G.

ANSWER B.—If "the old routine" means the "time about" occupying of the platform by men who have no power in their preaching, and no grip of the people, then the first thing necessary is to abolish this line of things altogether, and give a free hand to those in the place who can preach so as to bring and keep the people, and whose preaching is known to have results. If the help of preachers from other places can be had after a special effort, it should be welcomed. But the chief thing is to see that the stream of God's blessing is not checked or stopped, and interest diminished by men attempting to preach, who have no gift or no message. Those who oversee are responsible for this. G. W.

EDITOR'S NOTE.—"A little reviving" (Ezra ix. 8) is no small mercy in these times of barrenness, and where it is given, it should be jealously nursed

and cherished. First and chiefly, by prayerfulness, laying hold on God from whom it comes, and by the weapon of "all prayer" (Eph. vi. 18), keeping the devil at bay. For he is never more eager to get in, than when his kingdom is in danger. Many of the rank and file of God's people, who cannot preach or arrange for preachers, can deal with God, and thus keeping near the Fountain-head, be of great service to the workers and to the work. To get preachers who are clean and warm and have a message, men through whom God works, and from whose ministry fruit to remain results, is not easy. Yet no other is of any use for good, but may be for permanent harm. When God sends a preacher and works with him, that man should keep himself free to continue as long as God needs him there, and no "former arrangements," either his or theirs, should be allowed to shorten his ministry. How often has a real work of God been stopped by human arrangements cutting off the living stream! No rule can be laid down to meet all cases, but where there are local brethren with a measure of gift, and who have grace to use it, it is better they should preach than that a stranger of only reputed 'ability,' but whose suitability to that particular place and these conditions is unknown, be invited to step in at such a crisis. Big mistakes are often made here, and work suffers in consequence. It just means that God is needed, and that here, as everywhere in His work, no human device can effect what He must be counted upon and left room to do Himself.

### Metrical Psalms Used in Worship.

I have noticed on various occasions while a visitor in certain Scottish assemblies, that Metrical Psalms—found only in Bibles intended for use in Presbyterian and other churches—are given out to be sung in the Lord's Day morning meeting for worship. Not having a Bible in which these are, I had either to get the use of one from a fellow-worshipper, or remain silent. I have observed that quite a few others who use Bibles in which God's inspired Word alone is found, have been in the same position. What I have frequently asked of leading brethren in these assemblies is: If these Psalms are regarded as being of so great value in expressing the assembly's worship, why are they not included in the hymn book chosen by the saints stately assembling together there? There are many hymns which I value and which are in the book used in the assembly

in which I usually worship, but I should never think of giving out one of these when visiting other assemblies, because I know they are not in the book they use. It would be utter confusion to do so. Then why should a brother, simply because he has a love for certain Psalms, and happens to use a Bible in which they have been bound up, impose them on a whole assembly, in which there are some who do not have them, and others who do not consider them well fitted to express united worship in the public assembly. Some of them are no doubt very suitable for personal devotion and family praise, although few of them, as I judge, rise to the standard of New Testament worship, or express the present standing in grace of believers. But apart from this, does it not seem disorder, and of the character of that practice which the apostle rebuked by saying, "Each one hath a psalm" (1 Cor., xiv. 26, r.v.), to give out anything for united worship outwith the hymn book, which presumably has been adopted by the assembly for its use? J. P.

— o —

### Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**The Wise Men's Visit.**—Was it to Bethlehem or to Nazareth that the star guided the wise men from the east, to worship the "young child," Jesus?

**Dearth of Conversions.**—It was taught from the platform at a recent Conference of Christians, that the dearth of conversions over which so many are exercised, may indicate that there are few more to be saved, because the church is almost complete. Is this according to Scripture?

**The Spirit's Indwelling.**—In Mr. Philip Mauro's recent book, "God's Gift and our Response," he teaches on page 164, that "not every believer has the Spirit of God dwelling in him." This is contrary to all that I have hitherto learned from the Word on this subject. It if be true, it has far-reaching consequences. Can you give any help as to whether this is or is not the teaching of the Word?

**Letters of Commendation.**—In commending one going to another place, is it not desirable something more than a mere statement that the bearer has been "in fellowship at ——" be given? If gifted to preach, qualified to guide, or needing special shepherd care, should this not be named, so as to inform those who care for the flock and serve?

## Prayer and Revival.

**A**N earnest and honoured soulwinner who has long laboured in the Gospel, writes—"During my thirty and odd years in the Lord's service, I have observed, that when there is a real spirit of believing prayer among God's people, and a true laying hold upon God for a Revival, we always get it. But when an interest is 'got up,' instead of being brought down from above by dealing with God, there may be professions, but I have never seen abiding fruit. Genuine revival and real conversions are the result of close dealings with God by His people in believing prayer. His Word says—"The supplication of a righteous man availeth much" (Jas. v. 16, R.V.), and when a number of God's people are 'agreed' (Matt. xviii. 19) in prayer before His throne, and hanging on His promise, He never fails to give them what they 'desire' (Mark xi. 24, R.V.). It is such prayer, real importunate, believing prayer, that brings revival among saints and conversions among sinners." We believe our brother is perfectly right. True revival is always the result of exercised souls dealing with the living God. The "inwrought prayers of the righteous availeth much," and where a few, even two or three of God's remembrancers who are longing and yearning to see His arm made bare, come together to plead before the throne for times of refreshing among the saved, and of salvation among the lost, there the Lord "commands the blessing," and there the hand of the Lord will be present to save. "Got up" revivals—advertised to begin on a certain

date, as if they were parts of a "play"—pass away like the morning cloud and the early dew, leaving the spiritual temperature lower, and the condition of those who "profess" more hopeless than before. Like the rest of man's imitations, they are destitute of the Divine hall-mark, and their results must be accordingly. But true work of God begins deep down. Its foundations are laid in bringing God into existing conditions, leaving room for Him to work, and being ready to fall into line with whatever His way of working may be. Let all who sigh and cry for a mighty work of God in their midst, unite in prayer to God that it may be granted, and hold themselves ready to work in whatever way God may point to, as being His. There is no real remedy for the existing dearth in spiritual power, lack of refreshing and soul-enriching ministry of the Word, and deep Spirit-wrought awakening among the ungodly and the worldly-religious, other than God—a present living, mighty God—sought for and brought near, in answer to the heart-cries of His humbled yet confiding people. Such reviving always comes in the way of deep searchings of heart, true and real confession, and honest although oftentimes painful and costly cleansing from all that a holy God refuses to own in His peoples' lives and ways. When we pray for revival, it is needful to examine the channels and have them clean and clear of all that would impede the blessing of God, which He is ever ready to bestow. Respectable sins, which bring no reproof from men, hinder God's blessing, and stop the full flow of the Spirit's power.

## New Testament Mysteries.

THE MYSTERY OF THE KINGDOM.  
THIRD PAPER. BY WM. HOSTE, B.A.

"Though I understand all mysteries . . . and have not love, I am nothing" (1 Cor. xiii. 2).

WE will consider this mystery first for the following reasons:—It stands first in order in the New Testament. It was the only one revealed by the Lord when on earth, and it illustrates clearly the special character of a Mystery already noted—a surprise development of a truth previously known in part.

"The Kingdom of God" was not a mystery. It was a frequent theme with Psalmists and prophets. The mention of Jehovah's "King" occurs again and again in the Old Testament as a title of the Messiah. As such He was the "Hope of Israel," not only in His sufferings, but in the glory that should follow. Psalm ii. speaks of His appointment: "Yet have I set My King upon my holy hill of Zion" (ver. 6). Psalm xxiv. answers the question, "Who is the King of Glory? The Lord strong and mighty, the Lord mighty in battle." In Psa. lxxii. we have an attractive and comprehensive picture of the extent and characteristics of the coming Kingdom. Isaiah ix. unfolds some of the glories of the King's Name: "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Chap. xi. describes the effects of His rule—righteousness, peace, universal knowledge of God, and blessing to Israel. Daniel dwells on its all-embracing and eternal character, "a Kingdom which shall never be destroyed and . . . shall be given to the people of the saints of the Most High,

whose Kingdom is an everlasting Kingdom and all dominions shall serve and obey Him" (chap. ii. 44).

These are only a few out of numberless passages where the Kingdom is foretold in the Old Testament. Later on, it was the Kingdom which John the Baptist and the Lord Himself heralded, and when Christ taught His disciples to pray "Thy Kingdom come," it was no mere spiritual blessing they were to ask for, but that the literal Kingdom of God should be set up on the earth. This idea of the Kingdom, therefore, was perfectly well understood. But the Kingdom in *Mystery* was a new revelation, not once breathed before its mention in Matthew xiii. This chapter (see also Mark iv. and Luke viii.) marked a new departure in our Lord's testimony. He now begins to speak in parables of the Mystery or Mysteries of the Kingdom,\* and why? Because "the Kingdom" was rejected. Each of these three chapters in the Synoptic Gospels is immediately preceded by a clear indication of this rejection. What else did the imprisonment of John mean (Luke vii.)? What else the blasphemous imputation that the very mighty works which proved that the King was in their midst, were done in league with Beelzebub? The Kingdom had "come unto them," but they had wilfully rejected it in the person of their leaders. This was the first act in the rejection of the King. What, then, must

\* In Matt. xiii. the Lord gives seven parables of the Kingdom. In Mark iv. we have the first and third—the sower and the mustard tree, and an eighth, not found in Matthew, the parable of the growing seed (v. 26-29), all three, indeed, "seed" parables. In Luke viii. we find the first, and in chap. xiii. the third and fourth.

happen? Clearly the literal Kingdom could not be then set up, for how could it exist in the absence of the rejected King? That it was to be set up in a hitherto undreamed of character, was a fresh revelation by Christ to His own. This is the Kingdom in Mystery. Its special characteristics are illustrated in the seven parables of Matthew xiii.

#### THE SEVEN PARABLES OF THE KINGDOM.

These parables do not present a consecutive panorama of the Kingdom in Mystery, but are separate pictures of it in its moral aspects as seen by God; this one covering the whole period!; that one shewing a special development, others again running on contemporaneously. The special characteristics of the Kingdom in Mystery are:—

1. *It is the Realm of a rejected King.*—It extends over the period of Christ's rejection, and ends with His return to establish the earthly kingdom; as the words twice repeated in verses 40 and 49 shew—"So shall it be in the end of the world" (or age). The Church is not seen as *such* in this chapter. The Kingdom begins before and extends beyond the Church period. Believers in this dispensation are seen here as "children of the Kingdom." But though the Lord is absent in body, He is present by His Spirit. To bow to His authority even now, is incumbent on all, for "He is Lord of all" (Acts x. 36).

2. *It is Hidden from the eyes of men.*—For this the Lord speaks here in parables. "The Kingdom of God is not meat and drink (does not consist of outward, tangible rites), but righteousness, peace, and joy in the Holy Ghost" (Rom. xiv. 17)—

fruits of His Lordship obeyed in the heart. "The Kingdom of God cometh not with observation, it is within" (Luke xvii. 20) The figures used speak of its hidden character. Seed germinating, leaven permeating, treasure hid in a field, a drag net operating unseen beneath the waves.

3. *In it the Good appears to Fail.*—The Sower sows the Divine Word, but the ground is hard and unprepared, so that much good seed is lost. In the second parable, the influence of that good seed—the children of the Kingdom—is met by the presence of the tares—Satan's counterfeit witnesses.

4. *In it the False seems to Prevail.*—Multitudes with only a name to live, take their place in the Kingdom. They name the Name of Christ, but do not depart from iniquity. The mustard seed, instead of remaining a humble annual, becomes an abnormal perennial—a great growth, rivalling Nebuchadnezzar's tree (Dan. iv.). The big attracts. Hence the success of the bad in the third parable. In the fourth, the success of the bad seems guaranteed, because it is in its very nature to spread, except where, through grace, sight enables the evil to be put away. The three measures of fine flour, representing the pure, unsullied doctrine of Christ, are permeated with that which has but one meaning in the Scriptures—evil—doctrinal, moral, political.

5. *"God's Purposes are ripening fast."*—This is taught in the parables of the treasure and the pearl, and in that eighth parable of Mark iv, the seed which "springs up he knoweth not how," in

the power of resurrection life. At least, in the first two, we see the Lord at work purchasing and manifesting His own. The Treasure, be it noted, is not a bag of specie or precious stones, detachable from the field, but something bound up with the field, like a mine of precious metal. Why else must the field be bought? The Treasure thus, I believe, represents the elect of Israel. Jehovah's "special treasure" (Mal. iii. 17, mar.), inseparably connected with the earth by the promises made unto the fathers. The spot where the treasure is found is Palestine, but its possession necessitates the purchase of the whole earth. The pearl cannot properly speaking be the Church as such, though it includes it, for how could the disciples understand that which was not yet revealed? That they were expected to understand the Lord's words, and did in fact do so, is evidenced by our Lord's question and their answer (see Matt. xiii. 51). The Pearl is, I believe, the whole glorious aggregate of the children of the Kingdom. The purchase, both of the Treasure and the Pearl, entailed the sacrifice of all else. "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we through His poverty might become rich." And the same "precious blood" that redeemed our souls, has purchased this planet. He is now the lawful Owner of the field by purchase, as well as creation, so that none but He can break the seven seals of the title deeds of the inheritance" (Rev. v.).

6. *In it His Spirit works on all.*—The mighty force of the drag-net in the last

parable, symbolises this divine energy of His working on the hearts and consciences of men. God has never left Himself without a witness, much less will He do so in the last solemn days of the Spirit's testimony, when the time for such testimony is rapidly vanishing away.

7. *It will need Purgings.*—All who come under the Spirit's sway and yield in some sense to His influences, do not eventually prove the true "children of the Kingdom." Bad and good are gathered in, and the testing day alone will reveal the character of each. We do not read that Christ will purge His Church at His return. He is doing so now. Then He will "present it to Himself a glorious Church, not having spot or wrinkle or any such thing," but when He comes again as Son of Man He will purge His Kingdom. "He will send forth His angels and gather out of His Kingdom all things that offend, and they which work iniquity" (things and men, stumbling blocks and lawless persons). And "THEN shall the righteous shine forth as the sun in \*the "Kingdom of their Father" (v. 43). Then will be revealed also to the world the Mystery of the Kingdom—that through seeming defeat, the Lord was reigning. Yes, "the Lord reigneth" even in our dark and difficult days. Nor has He resigned either rod or sceptre into His people's hands. This surely ought to give confidence and comfort to those who are called to bear witness for His Name in these last days of departure from the truth.

\* For a fuller treatment of this subject, see "The Kingdom of God. Its Subjects and Scope." By the present writer. Just issued, price 2d. May be had from J. Ritchie, Kilmarnock.



## A Testimony of Power.

PETER G. ANDERSON.

THAT which is first needed, both individually and collectively, in the way of testimony, is *example*. The life speaks louder than the lips. The unblemished walk goes further than the unsupported talk. The Thessalonians were "ensamples," even to them that believed, in all the region around them. Thus they paved the way for the apostle in his ministry. Their faith, as manifested in their life, gave him an introduction to others. "In every place your faith to Godward is spread abroad, so that we need not to speak anything."

What an advantage it would be to all who go forth with the Gospel, if they could always point back to those who have received it, and tell of their faith, their love, their purity, their unity, and how they had "turned to God from idols, to serve the living and true God, and to wait for His Son from heaven."

Did not this thought possess the mind of the apostle when he could not stay at Troas (2 Cor. ii. 13), even though an open door for the Gospel was set before him, till he learned how the Corinthians were behaving? Why preach the Gospel to others while those who had professed to believe it had set no good example? He was glad to commend the faith of the Romans (chap. i. 8), as spoken of throughout the world, because they had "obeyed from the heart that form of doctrine which was delivered" to them (vi. 17). It was thus with the Thessalonians. They received the Gospel "not in word only,

but in power, and in the Holy Ghost, and in much assurance," and thus they became "followers of the Lord." Following *His* good example, they also set one which others might imitate. No doubt the Bereans profited by the example of the Thessalonians, and thereby added to their nobility of character in searching the Word for themselves. Even Corinth itself was probably prepared for the visit of the three evangelists (Acts xviii. 1-16) by the tidings of the faith of the Thessalonians which had spread to Achaia.

All this widespread testimony was not sounded out only by servants of Christ sent forth to preach, but also by persons occupied in trade or other callings, such as Lydia at Philippi.

But if the life of these Thessalonians was such an effective witness for the Lord Jesus, what a responsibility is laid on those who, for His Name's sake, go forth to the Gentiles with the avowed object of gathering souls unto Him! This chapter, connected with Acts xvii. 1-9, should especially be studied with care by all such. Let us all likewise see to it that the *life* is the backbone of our testimony, as manifested in the "work of faith, and labour of love." It is not in novelty or excitement, or in numbers, or even in success, that strength lies, but in the reception of the Word ministered in the power of the Holy Ghost. There is no other power in the church or in the individual believer that can avail, except this. "Be filled with the Spirit" is the essential element in all Christian ministry. Then can the Word of God be sounded out, in every place and on every occasion.

## The Temptation of Our Lord.

Luke, Chap. iv. 1-13.

Second Paper. W. J. M'CLURE, California.

**T**HE second temptation was an effort to get Christ to take the throne without first enduring the cross. Well might we stand in amazement at such an exhibition of Satanic power as we see in this temptation. "And the devil, taking Him up into a high mountain, showed unto Him all the kingdoms of the world in a moment of time." With incredible swiftness, and yet lacking nothing that could make up that great picture of earthly pomp and grandeur, which has ever captivated the heart of man, to obtain which the Alexanders and Napoleons have waded through blood. All the glory after which men have been grasping, is made to pass before the vision of the Son of God. And Satan would make it so easy to obtain it all. "If Thou wilt worship me, all shall be Thine." But he does not know the heart of the One he is vainly seeking to seduce. The time is fast coming when another will accept his offer, and on these very terms (Rev. xiii. 4). The Son of God will yet have the kingdoms of earth and the glory, except as from the hand of His Father. But before that, He must endure the cross. And so He Himself put it to His disciples: "Ought not Christ to have suffered these things and to enter into His glory." His path to the Crown lay by the Cross. It was there the Father was to be glorified in sin being judged and put away, and a firm foundation laid for the display of His glory in a coming day. So this temptation is dismissed by words

again taken from the Book of Deuteronomy. "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Where Satan failed with the Son of God he has, alas! succeeded with others, and even with some who are Christ's. The Corinthians were told by Paul that they had "reigned as kings." But how cutting the words he adds, "without us." He was not in danger of falling into that snare of Satan just then, he was suffering with his rejected Lord (1 Cor. iv. 8 to 14). And to him as to Moses, "The reproach of Christ" was "riches." Not so with the Corinthians, they wanted the reigning time to be now. So it will be with us, unless we are kept by grace, going on with God and His Word.

### THE THIRD TEMPTATION.

We now come to the last temptation, in the order as given by Luke in chapter iv., but really the second in the order in which they occurred. Matthew gives us the temptations in what we call the chronological order, while Luke gives us their moral order. "Get thee behind Me, Satan," is properly omitted in Luke iv., but comes in, in its right place, in Matt. iv., at the close of the temptations. Indeed, it was that command, which Satan had to obey, that closed them. So we read, "He departed from Him for a season." He was to return, but it would be to seek to crush by power, One he could not overcome by guile. It may be asked, "Why is this put last in Luke?" Of all the three it is the most subtle. It is the first time that Satan tries his hand at quoting God's Word. By it he hopes to seduce One who loves it, out of God's

path. It is very suggestive that in Eden he changed the Word of God by adding one little word. Here he is found taking from the Word of God, four words being omitted in his quotation of *Psa. xci. 11*—"In all thy ways." And does this not give us the real point in this temptation, which at first sight has the appearance of being rather weak? If he is to come as the Messiah, cannot Satan get him to come in his "way." If so he will win. "And he brought him to Jerusalem, and set Him on a pinnacle of the temple, and said unto Him, If Thou be the Son of God, cast Thyself down from hence." The people were looking for signs. How they would be impressed if He were to come soaring down from the wing of the temple, and alight unhurt upon the hard pavement, in the sight of all that crowd of worshippers! The deep cunning of the serpent is seen here. Jesus was the Messiah, but He would come to them in His Father's "way." His path was marked out for Him in the Scriptures, and no matter where that path led, He will follow with unswerving and unquestioning obedience. It led Him to death, the death of the cross, but He knew that His Father would raise Him from the dead. In the Word, His path has been traced for Him, and there is nothing in it about casting himself down from the temple. To act without a word from God, would be presumption, not faith, and the Holy One of God could not so act. By and by, Satan will bring on his false Christ, and in his own way, a way which the people love, with lots of signs and wonders. May we not say that the devil's forte in these days is

just in this very line? By misusing the Word of God, he has succeeded in giving apparent sanction to many deadly Christ-dishonouring and soul-destroying doctrines. Men thus deceived are deceiving others on all hands. And the diligence shown in the propagation of these errors, testifies to the thoroughness of his deception. Never was there a time of greater danger than the present. Verily we need "God and the Word of His grace." It is only by cleaving fast to that Word, and being much in prayer, that we can be preserved from Satan's subtle snares.

One or two points more. It was on Christ being confessed by the Father as His "Beloved Son," that Satan made his great onslaught upon Him. And so our conflict begins when we are "born again." It was after Christ had been baptised that the temptation took place. And in the case of the child of God, it is when he begins to walk in obedience to the Word of God, keeping His commandments, that he will encounter Satan's most bitter opposition. He does not so oppose all, for he has little to fear from those who are indifferent to the claims of God upon their obedience, and are walking hand in hand with the world, which crucified their Lord.

Another word. In the first verse of the chapter we read that Jesus "was led by the Spirit into the wilderness." His temptation was in the way of the Spirit's leading. Ours is not always so. Can there be anything more distressing, than when in circumstances of trial and testing, one has the conviction that God did not bring him into this? How it takes away

all joy and confidence! In 1 Sam. xxi. 10-15, we have something which most of God's people can enter into. We read that David "fled" (not "was led") to Achish, king of Gath. And what a sorrowful breakdown he had there! A mighty man at other times, now in abject terror, feigns himself a madman, in order to save his life. But thank God, Psal. xxxiv. was written. There, we see the grace of God in delivering one who had thus fallen, and in putting a song of praise into his mouth. May we learn if thus tripped up by our crafty enemy, not to let him get a double advantage over us, by keeping us from turning to God in confession and humiliation.

### How my Prayer was Answered.

I ASKED the Lord that I might grow  
In faith, and love, and every grace;  
Might more of His salvation know,  
And seek more earnestly His face.

I hoped that in some favoured hour  
The Lord would answer my request,  
And by His love's constraining power  
Subdue my will and give me rest.

Instead of this, He made me feel  
The hidden evils of my heart;  
And let the angry powers of hell  
Assault my soul in every part.

Yea, more, with His own hand He led  
My feet along a path of woe;  
Crossed all the fair designs I schemed;  
Blasted my gourd, and laid me low.

"Lord, why is this?" I, trembling, cried.  
"Wilt Thou pursue Thy worm to death?"  
"'Tis in this way," the Lord replied,  
I answer prayer for grace and faith.

These fiery trials I employ  
From self and pride to set thee free,  
I spill thy cup of earthly joy,  
That thou may'st find thy all in Me."

## Faith, and a Good Conscience.

J. L. HARRIS.

"HOLDING faith and a good conscience" (1 Tim. i. 19): we must not separate them. Conscience may be greatly exercised about evil, and lead to separation from it, but if there be not faith, when the pinch comes—as come it surely will—there will be fretfulness and probably turning back. Faith is occupied with that which is good: it is "the substance of things hoped for" and "the evidence of things not seen." Its object is God, the only intrinsic and essential good, and every good and perfect gift comes down from Him. Look at the epistle to the Hebrews. See what a glorious commencement—the Son, the upholder of all things by the word of His power, having by Himself purged our sins, is sitting down at the right hand of the Majesty on high. This enables us to enter into the holiest, and the word to us is, "Let us draw near in full assurance of faith." But what a contrast meets us, both with respect to the Lord Jesus and to ourselves. Where is Jesus to be found *here*? He sits at the right hand of the Majesty on high in chap. i., but He is found outside the camp in chap. xiii. And if we enter into the holiest of all by faith, we must go forth unto Him without the camp bearing His reproach. But if we are privileged to go inside the veil, we shall not murmur if we find ourselves outside the camp. Holiness is separation *unto* and *from*. We are separated unto God that we may be separated from evil. Faith and a good conscience go together.

## God's Fellow-Workers.

(1 COR. III 9, R.V.)

THESE words express the dignity and also the true relationship that exists among those who are "labourers together of God." It is not that the believer is a co-worker with God—that he never can be—but that those who serve together in the work of spreading the Gospel, and in instructing those who believe, are "God's workers," not man's, and "fellow-workers" in this great and honourable service. The former of these truths, when it grasps the heart, will save us from thinking of the work of God as anything belonging to man. The latter will keep us from cherishing self-exaltation and self-importance, ever remembering that we are only co-workers with others who have their share and part, and that their service holds a relation to ours.

I well remember how when this great truth was first brought home in power to some hearts, what an influence it had over that little circle of fellow-workers. Up till then, each had been seeking to serve, but then with little fellowship and no cohesion in their service. There was isolation, and at times apt to be emulation. But when they learned that they had been called into a fellowship of labour, that the work was portioned out to each by God, whose workers all were, and that it was one harmonious whole, each contributing his little part toward the one great design of the Owner, then it was seen that praying, preaching, teaching, shepherding, planting, watering, and building, were but parts of one holy work over which the Great Owner presides, and

in which His servants labour "together," each in the place appointed by the Master of the house, what a flood of heavenly light and love that brought into their midst! The bonds of spiritual relationship were strengthened, a spirit of mutual love, community of interest, and genuine fellowship sprang up, and "the oil of gladness" with which all seemed to be freshly anointed, caused service to be a pleasure.

### "I Missed That."

WALKING home from a meeting the other evening, a fellow-worker in the kingdom was telling me of a blessed work of grace in her class of girls, during which ten of her scholars were converted. "I missed the joy of seeing the first three brought into the kingdom," said the worker, sadly. "I had no share in heaven's rejoicing over their conversion. My condition of soul was the cause of that. I was away in heart from God at the time." It was with quivering lips that these words were spoken, and with a sense of shame. I felt as I had never done before, how solemnly true it is, that a wrong condition of soul hinders us far oftener than we think, from seeing the Lord's hand put forth in the salvation of those whose conversion we seek. Let us search ourselves before God as to this. The Lord is able and willing to work, but He must have clean and empty vessels through which He may send forth the life-giving stream that quickens the dead. He will not suffer His purposes of grace to fail, but there is abundant evidence throughout the Word, that an evil condition may cause some to "miss" their share in it.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### WHAT THE BLOOD OF CHRIST HAS PROCURED.

REDEMPTION through the Blood (Eph. i. 7).

PEACE made by the Blood (Col. i. 20).

JUSTIFIED now by the Blood (Rom. v. 9).

NEARNESS to God in the Blood (Eph. ii. 13).

VICTORY through the Blood (Rev. xii. 11).

#### BLESSINGS OF THE GOSPEL.

PARDON, of sins (Isa. lv. 7; Acts xiii. 38).

PEACE, with a God (Rom. v. 1).

PURITY, of Heart and Life (Acts xv. 9; Tit. ii. 14).

POWER to Live and Overcome (Eph. iii. 16; vi. 9).

#### THREE "THEREFORES" IN ROMANS.

The **SINNER'S** "Therefore" (Rom. iii. 20).

The **SAINT'S** "Therefore" (Rom. viii. 1).

The **SERVANT'S** "Therefore" (Rom. xii. 1).

### SHORT STUDIES ON SCRIPTURE THEMES.

#### STEPS IN ISRAEL'S DOWN GRADE

Traced in the Book of Judges.

INDIFFERENCE to God's Word (chap. i. 28, with Num. xxxiii. 51).

INTERCOURSE with the ungodly (chap. i. 30, with Deut. vii. 3).

INTERMARRIAGE with Canaanites (chap. iii. 6, with Deut. vii. 4).

IDOLATRY with their gods (chap. ii. 12, with Deut. vi. 14).

#### THINGS "WELL-PLEASING" TO GOD.

Sacrifice according to His claim (Rom. xii. 1).

Separation according to His Word (Eph. v. 9-10).

Service according to His Pattern (2 Cor. v. 9).

## The Young Believer's Question Box.

I was asked by one, who holds that all mankind will ultimately be saved, how I reconciled the doctrine of Christ giving Himself a ransom for all (1 Tim. ii. 6) and that of some being lost for ever. I know both these facts are in the Word, but help in putting them before such a person so as to meet his question, would be much valued. That Christ's finished work is sufficient for the salvation of all men, and that the will of God is that all should be saved, the Scripture you quote leaves no doubt. But other Scriptures make equally plain that while it is *sufficient* for all, it is *efficient* only in the salvation of those that believe, see John iii. 18, 36; Mark xvi. 16; Acts xiii. 38-41, where the results to

each are set forth side by side in unmistakable terms. The grace of God is salvation-bringing toward all men (Tit. ii. 10), yet only such as "receive the grace of God" (2 Cor. vi. 1) are saved. Its "despisers" perish (Acts xiii. 41). The Gospel is preached to "all the world," and "to every creature" in it is proclaimed salvation through Jesus Christ. But all do not "obey the Gospel" (1 Pet. iv. 17), or receive the Son of God (John i. 11, 12). Upon them the judgment of the Lord will come (2 Thess. i. 10) as those who despise it. And clearly there is no claim for mercy, in virtue of the ransom of Christ can be made, by any who despise that ransom.

— o —

## Answers to Correspondents.

ANON.—There is very little of a spiritual savour in the paper you send. It is not likely to help its readers to cultivate the grace of humility, but rather to puff them up regarding their attainments, which, after all, when judged by the perfect standard of the Word, may be very different from what they are estimated to be in man's judgment.

S. M., GLASGOW.—If the denomination you are invited to help on by your ministry, is of God, and its principles and practices according to His Word, you surely ought never to have left it. If not, then why should you seek to attract others toward a system which you found you could no longer continue in, because of its unscriptural character, or seek to perpetuate it by preaching under its auspices. If you are called by God to preach His Word, and have a message from Him, there will be no difficulty in finding an open door in which to deliver it, or a people to hear it, without "building again" what you once professed to have been delivered from.

W. M., ONTARIO.—An assembly of believers is under no obligation whatever to receive one who presents himself without reliable commendation, or those whose doctrine or ways they do not believe to be according to what they know of God's Word. It is preposterous for any to insist that one who is a known disturber of the peace in scripturally gathered assemblies, and whose aim and object is to force such practices as will divide them, should be accepted as a preacher in their midst. There is no such habit, but the very opposite (Rom. xvi. 17, 18) set forth in the Scriptures which are to be our guide. And as is well known, some who contend for such a principle are the very last to

practise it when any come to their door whose teaching would cross their adopted line of things. Theories may look well on paper, but when they are denied in practice, there is surely room to challenge them, and need to bring them to the touchstone of the Word of God.

G. M., LOWESTOFT.—The words of Acts xx. 7, "came together to break bread," or as R.V. gives them—"When we were gathered together to break bread," which is still more precise, undoubtedly teach that their chief object in so assembling was to eat the Lord's Supper. And after its observance Paul "discoursed" long to them. The incident of Eutychus followed, and afterwards Paul having "broken the bread and eaten, he talked with them" till daybreak. This breaking of the bread was not the Lord's Supper, but evidently a simple meal. The Supper is characterised by the words "the bread which we break" (1 Cor. x. 16), Paul having only a common share in it with others, while here, as in Acts xxvii. 35, it is Paul's own act, and is simply that of taking a meal to satisfy hunger. Had this been observed, neither clerisy, which requires one to "consecrate" the elements, nor formality, which insists on a "taking" of them officially on behalf of others, would ever have had place in the simple feast of remembrance.

J. L., AYRSHERE.—We think you have missed the mark in your summing up of the causes of not reaching the class you say you do not get to hear the Gospel. A large hall, with little gift and less grace, would be no "attraction," but a deadweight, ending in a collapse. Inviting relays of "interesting" speakers would, as long experience has amply proved where it has been tried, do nothing to reach sinners, unless God is with them. A cold-hearted, half-asleep, worldly-minded, and indolent people, who come to lounge in pews and listen, or flirt after the meetings are over, instead of being in harness, earnest for souls, and all striving together in service, are utterly useless as instruments for God to use in the conversion of sinners. They need converting themselves. You require to begin where God always begins, and where Hezekiah began in the revival of his time, by cleansing the sanctuary, carting out the filth that has accumulated there, confessing sin and failure, and putting right what is wrong both in spiritual condition and Scriptural order. Then there will be room for God to work, but not until this is done. All attempts to "get up an interest" must fail, if unjudged sin lies hid in the camp, as in the days of Ai's defeat (Josh. vii.).

## Answers to Special Questions.

**The Wise Men's Visit.**—Was it to Bethlehem or to Nazareth that the star guided the wise men from the east, to worship the "young child," Jesus?

ANSWER A.—Tradition, hymnology, and pictures represent the place as Bethlehem, the infant being worshipped and the manger the scene. But there is nothing in the Word for all this. Matt. ii. 1. tells He was "born in Bethlehem," as Mr. Newberry gives it, "having been born"—the statement of a fact, not a record of the time of its occurrence. It is clear that Joseph, Mary, and the babe remained at Bethlehem a very short time, and there is no record in the Word that they ever returned there.

G. C.

ANSWER B.—When the wise men came to Jerusalem, Herod sent them to Bethlehem where he had learned from the scribes the infant Saviour was to be born. The star reappeared before they set forth, and guided them to where "the young child" was. Not "the babe," as in Luke ii. 16, for it was evidently some time later that the visit of the wise men was made. And not in a stable did they find Him, but in "the house with His mother" (Matt. ii. 11). Surely, their own home at Nazareth.

J. E. B.

EDITOR'S NOTE.—Forty days after the birth of Christ in Bethlehem, the parents went to Jerusalem to "present Him to the Lord" according to the law (Luke ii. 22). There is nothing to show that the wise men's visit was before this, and the words, "the young child," here used seem to forbid it. When they had accomplished all things "they returned to their own city Nazareth" (ver. 39). Romish pictures and poetry about the "Star of Bethlehem," rather than Scripture truth, may have led to the common notion that it was in the manger at Bethlehem that these princes from the far east worshipped the young child.

**Dearth of Conversions.**—It was taught from the platform at a recent Conference of Christians, that the dearth of conversions over which so many are exercised, may indicate that there are few more to be saved, because the church is almost complete. Is this according to Scripture?

ANSWER A.—Foilings of preachers in making foolish statements might be overlooked, if no mischief resulted, but a saying like this is apt to lull some who are already indolent enough into a deeper sleep, and make them utterly indifferent to

their responsibility in spreading the Gospel. We know of no warrant whatever for such an assumption.

R. A.

ANSWER B.—It is no business of ours to speculate as to what God's secret purposes are. He has not revealed anything to us to warrant any to say or even suggest that there are "few more to be saved." We believe it is entirely apart from the spirit and letter of the Scriptures to make such statements, and that they are calculated to do infinite harm.

W. M.

EDITOR'S NOTE.—"Signs of the times" are bad enough, and the unconverted are hard enough to reach with the Gospel, but we agree with the above answers, that it is not wise to speculate where God is silent, and certainly never to give public utterance to anything for which there cannot be given a "Thus saith the Lord." Extreme Calvinist preachers used to find comfort in the belief that when there were no conversions in their congregations, it was because "none of the elect" were there. And if we get it into our heads that there are "few more to be saved," it may be used by the devil to console both individuals and assemblies, who are more in need of a searching and a stirring up than of an opiate.

## A Missionary Conference in Switzerland.

This Conference took place, as in former years, in a little upland village named La Rogivue, in the Protestant Canton of Vaud. In the 16th century, some of the Swiss Cantons opened their doors to the Gospel, others opposed with fire and sword. These latter, alas! have had ever since what they wanted—darkness. La Rogivue is a unique village. There are only between sixty and seventy inhabitants in it, and they are nearly all converted and in the assembly there. The place has the signal honour of having no ecclesiastical buildings, either Protestant or Romanist. The only church is an assembly of spiritual stones: a temple of the living God. The first time I was at these Conferences, I slept at the mayor's house. He was an elder of the church. The meetings are held in a large tent. About five hundred sat down at the Lord's Table to remember Him. It was a time of light and love. The afternoon was taken up with accounts of the Lord's work in North Africa, India, Belgium, Italy, Germany, etc. The meetings were either in the open air or the tent. The mornings and evenings of the second and third

days were devoted to ministry of the Word. The Book of Jonah, Revival, Continuance in the Work of the Lord, were the subjects dealt with. The Lord has raised up godly and gifted men in the Swiss assemblies, able to minister the Word and shepherd the flock. There were present among those known to us, our brethren W. Hunter, of Greenwich; J. Hunter (late of Algeria), now working in Switzerland; W. J. Nock, of Belgium; H. G. Lamb, of Kabylia; H. Barnet, London; Col. Campbell, etc. We had lovely weather; all the arrangements and catering were admirably carried out; there was a thankful and harmonious spirit; the teaching was sound and in power; and we believe the Name of the Lord Jesus was exalted. We might have said as we came away, "Truly the Lord was in this place," and by His grace we knew it.—Yours, in Him,

W. HOSTE.

Many will rejoice to read the above, and learn how the Word of the Lord is being owned and honoured in fields where faithful servants of Christ in years long gone by, witnessed a good confession. May these assemblies of His people be preserved in their simplicity and love of the truth.

— o —

## Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**The Spirit's Indwelling.**—In Mr. Philip Mauro's recent book, "God's Gift and our Response," he teaches on page 164, that "not every believer has the Spirit of God dwelling in him." This is contrary to all that I have hitherto learned from the Word on this subject. It if be true, it has far-reaching consequences. Can you give any help as to whether this is or is not the teaching of the Word?

**Letters of Commendation.**—In commending one going to another place, is it not desirable something more than a mere statement that the bearer has been "in fellowship at ——" be given? If gifted to preach, qualified to guide, or needing special shepherd care, should this not be named, so as to inform those who care for the flock and serve?

**Soliciting Money.** It is in keeping with the principles of the word to ask money for evangelistic and other work? If preachers are not supposed to make appeals for themselves, upon what principle is it right for others to do so on their behalf?



## Separation from the World.

THE Cross of Christ stands between the born again Christian and the world. By it and the death of the Son of God upon it, he has been severed once and for ever from the present evil age (Gal. i. 4), an age which is what it is, because it has rejected Christ and accepted Satan as its "god" (2 Cor. iv. 4, R.V.) and its prince. By the Cross, the believer is crucified to the world and it to him (Gal. vi. 14). He is as a man who has died (Col. ii. 20) to all its follies and its fashions. He no longer belongs to the world, but to God and Christ and heaven. Such is his standing as a man born from above, and joined to the Lord, rejected on earth, but accepted and enthroned in heaven. And standing ought to produce state. Calling is to form and fashion conduct. Singing hymns on Lord's Day about being "in heavenly places," then seen at the theatre or the worldly entertainment on Monday, will not do. God expects that if people claim to belong to heaven, they will be heavenly minded, and their conduct something different from worldlings who have their portion here. And the world expects it too. It respects a man who acts according to his profession, although it hates his Christ and his Christianity. But it detests those who belie what they profess on Sunday, by what they do on Monday. And the Christian who is conformed to the present age (Rom. xii. 3), and goes along with it until he becomes so like it that nobody can see any difference, because he has become so like those that go down to the pit (Psa. xxviii. 1)

has no power at all for good, but an immense influence for evil. The devil can use a backslidden, worldly-minded Christian to do work, that he could not get any of his own to accomplish. The old prophet of Bethel (1 Kings xiii. 11-25) was able to bring ruin on the man of God from Judah, which the idolatrous king could not accomplish. And a worldly, carnal, inconsistent professor, who talks heavenly and lives worldly, is the greatest hindrance to God's Gospel and His truth that is on earth. If all the semi-worldlings who go hand and glove with the ungodly, who frequent their fashionable tea and gossip parties, who are unequally yoked in commercial companies—some of them breweries, distilleries, and gambling hells, and all the crowd who are constantly levelling down the walls of separation which God has raised between His church and the world's religion, were either re-converted or cleared out from the churches of God's people, there would be an inflow of spiritual power and a revival of old time freshness and of real separation from the world, which would soon be felt by the unconverted, and used in their awakening and conversion. There can be no real testimony for God where worldliness exists and is cherished in the heart, the home, or the life. It kills spirituality, and withers up all freshness of soul and service. Worldliness, cherished and practised in the life, finds easy means for alliances with the big godless world, social, commercial, and religious, without. And the issue is, that the line of separation between Christians and the world, is obliterated.

## CONTESTED TRUTHS OF THE BIBLE.

**Faith:**

I.—IN ITS RELATION TO SALVATION.

BY THE EDITOR.

**T**O the awakened and inquiring jailer of Philippi, whose question was, "What must I do to be saved?" the answer came, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts xvi. 30, 31). And the testimony of the Word throughout is, that a man is justified by faith, apart from the works of the law (Rom. iii. 25, R.V.). "Faith toward our Lord Jesus Christ" (Acts xx. 21) is the appointed way of man's salvation. The question therefore naturally arises—

## WHAT IS FAITH?

In common speech, the word is familiar. We speak of "having faith" in a Physician, in a General, in a Statesman. And our faith is evinced by confiding our cause to his hands. Then in reliance on his ability, to be at rest regarding the issue. The word "faith" is only found twice in the Old Testament—Deut. xxxii. 20; Hab. ii. 4—and there it is rather Faithfulness, in the sense of trustworthiness, than faith. But although the word is little heard, the faith itself is abundant: in Apraham, who "believed God" (Rom. iv. 3), and in the long line of honoured names (Heb. xi.) who trusted in God and relied on His Word in the face of every opposing force. In the New Testament, the noun occurs over 200 times, and is generally rendered "faith," while its related verb is found over 250 times, usually in the A.V., translated "believe in, on, or into," and once in the R.V.,

to trust (John ii. 24). Its simple meaning is to confide, to rely, to trust, variously expressed in believing Christ's Word (John iv. 50), relying on His mercy (Matt. xv. 28), confiding in His blood (Rom. iii. 25), trusting in Himself (Eph. i. 13).

## IS FAITH THE GIFT OF GOD?

It has been a subject of controversy among theologians, and is a question of vital and practical importance among preachers and all evangelical Christians, whether the faith that believes God, and relies on the Lord Jesus Christ for salvation, is a faculty which all who hear the Gospel possess and may exercise, or a special gift conferred upon some and withheld from others. On a subject of transcendent importance affecting the very vitals of Gospel truth and evangelistic service, idle speculation must not be indulged. We can only go with firm, safe, footing as far as the Scripture guides us. And we need not complain if on the one hand here, as elsewhere, much is left unsaid that we desire to know, and on the other much that is revealed for faith's acceptance is beyond reason. For in Divine things there is admittedly mysteries, which, with our present limited powers of perception, we are unable to fully understand, and which no amount of "reasoning" as men use that word, will ever make clear.

The words of Eph. ii. 8,\* have been

\* Not only theologians of the past, but present-day accredited and scholarly evangelical expositors, differ in their interpretation of this verse. Sir Robert Anderson, in *The Gospel and its Ministry*, writes—"The gift of God here is salvation by grace through faith—not the faith itself." While Dr. Handley Moule, in his *Veni Creator*, says: "I am quite sure that Scripture does, nevertheless, teach us that a living and saving faith is as truly a gift of God as is, for instance, 'repentance' (Acts v. 31). I find this stated in Eph. ii. 8, a passage where, if the context is attended to, the stress of the argument is all in favour of explaining the words "and that not of ourselves, it is the gift of God," to mean that the matter just before mentioned; namely, the presence of faith in the saved is the gift of God."

much discussed in this connection—"For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." Some read in this passage that salvation is God's gift, others that it is "faith." Whichever view is taken, this much is clear, alike from this passage itself and the general teaching of Scripture:

(1) That faith is not something that a sinner has to contribute out of his own resources to bring God's Christ and His gift of salvation within his reach. The words of John iii. 16 leave no doubt that His gift has already been given, and Tit. ii. 10 that His salvation is brought near to all mankind by His grace alone. The empty hand that receives it, adds nothing to the gift. Yet it has to be received.

(2) It is not a meritorious virtue, which the sinner has to bring to God, for the sake of which He justifies him from all his sins. And yet, apart from faith, no sinner has ever been justified.

(3) It is not a mysterious, supernatural endowment, for which the sinner has to wait and pray for, and which in the case of those who obtain it, is the result of a fixed choice on God's part, brought to them by a special operation of the Spirit, which none else, however anxious, can ever share. Yet the apostle writes to those who had "obtained like precious faith with us" (2 Pet. i. 1). For faith is reliance on God, and the sinner in his natural and unrepentant state will trust the devil's lie rather than the Word of God.

(To be Continued).

## Christ, the Excelling One.

WM. HARLAND, STOCKTON.

"In this place is One greater than the Temple"  
(Matt. xii. 6).

"A greater than Jonas is here" (*ib.* v. 41).

"A greater than Solomon is here" (*ib.* v. 42).

HERE we have three comparisons, all spoken by the same Person, and all favourable to Himself. It has been said that "comparisons are odious," but that depends on who makes them, and in whose favour they are drawn. Generally speaking, a comparison to one's own advantage over another, would be set down to sheer conceit. But no such thoughts arise in the minds of any who read these remarkable words of the Lord Jesus, for we feel that we are in the presence of Him of whom it was said, "Never man spake like this Man." Indeed the words are so audaciously bold, that we instinctively feel they are blessedly true, and we at once "take off our shoes from off our feet," for we are "on holy ground." It is related of the Kaiser, that he recently said to a German free-thinking Professor, "Have you ever said to your students, 'I am the Vine, ye are the branches,' or that before your time any Professor ever said it?" On being answered in the negative, the Kaiser replied, "Well, Professor, because no teacher can or will speak as Christ spoke, I believe Christ was not merely a man, but the true God." Let us examine these comparisons:—

1. "In this place is One greater than the temple." Undoubtedly the temple was great—that is evidently conceded by the Lord. It was great nationally,

historically, archæologically, and by association, for it had been, and still was, God's dwelling-place. As such it was rightly venerated. Then, also, it was greater than the gold with which it was embellished. Indeed, because it had been consecrated to God, and appropriated by Him as His dwelling-place, it sanctified everything pertaining to it, and enhanced the value of gold beyond its ordinary par value (Matt. xxiii. 16, 17). Great indeed it was! And yet, the ears of those who so highly, and rightly (up to a certain point) revered it, received a rude shock, no doubt, when the "meek and lowly" One said, "In this place is One greater than the temple." These words indicate, perhaps, QUALITY rather than QUANTITY, for "greater" here, is the comparative of quality rather than size, and for any mere man to make such an assertion would be positive presumption. It is remarkable that no resentment was provoked in the hearers by the assertion of so high a claim, at any rate the narrative is silent in this respect, and almost immediately after, the Lord makes the additional claim to be "Lord even of the Sabbath day."

2. "A greater than Jonas is here." Now Jonas was a prophet, and a great one, his greatness being measured by the result of his prophesying, for "the men of Nineveh repented at the preaching of Jonas." Knowing that His hearers held Jonah in great esteem, the Lord used this fact to feather an arrow for their consciences, "Behold, a greater than Jonas is here," and yet there was no repentance, under the searching but withal gracious prophesying of this "greater" Prophet,

in His hearers, and no sign but the sign of the prophet Jonas was given them. Nationally, they will only repent, when they look on Him whom they pierced (Zech. xii. 10).

3. "A greater than Solomon is here." Solomon was the ideal king, as his name indicates—"peaceable." But, humanly speaking, he owned his peace, and wealth, and probably his wisdom, as shewn in his first request to God, after succeeding to the throne, of David his father. David, the warrior, achieving victories and subduing enemies, precedes Solomon, and by his prowess lays the foundation of the kingdom of peace which was to follow his own reign. Thus, both David and Solomon typify Christ—first in his conflict (Heb. ii. 14), and afterwards in His kingdom and glory (1 Cor. xv. 24-28; 2 Thess. i. 10). No doubt the Queen of Sheba was a great queen when she undertook so long a journey with a great retinue "to hear the wisdom of Solomon," to whom, however, she gave the premier place. And yet "a greater than Solomon is here"—a greater King, more wise even than he, more peaceable, more glorious. Yet our Lord, by implication, chides His auditors for not hearing HIM. Thus the Lord claims to be, and is entitled to be, admired as the temple of God (John i. 14), as the Prophet "full of grace and truth," and as the Prince of Peace, who has first "made peace by the blood of His Cross," and also has bequeathed peace to His people (John xiv. 27). Thus we have three precious comparisons, all blessedly true, each enhancing His rightful claims in the esteem of His people.

## New Testament Mysteries.

IV.—THE MYSTERY OF THE HEAVENLY REMNANT.  
Romans xi. 1-25.

BY WM. HOSTE, B.A.

THIS Mystery is the first referred to in the Epistles, and is connected with God's present dealings with Israel. In this age they are cut off, as branches from their own olive tree, the similitude used in this chapter to describe their place of national privilege. The Gentile nations, though branches of a wild olive tree, are now grafted contrary to nature into the place of privilege. But "God hath not cast away His people which He foreknew." They will be grafted in again, and even now there are some branches left, for "Even at this present time there is a remnant according to the election of grace" (ver. 5). What then is the Mystery? It is not that blindness should happen to Israel. That was clearly foretold by Moses, if they disobeyed God, "The Lord shall smite thee with . . . blindness" (Deut. xxviii. 28), and by Isaiah and David, as quoted here (Rom. xi. 8, 9). But that this blindness should be partial is now for the first time made known to us. "I would not, brethren, that ye should be ignorant of this Mystery, that blindness in *part* is happened to Israel, until the fulness of the Gentiles be come in" (Rom. xi. 25). The Mystery then is connected with the remnant of Israel in this dispensation, and especially with the peculiar character of that remnant. It is no new thing for God to reserve to Himself a remnant out of Israel. He did so, as we shall see, after the Babylonian

captivity. He will do so in the last apostate days of Antichrist. But it is important to notice that in both these cases, the remnant is the representative of the nation in connection with earthly blessing and their national hope. The remnant we are now considering is to be distinguished *from Israel* nationally and religiously, and enters into blessing of quite another order.\* It is a Heavenly Remnant. This was something unheard of in Old Testament times, and is one more unexpected and surprising development in the ways of God.

The Epistle to the Romans falls naturally into three divisions—(1) Doctrinal, chaps. i.-viii.; (2) Dispensational, chaps. ix.-xi.; (3) Practical, chaps. xii.-xvi. It is with the central division we have to do here. The word "Dispensation" is from a Greek noun, which is sometimes translated stewardship (Luke xvi. 2, 3, 4), and means a principle of God's dealing with His creatures. These dispensations have been varied. From the Fall to the Flood, man was left without law and government, to the light of conscience. From the flood to the call of the chosen nation, he was placed under government. Then followed God's dealings with Israel under government and law, with room for grace to act in virtue of the sacrifices. Now is the dispensation of grace, in which is being unfolded the mystery of the Heavenly

\* We do not expect to find in Romans a full exposition of the Mystery of the Church, but it is clear that there could be no remnant of Israel recognized as an earthly remnant in the present Church period. An understanding of this would have saved people from the mistake of interpreting Matthew xxiv. in terms of the Church, when Israel is clearly in view as such, or of making the Church go through "the time of Jacob's trouble," which is only another name for the Great Tribulation.

Remnant we are now considering. But what is a remnant? It is that which God reserves to Himself in view of general failure. "What saith the answer of God to Elias? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal" (ver. 4). This was the remnant of Israel in Ahab's wicked days, and there always has been such a remnant according to the election of grace. We may note four remnants in the history of the Chosen Race. (1) A Spiritual or Figurative Remnant, (2) Historical, (3) Prophetic, (4) Heavenly.

Chap. ix. of our Epistle presents us the first—"a Remnant according to the election of grace." The passage from the eighth to the ninth of Romans, is as from July sun to Autumn chill. The apostle puts off "the garment of praise for a spirit of heaviness," as he turns from the contemplation of the glories of Christ, to view the sad condition of "his kinsmen according to the flesh." He years over them with the affections of Christ. He would wish to be anathema\* for them. Had ever a people such privileges? Had not the Saviour sprung from them, "Christ who is over all, God blessed for ever?" And yet they were not saved, for instead of receiving "Him, who is the end of the law for righteousness to every one that believeth," they were seeking by the works of the law "to establish their own righteousness." This did not show that God's promise had failed. He had given no pledge that all

Israelites should be saved; "for they are not all Israel which are of Israel." A man might be of the seed of Abraham, and not be a child of promise; a son of Isaac, and yet despise his birthright.

It will repay us to study carefully in their Old Testament settings the quotations throughout this chapter. The two quotations regarding Jacob and Esau are separated by the whole range of Old Testament Scripture. The first, "The elder shall serve the younger," was spoken before their birth, and was the sovereign decree of God, involving nothing but good to either brother; the other, "Jacob have I loved and Esau have I hated," was uttered through Malachi fifteen centuries later, and marks the effect of the responsible choice of Esau and his race, in their persistent enmity to the people of God. None but the rebellious or the sentimentalist can dispute God's right to have mercy on whom He will have mercy, and to harden those who persist, like Pharaoh, in resisting His will.\* These latter will become the "vessels of wrath fitted for destruction;" and the former "vessels of mercy prepared by God unto glory." In Israel, there were always two circles—an outer one of national privilege entered by birth and circumcision, and an inner one of grace, entered by repentance and faith in God. These latter always proved the spiritual remnant, corresponding to the 7000 in Elijah's day.

\* Christ is never said to be Anathema. The word in Gal. iii. 13, "being made a curse for us," is a distinct word (Katara), which also occurs in Heb. vi. 8 and James iii. 10. 'Anathema' is the word in 1 Cor. xii. 3, and Gal. i. 8-9.

\* Rom. ix. 15-18 should be studied in the light of the Old Testament history. It will be seen that had mercy depended on man's will, and on man's running after God, none would have received it. Pharaoh's life was prolonged (Exodus ix. 13-16, E.V.) when he might have been righteously cut off, that he might serve as an object lesson of God's wrath and power,

## A Spiritual Ministry.

THE rejection of a one-man ministry, as it is generally found in popular churches, does not involve the acceptance of an every-man ministry. The one is as far removed from the doctrine and pattern given in the Word as the other. Ministry, as it is presented in the New Testament, whether that of the evangelist in the world, or that of the pastor, teacher (Eph. iv. 11-12), and exhorter (Rom. xii. 7, 8) in the church, is always the exercise of gifts which have been given by the ascended Lord to be used when, where, and as He may command, and the Spirit, who is their administrator and power, may guide (1 Cor. xii. 4, 8, 9). Any ministry which is not from the Lord and of the Spirit, is of man's will, and can accomplish nothing for God or His people. To recognise, make room for, give place to and support false ministry is as grave a departure from God's Word and way, as the suppression or rejection of that which is true. And generally the two are found together. For if the carnal, the self-willed, the false, are filling the place and using the time which the God-sent and Spirit-fitted minister ought to occupy, it goes without saying that the people of God must be the sufferers. For not only is the fresh and heaven-sent bread withheld, but that which is of no value for godly edifying, is given. Second-hand, borrowed material, which has never been food for the speaker's own soul, but very likely gathered up from the ministry or writings of others, given out from a good memory or memoranda, but always stale

and void of spiritual power is of no value. The difference between a second-hand, ill-seasoned, barren ministry, and one of spiritual power and freshness, is easily discerned, by those who know a true message from God, and whose spiritual senses have not been vitiated by false teaching, or blinded by preference and prejudice. When such a condition is reached, even an apostle's ministry may be rejected for that of men who traffic in huckstered goods (2 Cor. ii. 17), or handle the Word of God deceitfully (2 Cor. iv. 2). Surely the flock of God is suffering much at the hands of such would-be ministers at the present time. Their complaint is that Christians do not attend, that they will not go to hear when certain are to speak. May the reason not be, that they get little from them to feed their souls, to instruct their minds, or to truly exercise their consciences. A ministry that is of God, will always get a hearing. If not from those who want something more "up to date," more palatable to the flesh, it ever will, from such as love and value the plain, whole, and wholesome doctrine (2 Tim. iv. 3) which produces and maintains vital godliness, and makes strong and stalwart men of God, to stand firm for His truth and face its foes fearlessly. It was not the soft, pleasant-to-the-flesh teaching so much in demand in our day, that built up a race of faithful and godly witnesses, the fruits of whose labours are still with us. They gave out what they had—and all of it—without fear of giving offence, and God owned His Word, as He always does, in blessing to souls.

## God and His Word :

OUR RESOURCES IN TIMES OF FAILURE.

J. G. BELLETT, OF DUBLIN.

**I**N the Old Testament times, we find the Lord bringing out fresh resources on repeated failures, and faith ever ready to adopt them, nay, and at times to calculate upon them and to look for them. Failure of everything under man's hand, or as in his stewardship, is witnessed again and again, but God's resources are unexhausted, and faith is undismayed and undistracted.

When Israel in the wilderness make the Golden Calf, and thus break the very first article of the Covenant under which all was then set, Moses acts as one that counted on finding something in God to meet the catastrophe (Exod. xxxiii.).

When the nation, brought into the land under Joshua, again break the Covenant, as they do oftentimes, the Lord, in the energy of His Spirit, calls forth the Judges for their deliverance, and faith in them is ready for the occasion.

When the Priesthood ruined itself afterwards, and Ichabod was written on the forehead of Israel, God has a Prophet (a new and strange provision) in the secret place of His counsel and resources, and Samuel, as such, in faith leads on to Ebenezer, or God's help, for this fallen people.

When the Kingdom, in time, ruins itself, as the people in the wilderness had done, and as the nation under the Judges had done, and the throne and house of David are in the dust, and Israel a captive, faith still waits in the certainty that

God has not failed, though all beside had. The Temple may be a desolation, the Ark may have disappeared, all that was sacred have been lost, the land itself the property of the uncircumcised, and the people of God the slaves of the Gentile—still a Daniel, a Nehemiah, and an Esther, and other kindred hearts, can maintain their Nazariteism, and look for days of fresh discoveries of what God is and has for Israel.

God's resources are thus unexhausted by man's failures, and faith undistracted.

But in the present New Testament days, we have somewhat of another thing to mark—and it is this—the full satisfaction that faith takes in what God has already provided it with, and the jealousy and care of the Spirit, that we use that, and hold by it, in the perfect satisfaction of its being equal to all new and rising exigencies.

The difference is therefore, this: In other days faith calculated on what it was still to get; in these present days, it is faithful to, and abides by, that which it has already got. For it has got Christ, the end of all Divine provisions.

We have only to read the Epistles to perceive this. Christ, the Christ of God, and Scripture, the Word of His grace, become our standing provision. How does the Spirit there, keep all the boast of the heart in that which is already with us! And surely faith takes up the mind of the Spirit. How do the Epistles speak of Christ as being all to us, exhorting us to go on with Him as we have begun with Him, to be built up in Him as we have been rooted in Him, to hold fast, to



continue in the things we have learnt already, and to be still refusing all but Christ and the Word. "I commend you to God, and to the Word of His grace," is apostolic language.

Here is a difference. But there is kindredness in past and present, Old Testament and New Testament days, in this: that failure on man's part and consequent confusion in the scene around us, have alike given character to both. And faith is the same, knowing and using God's resources in the face of the confusion; only, again I say, with this difference, that the resource, in past, Old Testament days, was something *new*; now, it is *ever one and the same*; that is, God and the Word of His grace, Christ and the Scripture.

Of old, faith acted in *that* way, now faith acts in *this* way.

When, of old, as we have seen, the Golden Calf was made, faith looked for a new revelation of God's Name. When the nation in the land forfeited their place under the wing of Jehovah, faith found its object in the freshly-awakened Judge or Deliverer. When the priesthood was defiled, faith used the Prophet. When the kingdom was a ruin, faith still waited in hope of sure and certain sovereign relief in new ways suited to new conditions. As Mordecai at such a time said, "Enlarge-ment and deliverance shall arise to the Jews from another place." But now, in the face of failure and confusion, take it what form it may, faith has GOD and His WORD, Christ and Scripture, standing and abiding resources known alike at every moment of New Testament times, nothing

fresh, nothing new. But that which is given in grace faith uses, and remains calm and undistracted, however grieved and humbled. For "the ends of the world" are come upon us (1 Cor. x. 11). We look not for further exhibitions, but we use what we have, let Church ruins and Christendom confusion be what they may. Faith holds the beginning of its confidence steadfast unto the end. Faith is prepared for failure in God's stewards; but having reached Himself, rests at ease and is satisfied.

### Sermonizing.

NOTICE that the old style of sermonizing to which we were accustomed when in the "kirks" is being revived. A text—generally snatched out of its connections—is made the peg on which to hang a long string of deductions arranged in sections, firstly, secondly, thirdly, etc. This is not exposition of the Word. It is not teaching of the truth, such as the Spirit gives, to edify God's children. It does not lead the soul to the Word, and by means of it to God, to intelligently hear His voice and learn His truth as from Himself. And although it may please, it quickly passes away, and in the end you have nothing, not even the "text." It has become lost to view, in the long drawn out yarn of deductions. What is needed now as ever is, the Word of God ministered in freshness and power, leading the heart to Christ, and the conscience into exercise before God, in obedience to His will. This is what "sermonising" will never accomplish.

## The Preacher's Column.

### OUTLINES OF GOSPEL SUBJECTS.

#### THE LOVE OF GOD.

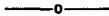
MANIFESTED, in giving His Son (John iv. 19).  
 COMMENDED, in His Death (Rom. v. 8).  
 BELIEVED, by the Christ Receiver (1 John iv. 16).  
 REJECTED, by the Gospel Despiser (2 Thess. ii. 10).

#### OPENED EYES.

To their sin and shame (Gen. iii. 7)—Conviction.  
 To Christ and Salvation (Acts xxvi. 18)—Conversion.  
 In Hell, after Death (Luke xvi. 23)—Condemnation.

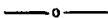
#### FOUR GREAT GOSPEL TRUTHS.

Christ sacrificed FOR us (1 Cor. v. 7)—Atonement.  
 Christ accepted BY us (John i. 12)—Regeneration.  
 Christ formed IN us (Gal. iv. 19)—Assimilation.  
 Christ coming FOR us (Phil. iii. 21)—Glorification.



## The Young Believer's Question Box.

Does Scripture teach that only such of the saints as are in a watchful state, will be taken to heaven when the Lord comes? No. "THEY that are Christ's at His coming" (1 Cor. xv. 22), and "WE which are alive and remain" (1 Thess. iv. 15), include all the living saints. "Them that look for Him" (Heb. ix. 28) cannot in the light of other statements of the Word, be limited to those who have been taught the truth of the Lord's personal return, and keep their lamps burning. It is descriptive of all who know Him as Saviour (Phil. iii. 20), although all do not look or wait with the same expectancy. If unwatchfulness constitutes a sin which deprives the living saint of his place in the "gathering together unto Him" when He comes, why should one who lived unwatchfully for years, and died only the day before, be "caught up?"



## Answers to Correspondents.

ALPHA.—You evidently confuse two things which differ. "In the flesh" in Rom. viii. 5, refers to man's natural condition as a child of Adam, the standing of all who are yet unregenerate. "In the flesh," as used in Gal. ii. 20; Phil. i. 22, &c., is in the body, man viewed corporeally as he now exists. The believer is "not in the flesh" (Rom. viii. 9) in the former sense; he is and must be in the second, while life on earth lasts.

A. S., BOGNOR.—The words of Heb. iv. 15, do

not say that the temptations of the Lord and our are identical. He was sinless. When the tempter came, he found nothing in the Lord (John xiv. 31) to respond to his temptations. He finds the flesh in us, which ever has the desire to yield to that which the devil proposes and presents without. Hence the need of constant watchfulness and dependence upon God for preservation.

G. S., PAISLEY.—The word in 1 Tim. iii. 11 is not "wives," but "women," as in R.V. The females here addressed, were not therefore the wives of deacons or ministers, but women like Phoebe, who gave themselves to some of the spheres of service (see 1 Tim. v. 9, 10), in which Christian women may acceptably serve the Lord and His people.

J. L., DUMBARTONSHIRE.—It has often been remarked how few of those who require to be disciplined for the holding and teaching of fundamental error are ever restored to the Lord and to the simplicity of their early faith, or recovered from the companionships formed in the path of departure from the Lord and the faith. Such is especially the case with those who fall under the power of Christadelphianism, Millennial Dawnism, and other forms of error, in which every fundamental truth of the Gospel is corrupted or denied. It is indeed a Christ-like work to seek the deliverance of one in danger of being led into the snare, but we would not advise you, as a young believer, to attempt it. It is a work requiring much wisdom and experience, with knowledge of the Word. Surely there are some older in the faith in your acquaintance, to whom you can make known the case you write of, and desire to help.

D. C., NEW YORK.—There are two extremes of error regarding possession of the Spirit of God, and you seem to have come in contact with what looks like a third development. The doctrine of the Friends (or Quakers) is, that the Spirit is given to all mankind, heathen, Jew, Moslem, and professing Christian without distinction. The doctrine of the Ritualists is, that only a select clerical caste of ordained and consecrated men are endowed with the Spirit, and a yet smaller circle among them can impart the Spirit to others by the laying on of their hands. But the Scriptures neither teach that the Spirit is given to the race universally, or that He is the possession of a priestly and clerical caste exclusively. What the Word does teach, and that clearly is, that all believers are sealed (Eph. i. 13) and indwelt (1 Cor. vi. 19) by the Spirit, not on the ground of some special grace, such as knowledge

or devotedness or spirituality. But as the apostle says—"Because ye are sons, God hath sent forth the Spirit of His Son into your hearts" (Gal. iv. 6). To deny this to any who are "born of God," is to rob them of their birthright. You have heard it taught that "some may be safe who are not sealed," and that an indefinite period may elapse between the new birth and the receiving of the Spirit to indwell. We put it to you in the form of a question—If one born again, but not sealed, should die in that condition, where does he go? Can it be to hell, when he is born of God? Can it be to heaven, when he is not Christ's? For do we not have it plainly put in Rom. viii. 9—"If any man have not the Spirit of Christ, he is none of His." You will see where reasoning on Scripture leads the hyper-wise. But to those who are content to abide by what God has written (see Acts xv. 8, 9), all is simple, clear, and sure.

A. B., MALVERN.—Hymn writing is an exercise of gift as truly as teaching, writing, and exhorting, and a sound Scriptural hymn expressing the heart's worship, or the desires of the spiritual nature to God, is accepted and used as being of the Spirit. But only in the same sense as ministry. No claim is allowed of its being inspired. There is much need for exercise of heart in the selection of hymns for congregational singing. Many in common use are alike unscriptural and unsuitable for true worship according to the Spirit, and for Gospel testimony according to the Word. Compilers of popular hymn books have in most cases been more concerned to produce a saleable than a Scriptural and spiritual collection.

—o—

## Answers to Special Questions.

**Letters of Commendation.**—In commending one going to another place, is it not desirable something more than a mere statement that the bearer has been "in fellowship at ——" be given? If gifted to preach, qualified to guide, or needing special shepherd care, should this not be named, so as to inform those who care for the flock and serve?

ANSWER A.—The commendation of Phœbe (Rom. xvi. 1, 2) gives more detail than is common, and it may safely be taken as a pattern. If one has served the saints acceptably, it is surely good to recognise it, and to commend such an one to where he or she goes as so serving, so that opportunity may be given and fellowship encouraged in such service.

True workers seldom push themselves to the front. There is the greater need, therefore, that those into whose midst they go, have such information given, as will give them the necessary confidence to welcome them without hesitation. R. E.

ANSWER B.—Commendations are usually dealt with by those guiding and overseeing in the assembly, and it is certainly well that they should know particularly of any case requiring special care. Such information need not be included in the commendatory note, but may accompany it for private use. In the case of one being commended to another assembly who has gifts of ministry, or who has proved himself a helper in other ways, this should certainly be named, for the information of those who may not personally know him. G. S.

ANSWER C.—Letters of commendation (although falling into disuse where people are received on their profession of faith, apart from corroborative evidence that it is real, and that doctrine and life correspond) are valued by all who seek to use godly care in welcoming those personally unknown to them into the assembly. And all who see the need for such care, should show a good example by using such letters, whether their fellowship with the other assembly is to be for a day or permanent. We need all the safeguards that God has provided in days of false or flimsy profession, strange doctrines and schismatic actings like the present. J. M.

EDITOR'S NOTE.—When Apollos, who was unknown to the Christians of Achaia, wanted to go there, we read "the brethren wrote" (Acts xviii. 27), exhorting them to receive him, and would doubtless tell them of his abilities. If more inquiry had been made, and godly care used before receiving certain mischief makers as preachers and teachers, there would be fewer sorrows and divisions to mourn over to-day. The value of a letter of commendation is, that those sending it have such knowledge of its bearer, as cannot be obtained in a brief interview.

**The Spirit's Indwelling.**—In Mr. Philip Mauro's recent book, "God's Gift and our Response," he teaches on page 164, that "not every believer has the Spirit of God dwelling in him." This is contrary to all that I have hitherto learned from the Word on this subject. If it be true, it has far-reaching consequences. Can you give any help as to whether this is or is not the teaching of the Word?

ANSWER A.—From Eph. i. 13, 14, we learn that all believers have the Spirit of God as "seal" and "earnest." In Gal. iii. 2, the Spirit's reception is

connected with the "hearing of faith," not with knowledge or attainment. And in 1 Cor. vi. 19, the indwelling of the Spirit in the individual believer's body as a temple, is not something which certain have and others lack. These, and all others named in the Epistles, are bestowed, not in virtue of some special grace or intelligence found in the saints, but wholly because they have "trusted" in Christ (Eph. i. 13). The Spirit may be "grieved" (Eph. v. 30) by fleshly conduct; a Christian may be "carnal" or "spiritual" (1 Cor. ii. 1), but this does not involve loss of the indwelling Spirit. For 1 Cor. ii. 1 and vi. 19, were written to the same persons.

A. L.

ANSWER B.—Divers and strange teachings concerning the Spirit abound. With some, there are repeated baptisms; others teach that one may be born again, yet not know Him; be saved, yet not sealed; have the Spirit's seal, but not His indwelling. There is nothing in Scripture to warrant these teachings. The Lord Himself said, that the Spirit's indwelling and outflowing was to be the experience of them that "believe on Him" (John vii. 39). And the subsequent teaching of the Epistles confirm this (see Gal. iii. 26, with iv. 6). The "if" in Rom. viii. 11 no more implies doubt of the Spirit's indwelling than the "if" in ver. 10, does of Christ being in them. We consider it therefore to be a grave error to say that any true child of God lacks the indwelling Spirit.

G. W.

EDITOR'S NOTE.—The subject of the Spirit's indwelling in the believer (John xiv. 17; 1 Cor. vi. 19), and in the Church (1 Cor. iii. 16; Eph. ii. 22) is fundamental to Christianity. No stone in the great arch of New Testament teaching concerning it can be removed, without weakening the whole. We would commend to all who are exercised in this matter, a recent little handbook by our esteemed brother, Mr. William Hoste, entitled "Things that Differ," in which the various operations of the Holy Spirit, permanent and variable, are simply and Scripturally set forth in such a way as all may profit by.

### Questions Requiring Answers.

HELP in bringing Scripture light to bear on these inquiries, which exercise many true hearts, and are of general interest, will be welcomed. As space is limited, let answers be brief, so that various aspects may be given.

**Soliciting Money.** Is it in keeping with the principles of the Word to ask money for evangelistic and other work? If preachers are not supposed to

make appeals for themselves, upon what principle is it right for others to do so on their behalf?

**Recognising Division.**—What ought to be the attitude of local assemblies toward a few disaffected brethren who, for purely personal reasons, go out from the assembly in which they can not have their way, and begin a new meeting, in the continuing of which they evidently have the support of others at a distance who are of the same mind.

**True Christian Experience.**—Are the experiences described in Romans vii. 15-23, those of an awakened or unregenerate man, or those of an untaught or backsliding Christian? Or is true Christian experience here described, than which there is nothing higher on earth?

### The Power of Example.

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

"In the town where I live, there was a recent Mission held in the building of one of the local denominations. The missionary was an evangelist who works in connection with all denominations, and the mission was on lines which are popularly known as "interdenominational." There were associated with this mission, local ministers who, in their ordinary preaching, deny the eternal doom of the unconverted, preach the Wider Hope, and in two cases those who deny the inerrancy of the Scriptures. Some who profess to have seen the errors of denominationalism and left it, not only went to these meetings, but strongly urged some who are not long "in the faith" to accompany them, which they did. Whatever may be the spiritual results of the mission, as God knows them, there is very little visible in lives changed from worldliness to godliness, such as we have been accustomed to see in those who are born of God. But one very sad result of the course adopted is, that some of those who were thus led into association with all sorts of religious profession, and under the influence of those who teach "divers and strange doctrines" subversive of the truth, seem to think they are at liberty to go and hear them whenever they think fit, and cite the example set before them by their elders, during that interdenominational mission. And there are sad indications that the leavened teaching they are hearing is doing its deadly work, in leading them away from God. Surely this sort of thing calls for warning from those who care for souls."

[We shall welcome simple and definite Scriptural teaching dealing with this practice, which is by no means uncommon.—ED.]

## Fresh and Strong for Service.

IN the whole realm of grace, there is no grander sight than that of an aged worker and warrior in the kingdom of God, holding on his way, with "garments fresh and foot unwearied," speaking well of his Master, and still rejoicing in His work, which is "honourable and glorious" (Psa. cxi. 3). Of this generation was Caleb, the son of Jephunneh. In his early years, he had shared the great deliverance from the land of bondage, and sung redemption's song. With light and bounding step he had doubtless set forth on the wilderness way that led to the goodly land, but that was no more than others in their early love had done. Faith's best triumphs are wrought in darkest days. So Caleb's faith is first marked in his testimony before the unbelieving congregation. He confessed in the face of their unbelief, that in the strength of the Lord they were "well able to overcome" (Num. xiii. 30), to go in and possess the land. But that testimony was rejected, and Caleb, with his faithful and true yoke-fellow, Joshua, the son of Nun, had to pursue their lonely path for forty years, adding to their faith, patience. When at last the Jordan was crossed, and they with a new generation stood well possessed of their inheritance, how grand it is to see these veterans meet, and hear the aged Caleb, now in his eighty-fifth year confess, "I am as strong this day as I was in the day that Moses sent me, as my strength was then, even so is my strength now, for war" (Josh. xiv. 11). And not yet ready to put off his armour, or to retire from the battle of the Lord, he fixes his eye of

faith upon the goodly mountain of Hebron, yet in the hands of the Lord's foes, and girding himself anew for the attack, he joyfully confesses again, "If so be the Lord will be with me, then I shall be able to drive them out" (verse 12). And he did. The secret of Caleb's freshness, and of all others who retain the dew and vigour of youth is, they count upon the Eternal God to do what He says, and to supply them with all that He has promised. Thus they "go from strength to strength;" often weary *in*, but never weary *of*, the service of the Lord. Here is the secret of being sustained in godly walk, service and soulwinning, even unto grey hairs. Beloved fellow-workers in the kingdom, may you prove it so. Our God whom we serve is the living God, who never fails us. And His own sure word of promise to all who wait upon Him in conscious weakness is, that they "shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint" (Isa. xl. 31). As the years go by, the powers of evil increase in Satanic boldness. And many who ought to be in the fighting line of the Lord's host are halting and uncertain. "Armed" they are, yet ready like the children of Ephraim to "turn back in the day of battle" (Psa. lxxviii. 9). There is ample scope for men of Caleb-like faith and courage, to act for God. But in order to do this aright and acceptably, the heart needs to be "fixed," the spiritual life fresh and "strong," and the eye of faith set upon God alone. Men—even the best, may disappoint and fail us. But God, never, for "He is faithful that promised."

## Eliezer:

### A TYPICAL SERVANT.

WILLIAM HARLAND, STOCKTON-ON-TEES.

**M**ANY persons are mentioned in Gen. xxiv.—Abraham, Isaac, Bethuel, Laban, Nahor, Rebekah, her damsels, Eliezer, and the men that were with him, each interesting in his and her position, but Eliezer particularly so on account of the part he played in the memorable incidents recorded in the chapter. I gather that he is the "servant" so frequently referred to. If so, all that is previously stated of him we get in chap. xv. verse 2, from which we learn that, though at one time he had good prospects, the birth of Isaac had given him a distinct set-back. Notwithstanding, he retains his integrity toward Abraham, and has so far gained the esteem and confidence of his master, as to be sent on the serious and delicate mission of seeking a bride for his master's son. Should that mission be successful, his one-time prospects would, in all probability, get a further set-back; in fact, might be shattered and become hopeless of fulfilment. However, when Abraham says, "I will make thee swear" (v. 3), he unhesitatingly and loyally responds—"the servant. . .sware" (v. 9). Let me direct attention to a few things that distinguish this remarkable man:—

1. His modesty. His own name is not once uttered by him in the chapter, and we may conclude that, owing to his great admiration for his master, he not only kept self in the background, but was quite willing to suffer effacement. His motto evidently was—"Not I, but Abraham."

2. His zeal. "The servant took ten camels." There was no delay, for the business was urgent. He did not waste time in thinking or talking of his mission, but at once proceeded to do it. There was no need in his case for hanging up the modern motto, "Do it Now," in his tent. His zeal did not outrun his judgment, however, for "he took ten camels," though fewer might have been thought to suffice. He used the resources of his master with judgment, and provided for the successful issue to his efforts a sufficient number to accommodate the bride and her retinue—neither more nor less.

3. His self-renunciation. There was no parade of himself—"I am Eliezer." Though the distance between Canaan and Mesopotamia was something like four hundred miles, and involved a tedious and toilsome and dangerous journey from wild beasts and banditti, yet none of the incidents of either the outward or return-journey are mentioned, though there must have been many difficulties, trials, and hardships to endure.

4. "He arose and went to Mesopotamia" (v. 10). That is to say, he meant business from the first, and went straight for his goal—"the city of Nahor," where we next find him. This was as it should be—he got to THE RIGHT PLACE, which was all-important.

5. His was no slipshod, haphazard work. Everything indicates the exercise of deliberation and judgment, even to the choice of "a well without the city," and "the time" at which he made his camels to kneel down. He is about his master's business, and faithfully uses his best

powers—physical, mental, and spiritual—in Abraham's service.

6. He was a prayerful man (v. 12), and knew the value of his master's name, which he skilfully uses. He does not pray, "shew kindness to me," but, rather, "shew kindness unto my master."

7. He used means, and exercised judgment in their use, but did not trust in either, but in God—"she that THOU hast appointed for Thy servant Isaac." Indeed, we may conclude that he "was strong in faith," for he first made his plans, and then asked God to come in and use them for the one great, all-absorbing end—the business. Though Isa. lxxv. 24 was not yet written, what a blessed exemplification is here—"before they call"—for "before he had done speaking . . . behold Rebekah came out."

8. He was a devout man. A point had now been reached, when he had only to look on and see the incidents of his plan being fulfilled to the very letter, and nothing remained, and nothing else became him, but to "bow down his head and worship" (v. 26). This he did, and later (v. 52), he more pronouncedly worships—"to the earth."

9. His "errand." He even refuses the clamorous claims of hunger and fatigue, or the hospitality of his hosts, till he has "told" it. Then in the telling he hides himself behind his "master," using that word nine times in the telling of his story, Abraham being *the all absorbing one* to him.

10. His devotedness. "Send me away." Surely here was now an opportunity when

he might at least enjoy a well-earned rest, as well as the society and hospitality of his hosts. But no! it will give him greater enjoyment to give pleasure to his master—"send me away UNTO MY MASTER." In fact, he would count the acceptance of the common courtesies of the time but a hindrance to the execution of his mission (v. 56). He has now another objective, and how is he straitened till it be accomplished! "HINDER ME NOT."

11. He was a man to be "FOLLOWED." His zeal and general conduct no doubt inspired confidence in those who were entire strangers to him, for "Rebekah arose, and her damsels, and they rode upon the camels, and FOLLOWED THE MAN" (v. 61), but only till Isaac was reached, and the bride delivered to his "master."

12. His objective having been attained, he privately "tells Isaac all things that he had done," like a faithful servant, and now, without a testimonial, or biography, or sketch, or lantern lecture, or portrait, or worldly honours, he seems to say, "Exit, Eliezer!"

### The Coming Rest of Heaven.

FAITH'S work will soon be over,

The discipline and rule,

And tribulation's lesson,

We daily learn at school;

I shall not want the girdle

Which now I need so much,

Lest in my walk, my garments

Should some defilment touch:

No lamp will e'er be needed

Where there is nought but light,

No sword, nor shield, nor armour,

Where there are none to fight.

## CONTESTED TRUTHS OF THE BIBLE.

**Faith :**

## II.—ITS NATURE AND OBJECT.

BY THE EDITOR.

**T**HE opening words of the eleventh chapter of Hebrews, "Now faith is the assurance (marg., the giving substance) to things hoped for, the proving of things not seen," R.V., have been spoken of as a "definition of faith." They are rather a description of what faith does. It believes God is. It takes Him at His Word. It sets its seal to what He says, as true (John iii. 33). "Abraham believed God, and it was counted to him for righteousness" (Rom. iv. 3). He looked not at his circumstances, but was "strong in faith," simply relying on God's Word. Then, it was His promise concerning Abraham's son; now it is His record concerning His own Son (1 John v. 9-11), that is to be believed. The sinner is saved through faith, yet not faith but Christ is his Saviour. As Richard Hooker wrote, "God doth justify the believing man, yet not *for* the worthiness of his belief, but **FOR** the worthiness of Him who is believed."

## HOW DOES FAITH COME ?

"Faith cometh by hearing and hearing by the Word of God" (Rom. x. 17). When Jonah preached judgment to come, the Ninevites who heard, "believed God" (Jonah iii. 5) and "repented in sackcloth and in ashes." When Philip "preached Christ" to the Samaritans, they "gave heed," hearing the message and seeing the signs, and believing what was spoken as from God, they had "great joy" (Acts

viii. 5-8). The result of faith in each case was according to the character of the message. A distrust of God was the cause of man's ruin; believing God is the turning point in his life, and the means of his salvation. The Word of God comes in the power of the Spirit to the sinner, telling him of his guilt. If he bow to the truth, saying "Let God be true" (Rom. iii. 4) closing his mouth (Rom. iii. 19) to self-defence, and justifying God (Luke vii. 29) in his condemnation, "repentance toward God" is wrought. And when the "Gospel of God" (Rom. i. 2), that great message of His, declaring His love to sinners (Rom. v. 8) and the death of His Son for them (1 John iv. 10) is proclaimed, not in bare-bone theory, or in cold theological statement, but "in power and in the Holy Ghost" (1 Thess. i. 5), which is ever the secret of its success (1 Pet. i. 12), the convicted and repentant sinner now before God, in the place where grace can meet and deal with him, learns that God loves him. And as the light of the Gospel shines into his dark heart (2 Cor. iv. 6), he gets to "know God, and Jesus Christ whom He has sent." And this is eternal life (John xvii. 3). To receive Christ is to be born of God (John i. 12-13). To know His Name is to trust Him (Psa. ix. 10). And "being fully persuaded" (Rom. iv. 21), by the revelation of Himself to the soul, and the Word that He has spoken, the convicted, yet confiding soul, exclaims, "Behold God is my salvation, I will trust and not be afraid" (Isa. xii. 2); "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him" (2



Tim. i. 12). This was Paul's "saving faith."

Such faith is to be distinguished from the intellect being brought to "see" certain propositions, and from mere assent given to a certain number of words, even the words of Scripture. Believing a verse is not believing on Christ. Accepting a statement as true, may exist without personal trust in Him, whom God has sent forth as the sinner's Saviour. And the habit of reasoning from such words as are in Isa. liii. 6; Heb. ix. 26, and other statements, that because Christ by His death put away man's sin from before God, therefore the reader or hearer's sins are "no longer upon him," is responsible for very many of the "sham" converts, who disappear as rapidly as they "profess." The apostle had confidence in his message, without using persuasive words of "man's wisdom" to state it. He left room for the Spirit to "demonstrate" and do His work. And thus the faith of those converted through his ministry stood, not in "the wisdom of men," but in "the power of God." For while it is the business of the evangelist and the soul-winner, to set Christ before the convicted soul, as He is presented in the Word, in all simplicity, shewing His adequacy to meet all need. His ability and willingness to save, with all the earnestness and yearning desire for that soul's deliverance and emancipation he can command, he yet, all the time he is dealing with the sinner, setting God's Christ before him, is hanging on God for that sinner's conversion. And when the light breaks, and the bonds are broken, when the sinner entrusts himself to the Saviour, having 'heard the Gospel of his

salvation,' (see Eph. i. 13) and in "believing, has life through His Name" (John xx. 31), he takes no credit for his faith, but is so occupied with its blessed Object, that it never gives him a thought. Thus, as Dr. H. Bonar well puts it, "He (the Spirit) does not operate in some mystical or miraculous way, as if imparting to us a new faculty called faith, but by taking of the things of Christ and shewing them to us." And thus it is that the Scottish Catechism simply puts it, that He "doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel."

#### FAITH AND UNBELIEF.

When the salvation (Rom. i. 16) and preservation (1 Pet. i. 5) of the saved is in view, their faith is named as that which brought them into and keeps them in the sphere in which the "power of God" operates, while the unbelief of those who hear, but obey not the Gospel, is the ground of their present condemnation (John iii. 18) under the abiding wrath of God (John iii. 36). When the Lord was charging home upon those who heard but received not His Word, He did not console them by saying they *could* not (Matt. xxiii. 37), but that they *would* not hear or come to Him. And after making known, in clear and definite words, the way in which He as Son of God and Life-giver was then—and is now—imparting that life to all who hear and believe His Word (John v. 23-26), He turned to those who claimed that they had the Scriptures which testified of Him, in which they thought they had life, and said—"Ye *will* not come to Me, that ye might have life" (John v. 40).

## Glorious Years of the Kingdom.

**G**LORIOUS beyond description are the prophetic pictures given in the Word of that coming period, in which this sad earth, which now groans under the weight of its corruption, and its sinning millions struggle for existence, shall, under the righteous yet benign reign of its rightful King, enjoy its Sabbath rest, and its peoples know that long looked for form of government, under which "all shall have peace and prosperity. Such blessings have often been promised in the past, and they will be soon in greater profusion by the last great deceiver—the false Christ who is to come. But not until the now earth-rejected but heaven-appointed King is on the throne, shall they be realised. Then—but not till then—shall the earth that now groans, know full release. Then shall discord, discontent, and the struggle for existence among its peoples, and for power among its rulers, cease, and with the reins of government in the hands of "the Lamb upon the throne," the long looked for rest will be known. During the thousand years (Rev. xx. 4) or millennial reign of Christ and His glorified saints (Rev. xx. 6) over the world, Satan, the great adversary and deceiver, ever acting as he well can on fallen men, who are his subjects, has kept the world in a ferment for well-nigh six millenniums, will be banished from both earth and heaven, and sealed up in the abyss (Rev. xx. 3, R.V.). Christ and His glorified saints will reign from the open heavens over a purged and peaceful world, whose nations own their rule, and whose kings bring

their tributes to their feet (Rev. xxi. 24), Israel, united as one nation, regenerated by the Spirit, all God's children, restored to their land; Jerusalem, rebuilt, exalted, and beautified, the metropolis of the world; the earthly temple a gathering place for all nations to worship the King (Zech. xiv. 16), while from Zion the law goes forth to all the world. War—that awful scourge of nations—shall cease (Mic. iv. 3), huge armies, navies, battleships, torpedoedoes, areoplanes, and all other instruments of death and destruction no longer then needed. Creation, delivered from the curse, the earth will yield its increase (Amos ix. 13), giving plenty for man and beast. No need for almshouses, refuges, orphanages, or "free breakfasts" then. Crime, drunkenness, and all that causes want, disease, and premature death being abolished, human life will be greatly prolonged (Isa. lxxv. 20), death being evidently only by visitation in judgment for sin. The brute creation, long in rebellion against fallen man, shall own his rule as at first, and be at peace among themselves, the wolf no longer devouring but dwelling with the lamb (Isa. xi. 6; lxxv. 25). Every cause of discontent and of fear thus removed, men shall have confidence in each other, and live together in harmony under one Lord and King, one will at last being "done on earth as in heaven." For these mercies the world sighs, and vainly hopes to secure by means and methods of its own, apart from God, and without Christ. But in the end it will be seen, that no deliverance can ever come to man, but through Him whom God has exalted as Lord and Christ.

## New Testament Mysteries.

V.—THE MYSTERY OF THE HEAVENLY REMNANT.

ROMANS XI. 1-25 (Continued.)

BY WM. HOSTE, B.A.

LATER on, there was another remnant of a different character, the Historic Remnant that returned from Babylon. God had promised by Jeremiah that after 70 years of captivity accomplished, He would cause His people to return to Jerusalem. When the moment struck Cyrus was stirred up to make a decree that all who wished might return and build. It was an offer to all, but most preferred the quiet life in Babylon. About 42,000 responded, "whose spirit God had raised." They were spoken of by Ezra as a remnant. "And now for a little space, grace hath been shewed from the Lord our God to leave us a remnant to escape" (chap. ix. 8), and also by Nehemiah (chap. i. 3). These met with great opposition, but became once more the representatives of the nation in the land. Later, in the days of Malachi, they had grievously declined, but even then there was a little living remnant "who feared the Lord and thought upon His Name." These were the progenitors of the Simeons, the Annas, and the rest who "looked for redemption in Israel," and were ready to receive the Lord. In the last days, there will be another Remnant, referred to frequently in the prophets, which we may call the Prophetic Remnant. Isaiah speaks of them. "Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom" (chap. i. 9). "The remnant

shall return, even the remnant of Jacob unto the mighty God, for though thy people Israel be as the sand of the sea, yet a remnant (and a remnant only) shall return" (x. 22). These two verses are quoted in Rom. ix. as teaching generally that God will have a spiritual seed from Israel in these days. But this is far from exhausting their meaning; in fact, it is an application rather than a fulfilment. Joel speaks undoubtedly of this latter day remnant. "In Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (chap. ii. 32). This remnant will play an important role in the closing days. When the "Prince that shall come," aided and abetted by Israel's false king, the Anti-christ, breaks his covenant with Israel in the midst of "the week," and causes the sacrifice and the oblation of Jehovah to cease (Dan. ix. 27), the nation as a whole will apostatise. But the remnant will remain faithful, and will be sustained by God amid terrible persecution, called in Jeremiah "the time of Jacob's trouble" (chap. xxx. 7). Many of the Psalms, such as the 94th, 130th, 140th, describe the sufferings of these witnesses. Those who are spared till the return of the Messiah will be saved—according to Rom. xi. 26, "And so all Israel shall be saved," and will form the nucleus of the restored nation. They are, I believe, those whom the Lord refers to as "My brethren" at the judgment of the nations (Matt. xxv. 40). It remains for us now to consider briefly the calling and character of the Heavenly Remnant. They are those who

through the preaching of the Gospel in this dispensation are brought to acknowledge Jesus as Lord and Saviour. They are sometimes called to-day, Hebrew-Christians, but it is really a misnomer. They are Christians, members of that body in which there is neither Jew nor Greek. Israel has stumbled over Christ, and He who might have been their Corner-stone has become their stumbling stone. They were judged and scattered in 70 A.D., and through their fall, salvation is come unto the Gentiles for to provoke them to jealousy. Not, of course, that all Gentiles are saved, but they are now in the olive tree. Instead of being in a less favoured position than Israel, it is they who are the favoured ones, and the Gospel is sounded to them in every place. Thus the fall of Israel brings opportunity to the Gentiles, and they draw from the root and fatness of the olive tree. All of them who believe on Jesus Christ are brought into the Church, and with them all who believe from Israel. If, then, the fall of Israel is the riches of the Gentiles, how much more (according to the blessed logic of Divine grace) their fulness. If God blessed the Gentiles because of Israel's fall, He will not take away that blessing when Israel is restored. Through restored Israel will come a wider blessing than ever was known before. Now the Lord is gathering out a people, and the results seem sparse, but when Israel are grafted back into their own olive tree and become God's missionaries to every land, in the power of the great outpouring of the Spirit yet to come (see Joel ii. 28, 29), untold numbers will be gathered in, "a

great multitude, that no man can number." The Heavenly Remnant we are now considering is composed of Israelites who believe the Gospel, and are baptised into one body in one Spirit, with all of every nation who receive Christ. Such lose their national standing and hopes, but enter into higher privileges and blessings, as members of Christ and temples of the Holy Ghost. This state of things will go on "until the fulness of the Gentiles is come in," that is, until the last Gentile, destined to be a member of the church, is saved. Then the church will be caught up, the Gentile branches who have abused their privileges broken off, and God will resume His relations with the nation of Israel. It was a very real test for a Jew who had believed in Christ to find himself cut off from his glorious historic past, shorn of his national hopes of the coming kingdom, and deprived of his traditional priesthood and religion, every part of which had been divinely ordained. It was for such the Epistle to the Hebrews was written. In it they might learn that all has been more than made up to them in Christ, who is the consummation of the prophetic testimony, the embodiment of the kingdom hope, and the substance of all the religious shadows of the past.

—o.o—

### A Prayer for Restoration.

Restore our Christian worship, Lord,  
As in the early days,  
When love was warm, and fresh, and bright,  
When first we knew Thy grace.

Restore our Christian service, Lord,  
To that sweet simplicity  
Which marked Thy servants long ago,  
When they Thy power did see.

## The Secret of Fruitfulness.

“FROM Me is thy fruit found” (Hosea xiv. 8). Here we have the source and the secret of all true fruitfulness, alike in Christian life and service. The source of all is in the blessed Lord Himself. The secret is in the saint abiding in Him.

All His saints are in Him positionally ; they all share His life, His peace, His glory. But more than this is needed for continuous fruitfulness. The conditions of fruitbearing are, that the saints abide in Christ, and that His Word abide in them. The word for “abide” is translated in the same chapter by the words “continue,” “remain,” which makes its meaning sufficiently plain. To “remain” where grace has placed us, in closest, dearest intimacy, nothing between, nothing reserved. To “continue” as we began, receiving everything from Him, yielding everything to Him, guided in everything by Him, doing everything for Him ; this is abiding. And whatever others may think of such a life, however it may be viewed by the church or the world, it will be in the estimation of heaven a “fruitful” life indeed ; a sweet savour of Christ unto God. It will not fail to leave its mark for eternity, however little noise it may make in time. God will get His own, and men will be blessed by it. Let such a life be our aim, beloved fellow-believers. Let us cultivate a close abiding communion with the Lord. Shun and abhor all that would imperil it, or draw away from the source of its supply. Let us take and abide in the place that grace has given, and give His Word the supreme

place that He claims for it in us. Then the branch shall not cease from yielding fruit, nor shall our leaf wither. Weary ones around shall taste and be made glad, and even those who fail to own us, will be refreshed by the fruit that grows on the branch that runs “over their wall.”

## Conversational Bible Readings.

AN old-fashioned and homely form of studying the Sacred Word, and one which was much practised by believers some twenty to thirty years ago, and greatly blessed to the help of young believers, was what was then called “The Conversational Bible Reading.” It was usually held in the house of one of the Lord’s people, all gathered round the table, each with a Bible. After praise and prayer, a portion was read, a brief exposition or outline of it given, and then the subject was “beat out” in the form of a general conversation, with liberty for any to express a difficulty or ask a question. In this way many precious “nuggets” of the true gold were unearthed, and difficult passages made plain. To all who desire to become acquainted with the Word of God, and to share the “green pastures” therein found, we commend this form of Bible reading and study. Companies of young believers, little groups of Christians in country villages, mining rows, and neighbouring farmhouses, will find this an excellent Winter evening employment. None can study the Word of God in vain.

O may those holy pages be  
Our ever fresh delight !  
And still new beauties may we see,  
And still increasing light.

## The Preachers' Column.

### OUTLINES OF EVANGELISTIC SUBJECTS.

#### ETERNAL LIFE.

Life in PROMISE (Titus i. 1; John x. 10).  
 Life in POSSESSION (John x. 28; 1 John v. 13).  
 Life in PROSPECT (Rom. vi. 22; v. 21).

#### SALVATION.

Procured by Christ's Death (1 Cor. xv. 2, 3).  
 Possessed by Faith in Christ (Acts xvi. 31).  
 Assured by Christ's Life (Rom. v. 9, R.V.).  
 Perfected at Christ's Return (Heb. ix. 28).

#### THE NEW BIRTH.

The WORKER: The Spirit of God (John iii. 5).  
 The INSTRUMENT: The Word of God (1 Pet. i. 23).  
 The SUBJECT: The Believing Sinner (1 John v. 1).  
 The RESULT: A Child of God (Gal. iii. 26).

### BRIEFS ON BIBLE SUBJECTS.

#### RELATIONSHIP TO CHRIST.

United to Christ (Rom. vii. 4)—Our Position.  
 Abiding in Christ (John xv. 3)—Our Condition.  
 Witnessing for Christ (Acts i. 6)—Our Testimony.  
 Glorified with Christ (Rom. viii. 17)—Our Hope.

#### BEHOLDING CHRIST.

As the DYING One (John i. 29)—For Salvation.  
 As the RISEN One (2 Cor. iii. 18)—Transformation.  
 As the COMING One (1 John iii. 2)—For Glorification.

#### THE SPIRIT'S FLOWINGS.

His Inflow (1 Cor. xii. 13)—For Refreshment.  
 His Upflow (John iv. 14)—In Worship.  
 His Outflow (John vii. 38, 39)—In Testimony.

## The Young Believer's Question Box.

When I was converted ten years ago, I was taught from the Word that as a Christian I ought not to be unequally yoked with unbelievers, in social, commercial, or any religious undertakings. The result was, that I severed my connection with several Friendly Societies of which I was a member. I find that some of the leading men in the meeting where I now am, are members of Co-operative Societies, some of them very actively so. They ask me to join. What is the difference in being a member of a society such as Rechabites and that of a Co-operative? None in principle. No matter what the purpose for which the Society exists, the

fact remains that membership involves an unequal yoke with unbelievers, sharing in common with them, and when called to do so, acting with them for a common object. When some who know better, find themselves in a position in which their consciences are not at ease, it is no uncommon thing for them to seek to get others into the same. But not even "leaders" are to be followed, when they would lead into that which is contrary to the Word. It is "Thus saith the Lord," that must ever control the steps of those who seek to order their lives to please Him, whose they are. It is very curious to observe how some, whose consciences are very sensitive to the least taint of contact with ecclesiastical evil, seem to have no scruples in receiving dividends from shares in companies, whose ways of profitmaking they profess not to approve of, and would not personally practise. But a single share in any such company, makes its holder a partaker of and morally responsible for its doings.

## Answers to Correspondents.

**INQUIRER.**—In B.C. 721, the great Assyrian king carried the ten tribes into captivity (2 Kings xvii. 23), and twelve years later, Hezekiah was told that Judah and Jerusalem would fall before the power of Babylon (Isa. xxxix. 6, 7), which came to pass (2 Chron. xxxvi. 17-20). This was the end of kingly rule in Israel. They are now 'without a king.' (Hos. iii. 4).

**G. W., GREENOCK.**—Passive obedience to rulers, national and civic, is clearly enjoined on Christians in the Word (see 1 Pet. ii. 13, 14; Rom. xiii. 1-31). Their laws are to be obeyed and their claims responded to, unless, indeed, these lead to disobedience to the revealed will of God. But there is nothing in the Scriptures to guide a Christian in accepting office as a magistrate, or in voting for his election to such a position. In the absence of such instruction—which is not lacking concerning other relations even in detail—it is better to keep apart than to act in the dark.

**A. B., HERTFORD.**—The reign "in righteousness" of Christ as King (Isa. xxxii. 1), is not to be founded either with His present seat at God's right hand, or with His eternal kingdom. The expression has reference to His millennial kingdom of a thousand years (Rev. xx. 4). The assumption of this form of kingly sovereignty is described in Dan. vii. 13; its resignation and end is referred to in 1 Cor. xv. 24, 28.

A. G., STIRLINGSHERE.—You are perfectly within your right in objecting to the introduction of instrumental music and solo singing in Gospel meetings which are held in the hall owned and used by the assembly of which you form a part. Neither majorities nor leaders have any right whatever to force in what is not approved of by the consciences of fellow-saints, unless they can show it to be something definitely commanded in the Word of God. And nobody has ever been able to do this for an organ. If they consider it to be of so great importance to have these innovations, (borrowed from the world's religion, with which those who introduce them are generally well mixed up,) that they are prepared to lose your help in the Gospel, and virtually squeeze you out of all service in the assembly, they must answer to God for that. Your business is to stand fast and firm for what you have learned from the Word, and leave God to make a way for you, which He will not fail to do, if you seek to honour Him and act wisely as well as faithfully. We heard nothing at all of the need of "organs" to "help the singing" in years gone by, when there was possibly less artistic music, but a great deal better and more hearty singing.

### Answers to Special Questions.

**Soliciting Money.**—Is it in keeping with the principles of the Word, to ask money for evangelistic and other work? If preachers are not supposed to make appeals for themselves, upon what principle is it right for others to do so on their behalf?

**ANSWER A.**—We do not find any hint in God's Word either for hiring preachers at a fixed salary, or for others asking money wherewith to pay them for their preaching. We believe that all God-sent servants will be supported—not perhaps without the trial of their faith—and have no need to make known their wants, or get others to do this for them. There has been a quiet but sure drifting from the principles of Scripture in regard to the support of those who give all their time to preaching and teaching for a number of years, and unless present practices are brought to the touchstone of "the Book," we may soon find ourselves with "a hired ministry," as it exists in the sects. W. M.

**ANSWER B.**—Many years ago, when seeking my way back to the principles and practices of the Word, I was very much helped on the subject raised in this question by the testimony of the late Mr. Muller, of Bristol, who, through a long life of

service for the Lord, never asked money either directly or indirectly from any one, nor told his wants to any who did so on his behalf, but simply and only told and trusted God, who supplied all, not only to meet his personal wants, but to provide for thousands of orphans under his care. There is no half-way course possible in this matter. The Lord's servant must either deal with his Master directly and simply for his supplies, or if he makes known his need to others, who will make appeals for him, he may as well tell it to all, and get what he can. It must be God or man, but it cannot be both in part. J. S.

**EDITOR'S NOTE.**—To instruct the Lord's people as to their responsibility in supplying the temporal need of those who are called to labour in the Gospel, and do so with acceptance, is clearly according to the Word (1 Cor. ix. 7-14; Gal. vi. 16). And this should surely be chiefly done by those locally fitted to teach, visiting brethren, especially such as may be looking to the Lord for the supply of their wants, being naturally diffident in speaking on such subjects. Where this has been done, there is not generally much need to "beg" or extort money. When the heart is right and the conscience in exercise, it flows freely. Yet it is possible that Christians may fail in this grace, as the Philippians evidently failed at one time, until it "flourished again" (Phil. iv. 10), which it evidently did, and that without any appeal. Worldliness, as it now appears in expensive dress, extravagant furniture, excess in entertaining (not hospitality), absorbs much, that in earlier and simpler years went into the treasury of the Lord. The remedy for this is not urgent calls for "special collections," nor frequent passing of "bags" at public gatherings to extort money for this and that, but sound, plain, searching teaching, to instruct the mind, exercise the conscience, and warm the heart. Then there will be less need for appeals, either for individuals or purposes. For God's people will rise to the exercise of their privileges, and that joyfully. And it needs to be made clear to those who do give collectively what is to be done with the money so gathered. For some have a conscience about supporting persons who give no evidence of being Divinely called to the work, and also others who have drifted from the path of separation to God, who go in with, and give much of their presence and preaching to further those systems, from which some have come out in obedience to the call of God, and refuse to support any who patronize and help to perpetuate them.

# The Believer's Magazine for 1914.

It is with feelings of gratitude that we sit down to pen the parting word for another year, and to record our deep thankfulness for all the help given, by many willing writers, in providing seasonable and edifying ministry for the Lord's people in words easy to be understood; for hearty co-operation in introducing, commending, and in circulating the Magazine among fellow-believers, and for the long-continued fellowship in fervent prayer, which we are assured is given by many of the Lord's remembrancers who are in hearty accord with us in the production of this paper. In a time of bitter and organised opposition to the truths taught in these pages, when desperate efforts were made to sweep "The Believer's Magazine" from the field, we are quite sure it was the prayers that arose from many hearts to the throne of God, that foiled the whole scheme, and caused these futile efforts to be the means of bringing many friends to our aid, and over six hundred new subscribers to the Magazine.

In the goodwill of God, we hope to continue "The Believer's Magazine" for 1914—the 24th year of its issue—on the same lines as hitherto, giving "All God's Truth, for all God's People" in plain and simple papers, which all may understand.

We are pleased to be able to announce the following papers from well-known writers, which will appear throughout the year, with a number of others which we desired to insert, but had to reserve, so abundant has been the supply from many pens. Beginning in the January issue will be a fresh series of Scripture Expositions, of great interest to all Bible lovers, entitled—

**Tabernacle Types and Teachings**, by W. J. McClure, of California. To enable all our readers to follow their teaching consecutively and derive their full benefit, we have arranged to present FREE, with the January Number, to all subscribers for 1914,

**A HALF-TONE PLATE OF THE TABERNACLE** and its Courts, with the Twelve Tribes encamped around, in the Wilderness of Sinai, This fine Plate will be of a suitable size for framing for home, or fixing on wall of hall or class-room, so that the subjects may be studied in family or assembly Bible Readings throughout the year. We bespeak a hearty welcome to this favourite subject, so full of rich spiritual instruction to all. Our esteemed contributor, Mr. W. Hoste, continues his papers on

**The Mysteries of the New Testament**, which are much appreciated. For the special help of young believers and others, who are being

brought out from the world and into assemblies of Christians, where there is little definite teaching on such subjects, we have in hands

**Twelve Papers on Primary Truths of the Church:** its Constitution, Worship, Ministry, and Testimony; By Twelve Writers—a companion Series to "Primary Truths of the Faith," which appeared last year, and were so highly valued.

**Plain Papers on Assembly Life and Service** will take up many practical truths which young believers need to know, but seldom hear, and which all may profit by considering, as they are set forth from the Word, month by month. The Editor will continue his series of papers on

**Contested Truths of the Bible**, including Final Perseverance, Eternal Life, Is Man Immortal? &c., with many fresh and edifying articles by old and new writers, **Conference Addresses** which have proved helpful, **Answers to Questions** and **Correspondence** on points for general edification.

We have received so many personal testimonies of help ministered by means of these answers, to exercised Christians in times of trial and difficulty, that we are desirous of extending their scope as far as our space will allow. And in order to give all aspects of the truth, we invite a fuller measure of help from brethren well able to give Scripture guidance and sound counsel on these matters.

To ensure accurate **Reports of the Lord's Work**, reliable notes of **Special Gospel Efforts**, with **Records of Help** from visits of ministering brethren, Conferences, and such like, which will give cheer, draw forth prayer, and cause praise, we especially ask that one or more, recognised as guides in each assembly, will undertake the service of sending them to us by the 18th of the previous month. Many, both at home and in lands afar, scan these news columns with a loving interest, and learn therein what the Lord is doing in places where they once lived and laboured. We are always pleased to insert notices of forthcoming meetings on simple Scriptural lines, and to give the addresses of New Assemblies or removals of such companies as assemble only in the Lord's Name, owning His Word and all of it, as their Guide Book. But we firmly decline to insert the movements and doings of preachers whose chief business seems to be to teach "divers and strange doctrines" and divide Assemblies of God's people.

The help of all who can introduce the Magazine to new circles, will be much valued at this season, and a packet of Specimen Copies sent immediately for handing to fellow-believers, to all who so desire